

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, MARCH, 1857
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Salvation by Baptism.

Continued from Vol. 6, p. 277.

Our zealous tractarian, "W. K." is certainly not only a very bold, but barefaced and reckless accuser. He says, that "for justification by faith Dr. T. substitutes salvation by baptism." To assert this is either profound ignorance or wickedness; if the former, then he speaks falsely when he says he has read Elpis Israel; for he can find no such doctrine there, the very reverse being maintained; but if he have read the work, it is not a mistake, but deliberate wickedness, for he knows better.

What we believe the scriptures teach is justification by faith in the obedience of the truth. This expresses the means of justification and the time when it occurs. *ικαιοσύνη εκ π^τεωζ* rendered in the common version, "the righteousness from faith," is a state of being perfect on account of faith. Paul says, this is revealed in the gospel of the Christ *εις πιστιν* for faith, or, that it may be believed in; so that the good message concerning the kingdom contains in it, *εν αντω* a doctrine of perfection to be believed in, as well as the doctrine of the kingdom. When men entered the state of perfection, they were addressed by the apostle as "the perfect." In writing to Corinth he says, "We speak wisdom among them that are perfect;" and to the Philippians he says, "Let us, as many as be perfect, be thus minded;" and speaking of the means of this perfection, he observes, "The law (of Moses) made no man (v. r.) perfect, but the bringing in it was of a better hope; by which we draw near to God." This better hope styled elsewhere, "better covenant established upon better promises," was the perfecting institution.

But the perfecting was not the absolute and entire perfecting of the man in body, soul, and spirit. Paul was one of "the perfect," yet he could say of himself, "not as though I were already perfect." Jesus was at once perfect and imperfect; he was perfect in a moral sense, and imperfect in a physical. Paul says that "he was made perfect through sufferings;" and Jesus himself tells us when that perfecting should take place: "Behold," saith he, "I cast out demons and I do cures today and to-morrow, and the third I shall be perfected." That is, his ministry was to continue during the three succeeding years; and in the third year from the time he sent the message to Herod, he would be perfected by resurrection. This having come to pass, the apostle says, that "being made perfect, he became the author of eternal salvation to all them that obey him." So also of the "cloud of witnesses" he refers to in Heb. xi, of whom he

testifies that “they all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect” Hence, the receiving of the better hope promised, is when the faithful living and dead are made perfect by the spirit at the epoch of resurrection.

The teaching then, is, that moral or spiritual perfection precedes corporeal or physical. The state of moral perfection is entered upon when “the answer of a good conscience” is scripturally obtained. This entrance could not be effected through the institutions of the Mosaic law. “Its gifts and sacrifices,” says Paul, “could not make him that did the service perfect as pertaining to the conscience.” * * * “for the law having a shadowing forth of good things to come, not the image of the things, can never with those sacrifices which they offer continually every year make the comers thereunto perfect. Otherwise would they not have ceased to be offered? because that the worshippers once purified should have no more conscience of sins; but in those there is a remembrance of sins every year.”

Perfection as pertaining to the conscience is present spiritual perfection contemplated by the better covenant. When this is attained, the believer has “come to the spirit of a justified man made perfect.” His spirit or conscience is perfected; because, in being pardoned on the principles of the new and better covenant, “his sins and iniquities are remembered no more.” This oblivion or covering of sins places the man in a position in which the Lord imputes to him no iniquity. Now, the man thus circumstanced is regarded as a man without spot, or wrinkle, or any such thing; in other words, he is said to be perfect, just, righteous, holy, clean, and so forth. In this state he is a blessed man, as it is written, “Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile.” A guileless spirit is “a good conscience;” a spirit made perfect by the principles of the gospel.

We see, then, what the state of perfection is in its moral or spiritual aspect. It will not be denied that the apostles were denizens of this state, made free from sin by the truth; yet they could say, “in me, that is, in my flesh, dwelleth no good thing;” “we all miss many things;” “if we say that we have no sin we deceive ourselves, and the truth is not in us;” “we also are men of like passions with you.” A man may be pardoned and guileless, and yet be much afflicted with the turbulence of his nature essentially rebellious against God. True christian virtue, however consists in controlling and subduing this turbulence; so that it shall not break forth in violation of the divine law. This is more or less difficult in different individuals; but the greater the difficulty the greater the virtue in success. Of ourselves we are very weak through the flesh; but Christ strengthening us in his own peculiar and appointed way, no embarrassments are too great to exclude us from the prize.

When, in the present state, a man is individually “blessed in Abraham and in his seed,” he is saved from his past sins, becomes a partaker of the divine nature, and a joint-heir with them of the promises of God. But though saved from the consequences of past transgression, and, therefore, no longer liable to punishment for the past, he has not attained to the salvation of the gospel, “the great salvation,” in the full sense thereof. He has only entered into the state of being saved: so that to such as have been some time in that state approved, an apostle says, “Now is our salvation nearer than when we believed,”—“nearer,” and consequently not yet attained to. And, again, “Work out your own salvation with reverence and diffidence;” that is, ye have been saved from your past sins, which need not now trouble your consciences any more; “go on,” therefore, “to perfection” of character—work out such a manifestation of the inner man with reverence towards God and diffidence of yourselves, as will secure your

presentation before him holy, blameless, and without reproach in his sight, at the appearing of Jesus in his kingdom and glory. Hence, then, salvation is not an instantaneous work. The saving of individuals, and the saving of the nations, is a progressive affair. The saving of an individual begins with saving him from the sins of his times of ignorance and unbelief; and ends, or is consummated, in his deliverance from death and corruption; and in his exaltation to glory and honour in the kingdom of God. Here is an interval lying between two points, which to him is "a day of salvation;" as it is written, "Now is an acceptable time, now is a day of salvation." The heart of man being naturally "deceitful above all things and desperately wicked," it requires a period of time to break it, and to bring it into subjection to the will of God; that it may be "a broken and a contrite heart," which are "the sacrifices of God that he will not despise." To turn such a natural reprobate into a faithful and obedient son, is beyond all power save that of God's; and, though God is omnipotent, "the power" he has established "for salvation," though of extraordinary efficacy and might, is not equal to the work of breaking the spirit and hearts of all mankind. It requires hearts of a peculiar character to operate successfully. Seed, though good, will not vegetate in all sorts of hearts. With time, and "honest and good hearts," it can do wonders. It can break the proud and world-loving spirit of the flesh, "and make it humble and teachable as, a little child's; so that the only desire will be to know what God requires, and to do it.

The interval, or day of salvation, is covered in the scriptures by words expressive of salvation as a progressive work. Thus, in Acts ii. 47, Luke says that "The Lord added to the congregation the being saved." This is the literal rendering of the verb in the present participle passive, which designates the action as present, or in continuance, but still incomplete. Hence, the present participle is also styled the imperfect. The common version takes no account of the present action, but refers it all to the future; as, "The Lord added to the church daily such as should be saved." But such a rendering as this cannot be accepted grammatically or doctrinally; for it is as incorrect in the one as the other. Among the Lord's daily additions to the congregation, "were Ananias and Sapphira, and many other such; who, as Peter informs us, "turned as dogs to their vomit again; and as washed sows to their wallowing in the mire." All these were added to the congregation by the Lord, but will never be saved; for, in Ananias' and Sapphira's case especially, they lied to the Holy Spirit, which is an offence that admits of no forgiveness; while the others, having "sinned wilfully, after they had received the knowledge of the truth," have no further access to sacrifice for sins; "but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." An addition, therefore, to the church even by the Lord himself is no assurance that he will be saved.

But, if King James' courtiers have put all salvation in the future, Messrs. Whiting and Campbell, in their editions, have put it all in the past. In the former the text is rendered, "And the Lord added those saved to the congregation daily;" and in the latter, "the Lord daily added the saved to the congregation." These versions express the opinions of the editors, but not the teaching of the word. This informs us clearly enough that the Lord added to the congregation believers, whose salvation was commenced in their becoming the subjects of repentance and remission of sins in his name—verse 38; but not finished. They were in the state of being saved, as expressed by the tense of the word; but whether the state of being would ultimate in the salvation, depended upon their "continuing in the faith, having been unwavering and steadfast, and not being removed from the hope of the gospel, which, having been preached to every creature under the heaven, they heard."

Again, in Rom. viii. 24, 25. Paul says, "We are saved by the hope" that is unseen, and waited for with patience. The words "are saved" are not to be taken in the present; because the apostle did not write in the present tense, but in the first aorist passive—*εσωθη εν* we were saved; were saved by a something expected. Here the salvation was not in the past any more than in the present, except in the aorist or indefinite sense. An aorist salvation is a past and complete salvation, when the hope waited for is realized. This hope—the better promises upon which the better covenant is established—perfected the conscience; by not being removed from it, the conscience continues in perfection; and by realising it, "the redemption of the body" is attained, and the salvation rendered complete. We were saved from imperfection of conscience on account of sins when we embraced the hope of the gospel; and we were saved from imperfection of body, it will hereafter be said, when we experienced the redemption of the body in rising from the dead. The words "are saved" qualified by the perfecting of the conscience or spirit, and the perfecting of the body, cover the interval between the two points left undefined by the aorist. In this view, they may be accepted as expressive of a salvation as yet incomplete.

In 1 Cor. i. 18, the progressiveness of the salvation is indicated in the original, though not in the common version. "The doctrine of the cross," says Paul, "is God's power to us who are being saved"—*τοις σωζο ενοις* to the being saved, literally. Also in 1 Cor. xv. 2, through which (gospel) also ye are saved BY A CERTAIN WORD I preached to you if ye hold it fast; unless ye believed in vain." Here the "are saved," *σωζεοε* is qualified by the hypothesis, "if ye hold fast;" if they did not continue to hold fast the word preached, then they would not be saved. The saving process was continuous with the holding fast. If they let go the process stopped, and they were lost. In 2 Cor. ii. 15, Paul says, "We are a fragrant odour of Christ for God *εν τοις ωζο ενοις* in them who are being saved, and in them who are being lost"—*απολλν ενοις*. The common version has it, "In them that are saved, and in them that perish;" but "saved" and "perish" are both in the same tense; so that if "are saved" be correct, it ought to read "are perished" likewise. But perdition is a process of decay, as salvation is of growth. Diseased trees grow worse and worse until they perish, having borne only evil fruit; while good trees grow up to maturity, and yield abundantly. So that, "If our gospel be hid, it is hid from them that are being lost—*εν τοις απολλν ενοις* in whom the god of this age hath blinded the understanding of the unbelieving, in order that the illumination of the gospel of the glory of the Christ, who is the image of God, may not shine unto them."

In Eph. ii. 5, 8, Paul tells them who are being saved, that it is "by the favor of God they are saved through the faith;" and that the saving through the faith was not their own work; but "the gift of God." The favor, or grace, of God got at them through that system styled "THE FAITH." They were not being saved by favor without the "one faith;" as though God were partial to them above all other people, and would save them irrespective of what they might believe or do. No; his favor was communicable to them, as to all others, through a system of means called "the faith;" but then they were not to suppose that in believing in "the faith," and subjecting themselves to its divine influence, they were saving themselves by a righteousness of their own: —*οκ εζν ων*, not of yourselves, but of God; or, in the words of David, "Not unto us, O Jehovah, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

This was a very necessary intimation, as there were many in those days as well as in these who seemed to think that because they did what was granted them to do, they were performing very meritorious acts, whereby they were entitled to salvation as a divine obligation due to them. This was falling into the old error of the Jews, who went about to

establish a righteousness of their own. But says the apostle in Tit. iii. 5, "It is not on account of works the which we have done for righteousness, but according to his mercy he saved us." There is no room, then, for boasting; for it is excluded by the law of faith which justifies a man without recognizing expiation for his sins in any of his deeds.

