# **HERALD**

#### OF THE

## KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. NEW YORK, JULY, 1857 Volume 7—No. 7.

#### "Not Able to Kill the Soul."

ETERNAL LIFE is a promise, not to all mankind, but to certain styled "heirs."

Paul terms "eternal life"  $\zeta \omega \dot{\eta} \zeta \tau \eta \zeta \varepsilon v X \rho \iota \sigma \tau \dot{\omega} I \eta \sigma \sigma v$ , life which is in Christ Jesus; therefore, in another place, he styles Jesus in relation to the saints, "the Christ our life;" which life, he says, "is hid with Christ in God." Hence, it follows, that the life of the saints being in Christ and hid with him in God, the life or soul they are to have eternally is not in themselves.

The life or soul possessed by all mankind in the present state is not hid. Its operations are manifest; for, wherever there is motion in the system, there is life. In the tissues of a dead man there is no motion, therefore, no life; and, consequently, no vital manifestations. Hence, the dead neither know, think nor do—"the dead know not anything," as Solomon declares.

Yet, in a certain sense, the man believing into the Son has life aionios 'Ο πιστενων εις τον αϊον, έχει ζωην αιωνιον He has it now in the sense of Christ dwelling in his heart by faith. —Eph. iii., 17; Jno. iii., 36. If this faith have led him into Christ by being immersed into his name, Christ dwells in him and he in Christ, and he has the life aeonian in the sense of having a right to it. "Blessed are they who do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."—Rev. xxii. 14. To have a right to a thing, and to possess that thing, are distinct ideas. People may have rights, but be for a long time debarred from those rights; while others may possess things and have no right to them; while others again whose hearts Christ dwells by a faith which has led them into him, have acquired rights to the Tree of Life and the City; but for a time they are debarred from the possession of them both; but when sinners, who now possess "all things" to which they have no aionian right, shall be deprived of their usurpations and robberies, the dead, in whose hearts Christ dwelt by the One Faith and One Hope of the calling, "when they were alive; and the living, in whom he dwells in like manner, shall have right and possession aionian. The saints walk by faith; sinners, by sight: the former have aionian life by believing unto "justification of life;" the latter, not believing into Christ, "shall not see life, but the wrath of God abides upon them."

This life, to which those sanctified by the Abrahamic Covenant dedicated by the blood of Jesus, obtain a right thereby, is styled aeonian; in the Common Version, "eternal" and "everlasting," because it belongs to the  $\alpha \iota \dot{\omega} v$  aion, or DISPENSATION to be founded by

Messiah. The life of Messiah's cycle is the life promised to the saints. Because  $\alpha i \dot{\omega} v i o \varsigma$  aianios, is added to God, life, punishment, times, fire, doors, people, the dead, servant, joy, laws, &c, it does not, therefore, follow that all these things are eternal in the ordinary acceptation of the word, that is, without end. "The terminus ad quem, as it is called, is to be determined from the nature of the subject;" and we may add, as that subject and its nature are, for the most part, defined, not by Gentile theology, but by the testimony of God. In the case before us, the duration of the life is defined by the compass of Messiah's cycle, which is indicated by the saying, "His name shall endure leolam,  $\varepsilon \iota \varsigma \tau o v \alpha \iota \dot{\omega} v \alpha$ , for the course;" the duration of which course of things, or  $\alpha \iota \dot{\omega} v$  is 1000 years, but being succeeded by another aion, the continuance is illustrated by the sentence immediately following, saying, "His name shall be continued as long as the sun."—Ps. lxxii., 17. Now, as the sun is to exist always, the cycles of Messiah's name will never be closed; so that the life of his  $\alpha \iota \dot{\omega} v$  will be aionian in the sense of being without end.

Let not the reader, however, jump to the conclusion that, because  $\alpha i\dot{\omega}vio\zeta$  signifies without end in the case before us, that eternal or everlasting are its meaning when it stands absolutely or alone; and that whenever added to a substantive it imparts the idea of eternity thereto. The Mosaic law declared that the servant who would not accept of his discharge from his master, should be his aionian servant—eved olam—that is, as long as he lived. Hence, it is manifest, from the nature of things, that aionian does not mean absolutely duration without end; but limited duration as well as unlimited, as the case may be. No man is doomed to eternal servitude; though it might be so argued with as much propriety from aeonian servants, as that the wicked will be subject to unending torment, because their "punishment" is styled aionian kolasis.

