

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

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“Blasphemy” and “Names of Blasphemy.”

"I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given to us to consume. Thus with your mouth ye have spoken great things against me, and have multiplied your words against me; I have heard them."—Ezek. xxxv. 12,13.

In the above passage of Ezekiel's prophecy the word "blasphemies" in the original text is *neahtzoth*, reproaches, contumelies, &c, or, in the words of the prophet, "great things spoken with the mouth against" an object.

In the Greek, *neahtzoth* is expressed by the noun *blasphemiai*, which the English or anglo-Saxon reader will readily perceive is the anglicised word *blasphemies* in its Greek dress. It is derived from the verb *blasphemeo*, which is itself derived from the phrase *blaptein ten phemen*, to injure the reputation or fame of any object; which, if undeservedly done, is to calumniate, rail against, revile, reproach it, &c.

In scripture the objects of blasphemy are various, such as "God, his name, his tabernacle, them that dwell in the heaven," the Jews, the mountains of Israel, the Holy Spirit, the doctrine of God, the word of God, the sanctified of the Father, the king of Israel, &c.

The following passages will sufficiently establish this. In Rev. xiii. 5, 6, it is said, that a mouth was given to the Gentile Beast, or System of Powers, "speaking great things and blasphemies. And he opened his mouth (papal) in blasphemy against God, to blaspheme his Name and his tabernacle, and those dwelling in the heaven;" that is, to the injury of the reputation of all these in the estimation of society.

“The Jews” are blasphemed by pretenders to that honorable community who cannot establish their claim to citizenship in the commonwealth of Israel. Thus in Rev. ii. 9, the king of the Jews says, "I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan;" and in ch. iii. 9, he styles them liars.

The text at the head of this article shows that the mountains of Israel may be blasphemed, and that in blaspheming them Jehovah is himself blasphemed.

Mark testifies to the Holy Spirit being an object of blasphemy in his day, in ch. iii. 29, 30; and Paul exhorts or commands that Christians, who are servants and wives, be respectful and obedient to their masters and husbands, that the name, doctrine and word of God be not blasphemed. —1 Tim., vi. 1; Tit. ii. 5.

To blaspheme is, therefore, in a scriptural sense, to bring divine things into disrepute; so that whatever words or doings tend to, or really do accomplish this, are blasphemies.

The punishment of blasphemy, by divine law, is death. "He that blasphemeth the name of Jehovah shall surely be put to death, as well the stranger as he that is born in the land."— Lev. xxiv. 16.

For men to say they are Jews, while yet they are not, is blasphemy, because it is a lie, whether they intend to lie or not. The intention does not alter the fact. Lying is the hypostasis or substance of blasphemy; for no good thing can be injured by the truth. When Gentiles, who are neither Jews outwardly nor inwardly, pretend to be Jews, they calumniate that society of which the King of Jews is the chief; and in so doing they calumniate or blaspheme him: the change of object from the less to the greater only enhances its iniquity. Verbal and practical lying are both mortal sins; but their iniquity is aggravated when the lie is against God, his name, and his doctrine or word. Practical lying is profession contradicted by practice. Thus, "If we say we have fellowship with God and walk in darkness, we lie, and DO NOT THE TRUTH." "If a man say I love God, and hateth his brother, he is a liar."—1 Jno., i. 6; iv. 20; and "If ye love me, keep my commandments;" for "ye are my friends if ye do whatsoever I command you." Thus, the truth of men's professions is made to turn upon the conformity of their actions to the words of God. When those actions are a denial of his doctrine or word they make God a liar, so far as their influence extends. If their words and actions agree, and both give the lie to God or his word, which is the same thing, though less hypocritical, they are not less impious; and the impiety is itself blasphemy.

No greater offence can be committed against God than not to believe what he has promised. The reason of this is because he "HAS MAGNIFIED HIS WORD ABOVE ALL HIS NAME;" and not to believe that word is to treat him as a liar, which is blasphemy; and "he that blasphemeth the name of Jehovah shall surely be put to death," whether Gentile or Jew: this is the reason why it is decreed that "he who believeth not (the gospel) shall be condemned." When we do not believe we walk in darkness; and walking in darkness, or unbelief, we do not the truth; for in relation to the truth no man can walk in the light of what he does not see, or do that in which he does not believe.

There is another form of lying or blasphemy against God which is brought out in the text from Ezekiel. It is this: If men in their ignorance or impiety affirm a thing, which in its logical or practical bearing contravene the promises of Jehovah, they blaspheme, or speak evil of the subjects of those promises; and in so doing speak great words against, or blasphemies against the promiser.

If the reader peruse Ezek. xxxv, in the light of God's covenanted promises to Abraham, Isaac, Jacob, David, and their seed, he cannot, we think, fail readily to perceive the truth of our statement. In that writing, Mount Seir, the seat of Edom's dominion, is addressed as a Power, having perpetual hatred against the descendants of Jacob; rejoicing in their calamities, and in actual occupation of their country, commonly styled THE HOLY LAND. While thus possessed of Palestine as the fruit of conquest, Seir is represented as saying of the

kingdoms of Israel and Judah, "These two nations and these two countries shall be mine, and we will possess it though Jehovah were there." Upon this the prophet forewarned them that Idumea shall be recompensed according to its hatred of Israel, who shall be delivered after Idumea is destroyed; "I will make myself known among Israel when I have judged thee, O Mount Seir, saith Jehovah; and thou shalt know that I am Jehovah, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume; thus with your mouth ye have boasted against me, and have multiplied your words against me; I have heard them."

The reader will observe that Jehovah regards blasphemies, or false statements, concerning the destiny of the mountains of Israel, as great words or boastings against himself: the Idumean Seir declares that those mountains, even though Jehovah were there, would never belong to Israel, but to Edom; for it says, "they are mine, and we will possess it though the I SHALL BE were there." But why is this declaration a blasphemy against the Holy Land? and why, if a blasphemy against that land, is it a boast and multiplication of words against Jehovah? Because it states falsely the destiny of Palestine. At present the two nations of Israel and Judah, and their special divisions of the Holy Land, are in the hands of Esau, Edom, or Idumea, synonyms of the power that in the latter days inherits the hatred of Isaac's eldest son against Jacob; "for," says Adonai Jehovah, (the Old Testament title rendered Lord Jesus in the New,) "when the whole earth rejoices I will make thee desolate. As thou didst rejoice at the inheritance of the House of Israel because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir, and all Idumea, even all of it."

Idumea, then, represents a power to be made desolate when the whole earth rejoices with God's people, Israel, as Moses has predicted. Idumea now triumphs over Israel and their land, and blasphemes them both; the Idumeans decree that Judah and Israel's two territories shall for ever constitute integral parts of the Ottoman Empire; and, consequently, that the two nations or twelve tribes of Jacob, shall never constitute one independent kingdom and nation in the land: this is pronouncing a sore evil against Israel and their native mountains; but being a lie against their destiny it is a blasphemy against them all.

But why are these blasphemies against the Jews and their inheritance, boastings or calumnies against Jehovah? Because, if it should so happen, that Idumea, in this controversy concerning Zion, were to establish its power in the Holy Land, to the final exclusion and suppression of the kingdom and throne of David there, it would make the promises of Jehovah, which he has sworn by his own life and holiness to fulfil, of none effect. It is impossible that such a result should come to pass; but to attempt to establish it, or to declare such a result, or to believe the declaration, is equivalent to denying and rejecting the contrary, and in effect declaring that Jehovah is a deceiver and a liar.

Now, let us see what Jehovah has said—whether he has given the inheritance to Esau or to Jacob. Read the next chapter of Ezekiel; this portion of his prophecy contains a testimony of God in direct opposition to the blasphemies of the Idumean nations, concerning Israel and their mountains; the prophecy is addressed to these—a prophecy of good things, "Because, saith Adonai Jehovah, the enemy (a term which stands for the Desolater who triumphs while the land enjoys its Sabbaths) hath said against you, Aha! even the ancient high places are ours in possession"—thus they boast at this day—"therefore prophesy and say, Thus saith Adonai Jehovah, Because they have made you desolate and swallowed you up on every side, that ye might be a possession to the residue of the nations, and ye are taken up in the lips of talkers, and are an infamy of the people; therefore, ye mountains of Israel, hear the

words of Adonai Jehovah: thus saith Adonai Jehovah to the mountains and to the hills, to the lowlands and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and a derision to the residue of the nations that are round about: therefore thus saith Adonai Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations (that 'residue' to be stamped with the feet of the fourth beast, —Dan. vii. 19,) and against all Idumea which have appointed MY land for their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

"Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the lowlands and to the valleys, thus saith Adonai Jehovah, I have spoken in my jealousy and in my fury, because ye have borne the shame of the nations; therefore thus saith Adonai Jehovah: I have lifted up my hand (that is, I have sworn,) surely the nations that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For behold, I am for you, and will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and do better for you than at your beginnings; and ye shall know that I (Adonai) am the I SHALL BE. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them: thus saith Adonai Jehovah, because they say unto thee, thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, nor cause thy nations to fall any more; neither will I cause men to hear in thee the shame of the nations any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith Adonai Jehovah."

Here is a time indicated which has manifestly not come; for the Jews and their country are still subject to all these things, which at a "set time" of their history shall be no more.

There is another testimony in Ezekiel which convicts "the talkers" of the Gentiles of blasphemy against the two nations and their two territories which they claim for themselves, and of calumny against God. In chap. xxxviii. 21, Adonai Jehovah saith, "Behold, I will take the children of Israel from among the nations whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be to them for Elohim—waani ehyeh lahhem lai-elohim. And David my servant (David II.) shall be king over them, and they all (the twelve tribes) shall have one shepherd: they shall also walk in my judgments and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children during the age—ad-olam; and my servant David shall be prince over them for the age—le-olam; moreover, I will make a covenant of. Peace with them, it shall be an everlasting covenant with them; and I will place them and multiply them, and I will set my temple in the midst of them for the age—le-olam. My dwelling-place also shall be with them: yea, I will be to them for Elohim, and they shall

be to me for a people. And the Gentiles shall know that I, Jehovah, do sanctify Israel, when my temple shall be in the midst of them for the age—le-olam.”

From these testimonies, then, we learn that the following things are decreed:

1. That "the two countries," or territories of the Holy Land formerly occupied by the "two nations" of the Jews, that is, the kingdom of the Ten Tribes and the kingdom of Judah, are to be exalted to a better condition than when possessed by the Israelites in the beginning:
2. That the Gentile Power in possession of Adonai Jehovah's land is to be finally dispossessed when he makes himself known among Israel's tribes:
3. That "all the house of Israel, even all of it" are to take possession of the land, and to be settled upon its mountains, and hills, and lowlands, and valleys, and desolate wastes, and forsaken cities, after the old estates of their realm, in peace, plenty, security, and great perpetual prosperity:
4. That the nations and kingdoms of Israel and Judah shall be one united nation and kingdom upon the mountains of Israel; so that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more; but as a bird of prey, "they shall fly upon the shoulders of the Philistines toward the west (the western powers); they shall spoil them of the east together; they shall lay their hand upon EDOM and Moab; and the children of Ammon shall obey them"—Isa. xi. 13,14:
5. That when finally resettled in Adonai Jehovah's land, (his, by covenant made with Abraham and his seed, "who is the Christ," says Paul) the whole twelve tribes will be under one supreme head or king:
6. That they will then be a purified and sanctified people—"they shall defile themselves no more with any of their transgressions:" this implies that all their past national offences will have been blotted out:
7. That their Shepherd King will be a David, and immortal; and reign over them during the age of their national glory, however long its continuance may be predetermined of Jehovah—ad-olam:
8. That all these benefits will be guaranteed to the nation by the "covenant of the age;" styled also the "covenant of peace"—berith shalom, berith olam; —the Constitution of the Kingdom, in the phraseology of the Gentiles:
9. That during the age, and for the purposes thereof, a Temple will be placed in the midst of the nation. Ezekiel describes it, chap, xl.-xlii. The mystery of the temple is set forth by Paul, Peter and John:
10. That Adonai Jehovah, Israel's Shepherd-King, will dwell with them, and be to them lailohim, for Elohim, or Gods—for all the saints or future kings and priests of Israel and the nations, are constitutionally or federally "in him;" HE is for Gods.