Lastly upon this point, we remark, that the progressiveness of the great salvation is not confined to individuals, but is extended to the nations also. This appears philologically from Rev. xxi. 24. Speaking of the saints in glory as a splendid city shining as the sun, the Spirit says, "And the nations of them that are saved, τα ἔθνη τῶν σωζόμενων shall walk in the light of it." Dr. Whiting in his edition has omitted the words τῶν σωζόμενων. Being a Millerite when he published it, and consequently a believer in the dogma of "all the wicked will God destroy at the coming of the Lord;" he could see no use for words that taught a day of salvation for the nations contemporary with the glory of the New Jerusalem; so he condemned them as an interpolation, and hands us the following mutilation—"And the nations will walk by the light of it!" The American Bible Union in its paragraph version has mutilated it in like manner upon the pestiferous authority of "all the recent editors." In A. Campbell's edition it reads, "the nations of the saved;" and the common version, "the nations of them that are saved;" as if the work of saving the nations were finished at "the manifestation of the sons of God." The great national regeneration has then only begun. They are manifested for the work of "healing the nations"—a progressive, not an instantaneous, work. In the healing process, all nations will be blessed in Abraham and his seed, walking in the light; nevertheless, these nations will not exist eternally; for Jehovah saith to Israel, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Their "full end" arrives a thousand years after the resurrection of the first fruits; when they are led astray from their allegiance to Christ; mid the Saints. But while they are walking joyously in the light of their righteous government, men and women are being saved as now, though in vastly greater multitudes, not by the same system of means, however, nor for the same purpose as we; but for a salvation, which, when attained after the suppression of the post-millennial rebellion of the nations, will put them in possession of immortality; and the honor and happiness of eternal residence on earth, then entirely renovated, under the glorious supremacy, no longer sacerdotal, of Jesus and the saints.

The great salvation, then, set forth in the glad tidings of the kingdom, is adapted to the necessities of mankind, individual and national, in harmony with the purpose of God. The ills that flesh is heir to are moral, social, and corporeal. His purpose is to eradicate these upon principles that will redound to his own glory and honor. The great want of society is a just and perfect system of law, together with a wise, infallible and righteous administration thereof. This want God has in the Scriptures promised to satisfy. This promise, however, to the unbelieving mind, presents an insuperable difficulty, which is this, the formation of such an administration; where are the men to come from who shall be at once wise, infallible, and just? Admitting the force of this objection, God has devised a system of means, by which this moral impossibility as it appears, may be overcome. "All things are possible with him;" and in the Scriptures he has told us how he intends to accomplish it; and that the result of his work will be, men equal to angels in character, intelligence, and physical constitution. So long as human nature is "the flesh of sin," it will be mortal and corruptible; the subject of disease, pain, passion, weakness, &c. The physical cause of these morbid conditions must therefore be eradicated before a being can be produced from our race and parentage who shall be of unerring judgment in all things; for it is from and by brain-flesh, which is as much "sinful flesh" as any other part of the body, that thought, reason, judgment, &c, are elaborated. A transformation, then, of human nature is indispensable. It must be changed into a better

nature—into a nature in which the sin-principle has no place: it must become a flesh-and-bones investment of the Eternal Spirit, such as the Lord Jesus is at this present, as it is written in 1 Jno., iii. 2, "We know that when he shall appear, we shall be like him:" he is "the Lord Spirit," or the Lord the Spirit, ὁ Κυριος το πνευ α εστι whose "brethren" will also be πνευ α αγιωσννης holy spirit; for "we all with face unveiled (having our eyes open) beholding as in a mirror (the testimony of God) the Lord's glory, are changed into the same image (being renewed by knowledge after his image) from (the mental contemplation of the) glory into glory (at his appearing, when we shall be) in the likeness of (καΟαπερ απο) the Lord (who is) spirit"—a quickening or life-imparting, spirit.—2 Cor. iii. 18; Col. iii. 10; 1 Cor, xv. 45.

The production of beings, corporeal beings, from the ashes of the dead, who shall be incarnations of spirit, and that the Spirit of God; and the conferring upon them authority and power to administer the affairs of the nations, will meet abundantly the necessities of the case. "To him overcoming and keeping my appointments (τα έργα, things to be done) till the end, I will give authority over the nations, and he shall govern them with an iron sceptre (as earthen vessels it is broken to pieces) as also I received from my Father:" and "To him overcoming I will give to sit with me on my throne, as also I overcome, and sit with my Father on his throne"—Rev. ii. 26, 27; iii. 21. This throne of Jesus and his Father, is inseparably associated with Zion by covenant with David, who reigned there; and that it does not now exist, Jehovah has said, and none can alter it, "On Zion, the hill of my holiness, set I my king:" "I have chosen and desired it for a habitation: it is my rest for ever; I will dwell there; and there will I make the horn, or power, of David to bud; for I have sworn by my holiness and truth to him, that I will set of the fruit of his body upon his throne for evermore; and I will do it." When "Zion is redeemed with judgment" out of the hands of the nations, he will perform his oath; and then proceed to give to his Son Jesus those "nations for his inheritance, and the uttermost parts of the earth for his possession." They are decreed to him, but he must overcome them before he receives them. He overcomes first, and then sits upon the throne as "king over all the earth." This is "the joy set before him," which he invites all to share with him "who keep his orders till the end"—Ps. ii; cxxxii; lxxxix; Zech. xiv. 9.

From these testimonies, then, we may know, if we will not be faithless, but believing, what sort of a government is decreed for the nations; even an administration of divine law by wise, infallible, and immortal men. This implies the removal of all the governments that exist; and against which the peoples have such impotent hatred and indignation. When this THEOCRACY prevails, there will be a world-wide "Ministration of the Spirit" through the glorified Jesus and his brethren. All nations will be blessed in him, and call him blessed; and the whole earth will be full of his glory—Ps. lxxii. The miserable burlesque of Christianity that now obtains, will be abolished; the clergies and ministers of Christendom, will be suppressed as nuisances; and mankind, freed from the curse of blindness perpetuated by leaders of the blind, will yield enlightened and acceptable service to God; and live in harmony, peace, and joy all the years of their appointed time, from the Imperial East to earth's utmost habitable bounds.

Here, then, is a destiny opened up to the past and present generations. This purpose of God with respect to the world is proclaimed to them; and they are invited to the high calling of cooperating with the Spirit in ruling it in righteousness for a thousand years. Is it unjust to refuse men a part in that theocracy, who declare that they have no faith in such a government ever existing upon the earth? The Spirit has given abundant testimony that it shall exist. But "the pious" of this generation almost universally deny it; and in so doing, give the Spirit, whom they profess to have dwelling in their infidel hearts, the lie. Is it unjust to exclude such

people from this divine government, which is to be administered in truth and righteousness; from cooperation with that Spirit "which is the truth" — can "the truth" and its rejectors and blasphemers cooperate together? This is an incompatibility which God does not intend shall find any place in his THEOCRACY. All who shall find a place in its ranks are required to believe in it with full assurance of faith and hope, while it has no other existence than as a matter of promise. Hence, the highest kind or form of faith is made the basis of acceptance with God: so that "without faith," as defined by Paul in Heb. xi. 1., "it is impossible to please God." And by consulting that definition it will be seen, that this faith is a firm conviction of promises understood; for *ντροαταοις*, rendered "substance," signifies firm, confident anticipation, &c.; and *ελεγκος* rendered "evidence," signifies whatever serves to convince, which implies intelligence; while "things hoped for and unseen" are matters of testimony and promise. It is evident, therefore, that the ignorant, however pious, cannot have this faith; but it is "he that hears the word of the kingdom, and understandeth," that bears the fruit unto eternal life.

The fountain and origin, then, of perfection in relation to body and spirit, or conscience, is faith—such as the Scripture indicates. This is not faith in three or four facts; but a faith called a "precious faith;" because it comprehends "the knowledge of the exceeding great and precious promises." A faith that consists of this knowledge heartily believed, is a power. "Knowledge is power;" but this kind of knowledge is pre-eminently so. It is the power by which God creates men in the image of Christ; as Paul says, "The new man is renewed by knowledge (*επαγνωσις* exact knowledge) after the image of him that creates him." In another place, he says, "He saves us by a bath of regeneration, and a renewing of the Holy Spirit;" and in a third place, speaking of the renewed collectively, he says, "Christ loved the church, and gave himself for it, that he might sanctify it, having cleansed it by the bath of water with the word." In these texts, "renewed by knowledge," "renewing of the Holy Spirit" and "with the word," are explanatory of each other; and testify that the Holy Spirit creates the New Man of the heart by knowledge of the word. So that "the word of the kingdom," which contains the exceeding great and precious promises understood, is the renewing or regenerating power. Therefore it is that James says, "Receive with meekness the engrafted word which is able to save your souls. But, be ye doers of the word, and not hearers only, deceiving your own selves." A word able to save is power for salvation; and must therefore be effectual for all purposes connected with it. Peter says, that by faith in this word we may become partakers of a divine disposition. This is just what is required. "Except ye be changed, and become as the children, ye shall not enter into the kingdom of the heavens." When proud, ambitious, high-minded men, become as children through belief of God's promises, they are changed from the spirit of the flesh to the spirit that was in Abraham and Christ, which is a divine disposition. This is making new men of them. Instead of cavilling at the word, and putting "charitable" constructions upon it to save their popularity, and the feelings of their friends, they only require to know what "the word" teaches, and what it demands, to believe and do. This is a characteristic of the divine disposition but rarely met with in this day; and the reason is, that the "conversions" current are not genuine. Instead of being effected by the word, they are produced by the machinery of sectarianism. The word is neither preached nor understood; therefore its ancient, appropriate, results are not forthcoming. The "christian spirit" of the day, is not the spirit of the word; but the spirit of the creed—the theological spirit infused into professors by the pious dogmatism of the velvet cushion. Between this spirit and the word-generated disposition, there is the "enmity" God has put between the serpent and the woman's seed. The serpent was a subtle, charming, and seducing creature. It could talk about God, and charm its victim with a spiritual interpretation of the word; and so can the "christian spirit" so much lauded by godly infidels, and, pious sinners, who will believe anything, and do;

anything, but what the word enjoins. Beware, then, of this spirit, for it is no part of the "divine disposition;" but inimical and subversive of the truth.

A sinner, firmly convinced of the covenanted promises, and by these a partaker of a divine disposition, is prepared by "the power of God" for an introduction into that state which is styled, "the righteousness of God." In "looking narrowly into the perfect law of liberty," he will have come to see, that Jesus is the Alpha and the Omega, the first and the last, the Messiah predicted, and the Christ come. Understanding what God had covenanted to Abraham and David: and that Jesus was God, by his spirit manifested through sinful flesh, as Paul teaches; he will have learned that Jesus was the MEDIATORIAL TESTATOR of the Abrahamic and Davidian covenants, testaments, or wills; and that, therefore, he must needs have suffered death to bring them into force, ere the believers of the things covenanted, or promised, could be in any way benefited by them; and this, too, on the well-established principle of law, "that a will or testament is of no force while the testator liveth."

But, he will also have learned, that the righteous only are to inherit the promises; and that men being hereditary, constitutional, and practical sinners, they can only become righteous by being constituted such upon divine principles. He will understand, that to be constituted righteous is to be pardoned for all his past sins, by which he will have no more conscience of sins; so that his conscience being perfected, the pardoning act by which it is perfected, will give him "the answer of a good conscience," and it will have become "the spirit of a justified man made perfect." But in the affair of pardoning sin, he will have learned, that "without the shedding of blood there is no remission," and that the blood of quadrupeds cannot expiate human transgression. This would necessitate the condemnation of sin in the offending nature; but then, as "No man can by any means redeem his brother, nor give to God a ransom for him, that he should still live, for ever, and not see corruption;" it became necessary that God should find a ransom, who should be exempt from the disqualification common to all mankind. A man born of the will of the flesh could not be Testator to the Wills, by which through their blood-dedication, their heirs were to be sanctified and cleansed. A mortal testator, and yet the God of Abraham and David, was the desideratum, which the wisdom of God provided in Jesus. Being "flesh of sin," but without transgression, he was unlike all other men; and being God in Spirit-manifestation, before Abraham, was he.