The life of Messiah's cycles, which will never close, is a matter of promise, and therefore of hope.

Paul says he was "an apostle according to the promise of life which is in Christ Jesus."—2 Tim. i. 1. In another place, he says that he was "an apostle separated unto the Gospel of God which he had promised before by his prophets in the Holy Scriptures."—Rom. i. 1. He preached the good news of life and incorruptibility in the kingdom of God restored again to Israel, FOR ALL WHO BELIEVED the things covenanted to Abraham and David, and the things concerning the Name of Jesus Christ, and were baptized into the name of the Holy. This prospective abolition of death, and bringing to light of life and incorruptibility through the gospel of the kingdom, was a novelty introduced to the Jewish nation by Jesus, and by his command proclaimed to the Gentiles by the apostles. The proclamation set up incorruptible life the gift of God to obedient believers of his promises, in opposition to the wisdom of the world, which taught that "Death is the separation of an immortal, or deathless, spirit from the body, whose immortality and essence were originally breathed into man from the Divine Substance, and hereditarily diffused through every individual of the race without exception." Thus, in the first century of our era, two theories of immortality divided the attention of mankind—the one from God; the other from the Serpent. God promised immortality of body to his friends at their resurrection; the Serpent denied it, saying, that the body was of no account. The spirit, or soul, was essentially and hereditarily immortal. That immortality, consequently, was independent of faith and obedience, so that they should not die, but be the subject simply of a separation of spirit from the body, which was all the death that would ever happen. But we reject the philosophy of the Serpent and his seed, and accept the words of God. He says, "he will render aionian life to them who, by patient continuance in well doing, seek for glory, and honor, and incorruptibility."—Rom. ii. 7. Men only "seek for"

things they have not got; and seeking, they hope to attain the things sought. But "hope that is seen is not hope;" seeing, therefore, that we do not now possess incorruptible life, "we with patience wait for it."—Rom. viii. 24, 25.

Incorruptible life, with glory and honor in the kingdom of God restored again to Israel at the resurrection of the just, is the hope set before us in the gospel, "THE ONE HOPE OF THE CALLING." Being promised in "the Covenants of Promise," those who obtain a right to the promise, in obtaining that right become "heirs" of this inestimable gift. Hence the phrase, "heirs together of the grace of life."—1 Pet. iii. 7. An heir is one who hopes to possess; and, at the same time, his hope is according to law, or he is not a lawful heir, however earnestly he may hope. An heir of immortality, the kingdom, &c, is not a present possessor of these things, but one who has obtained a scriptural right to the Tree of Life and the City.