Now, these ten items, deduced from the foregoing testimonies, are the intelligible and obvious purpose of Jehovah with respect to Canaan and its heirs national. No language could have been devised to make his intentions plainer or more easy to be understood. He has not said that these things may come to pass if fortuitous circumstances favor their development; but he has declared that he will create the situation that shall necessitate the results; and that he will accomplish them, not for the sake of the generation of Israel existing at the crisis, but for their fathers' sake, on whose account they are beloved, and for the honor of his own character. "I have pity for my holy name, which the house of Israel have profaned among the nations whither they went: therefore say unto the house of Israel: Thus saith Adonai Jehovah; I do not for your sakes, O house of Israel, but for my holy name's sake, which ye have, profaned among the nations whither ye went. And I will sanctify MY GREAT NAME (This name is Yah-shua, or in Greek, Jesus.) which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Jehovah, saith Adonai Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land."—Ezek. xxxvi. 21-24.

How easy to be understood, how devoid of mystification! Is it not astonishing that any man professing to believe and study the scriptures should affirm that God has utterly and for ever cast off the Jews; that there will be no restoration of them to Palestine; and that God has no more use for them than for the gypsies! To affirm this is to speak blasphemies, or lies, against the mountains and people of Israel; and in so doing to speak great things against God with the mouth, and to multiply words against him. This is the wickedness of all the children of Esau. Nationally they seize upon Jacob's inheritance, slay his seed with the sword, and proclaim the independence and integrity of a dominion that incorporates the land of Adonai Jehovah and his people in its domains. "These two nations and these two territories" say they, "shall be mine, and we will possess it though Jehovah were there"—"they are laid desolate, they are given to us to consume:"—Individually, they endorse the truth of this; they preach it from their "sacred desks;" they publish it in their periodicals; they register it in their creeds; ignoring Israel and Israel's land in all the plenitude and folly of their traditions. But the issue is briefly and simply this: If the doctrine of Esau's progeny be true, then the promises of Jehovah, covenanted with an oath, and confirmed by the blood of Adonai Jehovah, are a deceit and a bald imposition on the credulity of the Jewish nation and their friends—TO AFFIRM THE DOCTRINE OF ESAU IS TO GIVE THE LIE TO GOD.

But with the apostles, we say, "Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." The sentence of God stands firm, though over thirty-eight hundred years have elapsed since it was uttered — "The elder shall serve the younger" Edom shall be subject to Jacob; therefore Edom shall not always triumph in the land. He that doctrinally reverses this decree belongs to the family of Esau, sets himself against the promises of God, and becomes the enemy of Jacob. Can the reader possibly have any difficulty in discerning this principle? We blaspheme God when we affirm the contrary of what he decrees. It is an oblique method of telling him that he has not decreed the truth. It is taking sides against him in "THE CONTROVERSY OF ZION"—Isai. xxxiv. 8—a controversy to be decided in favor of them that believe truth.

This great controversy it is that in reality defines the seeds—the seed of the woman, and the seed of her enemy. The seed of the woman are all on the side of Zion. They believe all "the glorious things" that Jehovah hath spoken concerning her. They love Jerusalem, and rejoice in all the good Jehovah hath sworn to do unto her; while they repudiate with

indignation all traditions which reduce the promises to a nullity. This is right in every view; for to make void the future glory of Zion is to rob the faithful of their inheritance; for "salvation" saith Adonai Jehovah, "is of the Jews:" and when men are robbed of their rights, they do not feel very charitable towards the thieves.

All systems of religion, or forms of faith, are blasphemies or "abominations," which uphold dogmas subversive of the promises of Jehovah. Piety of disposition in the worshippers, or moral precepts commingled in their ethics, will not transform blasphemies or indignities into things worthy of God. His doctrine and word are blasphemed when they are brought into disrepute, and contempt is generated in men's minds respecting the things they set forth. This is characteristic of the thing called "orthodoxy" among the Gentiles; which assigns all the curses of God to the Jews, and all his blessings to their enemies. But all Gentilisms that do this, whether orthodox or heterodox, are blasphemies against God, his name, his tabernacle, and them that dwell in heaven. They constitute the darkness of this world, and they who walk in them "walk in darkness," and neither believe nor do the truth. Such persons are very apt to "say they have fellowship with God," because they appear to one another to be righteous in talking piety, and making long prayers; and because, under the influence of human applause, they "feel good," profess to be "at peace with God," and are on excellent terms with themselves. But it is easy to show, that their peace with God and their conscience is all on one side. Take a disciple of Millerism, for example, and press upon his attention the promises we have adduced in this article, and you will very soon find him putting a construction upon them all which will force upon them a signification diametrically opposite to what they express. In this way he will give Jehovah the lie upon the old-serpent-principle, that God doth not mean what he says. He will tell you, in defiance of grammar, history, fact, and declaration of prophets and apostles, either, that it is all fulfilled; or that it refers to Methodists, Baptists, &c, who believe in the personal advent of Jesus to burn up the world, whom he styles "spiritual Israelites," or the true Israel of God! If you show him that it is the people who once served idols in Canaan that are to return there, and not Gentile sectarians, who never had covenant occupation of the country, you arouse all the enmity of his fleshly mind against the promises, and he contemptuously stigmatizes you as "an old carnal Judaizer," destitute of all spiritual discernment. But, such a course as this proves to a demonstration that, though he say he has fellowship with God, he is really at enmity with him, being a blasphemer of his doctrine and word. Such a professor, however pious and sanctimonious he may seem, walks in darkness, knowing not what he is at, nor whither he goes.

But the Millerite is not alone in this condemnation. Blasphemy against the mountains and people of Israel, and consequently rejection of the covenanted promises of Jehovah, is the mortal sin of all who believe not "the gospel of the kingdom," which is the said promises evangelized. He that directly denies the restoration of the Jews, and the reign of Jesus over them in the Holy Land, ad-olam, "during the age," or indirectly denies this, by affirming that his hope, and consequently his only hope (for scripturally, there is but "one hope of the calling"), is the translation of his immortal soul to transkykingdomia at death, and its return for reunion with the mortal dust it left when it comes with Jesus to burn up the earth and world: he who thus directly or indirectly denies this great and divinely attested purpose of the Most High One, is under the condemnation of the sentence which reads, "He that believes not shall be condemned." This infidelity is the sin of all the ecclesiastical factions of the Gentiles. They content themselves with the creed prepared for them by the Papacy, called "the Apostles' Creed," which ignores the Hope of Israel, for which Paul was a prisoner in Rome, as completely as if earth had no Holy Land, no Jewish inhabitants, and no destiny involved in

their glory and independence! This popish version of what the apostles believed recognizes a resurrection of the body and a judgment; but such a resurrection and judgment as never entered into their heads to conceive of. This resurrection dogma of Gentilism is the reunion of a fictitious celestial soul from the skies, with certain grains of dust in the earth's crust! This is not the resurrection the apostles believed in. To admit the Gentile dogma is to admit "the immortality of the soul," which is Paganism, and not Christianity. Their "judgment" is akin to it—a judgment invented by the fleshly mind for "immortal souls;" the judgment of nonentities! It is a libel upon the apostles, a defamation of their christian fame, a blasphemy of their glorious faith, to dignify such nonsense with their official name. They believed in God the Father Almighty, and in Jesus Christ, his son, their Lord; they believed that he was born of a virgin, but not of an "immaculate" one, nor that his nature was immaculate, as Protestants do; they believed that he was condemned by Pilate, and crucified unto death, and buried, and rose again the third day, and ascended to heaven afterwards; and that he will come from thence again to judge the world, but not to burn it up; they believed in remission of sins, the resurrection of the body, and in life everlasting; but not in the sense imposed upon the words by Gentile theology. The Gentile "Names and Denominations" styled apocalyptically "NAMES OF BLASPHEMY," do not believe the things the apostles believed and taught, but interpretations of some of those things approved by their blind leaders of the blind. These interpretations, which are anti-scriptural discords, constitute their theology, which, making of none effect the promises of God, as the leaven of the old Pharisees did, generates a vain worship, and blasphemies against him and his doctrine.

The popish and sectarian interpretation of "the Apostles' Creed " is the gospel believed by all "Christendom." The apostles, however, did not preach the Gentile interpretation of their creed, which is therefore "another gospel." This the papal and Protestant, or sectarian world, now believes. The world's gospel is, that Jesus, a person of immaculate nature, is Son of God, who died for sins, was buried, and rose again; and that whosoever believes this, and believes that he died for him, and repents, his immortal soul shall be saved from eternal torment in liquid fire and brimstone! Some sects may modify this statement somewhat; nevertheless, as a general definition, it is the Gospel according to "the Mother of Harlots and of all the Abominations of the Earth," and of those Harlots and Abominations too. This is a gospel that has nothing to do with the promises covenanted to the fathers. When a man professes this gospel, and presents himself to the old Roman Mother, or to any of the State-Harlots, or to any of the innumerable sectarian-Abominations, or "Names of Blasphemy," all styled "Churches," from the Mother to the most insignificant of her rebellious progeny: when such a one makes application for admission within their pale, no member thereof, lay or clerical, ever thinks of inviting his confession of faith in the things promised to Abraham, David, and their seed! The unlucky zealot, or bigot (by whatsoever name they might reproach him matters not), who should presume to make inquiry as to whether the candidate's "faith" embraced "the substance of things hoped for," "unto which hope the twelve tribes of Israel, constantly serving night and day, hoped to come," and on account of which Paul was accused of the Jews: —if such should be his inquisition that he might assure himself if the candidate's faith were justifying faith; and, finding that he knew nothing about the good things God had promised to Israel, nationally and individually in Christ, he were to object to his fitness for admission to church-fellowship: —were he clergyman or layman, who does not know that he would immediately become a marked man, an object of suspicion, and be regarded as an uncharitable disturber of the peace, a presumptuous and conceited fellow? It is well known that such is the fact. What has Gentile church-fellowship to do with God's promises to Abraham, David, and their seed, national or individual? Nothing! Only "believe in Jesus," as they define it, and a fig for Israel, their mountains, and the promises. It is enough, say they,

that you believe that Jesus is the Christ, the Son of God. But the demons believed this, and trembled.