If Jesus had died a natural death, like other testators of wills, would not that have brought the covenants into force? No; because "it was necessary that the heavenly things should be purified with sacrifice," or blood. God's covenants are made sanctifying to believers of their promises by being dedicated, or purified by blood. It was so with the Mosaic, and afterwards with the Abrahamic; for "through the Second Will, we are sanctified through the offering of the body of Jesus Christ once:" and "by one offering, he hath perfected for a continuance them that are sanctified" by the will. The blood of Jesus is the blood of the Abrahamic covenant, styled the New Covenant, or testament, and also the Second Will; because, though made and typically confirmed 430 years before the Mosaic, it did not come into force, or had no cleansing and sanctifying power, till the Mosaic "had waxed old and was ready to vanish away." About forty years before it did vanish, Jesus took the cup of the paschal feast, and said. "This is my blood, the (blood) of the New Covenant, the (blood) being poured out for remission of sins for the sake of many;" therefore saith the Spirit by Zechariah to him, "By the blood, of thy covenant I send forth thy prisoners out of the pit wherein is no water; that is, by virtue of thy blood, with which thy covenant with Abraham has been made sanctifying and cleansing, I send forth them, who, believing in its promises, have been purified by it, and become thine from the grave, by a resurrection unto eternal life. By the

blood of Jesus being the blood of the Abrahamic Covenant, Jesus becomes a covenant, and "the Ark of the Covenant" in symbolic style: as it is written, "I will give thee for a covenant of the people:" and what for? "To establish the land, to cause to possess the desolate estates." Hence, the covenant not only has to do with purifying from sin, and resurrection of the purified, but to a recovery of the Holy Land from desolation: for to "establish the land," is to restore the Twelve Tribes of Israel to their possessions, and to give them their kingdom again. The blood of Jesus being the blood of the covenant, Jesus is the "surety of the covenant;" and therefore stands for the covenant itself, or is inseparable from it, Hence, he may well be styled a covenant. Being perfectly indoctrinated, then, in what was written of him in Moses and the Prophets, he said to his disciples on the night of his betrayal, "I am covenanted for you, as my Father hath covenanted for me a kingdom: that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the Twelve Tribes of Israel." This saying accords exactly with Isaiah's about establishing the land. When this is effected the tribes will be there, the kingdom will be restored to them; Jesus will occupy its throne as the throne of his glory; the apostles will be the twelve enthroned princes of his realm; and all others sanctified by the covenant will share in their kingdom and glory.

A man who denies, or does not believe, or is ignorant of the promises covenanted to Abraham and David, and consequently, not sanctified by the Second Will, is styled by Paul "a stranger from the covenants of the promise;" that is, he is not allied to them. It is not possible it could be otherwise. Is it reasonable to suppose that, though men may profess to believe that the blood of Jesus purifies from sin in some way or other, they can be sanctified, cleansed, or purified, by a covenant, in whose promises they not only have no faith, but which they scandalize by their reproaches? Paul says, "We are sanctified by the Second Will," made sanctifying by the blood of Jesus. That will promises an everlasting possession of Palestine in fee-simple to Abraham, to Christ, and to all that are theirs, individually and nationally; it promises that Abraham shall be the father of many nations; that those nations shall be blessed in him and in Christ; that Christ shall possess the gate of his enemies; and so forth. But a man of a certain kind of piety, says, No; Abraham, Christ, and they that are their's, have got as much of Palestine as they ever will have; they are now in heaven enjoying their reward (which, of course, sets aside the resurrection;) the natural descendants of Abraham will never have everlasting national possession of Canaan, nor be restored to that country; and all the blessing the nations will ever enjoy in a parental relation to Abraham, they have, and do now, experience, in the Christian civilization of the Nineteenth Century; and in salvation of their immortal souls through Christ from "an eternal hell." He affirms these things, and caps the climax of his daring by declaring, that "the times appointed by God's patience are exhausted; and that he is going to send Jesus Christ to snatch away the faithful (of which he is a bright and illustrious example!!!) and to destroy all nations root and branch in a fiery and dissolving conflagration of the earth!" Those who profess these heresies are regarded by themselves and the unenlightened multitude, as the very salt of the earth. Their disposition is held up as the model of "a christian spirit," of which they profess to be most profound and exquisite judges! They prate about "grace," and "the dear Saviour," and how they love the Lord, "sanctification," and "imputed righteousness," and "the cross," and "the precious Jesus," and "saved by grace," are the technics of their pious worship. But shall we be misled by this "form of godliness," and regard them as anything else than "strangers from the covenants of the promise?" In clutching with a death grip to their heresies as they do, they deny the covenanted truth which Jesus has sanctified by his blood. How can the prayer of Jesus to the Father find accomplishment in them? So long as they thus resist the truth, how can Jesus pray for them with any prospect of his petition being answered, "Sanctify them through thy truth; thy word is truth: for them I sanctify myself, that they also might be sanctified by the truth." Faith in the

blood of Jesus cannot sanctify a man who denies the truth which it sanctifies, or makes purifying. "Sanctify them by thy truth" are the words; deny the truth and there is no sanctifying principle for such.

Now, a sinner having studied "the word of the kingdom," and come to the understanding of it, has a power within him, which did not exist there in his times of ignorance. Paul styles this power, "the law of the spirit of the life in Christ Jesus;" and says that "it sets free from the law of sin and death." If then, it sets free, it is "the law of liberty," as James expresses it. In another place, Paul styles this law, or power, "the gospel of Christ." His words are, "I am not ashamed of the gospel of the Christ, for it is the power of God for salvation to every one believing." This is, then, the saving power, and there is no other. If a sinner would be saved by God, and no one else can save him, he must be saved by the gospel, by the truth, by the law of liberty, which are the same, for his power is there. But this power can only save the believing. It has no power over the faithless. But before dismissing the subject, the Apostle tells us what gives the gospel of the Christ its saving efficacy. He says, "it is the power of God for salvation to the believing, BECAUSE God's state of being perfect on account of faith is revealed in it for faith: as it is written, The justified man shall live on account of faith." Here then, is a state of being revealed in the gospel in which the believing are perfect. It is God's state of in-being perfection, as opposed to all states beyond its limits. In the English version, the state is styled "God's righteousness," "his righteousness," or "the righteousness of God." It is his system, styled by Paul, "the Faith of God," according to which he constitutes a sinner of understanding heart and divine disposition, a righteous person, or saint. In order to do this, he places his absolutely holy and just image, his Son Jesus Christ, at the door of entrance into the state, or sheepfold; who proclaims, "I am the door of the sheep; if any man enter in by me, he shall be saved." But, he is not only the door of entrance, he is also in a certain sense, "a great and perfect tabernacle which the Lord pitched, and not man." "Destroy this temple," said the Spirit, "and I will in three days raise it up;" but says John, "He spake of the temple of his body."

Here then, is "a building of God," a tent, tabernacle, or temple, "a house not made with hands eternal in the heavens." There is but one entrance into that house, and that is by the door. The area within that building is holy ground; and the jasper wall is holy. It is the true holy place, or place of holiness, perfectness, or righteousness. It is God's place of righteousness, "a heavenly in Christ Jesus," into which they who have "purified their hearts by faith" are invited to enter. But there is "No admittance here for the unwashed."

Before this Holy Place is an altar to which faith approaches: and which was cleansed by atonement being made for it, before it was placed there. It is most holy; and whatsoever toucheth it becomes holy. Paul styles this altar, Jesus. It was cleansed, when the blood of its consecration was poured out from his side. All the worshippers who would enter the Holy Place must first come to this altar, that touching it they may be holy.

But, between the place of God's righteousness and this altar, is a Laver or bath of water, styled by Paul *το λουτρον παλιγγενεσίας* the New-Birth Laver; and in another place, *το λουτρον του νοατος* the Laver of the Water. The law of this arrangement is, that "when they go into the holy place, they shall wash with water, that they die not; or when they come near to the altar to minister, that they die not." Neither the altar nor the holy place could be approached without washing under penalty of death. The gospel of the arrangement is not less rigid than the law. Who are they that shall enter in by the door, and be saved? Hear the voice of the Great Shepherd's words: —"He having believed the gospel and been baptized, shall be

saved." But, may we not strike out the words "and been baptized," as an interpolation? If you do, you must also remove the "New-Birth Laver" away from between the Holy Place and the Altar; and if you do that, you approach them both under penalty of death, without the possibility of touching either. "He that believes not shall be condemned." The unbelieving have nothing to do with altar, laver, or holy place; for these are institutions only for the enlightened of the word.

Again, ask Peter, if the Laver may be abolished? What saith he? His words are, that "Baptism now saves us through the resurrection of Jesus Christ." Saves whom? The man that has no faith in the things covenanted to Abraham and David? No; baptism will not save him: but it saves "us" who have faith in the blood-sprinkled covenant, by giving us access to the most Holy Altar and Holy Place. What did Peter do with Cornelius and his friends who believed what he and Jesus preached? He sent them all to wash in the laver; as it is written, "He commanded them to be baptized." Did he tell the three thousand on the day of Pentecost to believe and be saved? Nay; he understood God's righteousness too well to do that. He sent them also to the laver, to be washed that they might touch the altar, and be holy: "Repent," said he, "and be baptized unto remission of sins on account of the name of Jesus Christ." The name and the altar are inseparable; it is there that Jehovah has placed his name; and to the Altar Jesus "give all the prophets witness, that every one believing into him ες αυτον shall receive remission of sins through his name."

Though Paul had seen, and spoken with Jesus, and believed, he was still in his sins until the moment he obeyed the message of the Lord by Ananias. Did he say to Paul, "Thou hast become a praying soul, and very penitent of heart; thou believest that Christ died for you, and by this belief thou layest hold of him, and his righteousness is imputed to thee for remission of sins: now then, arise and be comforted, and go, and join the church? Did Ananias speak thus; or did he not rather say, "Arise to be baptized, and to wash away thy sins, calling upon the name of the Lord?" He obeyed, and carried his sins with him to the Laver, and called upon the name by being baptized into it, and for the sake of that name he returned with a perfect conscience.

Now what he did himself he prescribed to others. When therefore, he went to Corinth he preached the word, "and many of the Corinthians hearing, believed, and were baptized." When he wrote to them afterwards he reminded them, that some of them had been "fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners; and that such shall not possess the kingdom of God" he preached: but he also reminds them by what means they were delivered from the perdition entailed by such horrible offences. "Christ," says he, "sent me to preach the gospel to you, which is the power of God. I declared unto you his testimony concerning Jesus Christ, and him crucified, which he confirmed with a demonstration of Spirit and power. I spoke to you of the things which God has prepared for them that love him. What you heard, you believed, and joyfully embraced, waiting for the coming of the Lord Jesus Christ. Hearing and believing, ye were washed, sanctified, and justified, BY THE NAME of the Lord Jesus, and BY THE SPIRIT of our God." They were washed by the name and by the Spirit in believing the gospel and being baptized into the name; or in being "sanctified and cleansed by the bath of the water with the word." The bath of water cleanses, not by virtue of anything infused into the water, but because of the association of the name of the Lord with immersion in water. "Peter commanded the household of Cornelius to be baptized in the name of the Lord Jesus." Hence, having the indispensable prerequisite of a Scriptural faith, when washed they were also sanctified and justified by the name of the Lord Jesus, and by the Spirit of God. They

were saved by baptism in the sense in which Peter uses the words. But, if they had been immersed without a true and scriptural faith, they would have been sanctified, justified, and saved, neither by the name, the spirit, nor baptism. The bath of water sanctifies and cleanses no one apart from "the word;" for without faith, blood, water, spirit, bread, wine, prayer, or song, leave the sinner in his sins, and subject to death, as it is written, "He that believes not the gospel shall be condemned."

From this exposition the reader will perceive that "W. K's." accusation is false. We do not substitute salvation by baptism for justification by faith; but maintain the indispensability of them both in the right place. Baptism without faith is of no more use than faith without baptism; therefore, our sentence in regard to them is, "What God hath joined let no man put asunder." Baptism gives the believer introduction to God's righteousness, so that being in that state he is in Jesus, at once the temple of the living God, and "the Lord our righteousness."

"The Corrupt Mould of Cerinthus."

Few of our readers perhaps, ever heard of Cerinthus or his mould. "W. K.," however, we doubt not is much more intimately acquainted with both than with the Apostles, and the system of doctrine, *τυπος διδαχης* into which the saints were delivered by them. But familiar as he may be with the Cerinthian heresy, if he have no deeper knowledge of it than of our views, he is but an archaeological babbler, —a prater in archaisms, nothing more. He says, we "destroy 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."