Our proposition, then, is a great truth, namely, that Eternal life is a thing promised to certain styled heirs. This being irrefutable, it follows infallibly, that all mankind, not being lovers of God, and consequently not "heirs of God," have no right to eternal life, and therefore "shall not see life." Now, a man that hath no right to a thing, and shall not see, or be the subject of, that thing, in no sense possesses that thing. It is therefore certain that immortality in no sense is the attribute of mankind in general; and being a matter of conditional promise, it is only a thing of the future, attainable by those who fulfil the conditions. Hence, in relation to the present possession of immortality as a thing physically connected with the human organization, the words of Solomon are a divine oracle, that "mankind hath no pre-eminence over a beast;" they all have one spirit; all go to one place; all are of the dust, and all turn to dust again." This is very humiliating to the proud and pharisaic, and to those who regard men "as gods, knowing good and evil;" but it is the nature of God's doctrine to humble "the proud in the imagination of their hearts," and to bring the high thoughts of men into subjection to his. "The spirit of man is immortal, because it is spirit," say the wise of this world. Be it so. Then the spirit of the beast is immortal, too; for, says the scripture, man and beast have all one spirit! At death, saith the Gentile philosopher, the spirit of man goes to heaven, because it is written, "the spirit of man goeth upward." Be it so. It is not unusual for the Devil to quote scripture. But it is also written, that man and beast have all one spirit, and all go to one place, so that if one goes to heaven, the other goes there also! That cannot be, saith the philosopher; for, it is written again, "the spirit of the beast goeth downward to the earth." Be it so. It therefore follows, that Solomon was not speaking of "going to heaven at death," but of something else, which our contemporaries no more than his, understand; for he inquires, "who knoweth the spirit that goeth upward, &c, and the spirit that goeth downward, &c?" The philosophers do not. They do not perceive that Solomon speaks, not of a physical principle, but of disposition. "The spirit of the sons of Adam," which once prompted them to reach heaven by a tower, and the spirit of beasts, which is prone to the earth, having no ambition for "above." "All are of the dust, and all turn to dust again." The "spirit" and "breath" of men and of beasts are God's, which he lends them for the purposes of their organized dust, which constitutes the man and the beast, according to its form. They, that is, their organisms, are formed of the dust of the ground, and their dusty forms are animated by the spirit and breath of God. While they possess these, men and beasts live and move, and have their being in God; and thus, as Moses says, "Jehovah is the God of the spirits of all flesh;" so that, as Elihu says in Job, "if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to his dust."—Chap. xxxiv., 14,15.

What rational man, unprepossessed with Gentile traditions, and unperverted by their college sophistry, miscalled "logic" can fail to see from God's testimony, that constitutionally,

man has no immortality of body, soul, or spirit, and that the immortality promised of God is deathlessness of transformed animal bodies, or of reorganized dust; that this corporeal immortality is limited to God's friends, who are defined to be those "who do whatsoever he commands;" that a right to it is all that can be attained now; and that the thing itself cannot be attained until the resurrection, and the appearing of Christ in his kingdom, that is, in the Holy Land? Of the rest of mankind, characterized by a "stumbling at the word, being disobedient," (1 Pet. ii. 8), God plainly and positively declares, "they shall not see life, but the wrath of God abideth on them."

But, concerning those of whom this is spoken, it is written, "they shall come forth from their graves to the resurrection of judgement." They will, therefore, see a life after death and resurrection; but it will not be the life of Messiah's cycles, which never close. In their present life-time, "they sow to their flesh;" therefore, saith Paul, "of the flesh they shall in due (or the appointed) season reap corruption." They rise from the dead, then, at the time appointed for their resurrection, as dust reorganized on a corruptible basis; so that the life they again temporarily possess is a destructible life, being developed through corruptible flesh—or soul and body which God will destroy in hell, or more properly, in "Gehenna." This destruction, or "of the flesh reaping corruption," is "the wrath of God that abides upon them:" it abides upon them as a sentence of " Death ending in death." θάνατος εις θάνατον, 2 Cor. ii. 16—"death, into death;" which is the scriptural form of the phrase, "the extinction of being;" for what "being" can be more perfectly, completely, or totally extinguished, than the being, the sinning and sinful being, whose death "ends in" death, as President Campbell, after MacKnight, renders it? The gospel Paul preached was an odor of this "in them that perish" so that, his idea of perish, destroy, reaping corruption, &c, was for that which sinned to die after resurrection, and to continue dead unendingly—death ending in death.

Immortal soulists admit that it is the soul that sins; it is the soul, then, that must die; and this death of the soul must "end in death" "The soul that sinneth, shall die," saith the Scripture. Now, is it not folly to tell us that such a soul, whose death ends in death, is immortal, or deathless? Yet such is the wisdom of the world; the adored nonsense of colleges and schools, in whose service their babes and sucklings chop their "logic" for the confusion of "heretics" and the salvation of souls!

#### "THE SOUL, WHOSE DEATH ENDS IN DEATH, IS IMMORTAL."

Hear it ye worldly wise! This is really the proposition ye affirm. Surely ye are learned dunces all.