This is enough for them who endorse the blasphemies of Edom. Believe a barren proposition, and be pious, and make a bonfire of the promises. I say, a barren proposition; for the confession that "Jesus is the Christ," in the Gentile sense of it, is the mere acknowledgment of "a fact," irrespective of the promises evangelized concerning the kingdom by the apostles and himself. What more natural than that the sons of Edom should delight in a gospel that ignores the promises? Is it likely that they would rejoice in the blessing of Isaac upon their brother Jacob—that he "shall be as the smell of a field which Jehovah hath blessed?" Would they, pluming themselves on having the birthright, rejoice that God should give Jacob "of the dew of heaven, and the fatness of the earth, and plenty of corn and wine?" Is it to be expected, that they being Gentiles, and rejoicing in Gentilism, would respond "amen!" to the eulogy, "Let people serve thee, O Jacob, and nations bow down to thee; be thou lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee"? —Gen. xxvii. 28. It is expecting too much of reckless Edom that he should delight in such promises as these. "Thou shalt serve thy brother Jacob," to a man that lives by his sword (ver. 40), is a galling and bitter humiliation. No wonder that Edom hates Jacob, and repudiates all the promises concerning him—that having acquired dominion by his sword, and for the time, broken Jacob's yoke, he should seek to persuade himself that the Millerite dogma is true, and that Jehovah hath indeed cast off his people, Israel, forever! For, if this be so, then Edom shall not serve Jacob, and the word of God becomes a lie!

Such is the blasphemy of Edom, the name used in Scripture for the enemies of the Jews; and surely they are their enemies who assign all God's curses to them, and monopolize the blessings for themselves. Upon this principle, then, all the sects of Edom are incorporations of blasphemy against God; an idea apocalyptically set forth in the words, "Upon the seven heads of the beast THE NAME OF BLASPHEMY;" and in Rev. xvii. 5, where the beast is said to be "full of names of blasphemy," and commented on above; —a gospel-nullifying fraternity, denying the truth in ignorantly maintaining the opposite; or, in mixing it up with their traditions; or, in rejecting it without qualification or reserve. The disciples of these systems are the "talkers" on whose lips Jewish affairs are taken up reproachfully. They prate against the truth with volubility inexhaustible; being "unruly and vain talkers and deceivers, whose mouths," says Paul, "must be stopped. Wherefore rebuke them sharply, that they may be sound in the faith."

The same apostle says, "there is one faith." Now this is the faith which justifies; but not the faith of Christendom. Justifying faith, and the faith of the unruly talkers of Edom, are antagonist and mutually destructive systems of belief. The latter has no soundness; and in the former, soundness can only be attained by an intelligent belief of the "covenants of promise." Men are justified by an enlightened and hearty faith in the gospel of the kingdom of God preached by Jesus and the apostles. This is evident from the consideration that when the Lord Jesus sent Paul to preach the faith that justifies, he sent him to "open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan to God, that they might receive remission of sins (or be justified) and inheritance among them (the saints of Israel) who are sanctified by faith the which leads into him."—It is clear from this, that illumination of mind preceded the reception of remission, and a right to the inheritance. He whose eyes are unopened by the gospel of the kingdom "walks in darkness," and is obnoxious to the sentence,

"he that believes not shall be condemned." As there is but one true faith, it is also manifest, that this condemnation is pronounced upon him who believes not that "one faith," or the gospel; and therefore styled "the faith of the gospel." Now we have shown often that the faith of the children of Edom is not the "one faith" which the apostles preached; nor is any other form of faith which ignores the promises covenanted to the fathers of Israel: for "faith is assurance of things hoped for, a conviction of things not seen;" and these unseen matters of hope are the subject of the covenants of promise: for in speaking of the death of that cloud of witnesses who had obtained renown through the possession and exercise of this faith, Paul says, "these all died in faith, not having received the promises, but saw them afar off:" and the reason he gives for their dying without receiving, is, that "God has provided some better thing for us, that they without us should not be made perfect," or immortal.

The gospel, we have said, is the covenanted promises evangelized. To make our meaning distinct, a word or two must be said in regard to "evangelized." This is a Greek word in an English dress, being in its own country called, *εναγγελιζω* evangelidzo. This is the noun *εναγγελιον*, evangelion, with a verbal termination implying action—a putting into action the noun. Now this noun is composed of *εν* eu, signifying good, well; and *αγγελια*, angelia, a message, from *αγγελω* angello, to narrate; from which comes *αγγελος* angelos, one sent, a message-bearer, angel. Evangelion, therefore, signifies a good message, which, when put into circulation, is evangelized. Now, a message to be good must be something excellent, beneficial, and to be desired by those to whom it is sent; and because this is the fact, God has called the message, or "word he sent unto the children of Israel by Jesus Christ proclaiming peace" to them, good. That "peace" is the subject matter of the covenants of promise; and is the reason why we so often meet with such passages as these—"Thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel"—Psalm cxxviii, 5-6:—"As for such as turn aside unto their crooked ways, Jehovah shall lead them forth with the workers of iniquity; but peace shall be upon Israel"—Psalm cxxv, 5:—"Our feet shall stand within thy gates, O Jerusalem. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes (the saints) I (Messiah the Prince of Peace) will now say, Peace be within thee!"—Ps. cxxii:—"In his days shall the righteous flourish; and abundance of peace so long as the moon endures"—Ps. lxxii, 7:—"He will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other"—Ps. lxxxv, 8:—"I will extend peace to Jerusalem like a river, and the glory of the Gentiles like a flowing stream"—Isa. lxvi, 12. In the song which shall be sung in the land of Judah when Jerusalem becomes "a strong city," Israel sings, "O Jehovah, thou wilt ordain peace for us"—Isa. xxvi, 12. —Yea, "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill (Zion) a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be safe in their land, and shall know that I (Jesus) am the Jehovah (I shall be) when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And THEY SHALL NO MORE BE A PREY TO THE NATIONS, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them A PLANT FOR RENOWN, and they shall no more be consumed with hunger in the land; neither bear the shame of the nations any more. Thus shall they know that I Jehovah their Gods am with them, and that they, the house of Israel, are my people, saith Adonai

Jehovah"—Ezek. xxxiv. 25. The Son given to Israel is styled, "the Prince of Peace," of whom it is written, "Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order and establish it with judgment and with justice from henceforth and during the age"—Isa. ix. 7. Then, "He shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river (Euphrates) to the ends of the earth"—Zech. ix. 10: "And I will break the bow and the sword and the battle out of the earth, and will make Israel to lie down in safety"—Hos. ii. 18.

Now, when the time had nearly arrived for the Prince of Peace to be born, a communication was made to Mary that she should be his mother; and that, as Isaiah had predicted, the throne of his ancestor David should be given him by the most High, whose Son he should also be; and that, when seated there, he should reign over the house of Jacob for the ages εις τους αιωνας and that of his kingdom there should be no end. This was announcing peace to Israel through the Son to be born. So Mary understood it; and in the rejoicing of her spirit in God, said, "He helps his servant Israel in remembrance of mercy as he spake to our fathers, to Abraham, and to his Seed, for the age"— εις τον αιωνα.

That the mercy covenanted to Abraham was peace to Israel through the Messiah is also manifest from the words of the Holy Spirit spoken through the father of John the Baptizer, who said in view of the birth of the Christ, "Blessed be the Lord God of Israel; for he visits and redeems his people, and raises up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have been from the beginning of the age απ' αιωνος that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him, all the days of our life"—Luke i. 68. What a beautiful comment is this upon the Abrahamic Covenant; how forcibly it exhibits the national blessedness to come upon the hereditary seed of Abraham through the Christ. But not exclusively upon them; but upon all other nations through him also; for "In thee and in thy seed, shall all the nations of the earth be blessed:" therefore, it came to pass, when the birth of Jesus had occurred, that his mission was proclaimed by a multitude of the heavenly host, saying, "Glory in the highest places to God, and over the earth peace, and good will among men."

Here, then, is peace to Israel, and peace to all other nations, promised and confirmed by oath to Abraham, David, and their seed, when Christ shall sit upon David's throne as the result of "mercy and truth meeting together, and righteousness and peace embracing each other." When Abraham rises from the dead, and becomes the patriarch, or chief father, of a believing and righteous world, the multitude of its nations will become "his seed" as well as Israel, and the saints, the kings and lords of all. This is Moses' doctrine of a future state, amplified by all the prophets. Their oracles were its depository; and until Peter visited the house of Cornelius, these covenanted promises were supposed to be confined to Israelites alone. It was not conceived possible, that men of other nations would be associated with Messiah in the government of the Jewish nation and the Gentiles. The promises of the holy covenant had not assumed the form of a message of invitation to aliens from the Commonwealth of Israel. The Jews were exclusively invited by Jesus, and by the apostles for several years after his ascension. They went about explaining the purpose of God, which was full of goodness and glory for Israel; and inviting them to partake in it with endless life and honor. This was evangelizing the promises, or setting before them the hope. They were called upon to become heirs of that hope by embracing it, and becoming obedient to the commands

of Jesus. It was therefore styled "the hope of their calling," by faith in which, says an apostle, we are saved.

Understanding then, that the gospel or glad tidings, is not salvation of immortal souls from endless torment in material fire who believe that Jesus in flesh was God's immaculate Son and died for them; but, that it is the promises of everlasting peace and glory to the Jewish nation, and of contemporary blessedness to all other nations; when, as one dominion, they shall exist under the government of Christ, and of his called, chosen and faithful "brethren and companions" when he shall sit and rule as a priest upon David's throne: which promises were covenanted to Abraham, Isaac, Jacob, and David, and their seed; and confirmed by the death and resurrection of Christ: it is these confirmed and covenanted promises evangelized, or circulated among men in a proclamation, in which Jews first and afterwards Gentiles who believe said promises and recognize the claims of Jesus to be that Christ as he is described in Moses and the Prophets, are invited to copartnership with him in said covenanted kingdom and glory, on condition of becoming the subjects of repentance and remission of sins in his name. This is the Pentecostian Gospel of the Kingdom of God preached by Peter and the apostles: the other, the salvation of immortal souls from endless torture in material fire, is the Pope's gospel—the clerical gospel of Rome, Wittemburg, and Geneva—the gospel according to Christendom, by which its intoxicated peoples are ecclesiastically policed: —the gospel of Antichrist, which, admitting the divine sonship and sacrificial character of Jesus, ignores the promises, blasphemes Israel, and so "speaks great words against the most High," who has "formed that people for himself that they may show forth his praise"—Isa. xliii. 21. Understanding, then, these things; and that justification comes by belief and obedience, or an enlightened and obedient belief of the gospel—what intelligent man can be at a loss to perceive, that they are not justified who are ignorant of, or reject the promises, when they seek, or are sung, prayed, or scared into immersion? Belief of the gospel of Antichrist does not make water saving; and certainly none but a Romanist, Puseyite, or baby-sprinkler, would make it saving of itself alone. What makes baptism saving then? for Peter says, "we are saved by baptism." We answer according to the word, the belief of the promises; that, is, of the gospel the apostles preached. The Baptist, Millerite, Campbellite, Mormonite, and general paidorhantist, theories of belief, are not justifying; because they either ignore or destroy the promises. In doing this, they are, as we have shown, "blasphemies," and punishable with death. Can a man be justified by the belief of blasphemy? Will a pious profession of love to Jesus transmute blasphemy into justifying truth? Is the sincere belief of what the Scriptures style blasphemy, less offensive to Jehovah in a modern religionist, than in an ancient Edomite? Is it less blasphemy to say with Millerism, "God has cast away the Jews; he will destroy the nations; he will burn up the earth; and we shall inherit Paradise with dominion over the beasts after the similitude of Adam;" than to say with Edom, "The mountains of Israel are laid desolate, they are given to us to consume?" One saying is as subversive of the truth of God, and as derogatory to his veracity, as the other. If Immersed-Millerism decree the truth, Jehovah's promises, which we have set forth, will never come to pass. Hence God and Millerism are as much at enmity as God and Edom; it is logical and scriptural therefore, to place Millerism and Edom side by side against God. We say Millerism, not simply as such; but as representative of all Gentilisms ending in ism, whose theology does not teach for justification, and whose organizations do not require for admission to their fellowship, an intelligent belief and confession of the message of peace to Israel, as taught in Moses and the prophets.