It is a fashion with those heretics who deny the personal reign of Jesus upon the throne of his father David for a thousand years, to attempt to discredit this fundamental truth of the gospel, by associating with it the name of Cerinthus; who is alleged, in the unreliable traditions of ecclesiastical literature, to have been a personal opponent of the Apostle John. He wrote an Apocalypse in which he spoke of an earthly kingdom, and certain sensual pleasures which the saints should enjoy for a thousand years at Jerusalem. Now, because he advocated this, and was an enemy of John's, anti-millenarian heretics (the most ignorant pretenders among theologians) rush to the conclusion, that the personal reign of Messiah in Zion is an anti-apostolic and unscriptural fiction! But the reader instructed in the word will not be so simple as to reject the personal reign because heretics and other wicked persons have acknowledged it. Judas preached the gospel, and Ananias and Sapphira obeyed it; but it is not therefore the less worthy of all reception. So with the testimony concerning David's throne and kingdom, and the possession of them by Jesus and the saints. Many of the clergy und devotees of the State harlots and Sectarian Abominations of the earth believe in the personal reign; but mix up with it the truth-nullifying heresies of their creeds. These are "W. K's." brethren, and "dignities." Does he deem their articles and creeds false, because they hold with Cerinthus in expecting an earthly kingdom? Let him, then, if possible, be just, and not attempt to create a prejudice against our writings because Cerinthus happened in this particular to teach the reign of Jesus and the saints on earth. In whatever else he might be wrong, in this he was scripturally orthodox, as the reader may easily satisfy himself by turning to Rev. v. 9, 10; xxi. 4, 6. Truth may be taught by evil men; it does not therefore follow, that they who believe "the truth" also approve their errors and evil deeds. There is truth in Mohammedanism. But because we believe with Mohammed that "there is one God," are the fables of the Koran to be palmed upon the public as our creed? Neither are we to be accused of Cerinthianism, because with Cerinthus we believe in the reign of the Saints upon the earth with Jerusalem for their seat of government. Try our views by the scriptures; by

these, and not by their supposed resemblance to the opinions of ancient heretical dogmatists, we stand or fall. If this be not done, it is a tacit admission that the objector lacks the ability; and feeling his incompetence, finds it more expedient to dust the eyes of his readers, than to contend in fair and open encounter, leaving them to decide according to the evidence in the case. But justice, honour, and truth, are elements that enter not into the policy of knaves, especially of pious knaves, with whom all things are fair that will serve "the cause."

The reader will not care to inquire farther about Cerinthus, or "his mould," when he is informed, that he considered Jesus as a mere mortal, the legitimate son of Joseph and Mary; though the best and wisest of human race, selected as the worthy instrument to restore upon earth the worship of the true and supreme Deity. It was alleged, that when he was nailed to the cross, he was endowed with a miraculous apathy of mind and body, which rendered him insensible of his apparent sufferings. It was insinuated also, that if he suffered, he deserved to suffer; that human nature is never absolutely perfect; and that the cross and passion might serve to expiate the venial transgressions of the son of Joseph, before his mysterious union with the son of God! Such is the mould into which "W. K." testifies we have cast the resurrection and the kingdom of God! Our readers know that this accusation is wholly false. We do not believe that Jesus was the son of Joseph; nor that he had any sins of his own to expiate. "W. K." finds no such doctrine in ELPIS ISRAEL. Whatever errors it may contain, there are none analogous to this. He is a false witness, as the reader, no doubt, will admit we have satisfactorily proved. Such, then, we leave him before the world, in company with a host of others we have convicted as signally as himself. They are our enemies, not because we have done them personal wrong; but because the truth we advocate is destructive of their craft. As our enemies, we discomfit and pray for them. May they come to the knowledge of the truth, and repent of the evil they have sought to do; and becoming obedient to the faith, and walking by faith in the hope of the gospel, may they at length receive a crown of righteousness in its kingdom with eternal glory! This is the blessing we invoke upon the heads of "W. K.," the Bethanian President, and all their sincere, pious, but blind and misguided friends.

EDITOR.

Open Council.

Fleshly Fabrications and Contradictions of Sinners.

Sir: — Having believed the Gospel of the Kingdom, and having been immersed into the name of Jesus, I am seeking for more of the true meaning of the Scriptures.

I have read Elpis Israel, and Anatolia, and I read the Herald when I can get hold of it. I hope you will bear with me while I bring before you certain passages of Scripture, and submit my thoughts upon them, that you may correct what you perceive in them contrary to the word; for I am open to conviction, not wishing to be led astray from that which is truly the word of God.

The first passage I shall introduce to your notice is in Phil. i. 23, where Paul says, "I am in a strait betwixt two." That two desires were in his mind, one "to depart and be with Christ, which is far better;" the other to remain in this state for the benefit of his brethren.

Now, when Paul uttered these words, did he not expect, that if he had departed this life he would be with Christ the moment his breath was gone; that is, in a conscious or knowing state? To my understanding the words imply as much. But, if the words do imply as much; and if Paul did in reality expect to be with Christ, knowingly, the moment his breath was

gone, how does this square with Psal. cxlvi. 3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help: his breath goeth forth he returneth to his earth; on that very day his thoughts perish." His thoughts perishing may mean, that they are not exercised on the things going on in this world, as they once were. But I do not say that this is the true meaning.

Again in 1 Pet. iii. 18, 19, 20, "For Christ hath once suffered for sins, the just for the unjust, to bring us to God; being put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water." I was once given to understand that this meant, that it was the Spirit of Christ in Noah that preached to the Antediluvians. But, how can this be, when it is said that "He went and preached" to the spirits in prison. By the same spirit he was raised from the dead. Now the Spirit of Christ in Noah could not preach to "spirits in prison." It is true, that Noah was "a preacher of righteousness," but it was to fleshly men and women. And we read in 1 Pet. iv. 6, of the gospel being preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit:" and thus the idea to my understanding is suggested of men that are dead living in a spirit-state, and in that state, of the gospel being preached to them. But, then, how does all this agree with the Scripture saying, that "the dead know not anything?" Please be explicit here. As it respects the dead knowing nothing, I will state freely what is in my mind, and the idea I have partly received from yourself. The dead, then, that know not anything are those who have not had the capabilities of developing a character, such as idiots and children, and are as though they never had been.

Again, it is written, "I am the God of Abraham, of Isaac, and of Jacob; God is not the God of the dead, but of the living." Now, here again, we have the idea thrown out, that Abraham, Isaac, and Jacob are alive, although their bodies are dead.

Again, when our Lord is in Jerusalem, he meets with one that is said to be possessed, who said, "We know thee who thou art, the Holy One of God. Art thou come to destroy us before the time?" Here again, it is suggested (at least, to my mind it is) that there is a spirit-state after death; and that they are conscious of their condemned state, and are only waiting for their execution; for they say, "Art thou come to destroy us before the time?" Thus they have a knowledge of the time, or why say what they did?

Or, was it the acuteness or wittiness of the man's understanding being deranged by disease that prompted him thus to speak? To my mind the scriptures appear to teach, that some have after death a consciousness of their condemned or justified state. But, be it remembered, that I have not the least idea of man being immortal by now having in him an "immortal soul." "God only hath immortality;" but there are some who are seeking to be made immortal by a resurrection from the dead; and I am one of them.

Waiting for the kingdom, I subscribe myself most affectionately,
Your Brother in Christ,

A SEEKER AFTER TRUTH.

Nottingham. England,
January 1857.

The above is entitled to, and shall receive, all due and respectful attention. But before replying to it, we may as well permit a certain anonymous doggrelist, who appears to be very

zealous for Campbellism, to give his opinion upon matters and things bearing on the points before us. The following "Original," as it is styled, is of Arkansas manufacture, and has been printed in handbill-form by "F. G. C," "for distribution," as he tells us. We came into possession of it through the distributive liberality of one, who is as fond of darkness as "the poet" he admires; and whose opinion of the worthlessness and baseness of our character and principles, he cordially endorses. He signs himself "L. T." being ashamed, it is possible, of his name in full. We give his letter also, as a specimen with the doggel, of the kind of weapons Campbellites wield for the defence of their traditions and the overthrow of the truth. We know not at which to be astonished the most—their ignorance, malevolence, or presumption! As ignorant as donkeys of Moses and the Prophets, and consequently of the teaching of Jesus and the Apostles, who preached the prophets and expounded "the mystery" they ministered, which had been hid from the ages and generations of the Mosaic System (see Acts xxvi. 6, 7, 22; Rom. xvi. 25, 26; 1 Cor. ii. 7; Col. i. 26; 1 Pet. i. 11,12; Rev. x. 7,) they yet rush head over heels to the condemnation and blasphemy of those, who have made them their especial study for twenty years! If Jesus styled his contemporaries blind men and fools for not believing "all that the prophets had spoken" (Luke xxiv. 26), what shall we say of "F. G. C," and "L. T.," who belong to that class which echoes the tradition of its "sage," that "every part of Moses' law worthy of our regard has been republished and reenacted under more glorious circumstances and with more illustrious sanctions by Jesus," and that, consequently, the prophets have fallen, as it were, from the high position of predictive heralds of Messiah's Aion, to the out-of-date recorders of old Jewish Annals! The presumption of these ignorant and foolish men is in strict keeping with their malevolence. They have no personal acquaintance with us, and know but little (nothing, indeed, as they ought to know, to qualify them for pronouncing a just and enlightened sentence upon us) of what we teach; and yet they select Voltaire, who exclaimed concerning the Lord Jesus, "Crush the Wretch," and Volney, Gibbon, Hume, infidels and deists; and Paine, an impious and beastly sot, and affirm that these were better, and far saner men than we! These are the disciples of him they eulogize as "THE SAGE" of Bethany, and the means they adopt for his glorification! But the malice by its intensity is deprived of all its power for evil, and defeats itself. We offer them the truth, and they spit upon and hiss at us, berating us with curses loud and deep. Alas, for them; it is the old story revived anew. Their brethren of antiquity crucified "THE TRUTH" between two thieves; but they, more villainous, not content with two, have oppressed us under five. But the Lord forgive the creatures, for they know not what they do!

Original.

For distribution by F. Q. C.

Those holy men, whom God, in Christ ordain'd,
To promulgate the doctrine they maintain'd;
By whom the gospel's banner was unfurl'd,
And free salvation to a ruined world,
Proclaimed in Christ the great Messiah's name,
Who sent them forth those tidings to proclaim,
Are all now numbered with the mighty dead—
From earth, to heaven, their spirits loving sped,
To join the great assembly of the Blest,
And there enjoy their everlasting rest.
But ere their spirits left their earthly home,
They all predicted that, in days to come,

False prophets, and false teachers would arise,
 And turn men's itching ears, from truth, to lies.
 All which has come to pass, as then foreseen,
 Known and foretold by those inspired men.
 Whether by birth, of high or low degree,
 Their learning what, or what their gifts may be,
 Is not the question. 'Tis enough to know
 (And known it is that all these things are so,)

That, men there are, in this enlightened age,
 Who madly dare an open war to wage,
 Against the, throne and majesty of God—
 The Prince Messiah, and his written word,
 Reckless of truth, and in assertion bold,
 As were apostates in the days of old,
 (Whose fables were so cunningly devised,
 Their main design so artfully disguised,
 And so alluring the fair baits they set,
 Thousands were drawn into their fatal net)
 Bad at the best, and waxing worse, and worse,
 Foes to themselves, and to the world a curse,
 These dark designing men on mischief bent,
 And on the ruin of men's souls intent,
 To speed the vengeful missiles they send forth,
 Have reared their thundering batteries in the north.
 My allusion is to * him, and men like # him,
 (Whose ears to truth are deaf, and eyes are dim,)

Who edits Heralds of the Future Age,
 (Reviles and emulates a real + sage,)

In whose crack'd brain the dark idea rolls,
 Of the mortality of human souls.
 Men, who to speed, and carry out their plan,
 Would wrest from God the destinies of man:
 With iron horns would push into the tomb,
 Of dark nonentity's eternal gloom,
 Both sinless babes, and all of Adam's race
 Except the saved through faith by pardoning grace.
 Deceiving still, and being still deceived,
 And hoping in the end to be believed,
 They would, to keep the minds of men perplexed,
 Involve in midnight gloom the sacred text,

* Dr. Thomas, of New York, # Joseph Marsh & Co. + A. Campbell.