He, then, that stumbles at the word, being disobedient, shall not see life—shall not become immortal, or deathless. He shall rise to judgement, to "be tormented with, fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb, and the smoke of his torment, shall ascend to aions of aims," or to the commencement of the thousand years reign (Rev. xiv. 10); and being tormented in this, the Great Day of God Almighty, his torment shall be unto death ending in death, which, as a whole, the torment and its consequences, is the aionian punishment—the  $\kappa o \lambda a o i \zeta a i \omega v i o \zeta$  into which the wicked, with the Devil-Power and its Angels—are cast at the apocalypse of Christ.

If one man, or a thousand men, be proved to be constitutionally and essentially mortal, it is satisfactory proof to all but theological sophists (who, being intoxicated with the wine of Babylon, cannot be regarded as compos mentis) that human nature, as a whole, individually

and racially, is hereditarily mortal also. If, on the contrary, the race were essentially immortal; that is, that every individual of it possessed within him an immortal "vital principle," which carried on all the functions of the body, and lived disembodiedly after death and in death, as the proper man, then no man should be subject to a death ending in death, or to exclusion from resurrection. But the testimony of God reveals that there are some of Adam's sons, who, being dead, shall remain dead without resurrection to life of any sort, whether to terminate in corruption, or to be interminable in incorruption.

The reader will find the proof of this in Isaiah xxvi., which contains a song to be sung by the Jews in the Holy Land after they shall have been restored, and delivered finally from the power of the governments that now oppress them. In this song, two classes of the dead are treated of—the one comprehending the past and present Gentile lords, or Babylonian oppressors of Israel; the other, Jehovah's dead ones, who constitute his Body mystical, at present within the gates of the invisible, and styled in verse 19, "thy dead, my dead body." Of the former class, it says, in verse 14, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish. They are not to rise from the dead, and not to live. This is affirmed absolutely—they shall not live in any sense. For the dead not to live, is for them to be the subject of death ending in death; and as these dead are not to rise, their death ending in death, begins at the ordinary death of man, which is pre-resurrectional. Had the testimony simply declared that they should not live, without adding, "they shall not rise," it would have taught us that, rising from the dead, they should not partake in the life of Messiah's cycle, but should die a second time, from which time their death should end in death, or be eternal.

This text of Isaiah shows us in what sense the Spirit uses "destroyed" when speaking of the dead. It is for them neither to live nor rise again. A man who is dead and shall not live, is destroyed. If he be dead, and shall rise again to die a death ending in death, destruction rests upon him—"the wrath of God abideth upon him;" but if a man be dead, and rise again to live for ever, he is not destroyed, though he be in death five thousand years. To put a man to death is all that men of power can do. If he be a righteous man, they cannot prevent him rising from the dead; and when so risen, they cannot put him to death again, so that when they have killed his animal body there is no more that they can do—they cannot "kill the soul" or life. Not so, however, with God; he can "destroy both soul and body in Gehenna."

"All they that are taught of God," saith Jesus, "will I raise up at the last day."—Jno. vi., 44, 45. These are they who come to Jesus by the drawing of the Father, and are they whom the Father has given him. They are therefore styled "Christ's;" and being Christ's, "heirs according to the promise." In the song referred to, the Spirit addressing Jehovah, afterwards manifested in the flesh as Jesus, says concerning Christ's, "Thy dead shall live;" and, as the manifestation was by the same Spirit, the Spirit claims them also as his, and continues by Isaiah, saying, "My dead body they shall arise." This is the antithesis to verse 14; as, Judah's oppressors when dead shall not live, but Jehovah's dead, many of whom they have slain, shall live: Judah's deceased oppressors shall not rise; but the "One Body," all the generations of which, except the one presently extant, are "dwelling in the dust," and barred within the earth by the gates of the invisible or the grave—the "One Dead Body," which the Spirit styles "my dead body," shall arise—"the Gates of the Invisible shall not prevail against it."—Mat. xvi.18. In view, therefore, of the victory Jehovah's dead are to obtain through Jesus Christ (1 Cor. xv. 57), the Spirit in the 19th verse addresses them through Isaiah, saying, "Awake and sing, ye that dwell in the dust!" This will be a glorious time for Abraham, and all the holy apostles and prophets, and saints at large. Till the resurrection, they are all asleep,