Let any one read the faith of Mary, Zacharias, and Simeon, as expressed in their utterances prompted by the Holy Spirit; and then imagine the proclamation of such gospel as

sounds forth from the pulpits of the Gentiles, being made to them—a gospel which assigns the Holy Land to Edom, and consigns Israel to curse and perdition: what does he think those ancient worthies would have said? Would not their souls have boiled over with bubbling and steaming indignation? Would they have rejoiced that their eyes had seen such a Saviour as the Gentile character styled Jesus? Would they have seen in him an earnest of the remembrance by Jehovah of the oath he had sworn to Abraham, and of the covenant he had made with David? No; they would have been like our Jewish contemporaries, rejectors of Jesus, because the Gentile description of his character and mission did not accord with the Messiah as defined by Moses and the prophets. Let all, then, who believe in "the exceeding great and precious promises," and who are disposed to accept God's evangelized invitation to his kingdom and glory, which he has promised to them that obey him—let such be honest to themselves and true to God. Let them repudiate the uncovenanted traditions of Gentilism, as "blasphemies against the mountains of Israel, and boastings against their king." If dipped into Baptistism, Campbellism, or Millerism, &c., let them put them off as "filthy rags"—as garments "all tattered and torn," and "spotted with the flesh." They are investments unbecoming the divine presence of the Nazarite King of the Jews. He invites men to walk with him in white—a white which the sectarian fullers of Edom cannot produce. "What is the chaff to the wheat, saith Jehovah? "Some who read these lines may have been dipped into divers Gentilisms, sincerely believing they were obeying the truth; but, if you have studied the prophets to any good purpose, you will know that the truth according to Edom, is not "the truth as it is in Jesus"—your own good sense will teach you, that your sincerity will not transmute the one into the other. Do you find in the Bible such a dogma as, "He that is sincere and immersed, shall be saved?" This is one of the gospel-nullifying principles of Edom—a mere tare sown among the wheat. Abandon it, dear friends, and consent heartily to the wholesome, unrepealed, words of Adonai Jehovah, that "He who believes (the gospel or promises) and is immersed shall be saved; but he that believes not shall be condemned."

EDITOR.

Ecclesiastical Cravens

Bro. Thomas: — The refusal of the so-called "Christian Intelligencer" to insert the following well-tempered reply to an article published in that paper, is another proof of the meanness and cowardice of the "religious" editors of this generation of the Apostasy. Perhaps, however, we should not be surprised that Demetrius and his fellow-craftsmen still prefer the worship of the "silver shrine," by which they have their wealth, or popularity, to the now pecuniarily unprofitable service of the ever living and true God. For my part, I do not wonder that those who dwell in a powder magazine should dread the approach of one who brings a candle in his hand. Bro. Edwards wielded a blade too trenchant, a battle-axe with an edge too keen, to be permitted to enter the arena in which he can be assailed only at a safe distance.

I hope you will find a place for his reply in the HERALD, which I have reason to know is more extensively read by the self-styled "Reformers" than they are willing to confess. To such of them as may be of "honest and good hearts," Dr. Edwards' scriptural and powerful argument is incontrovertible. As to Mr. Orvis and those in his position, no one expects such to be convinced.

A. B. MAGRUDER.

Charlottesville, Albemarle, Va.,
Feb. 6, 1857.

The article above alluded to was sent to the Campbellite Intelligencer, edited, we believe, by R. L. Coleman and A. B. Walthall, Knights of the Whited Sepulchre, accompanied by the following note from Dr. Edwards:

Messrs. Editors—Will you do me the kindness to insert the following in The Intelligencer? I would send it to the Herald, but think as I have been spoken of, and appealed to in The Intelligencer (and this is well understood here), it is right that I should answer there. If you will grant me the favor, I will make you the promise I will not ask the like favor again, even though I may be replied to, or similarly alluded to, unless you signify your willingness to hear me. If you will not grant this favor, please grant me another—mail it to me again, if not too much trouble. I send the stamps to do so. If you insert it, of course you need not return the stamps, but would be much obliged if you would send me a copy of the paper.

Very respectfully,

L. EDWARDS.

Laneville, King William, Va.,
Dec. 19, 1856.

The Faith of Abraham.

Messrs. Editors:—A friend of mine sent me an issue of the Intelligencer, of the 13th of December, in which I find an article on the "Faith of Abraham," which I suppose is from the pen of my neighbor, Mr. E. E. Orvis, who signs himself "A Jew," and as he doubtless alludes to me, under the complimentary or derisive cognomen of "Abraham, Jr.," I feel called upon to ask a place in your columns, that I may reply to some remarks he has thought proper to make in regard to myself. I have nothing to conceal, and therefore prefer writing over my own proper signature.

As to what my friend has to say about a certain "Sir Oracle," I can only say that Dr. Thomas is fully able to defend himself against the misrepresentations of all the second-hand hearers and wormwood enemies with which it seems to be his peculiar fortune to meet whilst doing battle for what he earnestly, and I have no doubt honestly, believes to be "the truth as it is in Jesus."

My friend and neighbor, in the plenitude of his charity, seems to think I am a "good sort of man in my way," but my head has been "strangely bewildered by the dogmatisms and wild vagaries" of one whom he supposes to be my Oracle. I cannot conceive how he could regard me as a good sort of man in any way, led captive as I am by the will and influence of such an oracle as he represents Dr. Thomas to be. But let me here propose a sober thought to Mr. O. There is such a thing as a man's being impressed with a conviction of the truth, by the living testimonies of God's holy revelation, independent of the will of mortal man. He who accustoms himself to think that others, who differ with him on such momentous questions, are bewildered by the dogmatisms and wild vagaries of human oracles, when they have daily and nightly access to the holy and ever-living and unerring Oracles of Jehovah, by which they can try the spirits and the actions of misguided men, has surely never brought to bear practically upon himself that fidelity due to self-examination and personal safety, in view of an eternal and irrevocable destiny! If he had, he would hardly believe that many considerate men would trust such a broken cistern as a human oracle. I submit, then, to my friend, that his "good" neighbor, bewildered and superficial in the study of the good Book as he may be, has not yet entirely lost his personality, nor that deep sense of individual responsibility which constrains him in the fear of God to work out his own salvation with fear and trembling, despite the

contumelious insinuations of his ostensible enemies, or the more dangerous encomiums of kind-hearted and partial friends.

Mr. O. says I "was pleased to speak of this faith in Jesus as the Christ, the Son of the living God," as a "Gentile faith," and being asked what kind of faith I would substitute for it, replied "a Jewish faith, or the faith of Abraham."

I do not remember ever having made such a distinction between Jewish and Gentile faith, but do remember, on being asked why I was not satisfied with the faith I once had, that I replied substantially, because it was deficient in the essential elements of the Gospel which was contained in the faith of Abraham, who is the father of the faithful. If, however, I used the term "Gentile faith," and was understood to mean that faith which Abraham had, being uncircumcised, I was not far from the mark. But if by "Gentile faith" I referred to the faith of Apostate Christendom, which professes to have this element that "Jesus is the Christ, the Son of the living God," embodied in its many-colored Creeds and Confessions of Faith, then, I regard this item of the true faith so adulterated by the admixture of human tradition as to be utterly void and inadequate to the salvation of any son of Adam.

Call it by what name you please, then, it is certainly not the Abrahamic faith I so much coveted as the one only justifying faith of the gospel of Christ.

Let us see, then, what this Abrahamic faith is, of which my friend believes I am ignorant, and of which he deems it at kindness to inform his bewildered neighbor. In Rom. iv. 10, the apostle says that "faith was reckoned to Abraham for righteousness when he was in uncircumcision, and he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also who walk in the steps of that faith which our father Abraham had, being yet uncircumcised."

By this citation we see at a glance the transcendent importance of the Abrahamic faith, as this alone is accounted to the Gentiles for righteousness. But of this faith, it should be remarked, that it has two striking and important characteristics, which however, are closely allied. The first is, that it is the firm, unwavering conviction of things unseen, or, things which God has promised in the future. The other is, that it lays hold with its accompanying hope upon the specific objects which God has promised those who have an abiding confidence in the "word of promise." If this be so, how shall we liken it to that faith which discourages the study of the prophetic Word — that Word which opens up the glories of the future, and brings to view the thrilling objects of faith and hope, which God in mercy has placed before us as so many powerful incentives, to enable us to overcome the trials and temptations to which we are constantly exposed in this probationary state? And what shall we say of those pseudo-systems of religion which profess to have this "one faith," while they virtually ignore Moses and the prophets, and repudiate that "spirit of prophecy which is the testimony for Jesus," and whilst their adherents heap such unkind and reproachful epithets as "crazy brains," "bewildered heads," "wild, dogmatical vagarists," and such like, upon those who earnestly desire to follow the natural suggestions of the "one faith" and the counsel of the Apostle Peter, to "take heed to the sure word of prophecy as unto a light which shines in a dark place," and who, at the same time, labor from day to day to induce others to do likewise? Is the distasteful appellation of "Gentile faith" inappropriate, when applied to those who, like Voltaire, Hume and others mentioned by my friend, believe but little in the prophetic record save that which

has been already fulfilled and become historic fact, and for believing which Mr. O. thinks they are entitled to DO credit?

I think we are now prepared to appreciate one very important difference between this Gentile faith and the Abrahamic —namely: Gentile faith believes in things past, because they are facts, and repudiates things future because they are incomprehensible. Abrahamic faith knows the things past, and believes with heart and soul the things future, because Jehovah says, "I the Lord have spoken it and I will do it." [See Ezek. xxxvi. 33-36, which please read with the context, and remember in connection with the objects of the Abrahamic faith.] Abrahamic faith, then, in contradistinction to this Gentile or infidel faith, "is the substance of things hoped for, the evidence of things not seen, for by it the elders obtained a good report." "By faith, Noah being warned of God of things not seen as yet, prepared an Ark to the saving of his house."

Let us now look at the specific objects of Abraham's faith, as set forth in this 11th of Hebrews, verse 8—"By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, not knowing whither he went. By faith he sojourned in the Land of Promise as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same (land of) promise, for he looked for a city (evidently in this place—this land of promise, which he should after receive for an inheritance,) which hath foundations, whose builder and maker is God." Verse 13—"These all died in faith, not having received the promises, but having seen, them afar off (in the future), and were persuaded of them, because being not weak in faith they were fully persuaded that what God had promised he was able also to perform, and embraced them, and confessed that they were (then) strangers and pilgrims on the land. For they that say such things declare plainly that they seek a country. And truly if they (Abraham and Sarah,) had been mindful of that country (Ur, of the Chaldees,) from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly (or heaven-like, as the termination ly implies,) for he hath prepared for them a city."