And at one blast, blow out the holy light,
 Which beams from Heaven upon our mental eight:
 Their own devices, rather than forego,
 Wisdom's eternal counsels over-throw;
 Annul the laws which God to man has given,
 Then, in return therefore, give laws to Heaven:
 And side by side, with God's anointed son,

Exalt grim death to an eternal throne.
Those heresies on which their names are stamp'd,
Are older than themselves, but newly vamp'd:
Still would they have the world believe them new,
And what is stranger still, believe them true.
Eternal justice, (if they deem it ought,)
They would forever banish from their thought:
And headlong rush into the thunderer's aim,
To reach their goal, and get themselves a name:
Voltaire, and Volney, Gibbon, Hume, and Paine,
Than these, were better men, and far more sane.

Such is the rodomontade being circulated in the southwest, and enclosed in a letter of which the following is a copy:

Dr. JOHN THOMAS,

Sir—As far as my acquaintance extends, with some two or three exceptions, the honest opinion both of professors and non-professors of religion is, that all that the poet has said of you, your doctrine, and designs in the piece herewith enclosed, is literally just and true; and that to disprove any part thereof, you will have in the first place to prove that Solomon the wise king, Stephen the proto-martyr, Paul the apostle, and Jesus the Messiah, were all mistaken, and spoke erroneously. The first, when he said that the spirit of man, when he dies, goeth upward, i. e., returns to God, who gave it; the second; when with his dying breath, he besought the Lord of life and glory, to do for him that which he had neither the will nor the power to do; the third, when he said that for him to depart and to be with Christ, was more desirable to him than, to remain any longer in the body: the fourth, Christ, in sundry instances; first, when he said of God, "He is not the God of the dead, but of the living;" second, when he said of infants, "Of such is the kingdom of heaven;" third, when he said of Lazarus, "He was carried by angels to Abraham's bosom;" and of the rich man, "In hell, he lifted up his eyes, being in torment;" and fourth, when he said to his fellow-sufferer on the cross, "To-day shalt thou be with me in Paradise."

Now, Sir, if you can prove all this by admissible evidence, I for one will admit, that in your way of proving things, you can easily prove that the earth, with all her sister planets, together with the centre round which they revolve, are self-created and self-sustaining bodies; and that you are almost equal to the great and good man whom you so much envy.

If you are not disposed to publish this letter, I will get some other person to do it.

L. T *

Ouachita Co., Arkansas,
Dec. 15th, 1856.

* If "L.T." write again, direct to Mott Haven, Westchester, N.Y.; not to N.Y. City. It was by mere accident we received it. —Editor.

"PUT TO SILENCE THE IGNORANCE OF FOOLISH MEN."—Peter.

Now, having laid before our readers these ungodly "thinkings of the flesh," as Paul styles the opinions of those who criticise his words, and those of other Scriptures, being ignorant of the gospel of the kingdom which God promised by his prophets, we shall proceed to throw off a few remarks on them, beginning with the last.

And first, then, we would say that "L. T." is egregiously mistaken in thinking that we envy the President of Bethany College, who is so great and good in the estimation of that class of the Arkansas mind, which piously lies against truth, to say nothing of "the truth." We aver with all the emphasis and all the solemnity possible, that we do not envy Mr. C. On the contrary; we thank God that we do not occupy his position in any sense. We would not for earth and all its riches and honors, with the life of Methuselah to enjoy them, believe his doctrine, or act according to his policy. We honestly, and without any hostile feeling in the conviction, declare that, according to what we see in the Old and New Testaments, he has neither the faith, practice, nor spirit of a Christian. He is an enemy to the truth, a friend of the world, and a worldly man, and therefore an enemy of God. He is a man of worldly ambition, and his ambition is not controlled by conscience. Fowler, the phrenologist, told him this a few years ago in a description written and afterwards printed, which description Mr. C. himself endorsed, perhaps unwittingly, but which is strictly in accordance with the crooked and disingenuous policy he has pursued towards us. All we require is to be judged according to our works. We demand just judgment, whether we are condemned or justified thereby. We have followed our convictions to our own temporal damage; when, by echoing Mr. Campbell's interpretations for lucre's sake, we might be in the receipt of \$2,000 per annum for preaching Campbellism as D.S. Burnet is said to be at "Seventeenth Street, New York." But the Campbellites never could make a hireling of us; for straitened as we have been at times, we never could be induced to sell our birthright for a mess of pottage. Envy! Base, indeed, with our faith should we be to envy the president of a factory for the preparation of youthful mar-texts and perverters of the truth. Nay, nay; he is joined to the "idols of his den;" and seeing that our efforts for redemption have been in vain, (for he declares he has not read what we have sent him for years) we regretfully abandon him to the perdition that awaits them at the speedy apocalypse of Christ.

Having disposed of this point, we proceed to say that we heartily believe that Solomon, Stephen, Jesus, and Paul, all taught the same thing concerning the living and the dead. We believe that all they said in the several languages they used was true; but we do not believe the construction put upon the English version of their words by L. T. Martext, the idol of his admiration, and the clerical lords of Protestant and Papal Christendom. Our readers need not be told how vast a difference there is between rejecting the words of the Spirit enunciated by Solomon, Stephen, Paul, and the Lord Jesus, and rejecting the interpretations of their words by self-constituted expositors. This is the head and front of our offending. We reject the theological interpretations of the Scriptures as nonsense—pure, unmitigated nonsense; and therefore it is that the impotent wrath of the F. G. C. and L. T. class is distributed in mimic thunders against us. But, as one of the sons of Zion, and not of Rome, Geneva, nor Bethany, we despise them. We shake our head at them with ineffable contempt, and say "Jesus we know, and Paul we know, but who are ye!"

But to return. We deny that Solomon said, that "the spirit of a man, when he dies, goeth upward;" we deny that the denial of immortal soulism is affirming that Stephen besought the Lord to do what he had neither the will nor power to do; we deny that Paul said

what is attributed to him; we deny that Jesus said men had immortal souls in them, in saying that God was the God of the living, not of the dead; we deny that Jesus taught that the kingdom of heaven was made up of infants, or contained the ghosts of infants, in saying what he did; we deny that Jesus taught that angels carry either ghosts or men into Abraham's bosom before the resurrection of the just; or that he taught the punishment of dead men, rich or poor, before "resurrection to judgment;" and lastly, we deny that Jesus told the thief that he should be with him in Paradise on the day of the crucifixion. All these points we deny. But Gentile theology affirms them all; and all logicians know, or ought to know, that the burden of proof is with the affirmative. It is we, then, who deny, that are entitled of right to call for the proof. This we do, and demand that the points be proved from Moses and the prophets in harmony with the teaching of Jesus and the apostles. We will accept no proof short of this; for it is written, "To the Law and the Testimony, if they speak not according to this Word, it is because there is no light in them." Come on, then, ye quibblers on Scripture fragments, and show us at large the Spirit's teaching. Show us where, in all the writings of Moses and the prophets, the Spirit teaches the existence of the thing you call an "immortal soul" in Sin's flesh; or where he teaches the "future state" of your systems, to which, at death,

"Men's spirits speed
To join the great assembly of the Blest,
And THERE enjoy their everlasting rest."

But, why challenge you to compass impossibilities. Your strongest men have tried and failed—miserably failed. They know no more about the matter than a Crow, or a Blackfoot Indian, as Macaully truly said. "Because, therefore, of their consummate ignorance of the true doctrine of immortality, they do not see that Moses and the prophets do teach resurrection, immortality, and a future state; but while they read their testimony, (blind guides of owls and bats as blind, that they are!) they see nothing of them, because they are looking for what is not there—the everlasting rest of human ghosts in Skyana—and therefore they say truly, that Moses and the prophets are silent on the subject; and untruly affirm that they confine themselves to rewards and punishments in the present state!!! Hence it is, that the clergy being so stupid and blind, their disciples are so malevolent, presumptuous, and perverse; for the common qualities of the multitude are the consequence of the profound ignorance which clerically enslaves them. Not only not knowing the truth, but denying it, and being unable to square their foolishness with the glorious word, the policy of priest and people is to throw off the burden of proof which is too heavy for their rickettiness, upon the shoulders of their adversaries; and to call upon these to prove that this and that text does not mean what they presumptuously assume. All we are bound to show is what, the Scripture doth teach, without regard at all to their Pagan notions. The doctrine of the Bible cannot be harmonized with these. The Bible is an exhibition of God's thoughts and ways; and it declares that these are point-blank opposed to the thoughts and ways of men; which are mere inventions and thinkings of the flesh, and always very admirable and agreeable thereto. Therefore, let "L.T.," and his "great and good" guides in folly, cease to shirk their good" guides in folly, cease to shirk their duty. Let them show that the texts upon which they hang their traditions, do mean what they affirm. And this they must do, so as not to make one text contradict another; for right reason accepts nothing as demonstration which does not harmonize with Scripture in all its parts. When they shall have accomplished this, it will be time enough to review their "vain babblings and oppositions of science falsely so called?" In the meantime, for the satisfaction of "A Seeker after Truth," and persons of his cast of mind (of the little children type), we shall leave "L T." and "F. G. C." to revel in all the glitter and moonshine of ghostology, and proceed to show what the Spirit signifies in the passages adduced.

"DEPART AND BE WITH CHRIST."

The first passage "A Seeker after Truth" desires information on, is that in Philippians. Although we have often in times past explained it, we shall, nevertheless, upon the line-upon-line principle, and for the benefit of new readers, interpret it again.

In the first place, we remark, that Paul did not write what is attributed to him in the common version of the New Testament. Before, then, we can interpret his words, we must ascertain what he said; and because the English does not truly report them, we decline the impossible task of scripturally expounding the English text. What, then, did the apostle say? Let us see!

"I know," saith he, "that this (the preaching of Christ in pretence or truth, see ver. 18.) will result in deliverance to me through your supplication, and assistance of the spirit of Jesus Christ: according to my earnest expectation and hope, that in nothing I shall be confounded, but with all boldness of speech, as at all times, also now Christ shall be magnified IN MY BODY, whether through life or through death. For to me the living is Christ, and the dying, gain. But since the living in flesh is for me a fruit of labor, what even I myself shall choose I know not. For I am straitened by the two, having the earnest desire for the returning and being with Christ, far better by much. But the continuing in the flesh (is) more needful on account of you. And having this conviction, I know that I shall continue and remain among you all to the advancement and rejoicing of your faith."

Now, with such a translation as this, which cannot be set aside, no one would ever have thought of referring to the passage in proof of immortal-soulism in any of its details. There is one word in the Greek, however, the sense of which is uncertain, and in dispute with the schoolmen of the Apostasy. That word is the verb ἀναλνσαι, analusai, aor. 1. inf. act. It comes from αναλνω, analuo, which is compounded of ανα, back again, and λνω, to loose. It is particularly applied by Homer, to loosening the cables of a ship in order to sail from port. "Hence," says Parkhurst, in the N. Test., to return or depart, and occurs in Luke xii. 36; where Wetstein shows that this verb, followed by απο των δειπνων, εκ σν ποσιον, &c, is, in the Greek writers, likewise used for returning, or departing from a supper—from a banquet, &c.

The text in Luke reads thus: "Be ye," saith Jesus to his disciples, "like to men waiting for their lord; at length he shall return (αναλνσει, analusei) for the nuptials: so that coming and having knocked, immediately they shall open to him. Happy are those servants, whom the Lord coming shall find watching." Here the sense of the verb is obvious enough to any other than a mind spoiled by the philosophy and vain deceit of the schools. These know nothing about "the nuptials" so that in reading the text they cannot see the sense. "At length the Lord shall return for the nuptials." Or read it thus: "At length the Lord shall depart for the nuptials;" who cannot see that "depart" here signifies return; for, for the Lord to depart when the "at length" shall have expired, is equivalent to his setting out from where he is, that he may go to where the bride resides. Now, Paul tells us that THE ECCLESIA (commonly styled church) is his bride; and she is notoriously a resident on earth. (See Eph. v. 23-32; Rev. xix. 7-8.) He will, therefore, depart from heaven to earth, to be finally and forever united to the espoused who are waiting for him. This was the earnest expectation and hope of the apostles, as it was of all whom they enlightened, and as it was of all whom they enlightened, and as it is now of all who have any scriptural claim to the name of Christian. This is styled in Scripture, THE RETURNING; and is thus expressed in Acts 1. 11—"This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into the heaven."

All true Christians, in all ages and generations since have been waiting and watching for this event, upon which depends their life and glory in the Aions. "Constantly hope for the gift to be brought to you." saith Peter, "at the unveiling of Jesus Christ"—1 Pet. i. 13. But we need not multiply words on this point: the returning or departing is one of the first or elementary principles of the oracles of God.