and dwelling, not in "kingdoms beyond the skies," but in closer contiguity to the scene of their future glory—in the dust of the earth. Daniel, referring to this event, says, "Many that sleep in the dust of the ground shall awake, some to the life of the age, and some to the shame and contempt of the age;" though returned to dust, and therefore without organism, they are said to "sleep," because their unconsciousness, or know-nothing condition, is to terminate in a state in which they will be wide awake. "The dead know not anything," say the scriptures; "their love, and their hatred, and their envy, is now perished; \* \* for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither THOU goest."—Eccl. ix., 5, 6, 10. Now, thou is the second person of I, which the sophists say is the thinking principle, and immortal because it thinks! This, I, then, when spoken to, becomes thou, and consequently, obnoxious to all the things affirmed. The I, then, goes to the grave in which it knows nothing, and consequently thinks not at all. Now, if it be immortal because it thinks, what is it when it cannot think? Must it not be mortal? The beasts think. Is their thinking I immortal because it thinks? It is a bad rule that only works one way.

Jehovah's dead, then, are unconscious dust and ashes imprisoned in the ground, and said to be asleep because their unconsciousness is not final. They are to awake and sing the song of Moses and the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? because thou only art adorable: for all the nations shall come, and do homage before thee, because thy judgements are made manifest. —Rev. xv., 3, 4. And in view of this gathering of the nations to Jesus as their King, they also sing in their new song—"Thou wast slain, and hast redeemed us to God by thy blood out of every tribe and tongue and people and nation; and dost make us for our God, kings and priests, and we shall reign upon the earth."—Rev. v. 9, 10. This is a song which they sing before the throne, and which no man can learn but they whose condition it describes. —Rev. xiv. 3. To sing this song as a celebration of accomplished facts is the purpose for which they awake from the sleep of death; for they cannot sing it till the deeds are done.

The awakening of Jehovah's dead, who come forth as dew of herbs from the womb of the morning (Psal., ex. 3.), is at the time of "THE INDIGNATION." Daniel styles it, "a time of trouble such as never was since there was a nation to that same time"—a time of trouble, characterized by distress of nations in perplexity, and the deliverance of the Twelve Tribes. To spiritual, or adopted, and native-born Israelites then living, the Spirit saith by Isaiah, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast. For, behold, Jehovah cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her bloods ( $\tau\alpha\zeta$   $\psi\nu\chi\alpha\zeta$ , the souls  $\tau\omega\nu$   $\varepsilon\sigma\psi\alpha\gamma$   $\varepsilon\nu\omega\nu$  of them that were slain, in Rev. vi. 9), and shall no more cover her slain. —xxvi., 20, 21.

Now, if these things be understood, but not otherwise, the reader will find no difficulty with such texts as, "Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."—Mat. x. 28. This should be read in connection with verse 39, as follows, "For he that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Thus, if a man fear the body-killers instead of the soul and body-killer, he finds his present life, but loses his future life; but if he disregard them, and fears the soul-and-body destroyer, he loses his present life, but finds his future one.

Now, in this there is no difficulty till we begin to reason from the English Version, which renders the original words of the two verses by different English ones. But the sophist

will contend for the translation as it stands in the verse 28, because there is the word "soul" which is so theologically indefinite as to leave him ample scope for disputation. It occurs there twice, and professes to be a translation of  $\psi\nu\chi\eta$ , psuche; well, we have no objection to leave it so, provided that the same word ' $\psi\nu\chi\eta$  which occurs in verse 39, four times expressed and understood, be rendered by "soul" also. This granted it would read, "He that findeth his soul shall lose it; and he that loseth his soul for my sake shall find it " In view of this, we might ask, in what sense could a man, or an immortal soul, in losing his immortal soul for Christ's sake, find his immortal soul? and in what sense could an immortal soul be lost for Christ's sake? The translators perceived the absurdities consequent upon such a rendering of psuche in verse 39; they therefore split the difference, and rendered the word soul in verse 28, and life in verse 39.