Let us now turn to the Mosaic record, and by comparing it with this, we shall be at no loss to find the objects of the Abrahamic faith and hope, for there can be no dispute that Abraham believed and hoped for all the things which God promised him. To economise space, we ask the reader to examine carefully the following passages: Gen. xii. 2-3; xiii. 14-17; xv. to end; xvii. 1-8; xviii. 17-19; xxii. 15-18; Deut. xi. 21, and compare them with Gal. iii. By a careful examination of all these testimonies we find—

1. That God promised to give to Abraham himself the very land which he saw with his own eyes, lying between the Euphrates and the Nile, for an inheritance—though not in his present life-time, as he was then to be only a sojourner in it.
2. That this inheritance should be an everlasting possession.
3. That a promised resurrection to eternal life was here implied, because it would be impossible to have everlasting possession in a mortal body.
4. That he should have a seed, or son, in whom all the nations of the earth would be blessed, because he was the Lamb of God, to take away the sin of the world, and thereby bless all nations.

5. That this son should also inherit this same Land of Promise as an everlasting possession—and hence it is called "Immanuel's land," "the Lord's land," "the Holy land," "the glory of all lands," &c, &c.
6. That his seed should possess the gate of his enemies—involving the authority, power, majesty and dominion of the seed, the Christ.
7. That he should also have a spiritual posterity, which should share with him in the same promise.
8. That his seed, spiritually and naturally, should be numberless as the stars of heaven.
9. That he should be the father of not one, but "many nations."
10. That the Land of Promise should become a heaven-like country.
11. That Abraham and his seed should then possess it "as the days of heaven upon the earth."
12. That God would prepare for them a city in that land, which hath foundations, a "city of habitation," whose great architect is God himself.

Now, that this same Land of Promise, with its "Jerusalem, the City of the Great King"—its Mount Zion, "beautiful for situation, the joy of the whole earth"—when the Lord of hosts shall reign in Mount Zion and in Jerusalem, before (Abel, Enoch, Noah, Abraham, Isaac, Jacob and all) his ancients gloriously" — when "many from the east and west shall sit down with Abraham, Isaac and Jacob, in the Kingdom of God"—when that kingdom comes, and the "will of God is done on earth as it is in Heaven"—when "the whole earth is filled with the glory of the Lord," and "this land, which is now desolate, shall be like Eden, and its wilderness like the garden of the Lord"—I say, that this same Land of Promise, the territory of the Kingdom of God, with its metropolitan city, when these faithful sayings of the sure word of prophecy are accomplished, will be that heaven-like country and city for which Abraham looked, no spiritual son of Abraham can doubt for one moment!

But it is worthy of remark that the Abrahamic faith has passed through many editions, "enlarged and improved." Most of the promises, especially that concerning the land, were reiterated by covenant to Isaac and Jacob, "the heirs with him of the same promises," and the sweet singer of Israel sings, "Be ye mindful always of his covenant, the word which he commanded to a thousand generations, even of the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying—unto thee will I give the land of Canaan, the lot of your inheritance. 1st Chr. xvi. 15.

If it be affirmed that this promise of the land as an inheritance was fulfilled to Abraham in his lifetime, or to his seed under the law, let the Holy Spirit reply—Acts vii. 6: "And he gave him (Abraham) none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for an (everlasting) possession, and to his seed (which should come) after him, when as yet he had no child."

Again, Gal. iii. 16: "Now to Abraham and his seed were the promises made, not to seeds, as of many, but as of one, 'and to thy seed,' which is Christ. [Not in thy seed all nations,

&c, but "to thy seed" will I give this land.] And this I say, that the covenant that was confirmed of God in Christ, the law, which was 430 years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Wherefore then the law? It was superadded, because of transgression, till the seed (or son) should come to whom the promise was made. * * For if there had been a law given, which could have given (eternal) life, then righteousness (and with it eternal inheritance) would have been by the law." But as there was no deliverance from sin and death under the law, the promise, as well as the law, "was ordained by angels in the hands of a mediator." Moses was the mediator of the Sinaitic covenant, and could only give temporal possession of the land. But Christ, the mediator of the Abrahamic covenant, through the blood of the covenant, gives eternal life with eternal inheritance; for he is Jehovah's "messenger of the covenant" and "minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers." Rom. xv. 8.

Again, in Rom. iv. 13, it is written—"For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith, for if they which are of the law be heirs, faith is made void, and the promise made of none effect." Verse 16: "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, before him whom he believed, even God, who maketh alive the dead, and calleth those things which be not as though they were."

From these testimonies, it is obvious that Abraham could not have inherited the land of promise in his mortal state, and consequently must do so by a resurrection from the dead. Again: If this promise is fulfilled, Abraham cannot look for a Canaan in Heaven, unless he looked for that which God did not promise. If not fulfilled, a Canaan in Heaven would not fulfil it, unless indeed it can be shown that the land he saw with his eyes, "walked through," "sojourned in," and which extended from the Nile to the Euphrates, was in "Heaven!"

But what is the nature of the promise that Abraham and his seed should "heir the world?" This appears to me to embrace all things promised. "The meek shall inherit the earth." "Their inheritance shall be forever." "The righteous shall inherit the land and dwell therein forever." Ps. xxxvii. Mat. v. 5, "Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him." Jas. ii. 5, "Thou art my son. * * Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii:—"Arise, O God, judge the earth, for thou shalt inherit all nations." Ps. lxxxii: "And thy saints shall be heirs of God, and joint heirs with Christ."—"To him that overcometh will I give power over the nations, and he shall rule them." Rev. ii. 26, "He that overcometh shall inherit all things." Rev. xxi. 7. "And this is the victory that overcometh the world, even our faith."

Reader, would you not like to be of that seed which is "of the faith of Abraham?" Will you not try and walk in the steps of THAT FAITH which our father Abraham had?" Is not this the faith of that Gospel which is "God's power unto salvation to all who believe it?" "Do you say you believe that Jesus is the Christ, the Son of the living God? Let me ask you does not the "Man of Sin, the son of perdition," himself believe this? —and he may adopt this element of the Abrahamic faith, for aught I know, that he may appear an angel of light, and thereby become an arch-deceiver. Let me remind you that the Demons themselves have made this confession; but I pray you be not deceived.

I know that this transcendently glorious truth that Jesus is that Christ "of whom Moses in the law and the prophets did write," is the keystone of the arch of the Abrahamic faith, but as the keystone without the arch would fall, so the arch without the keystone would crumble to pieces.

In conclusion, let me say to my friend, Mr. Orvis, that I never designed any "impious ridicule" in anything I have ever said to my fellow-sufferers under the dominion of sin and death, upon these solemn and all-important subjects—neither do I design to "insult my neighbors" in warning them to flee from the wrath to come, and lay hold upon what I conceive to be the only hope for lost humanity. If they get offended, I cannot help it. I must do my duty to the best of my poor ability, and leave the result to the searcher of all hearts.

I must also say, that I have no need to "lay aside the silly conceit that the faith of Abraham, so far as its subject matter is concerned, was one whit superior to the faith of Peter," as I have never had such a conceit—believing, as I do, that Peter possessed the Abrahamic faith in a later edition, seeing he was well instructed in the sure word of prophecy.

My friend signs himself "A Jew," inwardly, doubtless because he believes he is "of the faith of Abraham," whom he claims as his progenitor in the faith; but hear his definition of this faith, in his own italicised words. He says: "In what did this faith (of Abraham) consist? Simply in believing the following fact—that notwithstanding the extreme age of himself and wife, they should be blessed with a son, through whom their posterity should become as numerous as the stars in the heavens. This, and this alone, constituted the peculiar faith which Abraham had!"

Now, I affirm upon Mr. Orvis's own premises, that Voltaire has as much right to sign himself "A Jew! "

LEMUEL EDWARDS.

Ecclesiastics who will not insert so well-written and scriptural an article as the above, are knaves, whose craft is to hoodwink the people for filthy lucre's sake. They are of those who make long prayers for a pretence, preach perverse things for hire, and devour the patrimony of orphans for their own behoof. A "Name of Blasphemy," (see our article on Blasphemy) and nothing else, is the denomination that glorifies such hirelings as "evangelists" and editors of its traditions. Miserable slaves are the people who are content to be led by the nose of soul-traders such as these! —EDITOR.

An Idolator Slain.

The Archbishop of Paris, Archpriest of the goddess Genevieve, "the lady patroness" of that city, was slain while performing the idolatrous rites of this ghostly fiction which in France they style a "Sainte!" The man who slew him on the spot was a priest named Verger, an enthusiastic opponent of the Immaculate Conception, which he regarded as idolatry. When he pierced the heart of his besotted victim, he is said to have exclaimed, "No goddess!" On being asked why he said that, he answered: "Because I do not believe in the Immaculate Conception, upon which subject I explained myself in the pulpit. I wished to protest once more against so impious a doctrine."

The Archpriest was unquestionably an idolator, as are all worshipers of the fictions called "Saints," by the Apostasy. According to the divine law, he deserved death; and had the

slayer lived under the Mosaic law, he would have been justified in his deed, and have earned for himself a name for righteousness in Israel. The following is the law in the case:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die because he hath sought to thrust thee away from Jehovah thy God, who brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you."—Deut. xiii. 6. The offence was to be established by the mouth of two or three witnesses; but by the testimony of only one witness, death might not ensue—ch. xvii. 2-7.

There is a very interesting passage in Jewish history, illustrative of the execution of this law. It happened about 423 years after the destruction of Solomon's Temple by the Chaldeans, or B.C.168, on this wise. Antiochus Epiphanes decreed that his whole kingdom should be one people, and abandon the laws peculiar to smaller communities. To this the various nations subject to his rule agreed. Many Israelites also consented to his religion, and sacrificed to idols, and profaned the Sabbath.

In those days, the king's officers came to Modin to make the people sacrifice to idols. Among these was a priest named Mattathias, who resided at Modin, and who was deeply moved at the tyranny of Antiochus, and the apostasy of his people, who crowded to the altar erected by his decree. Mattathias being present, the king's officers endeavored to make him conform, by fair speeches and promises of high honors and rewards. Upon which Mattathias cried out with a loud voice, "Though all the nations under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments; yet will I and my sons and my brethren walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words to go from our religion, either on the right hand or the left."

Now, when he had ceased, one of the by-standing Jews came forward in the sight of all to sacrifice on the altar, according to the king's decree. When Mattathias observed this, his zeal was inflamed, and he could no longer forbear "to show his anger according to judgment;" wherefore he ran, and slew him upon the altar. Also the king's commissioner, who compelled men to sacrifice, he killed at the same time, and demolished the altar. "Thus," saith the writer of Maccabees, "dealt he zealously for the law of God, like as Phineas did unto Zambri the son of Salom."—See Numb. xxv.

This event illustrates the Era of the Asmoneans, when Israel were "holpen with a little help," about the conclusion of Ezekiel's 430 years, during which they were to "eat their defiled bread among the Gentiles."—See Dan. xi. 34; Ezek. iv. 4-6,13.

But the vengeance of Jehovah against idolatry was not appeased by individual chastisement of offenders. The enormity of the offence in his sight, is indicated by the terrible retribution commanded on a city that did not enforce the law against the transgressors.

Nothing belonging to it was to be left alive; even the unoffending cattle were to be slain, and the spoil of it to be utterly consumed with fire. The following is the statute in the case:

"If thou shalt hear say in one of thy cities Which Jehovah thy God hath given thee to dwell there, saying, certain men, the children of Belial, are gone out. from among you, and have withdrawn the inhabitants of their city, saying, 'Let us go and serve other gods,' which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for Jehovah thy God: and it shall be an heap during the Aion, and shall not be built beyond. And there shall cleave nought of the devoted thing to thine hand; that Jehovah may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers, WHEN thou shalt hearken to the voice of Jehovah thy God, to keep all his commandments which I command thee this day, to do right in the eyes of Jehovah thy God."—Deut. xiii. 12-18.