But, as return is so obviously the sense of the word in this place (a conviction which the king's translators could not resist, for they have so rendered it)—how comes it that they have rendered it "depart" in Philippians? The answer is, they had doubts, which they disposed of by splitting the difference—giving return to one text, and depart to the other. They found that Paul said to Timothy, "I am ready to be offered up, and the time of my analysis (*αναλυσις*) has approached:" they concluded that Paul had a desire to be with Christ by analysis, or dissolution; and therefore rendered it depart in the sense of his immortal soul shuffling off its mortal coil, and winging its flight to glory!

But Paul had no idea of any such analysis. He considered, that between its occurrence and the manifestation of Christ and the kingdom, his crown of righteousness was "laid up;" and would not be given to him until the day of his return. "My analysis hath approached," saith he; "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day," mentioned in the first verse—the day of his appearing "and not to me only, but unto all them also who love his appearing." 2 Tim. iv. 6-8. That was the day to which he looked with desire—not his own personal analysis, or loosing from life; but the analysis of the righteous Judge from the heavens, when he should weigh anchor from that roadstead, and set sail for earth.

Analuo and analysis, the verb and noun, are only used three times in the New Testament; the former twice, and the latter once: and the instances are before the reader.

John Milton, the poet (not, however, of the "F. G. C." craft), in commenting upon the supposition that Paul desired to obtain immediate possession of heavenly perfection and glory, remarks, "It by no means follows that, when the soul of each individual leaves the body, it is received immediately either into heaven or hell. For he had "a desire to be with Christ;" that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner, one who is going on a voyage desires to set sail and to arrive at the destined port (such is the order in which his wishes arranged themselves), omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded, without an interval, to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment. Christ himself, however, expressly indicates the time at which we shall be with him; "If I go and prepare a place for you," saith he, "I will come again and receive you unto myself; that where I am, there ye may be also."—John xiv. 3.

From what he writes to Timothy, we have seen that Paul did not expect to be with Christ at his personal analysis. In his letter to the Philippians, he shows that he looked to his synthesis as the crisis of that happy event. By his synthesis is meant the opposite to his analysis. Referring to his synthetic manifestation, he says, "I have suffered the loss of all things, and do count them but dung, that I may win Christ, &c.; that I may be acquainted with him, and the power of his resurrection, &c.; if by any means I might attain to the resurrection

of the dead. Our citizenship begins in the heavens; from whence also we wait for a deliverer, the Lord Jesus Christ: who shall change the body of our humiliation, that it may become of like form with the body of his glory, according to the energy whereby he is able also to subdue things to himself."—Chap. iii. 8, 10, 11, 20, 21. This was the mark of the prize of his high calling, towards which he pressed; and as the times and the seasons, of the Lord's apocalypse, do not appear to have been known to him, at the time of writing this epistle, he thought that the time was at hand to realize the hope; for he says in the next chapter, "The Lord is at hand; be careful for nothing," verse 5. He did not, however, expect it before his analysis. This is evident from his expressed anxiety to attain to the resurrection, which must of necessity follow it; yet how long or short a time after his analysis he knew not, nor would he care; for a dead man is indifferent to all things; and to him the extinction of life at death, and the rekindlement of it at resurrection, are but the momentary succession of thought. He is utterly unconscious of the interval. Hence, if Paul meant his own departing that he desired, and not Christ's, he very properly and consistently with his other writings, associated that departing with the being with the Lord, for he will be unconscious of any interval till he attain to the resurrection of the dead. He is now, and has been since his analysis, "waiting for a deliverer." The "body of his humiliation," which is himself (for he wrote, "In ME, that is, in my flesh), is dust and ashes. These are all that remains of Paul, save his writings and character. His earth is in the invisible, confined there by the law of the *αναλυσις*, analysis common to flesh and blood. And as the Lord could synthesize his dust in the twinkling of an eye, and bring him out of the invisible, or grave, at any moment he pleased, he is therefore the Lord's prisoner, as are also the dead saints. Hence, the righteous are so styled in the prophets. Job says, "Why died I not from the womb? Why did I not give up the ghost (was this his "immortal soul?" if so, what, then, was the "I," whose death he laments did not happen?) when I came out of the belly? For now should I have lain still and been quiet, I should have slept; THEN (in sleep) had I been at rest, with kings and counsellors of the earth; or as a hidden untimely birth, I had not been; as infants which never saw the light (are abortions and still-borns immortal?) There (in the, grave) the wicked cease from troubling; and there the weary (as opposed to "the wicked") are at rest. The prisoners rest together; they hear not the voice of the oppressor. The small and the great are there."—iii. 11-19.

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither THOU (the thinking and immortal "I" of the schoolmen, in the second person) goest."—Eccles. ix. 10. Such is the nature of things with respect to the captives of death, good and bad, great and small, while in his custody—prisoners asleep and chained to the sides of the pit, who cannot leave their prison-house, till He who hath the Keys of the Invisible and of Death (Rev. i. 18), comes and unlocks the gates of the unseen.

It is part of the mission of Jesus to do this. Thus in prophecy, the Spirit saith to Christ, "I, Jehovah, have called Thee, and will give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and THEM that sit in darkness out of the prison-house."—Isa. xlii. 6, 7. And in Zech. ix. 10, 11, the Spirit saith of the King who was to ride into Jerusalem upon the foal of an ass, "He shall speak peace unto the nations;" and then addressing him as if present, saith, "As for these also, by the blood of thy covenant I have released THY prisoners out of the pit, in which is no water." Paul is one of these prisoners. He is in a pit, in which there is no water of life; and, if ever he get out of it, as he certainly will, it will be by virtue of the blood of the Abrahamic Covenant, which was anti-typically dedicated and made sanctifying to all the children thereof, by the blood of sprinkling, shed from the side of Jesus; and with which he was sprinkled in obeying the truth. Even when alive, and in the custody of the Roman Dragon, he styles himself "the

prisoner of the Lord;" for he got into the Satan's clutches in the Lord's service; and as the Lord could have released him, but did not, he was more the Lord's prisoner, than the Roman Devil and Satan's (Rev. xii. 9.)

Such, then, is Paul's present condition, "like to a man waiting for his lord," or, as he has it, "waiting for a deliverer—the Lord Jesus"—to come and change the body, of his humiliation, into a like form with the body of his glory. This will be his synthesis—the putting of him together again; the rebuilding of his dust and ashes into the human form—an incorruptible, deathless, and glorious body—with the spiritual, or, mental and moral, characteristics of "Paul the aged" incorporated therein.

From this exposition, it will be seen, that we have nothing to reconcile between Paul's words and Psalm cxlvi. 3-4. We do not undertake the impossible task of harmonizing mistranslations, and clerical opinions, with the teaching of the Spirit. The supposed difficulty must be removed by those who fabricate it. If men say, "the dead are conscious and intelligent in a spirit-world;" and the Spirit say by Solomon, "the dead know not anything"—they create a contradiction by their stupid nonsense; let them, therefore, reconcile it if they can. The fact is, it is irreconcilable; and they place themselves in a strait betwixt two, which imposes upon them the necessity of abandoning their dogma or the Bible. They cannot, before God, believe in both.

At the time Paul wrote the passage in question, he was in the custody of his "adversary the Devil," who, "as a roaring lion" threatened to "devour" him. —1 Pet. v. 8. This appears, from Phil. i. 13, "My bonds," saith he, "for Christ are manifest to all the Praetorium, and to all others." He was uncertain how it would go with him; still he rather inclined to the opinion, that he should be delivered, as the result of the minds of his judges being influenced in his favor, by the preaching of Christ, in pretence, or through envy and strife, or in truth out of good will and by their supplication of the Philippian disciples in his behalf, and by the assistance of the Spirit, when he should speak in his own defence, or rather in defence of the truth. This might result in his being set at liberty, which he styles $\tau\omicron\ \zeta\eta\eta\nu$, to zain "the living;" or, all these influences might fail, and he would be condemned to death. This he styles $\tau\omicron\ \alpha\pi\omicron\theta\alpha\nu\kappa\nu$, to apothanem, "the dying." Here, then, his body stood related to two things—a judicial acquittal, or "life;" and a judicial condemnation, or "death." Now, he saith, "My earnest expectation and hope is, that in nothing I shall be confounded, but with all boldness of speech, as at all times, also now Christ shall be magnified IN MY BODY, whether through life, or through death." He had no conception of Christ being magnified by himself in anyway apart from body. He never talked about Christ being magnified in his immortal soul. This is a clerical conceit, not an apostolic principle. If his body lived, it would be Christ living in him, by faith and His spirit, and working through him; so that such a living was for him "a fruit of labor," or, as we should say, "a life of labor," or a laborious life. But if his body died—if it were put to death by the judicial sentence of the Praetorian officials of the Great Red Dragon, Christ would also be magnified in the maltreatment and execution of his body to death; for the death of the body would have been incurred in consequence of his bold defence of Christ's doctrine. "The dying" would be "gain" for him; for "he that loses his life for my sake," saith Jesus, "shall find it . . . for the Son of Man shall come in the glory of his Father, with his angels; and THEN he shall reward every man according to his works"—Matt. xvi. 27—and not before.

But he was straitened by two considerations—the desirableness of at once resting from his perilous labors by falling "asleep in Jesus" (as he expresses it elsewhere) and so waiting

for his return; and the desirableness of continuing his labors in the care of all the churches, seeing that apostasy was revealing itself on every side. So, then, as the general good was to be preferred to his own ease, the conviction seemed to gather strength that the Lord would not permit the Devil to devour him; and therefore he ended his cogitation upon this point, in saying, "I know that I shall continue and remain among you all to the advancement and rejoicing of your faith."

"THE SPIRITS IN PRISON."

"A Seeker after Truth," having his mind more or less perplexed by the remains of the old heathen traditions indoctrinated into it by the clerical fictions in which he was trained, is in difficulty about "spirits in prison," and the preaching of the Gospel to the dead. He thinks he can see in these, dead men alive in a spirit-state; yet he cannot reconcile the crotchet with the Scripture declaration, that "the dead know not anything." They are irreconcilable. He must, therefore, give up one or the other. If he hold on to the crotchet, he must reject the Scripture; and if he adhere to this, he must leave his spirit-bubble to the air. But let us see if we can help him out of the difficulty which flesh, but not the Spirit, has created.

Peter's words are, "Christ once for all suffered on account of sins—a just one on behalf of unjust ones—that he might lead us to God." How did he suffer, who said, "Before Abraham was, I am?" Hear Peter, "Having been put to death indeed for flesh, but made alive for the Spirit. By which (Spirit) also having gone, he preached to the spirits in prison; to the disobedient formerly, when one time the long-suffering of God waited in Noah's days, while the ark was being prepared—in which a few, that is, eight souls were saved by means of water; to which an antitype, baptism, also now saves us, &c.

In these words, Peter does not say that Jesus preached to them; but that Christ did. On Pentecost, Peter said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ"—Acts ii. 36. Was he "Christ" while dead in the sepulchre? No. Was he "Christ" when he came to life? Yes. How so? "God made him Christ." By what means? The Spirit of God entered into the dead body called Jesus, and christed, or anointed, it in all its atoms, so that it became Spirit; and as Peter saith, "was made alive for the Spirit." Thus was he born of the Spirit, and became spirit; so that when he speaks to the Seven Churches of Asia, he saith, "He that hath an ear let him hear what the Spirit saith to the churches."

To prevent misunderstanding, we remark, further, that before Jesus died, he was Christ also; because he was "sealed of the Father;" and the Spirit filled him without measure. But he was not Christ, or Anointed (which is the meaning of the word), until his baptismal anointing. He was for thirty years "Son of God," as Adam the first was "Son of God" (see Luke iii. 38); who was to be made Christ at his baptism, and afterwards at his resurrection.

"Though we have known Christ after the flesh," saith Paul "yet henceforth know we him no more."—2 Cor. v. 16. In speaking, therefore, of the Resurrected One in his relation to Noah's days, Peter says, "By which (Spirit), having gone, he preached." What the Spirit did in Noah's days Jesus is said to have done also, as "the Lord the Spirit." If Jesus had not become πνεύμα ἁγίων, pneuma haghiosunes, by resurrection, Peter would not had said he preached in Noah's days; because it was as Spirit, not as flesh, he preached then.