But we contend for uniformity in translation in both verses; and that if life be good for verse 39, it is doubtless equally so for verse 28; therefore, satisfied of this, we prefer to read the two verses as it follows: "Be ye not in fear from them who put to death the body, but have not power to abolish the life; but rather be ye in fear of him who has power to destroy both life and body in geenna. \* \* \* He that finds his life shall lose it; and he that loses his life for my sake shall find it."

Now, let this be compared with Luke xii. 4, 5: "Be not in fear from them who put to death the body, and with, this having no more that they can do. But I will forewarn you whom ye should fear; be ye in fear of him who with the putting to death hath power to cast into geenna; yea, I say to you, be ye in fear of this, τούτον." In this text, Luke renders Matthew's phrase, "have not power to abolish the life" by "having no more that they can do." This is strictly in accordance with fact. Human power can do no more than to put the animal body to death. They may burn it to ashes and scatter them to the four winds, but they cannot prevent the living re-embodiment of those identical ashes. They cannot "kill the soul," as the Common Version has it. The soul, or life, of the incorruptible body does not reside in the present body; it is, therefore, beyond the reach of human vengeance. The Spirit of God will be the life of the Saints' incorruptible flesh. They will find this life in glory should they be called upon to sacrifice their blood, in which is the life of the present body, for the sake of Jesus. But if in this emergency, they should prefer to preserve their animal body in life, then there is nothing before them but the looking for of judgement, which shall devour the adversaries; and to participate in which they will be raised with soul, or life, which God will extinguish in Geenna.

Life, or soul, which God destroys in Geenna, is not "the life" or soul which Jesus said men could not destroy or abolish. The latter is his own Spirit—the vital and motive power of incorruptibility; the former, life, such as belongs to living corruptibility. We have such a life, or soul now, which Jesus says is destructible; for, says he, there is one who can destroy it in Geenna.

The destruction in Geenna is not of disembodied life or soul, but of life and body. Living bodies are the subjects of Geenna-destruction. It does not read, "Be in fear of him who hath power to destroy the soul in Geenna," as if it were the soul alone to be destroyed there, but, "Be ye in fear of him who hath power to destroy both soul and body in Geenna;" or, as Luke expresses it, "who, with the putting to death, hath power to cast into Geenna;" the casting into Geenna being the means of execution in the case.

The destructibility of soul by the power of God is an argument with some against its immortality. The soul cannot be immortal because God is able to destroy it. This, however, is more specious than solid. Nothing is essentially indestructible but God. All other indestructibilities in his universe are created indestructible by him; they are therefore only relative indestructibilities, not absolutely so. The dusty elements of the saints are to be raised to indestructibility by the Spirit; but can it be maintained that their indestructible bodies could not again be reduced to dust by the same Spirit? By no means. The power that creates can also destroy. But while they are not absolutely indestructible, they are relatively so. In relation to every agency but that of the creating power, they will be indestructible. Immortal-soulists base the indestructibility of what they call "the soul," on the assumption that it is a particle of the Divine Essence—a part of God himself. It is therefore indestructible, because God cannot destroy himself. Here is the weak point of their argument. It is admitted that God cannot destroy himself; but he says, that he is able to destroy soul as well as body in Geenna, which is certainly not hotter than Nebuchadnezzar's furnace; but is hot enough for destruction of soul: the soul, therefore, that Geenna-fire can destroy is more destructible than the bodies and hair of Shadrach, Meshech, and Abednego, which assuredly were not as indestructible as God's own substance. It is evident, therefore, that the soul God is able to destroy in Geenna is not a part of his own essence or substance, nor is it of necessity absolutely immortal. If God had put into man at his creation a principle endued with eternal vitality, God's declaration of ability to destroy it would not prove it to be mortal; it would only prove that he could undo what he had done. It would still be immortal, notwithstanding his declaration; for it would live so long as he forbore to exercise his destroying power; and if he had said he would never put that power into force, it would be absolutely immortal with reference to every other agency. But here is the impossibility for the sophists; they cannot show from God's testimony that he has put such a principle into man; neither can they adduce a revelation from him that if there be, he will never exercise his power to destroy it. But, the sophists of the schools err, in assuming that soul, or life, is a self-existing principle. This is in no case true, except in respect to God. "In him is life," absolute and underived. It is therefore written, "With thee is the fountain of life."—Ps. xxxvi. 9; "The Father hath life in himself" Jno. v. 26; and, "The Spirit is life"—Rom. viii. 10. Hence, the Spirit of God generated within, and emanating from, his substance, is the vital principle of the universe; issuing forth as "a river of water of life" from him as "the fountain of living waters"—Rev. xxii. 1; Jer. ii. 13. This Spirit-life is organizing, or formative, producing from the dust the forms termed beasts and men. So long as it remains with them, their organs continue to play, and to develop their several functions, which organic concert of action constitutes the life, or soul, of the creature in a physical sense. The forms are organized only for temporary continuance; some, however, enduring longer than others, according to the law of their organization, which defines the life of the being according to its species. At the expiration of the appointed time, God's Spirit withdraws from the forms of beasts and men, their machinery stops, and its elements, unrestrained by the Spirit's action any longer, ferment until the forms are obliterated, and resolved into their original hydrogen, oxygen, nitrogen, and earth. Thus in gathering to himself his spirit and his breath, all flesh perishes together, and man returns to his dust, which would not be the case, if an immortal vital principal were planted in it; for this would counteract the tendency to decomposition, and maintain the dust in form and life forever. But we must forbear for the present and leave the sophists till a more convenient season. EDITOR.