Such was "the just recompense of reward" inflicted, or rather ordained to be inflicted, upon all in Israel who violated the precept, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them; for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and KEEP MY COMMANDMENTS." Exod. xx. 3-6. This law, which the Apostasy admits to be in force, defines what Jehovah deems to be idolatry. The genuflections, bowings and crossings of Catholics before graven images, and pictures, and bony relics of fictions they suppose to be in heaven; and the dedication of spiritual bazaars they call "churches" to imaginary saints, fabled to be in heaven; and the celebration of days in honour of their sanctity by Protestants, is nothing but rank idolatry—it is bowing down, or acknowledging their existence and superiority (for the greater is worshiped of the less), and doing service to them, according to the ritual. The Catholic system is nothing but demon and idol worship, and Protestantism, in its church and state manifestations especially, idolatry, or rather demonolatry, in a more subtle, and less revolting form. The hierophants, then, of "Christendom" are an idol priesthood before God, and as obnoxious to his judgments as the children of Belial among the Jews, so terribly, yet justly, denounced by his servant Moses, "who," saith Paul, "was faithful in all his house."

Would we, then, deal with Catholics, and Protestants, and other heathen as Jehovah commanded Israel to deal with one another, in the case before us? Not at present. The time hath not yet come for the saints to "execute the judgment written" against the kings, priests, nobles and people of "Christendom."—Psalms cxlix. 6-9; lviii. 10, 11; Dan. vii. 22, 26. During "the times of the Gentiles," which are not yet quite expired, God permits the demon-worshippers (and all who believe in saints, ghosts or skyana, and observe the days set apart to their honor, and approve the system that dedicates spiritual bazaars to them, and places cities and countries under their protection or patronage, as England under St. George, Scotland under St. Andrew, Ireland under St. Patrick, France under St. Denis, Spain under St. James, Paris under Lady St. Genevieve, and clouds of temples under all the angels, and saints, and souls that ever entered the crazy brains of barbarians and knaves to think of; all who believe in such folly, which is based on the immortal-soulism of the Apostasy, belong to the

mammoth church of demon-worshippers) whom we say, "God hath permitted to walk after their own ways," having appointed A DAY in which, by the hand of Jesus and his brethren at the head of the tribes of Israel, who are his "battle-axe and weapons of war," (Jer. li. 10-25), he will justly punish with aeonian destruction all who know not God, and obey not the gospel of Jesus Christ—2 Thess. 7-10; Isaiah lxvi. 15,16—then first and finally to be proclaimed by the angel-class referred to in Isaiah lxvi. 19, and Rev. xiv. 6, 7.

But while we, whose weapons at present are not carnal, would not slay with our own hand, nor hire, nor abet a Verger to slay any of the priests of the gods or goddesses of Christendom, yet when we read of the valiant deeds of "the Israel of the Alps," of the Waldenses of Piedmont, the Huguenots of France, and of the Ironsides of England's Oliver, marching to the battle under the inspiration of the soul-stirring melodies of Israel's king—when we read of their vengeance vomiting forth fire from their mouth, and devouring the armies of the beast (Rev. xi. 5-7), we rejoice, as Israel rejoiced when their youthful champion slew Goliath. There would seem to be something judicial in the fall of the Archpriest of Paris. His predecessor was shot at the barricades in 1848, not in combating against arbitrary power, but in giving "souls" a passport to purgatory, which is, in the sight of God, whatever it may be before apostate Christendom, a crime worthy of death. He fell into the arms of the same man, the Abbe Surat, who also caught his successor when stabbed by Verger. This happened on January 7, "at the novena in honor of the Festival of St. Genevieve, the patroness of Paris." The 3rd of January, the day on which she is supposed to have died, is always observed as the first of series of nine days' devotions, masses, &c. On the present occasion, at 5.30 p.m., the Archpriest was accompanying a procession of "the lady patroness, St. Genevieve," when, as he was passing the outer door to enter the principal nave, and was turning round to give his blessing to the persons assembled in the lower part of the church, a knife was buried in his chest, and he fell, covered with blood. He died in the service of his demoness. "Thou shalt not bow down to them, nor serve them," is the voice of Jehovah; but the Archpriest of the Parisian deity regarded it not. No goddess! exclaimed the avenger: he was stabbed, and fell.

Paris claims to be the most enlightened of the cities of the nations; if so, what must the darkness of those cities be! The brave and intelligent Parisians acknowledging themselves under the protection and patron age of a ghostess; and celebrating her orgies for nine successive days, through an Archpriest and an ecclesiastical staff of officials, is the one step beyond the sublime, which proves them to be a braying community of dupes! An alliance with such a people in the management of the affairs of Europe, is a disgrace to the boasted morality and intelligence of Britain. No good will ever come of a copartnership with December-assassins, priestly imposters, and ghost-worshippers. It is true that Britain is far off from perfection; still she is in advance of the nations; and is desired by the friends of truth and righteousness in the earth, not to dim the little light she hath, in subjecting her policy to the brutal and corrupting influence of the Parisian harlot in Church and State.

The fate of the Archpriest of the Parisian goddess is but the earnest, as it were, of a more terrible destiny that awaits the Demonolators at the apocalypse of Christ. The sentence of that day of vengeance impending over "Christendom" is written against it, and will then be proclaimed with a loud voice, saying, "If any man worship the Beast and his Image, and receive his mark on his forehead, or on his hand, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy messengers, and in the presence of the Lamb."—Rev. xiv. 9. This is the just recompense of reward for the vulgar herd with high-sounding titles, that corrupt and brutalize the people by their consummate

wickedness and abominable idolatries. Who that beholds society without spectacles, and having his eyes enlightened by the scriptures of truth, but would heartily pray with the exile of Patmos, "Come, Lord Jesus, come quickly!" Come, and punish the high ones that are on high, even the kings of the earth upon the earth: subdue the nations to thy will, and cause the world to rejoice in the blessedness of Abraham, thy friend!!

That will indeed be a good time when bad government shall be abolished from the earth, and mankind shall have been delivered from the "strong delusion" perpetuated by the wolves in sheep's clothing, who raven upon them for what they can extort in the form of salaries, perquisites, and fees. The priests, clergy, and ministers of the Catholic, Protestant, and sectarian apostasy, will then have been utterly abolished. Their prophesying will be silenced in the indignation and contempt of an enlightened generation. No more will they dare to practice their present profession of lying in the name of the Lord; for truth will be the rule, and lies the exception of things in the age to come.

In that good time, when all nations shall flow to Jerusalem, many people will say, "Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and HE will teach us of his ways, and we will walk in His paths." —Isa. ii. 3. —With such a teacher, can they fail of turning upon their former blind guides, and condemning them for fools, or something worse? Yea, the teaching will astonish them, and compel them to confess their present folly; for it is testified, that "the Gentiles shall come unto the Lord from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit,"—Jer. xvi. 19; iii. 17. This is the scripture designation of the "NAMES AND DENOMINATIONS OF CHRISTENDOM" ending in ism—mere lies, vanities, and unprofitable things. Then, if a man prophesy Romanism, Presbyterianism, Methodism, Episcopalianism, Lutheranism, Baptistism, Campbellism, &c, in the name of the Lord, he will be charged with lying and put to death. This is evident from the testimony of God. For, speaking of the good time when the prophets (priests, monks, clergy, &c.) and the unclean spirit shall be expelled from the land of Canaan, the spirit says, by Zechariah, "When any shall yet prophesy, then his father and his mother that begat him shall say unto him, —Thou shalt not live, for thou speakest lies in the name of Jehovah: and his father and his mother that begat him shall thrust him through when he prophesieth. And in that day the prophets shall be ashamed every one of his vision, when he hath prophesied."—xiii. 3, 4. The truth will not then be trifled with, as now; and men will learn to respect it under the penalty of death upon the spot.

EDITOR.

Analecta Epistolaria.

Letter from Dr. Passmore.

DEAR BRO. THOMAS: —I for one "think the Herald worthy of support," most liberal support, and therefore send you some recipients thereof at my expense. I do not hesitate to say, most earnestly, that the Herald is a periodical replete with knowledge of a most inestimable character, and which the "just and vivid conceptions," "power arid learning," "clear ideas," and "lucid views" of this progressive age, render it impossible to be obtained elsewhere. In it are exhibited the rich sublimities, the never fading glories, the infinite variety of events, which are to be unfolded through the boundless ages of eternity; these too, are delineated with a lucidness of style, a witchery of force, and conciseness of expression, which, unfortunately, is the property only of a favored few. It may be said of it, I think, as truly as of any work in the language, that it is admirably adapted to inspire a love of

truth—to guide the footsteps of those who are benighted and bewildered by "a thousand phantasies"—to refresh the mind, and fill "the soul with sentiments august"—and by the attractiveness of its matter, the wisdom of its collocation, the potency of its language, to win the pure in heart and bring them to an obedience of the truth. It is the only periodical, with which I am acquainted, that can truly be said to be unbiassed by theory, and which, proving all things and holding fast that which is good, can rid the community of the errors and absurdities that darken and bewilder it. And again, the political signs are so luminously considered in it, as to make it especially interesting in a political point of view. "Europe seems to be on the point of a fearful overthrow." The great statesmen, dear brother, are beginning to see now the reality of what a few years ago they considered the impossibilities of the future. Blackwood says, "The British Government should keep a sharp eye upon Syria, and timeously seek to extend our influence in that important region, as a preparation for the trial of strength which assuredly awaits us there." And again, he says, "it is curious to observe how the conquering march of the three leading powers of Europe, beginning far apart, is converging towards the same point." Elsewhere, he says, "thus again are we brought back to the frontiers of Syria. Starting from most opposite points, the march of extra-European conquest is bringing Russia, France, and Britain into contact on that most important of all regions, the great Isthmus of the Old World. The necessity of speedy communication with our Indian empire, and with our Australasian colonies, destined to become a most puissant confederacy of States, renders it indispensable that Great Britain secure to herself a passage either across Egypt or Syria. And yet this portion of the earth is the very point towards which both Russia and France are advancing as the goal of their expansion. It is the cynosure of their extra-European policy. Strange region! thus attracting from afar the greatest powers of the world. Marvellous point! towards which the White oligarchs of the earth, after subduing the greater part of the world in their path, are advancing from opposite quarters, and in rival bodies, to come in collision on its plains. Can their meeting be peaceful? Can such Powers, so mighty in themselves, and each aided by a host of foreign legionaries—Arabs from Algeria, Tartars from Upper Asia, Sepoys from India—settle down in friendly juxtaposition without first trying in battle the strength of their dread armaments?"

May you live and write and lecture until Jesus in glory appear, and then may the image of God be ineffaceably stamped upon you. Farewell! and believe me,
Your affectionate brother,

WM. PASSMORE.

Lunenburg, Va., Feb. 20th, 1857.

The fearful and unbelieving shall not inherit the Kingdom of God. —Jesus.

Open Council.

In this Department of the Herald all that is printed is not therefore approved. The Editor is only responsible for what appears over his own signature.

The Gallows Repentance; or, Convict-Converts of the Clergy.

[To the Editor of the Leader.]