Peter says, Christ's Spirit was in the prophets. —1 Pet. i. 11. Noah was one of these, so that the Spirit of Christ was in him also. Being in him, the Spirit preached through him, warning the Antediluvians of what was coming upon their generation; and endued Noah with ability to construct a ship, which, for due proportion and convenience, has not been surpassed by the most skilful naval architects of our day.

But the longsuffering of God ceased with the completion of the Ark; he therefore swept the disobedient into the invisible by the flood. Before the waters subsided, they would have been resolved into the chemical constituents of flesh and blood, held in solution by the deep. They were no longer bodies; but "a wind that passeth away, and cometh not again."—Ps. lxxviii. 39. What better could Peter term them than "winds," or spirits? for wind is the primitive meaning of the Greek word, rendered "spirits." Chemistry has reduced animal bodies almost entirely to airs or gases; about five sixths to one of earthy matter. It is said by David, as already quoted, "flesh is a wind that passeth away;" so that revelation and science are here agreed. They are winds in prison, pent up in the caverns of the deep; so that they can blow no more. When preached to they were not "spirits in prison;" but "fleshly men and women," criminals at large, like the worldly religionists of our own time. The Spirit of Christ, or Christing spirit, preached to them while the Ark was building; not afterwards. When judgment overtook them the preaching ceased, and they became prisoners of the deep. Peter designates them "spirits in prison" while he was writing; but not as such while the preaching was in progress.

"THE GOSPEL PREACHED TO THE DEAD."

"For this the gospel was preached to dead ones, that they might be condemned by men for flesh but live by God for spirit."—1 Pet. iv. 6. This is not difficult to explain. The dead referred to were persons who, previous to the time Peter was writing had heard the gospel and obeyed it. The truth they believed caused them to cease any longer to work the will of the Gentiles, in practising their vices and abominable idolatries. This caused their former companions to speak evil of them, and to persecute them even to death; which Peter terms condemnation for flesh. Their refusal to gratify the flesh, and their reproof of fleshly gratification in others, was the ground of their condemnation. But their work shall be rewarded; for having put to death the deeds of the body, they shall live "for spirit," *πνευ ατι*. The gospel was preached to them with a view to this result—that they might become spirit "in the day of the Lord Jesus," being born from the dust of the spirit by resurrection: for "that born of the spirit is spirit."

The gospel was not preached to them after their decease. Peter does not say that it was. But that the gospel was preached to persons, dead indeed while he was writing, but alive when they heard and became obedient. Preaching the gospel to dead men! If that does not beat everything! What piece of tomfoolery will not the clergy teach, and their dupes believe, after this. Why "a living dog is better than a dead lion;" yet the dogs of the apostasy are both deaf and dumb. What would not their corpses be in respect of truth!

But here we must pause for the present; in our next, we shall resume.

EDITOR.

Feb. 4th, 1857.

It may not be amiss to republish at the present time, the following article which appeared in our periodical in 1845, under the caption of "Spirits in Prison," as it contains two or three points we have not touched in the foregoing. Here is the letter and our reply: —

"THE SPIRITS IN PRISON."

Bro. Thomas—I heard one of 'our Evangelists,' whom I esteem very highly, comment upon 1 Peter iii. 18-20. He said, that the Spirit of Christ, after he was 'crucified, dead, and buried,' went and preached to the imprisoned spirits of the disobedient antediluvians, &c.; and remarked, that his idea was confirmed by ch. iv. 6, from which he concluded, that 'the gospel being preached to the dead, that they might be judged according to men in the flesh,' proves that they were not in the flesh, but 'disembodied spirits.' He remarked, in conversation with me afterwards, that he would like to hear your interpretation of it: so would I, although I disagree with him in his opinion *toto coelo*.

Yours faithfully,

Henderson, Ky.: July 28, 1845.

J.

REPLY.

In a few words, we understand the Evangelist to mean, that the Disembodied Spirit of Jesus went to the disembodied spirits of the Antediluvians, and preached the gospel to them in Hades! This is the most extraordinary dogma ever broached by living man in the face of the Oracles of God. On the supposition that their ghosts are in Hades, in the orthodox sense of the word, which is the heathen sense, how could the ghost of Jesus preach the gospel to them (which is remission of sins, and eternal life to believers of the promises covenanted to Abraham and David, through his death AND resurrection) seeing that he had not risen from the dead? Take from the gospel facts the resurrection of Jesus, and the gospel ceases to be the 'power of God for salvation.'—'If Christ be not risen, then is our preaching vain, and your faith is also vain. * * Ye are yet in your sins. Then they also that are fallen asleep in Christ are perished.' Now the disembodied phantoms of the Antediluvian World held the same relation to the gospel preached by Jesus' Ghost before he rose, that the Hymenean Corinthians did to it preached by the Apostles after his resurrection, when they averred a principle, which, in its operation on the faith, set aside his resurrection from the dead. What could the ghost of Jesus have preached to them? Remission of sins by his name? His name was inefficacious to that end until he rose again. Eternal life by his name? If in default of his resurrection his name had no power in it for remission, they must have continued in their sins, and consequently entitled only to the wages of sin, which is death. The name of Jesus could not give a right to eternal life previous to his return from the dead; for had he not risen, it would have been proof that God had not accepted him as a khaphporeth, or COVERING for sin: and a non-resurrected sacrifice would have been of no more profit than the sacrifices under the Law. All the dead, righteous or unrighteous, who had died before his crucifixion, or since, would have eternally to sleep the sleep of death.

What else beside remission of sins and the life and glory of Messiah's Aions, can you conceive, "ghosts in Hades" stand in need of? These the gospel could give them no title to before Jesus rose; it would have been useless, then, for the ghost to go and preach it to them. But on the supposition, that the gospel of a non-resurrected Messiah could save them, what utility could there be in preaching it, seeing that, though made ever so plain, they could not understand it, being without wisdom, sagacity, or ability to do; for it is written, "there is no

work, nor device, nor knowledge, nor wisdom in the grave wither thou goest?" No; the "dead know not anything;" the preaching the gospel, therefore, to physically dead men, is altogether out of the record. This speculation then is not the sense of the passage before us. Let us see what is.

In verse 18, two things are predicated of Jesus, namely, he was put to death for flesh; and secondly, he was quickened, or made alive, for the Spirit, i.e. of God. In this verse, there are two personages named, to wit, God and Christ; the Spirit of God, which is his power, or agent, by which he affects every thing. In the next verse, it continues, 'by which also having gone he preached to the spirits in prison, to the disobedient formerly, when once the long suffering of God waited in the days of Noah, &c.' — Here we have the relative *ἐν ᾧ*, 'by which.' This pronoun by rule claims 'the Spirit' for its antecedent. 'By which Spirit also having gone, preached, &c.,' is the reading; but the question upon which the correct interpretation of the passage turns, is—by which Spirit of God, who went and preached? The answer is, God went and preached to them, not Jesus, nor the Ghost of Jesus; but God went, and by his Spirit preached to the Antediluvians. He also preached to them in time past, as well as to us in time present, and raised up his Son Jesus, and all by his Spirit: for 'in sundry times and in divers manners, God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,' and by the same Spirit. 'Many years didst thou forbear them, and testified against them by thy Spirit in thy prophets; yet would they not give ear.' This, though affirmed of Israel, is equally true of the Antediluvians; for the history shows, that God, not Jesus testified against them by his Spirit in Noah.

But, it is supposed, that whoever went to preach to them, did so, in the interval between the death and resurrection of Jesus! It does not mean, that the Spirit preached to them while in prison; but, that he went and preached through Noah to the Antediluvians, who were then living, but, while Peter was writing, were in the custody of Death, and in the prison-house of the deep. He did not mean to say, that the Spirit preached to dead men, or to the ghosts of dead men; but to men living in Noah's day, and dead in his.

'For this cause the gospel was preached to them also who are dead, that they might be judged according to men for flesh, but live according to God for spirit.' 'who are dead;' that is, while I, Peter, now write. Living, when the gospel was preached to them, but dead now; having been judged, or put to death by men for flesh, as was Jesus, because they would not forsake the truth, but who shall be made alive again for spirit according to the purpose of God, which cannot be frustrated. 'Being put to death for flesh,' and 'being judged according to men for flesh,' are phrases which apply to Jesus and the saints, who like him are persecuted unto death: and both import the same things: —to be judged for flesh, is to be put to death for flesh; and to be quickened for spirit, is to live according to God by the Spirit for spirit.

"If this interpretation be rejected, we should like to see something more consonant with the word of truth. Till then, we hold it as the only true exposition of the text."

EDITOR.

Theiopolitical.

New Holy Alliance.

At the present crisis, it has become the fashion throughout Continental Europe to represent the British Power in the part it enacted at the Congress of Vienna in 1815, as the

victimizer of the innocent and confiding monarchs of that region; and that by its "infernal art," it placed the elements of disorder under every European throne, that it might check the industrial development of other nations, and clothe their peoples in her cottons! In short, they say, that "the treaties of Vienna were but the solemn confirmation of the absolute supremacy of Great Britain."

This absurd and ridiculous view of the matter, emanating, it is said, from that brilliant centre of wisdom and truth, the capital of the Czar, is assiduously promulgated and maintained with great literary ability by the hireling scribes of the absolutist governments of the Head and Horns of the Beast. The following remarks, which we extract from an article in the London Weekly Times, under the caption of "Proposal for a New Holy Alliance," will unfold to the reader the working of Muscovite cunning for that European ascendancy, which it is certain to compass by hook or by crook, as its manifest destiny "marked out for it by the finger of God:"

"Accusations against 'perfidious Albion' find ready credence amongst populations jealous of our wealth and prosperity, and incapable of understanding the origin of our greatness. The masses of the European population have yet to learn the first principles of political and economical science. Where there is no political, religious, or social liberty, there can be no great development of industry. We have learned in this country to trust to private enterprise and to give it free scope, and we only require of the Government that it shall not meddle or interfere with the operations of trade and commerce. On the Continent the Governments protect everything, regulate everything, and paralyze industry by their efforts to restrain freedom under military repression. Where sickly manufactures are coddled up by prohibitive duties, where revenues are raised from monopolies, and the working classes are controlled in their movements by a meddling and omnipresent police, it is useless to look for a healthy growth of industrial activity. The people of Continental Europe need not cast their eyes across the sea to find the causes of the increase or decadence of nations. They have only to turn to the little Republic of Switzerland for an example. There they may look on the spectacle of a population inhabiting a mountainous region, little favored by nature, but industrious and prosperous because they are free. There, also, they may see some two millions of people, inspired by liberty, successfully defying one of the great military Powers of Europe. The same causes operating on a larger scale have made the greatness of England. Until the Continental nations have shaken off many prejudices, and made great advances in knowledge, it will be useless to endeavor to convince them that the people of England honestly desire to see them increase in wealth and power. The commercial supremacy of this country causes distrust in the present day just as much as the arms and ambition of the French Empire excited the terror and inflamed the resentment of Europe at the commencement of the century. As, at that time, the Great Powers were intent only on curbing the power of France, and erecting barriers against her supposed aggressive spirit, so now their leading idea is to raise obstacles against the progressive industry of England. While our statesmen cherished the delusion of protection, we were taunted with our exclusiveness; and now that we have thrown open our ports, at home and in the colonies, to the produce and shipping of every country, we are charged with a design of monopolizing the commerce of the world. If we ask other nations to imitate our example, they suspect us of selfishness, forgetting that no two countries can carry on free interchange without mutual benefit. We desire to see the States of the Continent as free, as pacific, and as prosperous as ourselves; for they cannot become rich without making us richer, and unrestricted commerce is the parent of liberty and peace. If the British Government had been actuated in 1815 by the motives now imputed to them, they would have stipulated, in accordance with the economical notions then prevalent, for commercial

privileges and advantages, which they might easily have obtained from the monarchs whose thrones they had rescued from the grasp of Napoleon. Their great error lay in the aid which they gave to the despotic Sovereigns, and their acquiescence in the acts of the Holy Alliance, to whose principles they refused their sanction. The partition of Europe into patchwork monarchies was the result of the rapacity of the Northern Powers, and the troubles of the Continent since 1815 have been caused by the gross breach of faith of Sovereigns, who, when the danger was passed, broke every promise they had made to their people in the hour of adversity. Even now, they have but to do justice and show mercy, in order to remove the necessity for enormous standing armies, and the 'armed peace' so oppressive to their subjects and so pregnant with danger to themselves.