SIR: —A disgraceful immorality is constantly exhibited whenever a convict is hanged. I do not now refer to the drunkenness and theft amongst an idle crowd, but to something

worse than this, because those who are guilty are religious men, or, at any rate, pretend to be so. No sooner is it known with certainty that a man has murdered a couple of children or a wife, or ended his career as professional villain by beating in a man's skull with a life-preserver, than he becomes an object of special anxiety to "the Church." All her artillery is brought to bear upon him. He is regularly besieged night and day by a storm of addresses, exhortations, Scripture readings, and prayers, and then, after a time, in nine cases out of ten we are told that the efforts of the worthy clergyman "had a most beneficial effect" upon the wretch; that he was observed to be frequently perusing his Bible, or sedulously repeating hymns. Occasionally, as was the case with a man just executed for cutting the throat of the woman with whom he had cohabited, the murderer will shake hands with and kiss his attendants, hoping to meet them in heaven. We will not stop to inquire why all this attention should be shown to such a reprobate when thousands more hopeful than he are perishing bodily and spiritually every day. Perhaps, though, the care may not be genuine. Perhaps the poor felon is delivered over to the parson before execution much in the same way as his body is sometimes delivered over to the doctor afterwards, and for the same reason, because subjects on which to operate and refresh one's skill are scarce. However, this we do not care to investigate. We merely ask, is it not a monstrous thing that it should be publicly preached in this manner, that by some ecclesiastical hocus-pocus or legerdemain all the laws of nature can be controverted, that by some religious juggler a devil can be transformed into a saint, and in a 'hey-presto!' whisked out of hell into heaven? The magic is complete. We see the prisoners close on the fiend—and a darkened, miserable, sin-steeped fiend he is, too—and then, in a trice, they open again, and, by a most Wizard-of-the-North-like transformation, we are presented with a humble, pardoned angel, with his seraph wings almost budding. We simple people are utterly at a loss. We know that it takes us months, and sometimes tedious years, to save ourselves from a single crime. We know full well what every step which we take heavenward costs, and that, poor fools, we are ready to weep with delight when, after long toil, we have climbed near to those "shining table-lands to which our God himself is Sun and Moon." What must be our astonishment, then, to see heaven taken at a flying leap; to discover that by some covenant a whole life of vice can be effaced by the momentary assent of the understanding to a few propositions. Comforting truth this, for a besotted crowd to know that a twisted, useless career can be unravelled and rewoven in an hour or two before death! And the evil does not end here. Hypocrisy and cant, like a Nebuchadnezzar image, are openly set up on the scaffold and paraded before the multitude. The people know it is all a sham, and when an honest man attempts to teach them afterwards sincerity and truth, he finds that the ground has been cut away from under his feet by those who have publicly executed these noble qualities along with the murderer. People learn to laugh at virtue, telling you that it is all cant, and that the clergyman talks about all that. Who can tell how much of the infidelity of the masses has been caused by the infidelity of religious men? It would be far better to dispense with the services of the clergyman and all these religious theatricals. We should then in effect be proclaiming the great doctrine that crime renders a man such a slave, that nothing we can do in a fortnight or month can have any influence on his character. We should not, then, rob the execution of half its horror by the softening thought that most likely repentance and the mediation of Christ have procured salvation. Neither would imposture be branded with the Church's approval, nor would the mob below have an additional opportunity for fortifying itself in the belief that of all humbugs in the world, religion is the biggest. The reason why we do not like to act in this way is, that we have a theory upon eternal punishments, which divides the future world by an impassable partition into two great compartments, one of which is filled with the lost and the other with the saved. Now people very naturally revolt from the thought of burning a man for ever. It is all very well to condemn men to perdition by thousands and millions, as is done in the pulpit every Sunday.

That is easy enough. We are condemning imaginary thousands and millions, and do not realize what we are doing. But when the Rev. A. has to stand face to face with the man B., he naturally shudders more at sending that one poor flesh-and-blood felon to hell than he does at sending thither all those infidels and atheists over whose awful fate he grows so eloquent every Sabbath. What, then, is to be done? The theory must be saved, and the human instinct saved, too; and so we can do nothing but declare both to be true. There is a hell, but the convict is not going there. The mediation of Christ, &c. &c. Now if we are content to say that the Great Future is in darkness except so far as present analogies throw a dim light forward upon it; if we say that the only thing we know is that crime ruins here, whatever it may do hereafter, we shall then feel that we are not launching the murderer into a sea of fire, but into the unknown world; we shall be silently saying that he is too bad for us to mend, and so we commit him to his Maker. This would be sincerity and true religion just on the occasion when it is most wanted.

Yours truly,

W. H. W.

How besottedly ignorant must mankind be to regard with the least respect a set of miserable sinners like the clergy, who with the Bible in their hands, can offer what they impiously style "the consolations of Christianity," to the gallows thieves and assassins usually turned over by the authorities to prison-chaplains! Do not the knaves read what the Spirit saith, namely, that "No murderer hath eternal life abiding in him"—1 Jno, iii. 15; that "they who do the work of the flesh shall not inherit the kingdom of God;" that "the unrighteous shall not possess that kingdom;" that "he that soweth to the flesh shall of the flesh reap corruption"—Gal. v. 19-21; vi. 8; and that the timid, the unbelieving, the abominable, murderers, harlotists, sorcerers, idolators, and all the liars (i.e. the clergy) shall have their part in the lake which burneth with fire and brimstone: which is the Second Death—Rev. xxi. 6? But, as the writer of the above truly says, "the theory must be saved; and we add, to save the hire! —EDITOR.

Errata.

If the reader knew how much trouble an editor has to get compositors to do their duty conscientiously, he would be astonished rather at the tolerable accuracy of typography, than surprised at the blunders it displays. Compositors and binders cause us more vexation than we can express. They seem to have no ambition to excel, though they are better paid here than abroad, where the work is better done. We heard of a printer in London who used to expose his proofs in his window to the public view; and to offer a reward for any errors that might be pointed out; but we are told by one of much experience that no printer here would be so rash as to venture on such an experiment.

Publishing, then, at the risk of being compelled to speak nonsense through the negligence of Typo, we must throw ourselves upon the forbearance of the reader, and request him to make all due allowance in the case.

By turning to the January No., p. 20, col. 2, line 12 from the foot, he will find the following stuff: "always reaching after special gifts and flowers. There was 'one Spirit,' when God began to create the worlds. The influences of the spirit," &c. Now this should have read as follows: "gifts and powers. 'There is one spirit.' When God began to create the worlds, the influences of the spirit," &c.

Before the February No. was finished we staid in the office waiting for the proof of "Il Signor Incognito Explains1" (see p. 46) that we might correct it before returning home. On reading it, we congratulated ourselves that we had not trusted the correction to another, as there were some very conspicuous errors. We corrected them, and departed. Our chagrin, however, was not a little, when, on receiving the edition, we found that our corrections had been disregarded. As the only remedy, we have to request the reader to be kind enough to mark for himself the following errata:

On p. 47, col. 1, line 26 from the foot, for "Demis" read Denies; on same page, col. 2, line 23, for "above inations" read abominations; on line 21, for "hold" read held; on p. 48, col. 1, line 12 from the top, for "fault" read faith; line 6 from the foot, for "thirty" read twenty; line 25 from foot, for "setted" read settled; col. 2, line 9 from top, for "We" read When; line 23 from top, for "hope" read help; and on line 32, for "are to" read are wont to.

Enough mistakes in one article in all evil conscience to satisfy the most negligent!

EDITOR.

The Labor of '56.

Our journeyings and speakings during 1856 have been pretty extensive. The distance travelled has been over 6,000 miles; and our addresses, averaging two hours each, 90 in number. This is exclusive of our weekly attendance on the public in New York city during winter and spring. Our most numerous audiences have hitherto been in the south and south-west, for there we have labored most and are most extensively known. The northern countries are new ground to us; and are powerfully monopolized by the firm of Balaam, Jezebel & Co.—Rev. ii., 14, 15, 20. But we work on, not expecting great results at this late hour; but with full assurance that the word will accomplish that whereunto it is sent. New York city is a sort of Gomorrah, where people care very little for God or his word. The flesh reigns, and its abominations increase in enormity every day. Things could scarcely have been worse in the days of Noah; yet vast sums are squandered upon ecclesiastical establishments—an evidence that they are either positively demoralizing, or impotent for good. We are at war with the whole system, asking no quarter and giving none; therefore, every one baptized (and we are ever and anon doing something in that way) is subdued by the power of the truth.

EDITOR.

Railway to Jerusalem.

"SIR JOHN McNEILL has returned to London from Syria and Palestine, where he has been for some time past engaged in laying out a harbor on the east coast of the Mediterranean sea, and the railway which is to extend from thence to the Persian Gulf. General Chesney remains at Constantinople, to get the details of the firman completed, the general principles of which had been agreed upon by the Turkish government before he and Sir John left Constantinople for the east. The other railway on which Sir John has been employed, is one of great interest to all the civilized world, namely, that from the ancient seaport of Joppa, now Jaffa, to Jerusalem, and from thence to Damascus."

The power interesting itself most directly and actively in the Holy Land, is evidently England. Her influence has gained the ascendancy in Turkish counsels, to the no little chagrin of the French. She will, doubtless, maintain it; and in cooperation with Turkey, be

instrumental in colonizing and developing the resources of the land prior to the apocalypse of Christ. It is a sign of the times not to be mistaken.

EDITOR.

Candle or No Candle.

There is quite a conflict in the Anglo- Hibernian Church, as by law established in England, the mother also of Anglo-American Episcopalianism in the United States, concerning the vastly important questions, whether wax candles shall stand in candle-sticks upon the church altar, or not; and, if permitted, shall they be lighted, or shall they not? These grave religious questions have been greatly agitated of late at the "notorious church of St. Paul's, Knight's Bridge." The clergy and the churchwardens not being able to agree concerning them, applied to "the Right Reverend Father in God, the Lord Bishop of London," in whose diocese it is, for his decision. To the first question he said, "Yes;" and to the second "No." This was splitting the difference, for the clergy were for lighted candles on the altar; their opponents for no candles, lighted or not. Ye may have the candles and candlesticks upon the altar, said the Bishop, "but ye may not light them." The dense fog, however, afforded the Rev. Mr. Liddell and his curates the opportunity of raising spiritual fire under pretext of enlightening the darkness; and the candles were lighted. But churchwarden Westerton, the chosen child, and undaunted champion of Protestantism, felt called on to act in this alarming crisis. He appeared upon the scene with an extinguisher, literally as well as metaphorically, and rapidly put out the candles. But Liddell having arisen from his devotions, and discovering the incombustibility of the consecrated wicks, darted off into the vestry followed by a curate, and returned with a lighted candle. They all then went up to the altar, and proceeded to generate consecrated fire, to the amazement of the lookers-on. Thus the churchwarden was baffled; for perceiving that the repetition of his feat would lead to a fight with the candle-worshippers, he acquiesced and remained in his pew.

"To us," says an English paper, commenting upon the above, "the papistry of the candle is puerile; but the Protestantism of the extinguisher is not really more dignified. This is the church, however, with its Liddells and Westertons, for which Mr. Gladstone is asking recruits, and for which the Bishop of St. Asaph's is asking endowments. Before we give the curates, or can expect landed proprietors to supply the endowments, we must settle the institutes of the church; we must determine whether it is candle or no candle, before we "please to remember the grotto!"

Fashionable Religion.