"But the abuse of England to which we have adverted, and the perfectly true picture drawn of the difficulties arising from overgrown military establishments, is not intended to lead to any relaxation of the repressive system which weighs so heavily on the Continent. On the contrary, the object is to prepare the way for a new Holy Alliance, of which the project is said to have ripened in the Absolutist Cabinets. It is believed in the higher political circles of Northern and Central Europe that the time is favorable for establishing Cossackism as a ruling principle, and we are assured that 'notes have been drawn up on the question, overtures made, communications exchanged, and, in a word, negotiations are at this moment carried on in the silence of Cabinets.' That some such movement has been set on foot by the renewed activity of Russian diplomacy, we have no doubt. The Anglo-French alliance is the main obstacle in the way of a comprehensive scheme for the concentration of absolutist power, and against that alliance all the force of the conspiracy is directed. England, therefore, is represented as the fountain and origin of European disturbance, and Russia as the pacificator and regenerator. As a first step, Russia proclaims that she has renounced all notion of aggrandisement in Europe. She professes to have learned, from the experience of the late war, that she cannot make the smallest advance in that direction without provoking a general crusade. Henceforth all her efforts will converge on Asia, where she may, or may not, come into collision with England; but any consideration of that contingency, she thinks, may be postponed. Seeing that Russia has abandoned all idea of aggression in Europe, the end of the alliance between England and France has been accomplished, and it may now be dissolved. The next step would be an alliance between France and Russia. The two Emperors have more than one point of resemblance—more than one bond of sympathy. They are both reserved, both free, to choose their political relations, and the Czar, the incarnation of absolute power, is pleased with the form of the Imperial Government of France. Then the political consequences would be enormous. France united with Russia would become the centre of a great maritime confederation, and the British flag no longer flaunt supreme on the seas. 'All chance of a struggle by sea would thus disappear, while by land an armed conflict would be impossible. Who, in fact, would dare to attack France and Russia united—Russia, moreover, having at her disposal the whole force of Prussia, when the aggressor would be most assuredly crushed?' France and Russia would compress Germany between them, and there would be established on the Continent 'THREE PREPONDERATING INFLUENCES, whose mission would be to secure peace, the "consolidation of thrones, and the well-being of the people.' No more conquests would be tolerated in old Europe, and any 'modifications of territory' which might be found necessary would be decided by a general congress. Such is the proposal for the regeneration of Europe by the establishment of Cossackism, pure and simple, based on a solidarity of despotism.

"The policy recommended by public writers in the interest of Russia is now acted upon in practice, although it is not consolidated by formal engagements, it is possible that

personal vanity, the desire of playing a great part in Europe, and the hope of placing his dynasty under the protection of a general guarantee, may lead Napoleon III. to favour the project of a new Holy Alliance. But although France is now Imperial she has a people, and her liberal politicians, although compelled to silence, are not dead. The French people have chosen their form of government, but all the force of Europe could not impose upon them a ruler or a dynasty that they did not approve. The Emperor by drawing closer to the legitimate monarchs would only obtain insincere allies, while he would alienate the heart of France, If he retain the sound judgment which has hitherto marked his career, he will close his ear to Muscovite flattery, and decline the perilous advantages of a Russian alliance, The Emperor of the French may enter into a confederation of monarchs, having for its object the consolidation of thrones, but the French people will not go with him. We do not think that Louis Napoleon will court his own ruin, and if he should forget the history of his uncle, or the origin of his sovereignty, the cause of liberty would probably gain in the end. England will have nothing to do with Holy Alliances, and it is to be desired that her Government should avoid intimate and compromising relations with the absolutist Cabinets. The alliances of the English people ought to be with peoples and not with monarchs. We do not despair of the cause of freedom in Europe, and we will best help it by throwing in our power to sustain Belgium, Sardinia, Switzerland, and the Scandinavian kingdoms against the aggressions of their despotic neighbors. For the rest, if the Liberals of the Continent lose energy, abandon hope, and surrender themselves unconditionally to absolutism, we should be content to accept isolation in Europe, and to look for compensation in drawing closer our alliance with the free Anglo-Saxon Republic of the Western World."

The writer of the above, who has the means of being well-informed, concerning the intrigues of the Demons of the political Aerial, tells us that the project of a New Holy Alliance has ripened in the Absolutist Cabinets; and that the conviction of this Aerial is, that the time is favourable for establishing Cossackism (Ezekiel would style it Gogueism) as a ruling principle in Northern and Central Europe. There is no doubt that this is what things are tending to. No obstacle, not even the Anglo-French alliance, can prevent it. The Oracles of God show, that Europe is to be subjected to the dominion of One Policy, and that that policy will be Cossack; and in its Asiatic operations and schemes furiously hostile to the British Power. We have shown this in multifarious illustrations of the current signs of the times. We do not intend to go into the matter at any length at present; we only call attention here to what is at work in "the silence of Cabinets," illustrative of what THE FROGS are doing.

The New Holy Alliance, when consummated, will reflect the declaration of the Spirit, that "The Ten Horns have ONE MIND, and shall give their power and strength to the Beast." When these Horns are in such an alliance with the Eighth Head of the Beast, the New Holy Alliance, now foreshadowed, will be complete. Doth not the oneness of mind predicted, indicate one policy; and do not the terms of the prophecy show that the alliance is to be headed by a superior styled "the Beast;" for he is the receiver, not the giver, of the strength and power? A sovereign power receives the gifts of inferiors. On a little reflection, the reader will perceive the necessity of an alliance among the powers, with a sovereign power among them to direct their movements in "the time of the end." Let him put this question to himself, namely: "How are the armies of all the nations to be gathered together to battle against Jerusalem, so long as each government has an independent policy of its own?" That they are to be so gathered, see Zech. xiv. 2; Joel iii. 1-2. What was necessary before the nations could be led against Moscow in 1812? That their governments should be brought under the dominion of one policy by conquest or cunning. This was effected by Napoleon the Great. When he became the Lord of Europe, he directed its armies against whatever stood in the way

of his ambition. The same necessity obtains at the present time. One Policy must be established, preparatory to the siege of Jerusalem by "Gog of the land of Magog, the Prince of Rosh, Meshech, and Tobol," and all the hosts of the nations under his command.

Will the reader also ask himself another question? What possible inducement could there be for Russia, at the head of the armies of Europe, to invade Palestine, and to lay siege to Jerusalem, if that country and city were simply, as now, in the hands of the effete and feeble Turks? Manifestly, not any. Then what follows? The answer is, that the magnitude of the invading hosts indicates the magnitude of the power to be expelled; and that, consequently, Palestine and Jerusalem will be occupied by a power independent of, or in alliance with, (we believe the latter,) the Ottoman or Euphrateans. The oracles of God show, that this power will be the THE BRITISH—the Merchants of Tarshish, with Sheba and Dedan. This is the natural and destined antagonist of Russia, the crowning element of the Eighth Head of John, the King of the North of Daniel, and the Gog of Ezekiel.

We need not be surprised, then, at the hatred which exists in the Absolutist Cabinets against England. They know that in the mass of England's population there exists a deadly and intense hatred of themselves; and that the British Government, though far from possessing an unblemished and spotless character for uncompromising integrity and righteousness of principle, dare not disregard the popular voice. They behold in England a free press, unfettered liberty of speech, constitutionalism, a grinning contempt for their superstitions, a secure asylum, and a generous and sympathetic reception of the enemies of their thrones, a rich and prosperous rival, and the only power occasionally willing and able to defend the weak against the strong. They behold the British active and zealous propagandists of civil and religious liberty, and unsparing denounciators of all tyranny, which is not mechanically and commercially advantageous to number one. Now, such a nation is a thorn in the sides of the Dragon and Beast which sustain the Horns. They regard it, therefore, as "the fountain and origin of European disturbance." They have no respect for such an establishment, and would illuminate their capitals for joy were it sunk like lead in the mighty waters. All this is natural enough. The devil, though outwardly a very smoothfaced and intensely fervid professor of religion, despises those who see through his hypocrisy, and are incessantly exhibiting it to the execration of the world. He will leave no stone unturned to silence or put such an inconvenient adversary out of the way. But his favourite strategy is to proclaim his own immaculateness, and to contend zealously for reform, thinking, by this, to blind the eyes of men to his own deformity, and to attach the pious to his person, so as to make him their champion against a common foe. This is Russia's policy at the present time—Russia who is, when it becomes the Captain of the Holy Alliance now proposed, the sovereign element of Daniel's Fourth Beast, styled in the Apocalypse "the Dragon, the Old Serpent, surnamed the Devil and Satan." Only think of Russia as "the pacificator and regenerator of Europe." The Devil's peace and the Devil's regeneration! Surely, when she shall have consummated her work, it will be the devil of a peace and the devil of a regeneration!

But of such a pacification and regeneration the Anglo-French alliance is considered in the way. The key of the new position is this stronghold, which must be taken by bribery or assault. By either, the ruin of Louis Napoleon is inevitable. If he "remain true to England, a coalition may be formed for his dethronement; if he fall into the embraces of Russia, England may arouse the French nation against him, and assist them in pulling him down. In every view, his position is a dangerous one. Europe is a powder magazine, and Louis Napoleon holds the match. It is, therefore, of prime importance to the bystanders to secure his good will, or to bind him fast, if they would not be blown to atoms. If they could secure him, they would

not fear the magazine; but they have been unable to do that yet; therefore, it is necessary to court his favour and cultivate his good will. It is exceedingly disagreeable, however, to be living every day in expectation of being sent among the stars on a barrel of gunpowder before night. It is a cause of great anxiety and restlessness. The diademed occupants of the Thrones of the Beast are nervously alive to the perils of the situation. Hence their desire to detach the match-bearer from "perfidious Albion," and to get him into their own hands. It certainly would wonderfully promote the success of their schemes, if they could make a tool of Louis Napoleon. By involving him in a war with England, they might hope to exhaust both nations, and, in the meantime, \ be formed, and her rival will marshal its "regenerate Europe by the establishment of Cossackism, based on a solidarity of despotism!" This accomplished, and the time would have come for a coalition against Louis in favour of the Bourbons. The French Empire is a merely temporary institution, destined to be superseded by the restoration of monarchy. The means by which this will be effected seem to be indicated in the prediction, that "The King of the North shall enter into the countries, and shall overflow and pass over, and many shall be overthrown."

Something of this sort must happen ere long, for the present situation of affairs will not admit of a peaceable solution. The world cannot be made to stand still, and ought not; it does not want to go back on the dial of its existence: on the contrary, its aspirations are upwards and onwards, which is the very direction in which the old dotards, who hold the reins, do not wish it to run. Hence, the peoples are straining off one way, while their riders are "geeing" and "hawing" them another, into the old track of mediaeval feudality and barbarism. Unless the diademed cavaliers can get some friend to help them, their restive steeds will certainly throw them, and break their necks. They feel this, and hence their outcry for "pacification" and "regeneration;" not of themselves, but of their ungovernable peoples. "Peace, peace!" however, may be their cry; but "there is no peace for the wicked," saith Jehovah; "for they are like the troubled sea that cannot rest, whose waters throw up mire and dirt." "I will give you peace and regeneration," exclaims the Czar; "come unto me, ye kings, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light!"

And will they accept the invitation? Why should they not? Is the sovereignty of Russia terrible to such miserable reprobates as the monarchy of Naples, Spain, Greece, Rome, &c.? Is anything more terrible to them than their infuriate populations, in open insurrection, demanding good government and the rights of men? This is the alternative that awaits the Royal Horns of the European Beast of the Sea—fall before the people, or give their strength and power to the Czar. Every thing is tending to this—a sword-compelling quiet of the turbulent, the consolidation of the thrones by Russian alliance, and the well-being of official people, who profit by abuses. No obstacle can prevent this consummation. England may threaten; her fleets may sweep the seas, and blockade the Continent: the coalition will be formed, and her rival will marshal its hosts, and lead them on to Asia to contest with her there the dominion of the East: for so it is revealed of heaven—that "God hath put in the hearts of the Horn Powers to fulfil his will, and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled."—Rev. xvii. 13,17.

EDITOR.