"We are not aware that it is any of our business to be talking about religion, either fashionable or unfashionable. But the New York Herald has an article on the abovementioned subject, which, though designed for the latitude of New York, may not be altogether inapplicable to these parts. We are told that the Roman Catholics in the great Commercial Metropolis are very constant in their attendance at church, but the poor Protestant generally finds the temple too fine, the congregation too much impregnated with mammon worship, and too splendid in attire, for the proper understanding of the dispensation of Him who was meek and lowly, and had no place to lay his head—and the consequence is that the Protestant churches are generally pretty empty on the Sabbath. So the poor Protestant falls into bad habits on Sunday—he reads novels or sleeps, and is speedily accounted among the ungodly that are to be cast into outer darkness, where there is weeping and wailing, and gnashing of teeth. The Herald proceeds as follows: —

" ' The churches as well as the theatres have followed the fashionable movement up town. On all the avenues may be found religious edifices generally more expensive than tasteful—more showy than comfortable—more suggestive of the pomps and vanities of this wicked world than of the pure and holy precepts which should be inculcated within their walls. The gorgeousness of the edifice—the magnificence of the congregation—the Pecksniffian discourse of the fashionable preacher—the gems from the last improper opera worked into sacred music for the choir—all these are the elements of religion after the modern improved style.

" ' Fashionable religion is generally a good speculation in a pecuniary point of view. The pews are sold at auction after the fashion that Barnum disposed of the choice seats to hear Jenny Lind. Very large sums are netted in this way. Occasionally, the fashionable churches burst like other mercantile speculations. One of the most exclusive situated in the Fifth Avenue, is now in a tight place, financially speaking. It is heavily in debt, and in danger of being sold out by the sheriff. It is a Baptist church, but the preacher is not exactly the type of him who preached in the wilderness of Judea. His raiment is not of camel's hair, but of the finest broadcloth; his meat is something more elaborate than locusts and wild honey; the water of his Jordan comes from far away in the country, and is carefully warmed for fear that the faithful might take cold in immersion. He does not cry "Repent ye, for the kingdom of heaven is at hand," but he preaches pleasant dulcet discourses, showing the whitest of hands—the most immaculate of pocket handkerchiefs—the most splendid of ambrosial curls. He is a sweet preacher for the ladies, and thoroughly understands the diletantism of modern Christianity. Decidedly, John the Baptist would be astonished at his Fifth Avenue representative. It is to be hoped that the bulls and bears of Wall street will forget their quarrels for a while, and come down handsomely for the relief of the modern John the Baptist.

" ' It is a curious fact that the reformation was brought about by the luxury, corruption, and effeminacy which crept into the bosom of the Mother Church, and that now those who profess Protestantism, are following in the same evil courses against which Knox, Calvin, and Luther launched their thunders. In simplicity of attire, abstinent habits of life and devotion to the interests of their flocks, the Catholic clergy now stand pre-eminent. On the other hand, the representatives of the stern old Puritans, who could not bear the sight of a surplice, are turning away to all sorts of abominations. There is no more of the solid old Cotton Mather piety left among us. There are velvet cushions, artistic music, sweet preachers, nicely worded somnolent discourses, worshipers rolled up in Russian sables and loaded with diamonds; splendid churches, where the atmosphere is redolent with perfumes, and the very light shaded with many-colored tints, heavy floating debts, crushing mortgages, but not a drop of the manna of righteousness, unless a poor sinner for a moment, under fear of the mighty sexton, offers up his lonely prayer in a free seat. Such is fashionable religion in New York in these latter days. Read Christ's sermon on the Mount, and let us have a fashionable discourse with the thirteenth verse for a text.' "—Richmond Whig.

An Interesting Book.

MR. EDITOR: I have just been reading a very interesting book, and I felt a strong desire, after reading the last chapter, to call the attention of your numerous readers to it. I presume that many of them have already procured and read it, as it has been published some time; but such, or at least some of them, I believe, will thank me for calling the attention of the public more particularly to it. In fact, I have heard quite a number speak about its interest, and express great surprise that it had not been sought after and read to a much greater extent

than it has been as yet. I know there are some who have obtained it and read a portion of it, and laid it aside as not being of sufficient interest to warrant the finishing of it; but those I have heard speak of doing so, freely admitted that they did not commence reading it with any interest, and not a few went so far as to say that it was with strong prejudice against it that they commenced its perusal; and it is not to be wondered at that such should throw it aside before reading the whole of it. I will briefly allude to a few of the objections offered by those who did not read it through.

One was, that it was not a continued narrative or story; that, while one chapter speaks of some family, place, or series of events, the next treats of others that seem to have no sort of connexion with the first.

Although this is the case to a certain extent, yet each chapter or series of chapters that relate to any particular set of persons or events, is complete of itself, and of course does not interfere at all with the interest of the book. This is, to my mind, an excellent recommendation of the book, instead of an objection to it; for we have a complete history or narrative of many different scenes, instead of only one, as is the case with a large proportion of the romances and novels of the present day. Another objection to it is, that it contains some sentiments and opinions that they could not coincide with, and that might leave a wrong impression upon the mind after reading it.

I admit that there are some sentiments advanced which all would not agree to, but the book, as a whole, inculcates excellent morals, and I hardly believe that any one would err much, to follow the many valuable and noble suggestions it contains.

Another objection offered is, that we are not certain that it is true; but this is a trivial objection when we consider the source from which it comes; for some of the persons who urge it have, to my certain knowledge, read more than one fictitious tale since they laid it aside; and I venture to say that if it had been interesting, they would not have questioned its truthfulness for a moment, but would have devoured its contents with avidity.

Still another objection is, that the scenes described transpired a great many years ago; but I imagine that there were transactions in revolutionary times, or even further back than that, of as great interest as any in modern times, therefore I consider that objection of no importance.

But I have already taken too much notice of the objections urged against this truly valuable and entertaining book, and will briefly notice a few facts in its favor that will far outweigh the objections.

The language used is chaste and relevant, and the ennobling principle of love is diffused through every page. Although there are many pungent admonitions against the growing evils of the day, yet they are written in such a kind and conciliatory manner, that they ought to be received with kindness. There are suggestions in it that, if heeded, will add to the happiness of those who regard them. Some of the principles inculcated are "like apples of gold in pictures of silver." But I shall leave your readers to read and form an opinion of its merits, and I sincerely hope that it will be obtained by many who have never perused it.

A word about the publishers of the book. As it is not a copyright work, it has been published by quite a number of different publishing houses, and has had a much larger

circulation than it could have had through one publisher. In England, almost every work of much worth and merit is issued in many different styles and prices, from the cheap paper cover to the elegant unique turkey morocco, full gilt; and thus the poor man, who is generally a lover of books, can buy and read the same books that the rich man does.

In this country it is not so to any great extent; and therefore there are very many books of interest and real merit, published only in the middling or best style, which the poor man cannot obtain. But with the book of which I have been speaking it is not so, and we should all be grateful for it. I think there never has been a book published in so many different styles, and at such low prices as this one; and its reputation has gone forth into other countries, and the desire is so great to read it, that it has already been published in several different languages. There are men among us who take such an interest in it, that they have given large amounts of money toward having it circulated extensively, and many copies have been freely given to those who were really desirous of reading it, but who were not able to purchase. It may be thought proper for me to give the names of the publishers, but as I could not give the whole, I have thought it best not to name any, and will only say that one firm in this country has without doubt issued more copies than all others combined, and they will have their reward; for I believe that the man or firm that publishes a good book, and sells it so cheap that the poorest person can obtain it, does a vast amount of good, and will be blest in his affairs.

I have had the pleasure of conversing at different times with many who have read this book at least once, and there seems to be but one opinion among them, and that is, that it fills a void in literature that no other book ever yet published could fill. Some of these persons freely admitted that they read it as frequently, and placed as much reliance upon its truths and theories, as they did upon the Bible, and were willing to place it in the hands of their children, believing that it would instil great and moral principles into their tender minds. And among these were men who have been looked upon as being truly honest and devout, and whose lives have been a continued warfare against sin and error.

Now if such men can recommend a book, I should have no fear of its circulation being increased to an unlimited extent; and if those who have been so fortunate as to have read it, and become interested in it, would only speak of it oftener to others who have not done so, its circulation and usefulness would be greatly increased. "A word to the wise is sufficient."

As I read the book and became interested in it, I marked some passages which I considered very beautiful, intending to give some of them in this communication; but when I had read the last chapter, and turned to make some extracts, I found so many passages or lines marked, that it would be useless to think of trying to give them all; and the selections were so nearly alike in interest, that I really could not decide which to use and which to leave; so I concluded not to give any, but leave it for the reader to find the many beautiful and sublime passages or extracts that I had marked for insertion here.

And now it is befitting that I should, in this public manner, admit that the author of the book I have attempted to describe, or rather call attention to, merits the heartfelt thanks of every one for giving us a book of such great interest, deep pathos, excellent admonitions, and sound principles; and when we read it, may our hearts beat in unison with those who have read it and profited by it; and may we do all in our power to increase its circulation and usefulness among our fellow-men.

In conclusion, I will add that it is usually customary to announce the title of the book to be written about before speaking of its contents or interest; but my design was to awaken, if possible, an interest to procure and read, without prejudice, this book, before learning its title, as a title sometimes strikes a person's mind unfavorably, and might lead them to omit reading even a brief notice of the book. And now, dear reader, I ask if you will promise to obtain and read this book, candidly and thoroughly, if I will announce its title, and where it may be found? Methinks I hear you answer pleasantly, but with firmness and determination—YES.

I then inform you that it can be obtained at any bookstore, and its title is—"The Holy Bible."—Family Circle.

Eternal Life.

ETERNAL life is a matter of promise; it is promised only to true believers; it is hid in Christ, and is only obtainable by the dead and living at his appearing.

The "Clergy " and their "Names of Blasphemy."

The following appeared in "The Whig," a political paper published in Richmond, Virginia.

"The Christian sect was never called Baptist, Catholic, or Protestant. Scarcely had the Christian sect been fully organized, when 'ministers of Satan' were attempting to make counterfeit sects. Three such 'wolves in sheep's clothing' appeared at Corinth to make new sects 'for filthy lucre's sake.' Their names were transferred to Paul, Apollos and Cephas to show the sinfulness of all modern sects, and the impossibility of dividing Christ to give any part of him to any modern sect. Then the apostle saith: 'Is Christ divided?' No. What, then, are Paulites? —Ah! that's the rub; 'they are carnal and in their sins.' Into this mirror all modern sects can look and behold their hideous pictures of blackest sin, painted by the spirit of the Lord, for all modern sects are an abomination to God, and the greatest curse that afflicts the world. When, therefore, the Gentile sects shall sink to hell, (the grave,) and rise no more, one universal shout of holy men and angels will make the earth ring from pole to pole, for the happy riddance. Modern sects were expected to increase after Paul's decease, and so they did; but Paul did not call any modern 'clergyman' by any nicer name than 'ravening wolf;' for even Christ called hired clergymen 'wolves in sheep's clothing;' and 'dogs,' and 'greedy dogs,' are other Bible epithets by which the Holy Spirit distinguishes modern 'clergymen' of every name, from those holy men, who ministered to the Christian sect, 'coveting no man's gold, or silver, or apparel, and eating no man's bread for nought,' while on the other hand, modern clergymen are 'covetous, proud, lovers of money and of pleasure,' but not of God—'resist the truth'—'having eyes full of adultery—beguiling unstable souls—creeping into houses and leading captive silly women laden with sins,' and 'running greedily after hire.'

"Such are a few of the characteristics of all modern 'clergymen' now ministering to modern sects; and yet such dogs are 'wandering stars, to whom the blackness of darkness is reserved forever;'—they are 'clouds without rain—wells without water '—saith the Lord. Such are the big clouds and deep wells of all modern sects. Alas for the nations in such a case, Lord Jesus, come quickly.

CHRISTIAN."