## 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.

[Extracted by Bro. Lithgow, from "The Light of Prophecy," by Thomas Lumsden Strange, London, 1852, and published in the Herald at his request.]

#### The Rebuilding of Babylon.

"THEN the angel that talked with me went forth and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance throughout the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then I lifted up mine eyes, and looked, and behold there came out two women, and the wind was in their wings, for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar, and it shall be established and set there upon her own base! —Zech. v. 5-11.

"An ephah is a Jewish measure. The woman who sat therein is the personification of wickedness. 'This is wickedness,' it is said of her, and she embodies the evil of the whole earth. 'This is her resemblance,' it is declared, 'through all the earth.' Here are exactly the characteristics, and the very figure of the great whore, 'having a golden cup in her hand, full of abominations and filthiness of her fornication,' out of which 'the inhabitants of the earth have been made drunk,' 'the mother of harlots and abominations of the earth.' (The author had previously been endeavoring to identify the Babylon of Isaiah and Jeremiah with the Babylon of John: and to show that their prophecies relate to the same city—Babylon; the capital of Chaldea—when it shall be, as I think he clearly proves, the throne of that vast empire which is symbolised by Nebuchadnezzar's image.)

"This figure is carried to the land of Shinar, the very site of Babylon (Gen. x. 10; xi. 2), and there she has an habitation built for her upon a spot described as 'her own base.' The city, then, is to be reconstructed upon foundations that are her own; that have already belonged to her; and here the seven hills, the ruins of her former grandeur, afford the means for the accomplishment of the fact predicted of her. She may be built upon them.

"The woman in the ephah being the type of a nation, the two women who bear the ephah, it may be concluded, must, likewise, indicate nations. We are to be led, then, to expect that there will be a combination of two powers, who will undertake, together, to rebuild the city. They will do it with celerity, as is indicated by their having the wings of a stork (a bird of swift flight) and the wind in their wings. They further bear the ephah between the earth and the heaven. Considering that it is wickedness that is to be so set up, and this in the renovation of the doomed and desolate Babylon, their action, we may conclude, will be with a settled purpose of opposition to the will and workings of God; and this corresponds with that of the first builders of Babylon, who wished to construct a city with a tower whose top might reach unto heaven—a fitting habitation for him who is to say in his heart, 'I will ascend into heaven, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will be like the Most High.—Isa. xiv., 13, 14.

"The above prophecy of the reconstruction of Babylon appears to have been given about twenty years after the capture of the city by Cyrus, when the predicted downfall of the place might have seemed to be in process of accomplishment. 'If,' as Dr. Keith remarks, 'while in the plenitude of its power, and according to the most accurate chronologers, 160 years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon,' men were called upon to look for the desolation of a city so rich in resources and so established in prosperity, why may it not be that a trial of faith in another way is given to us, and that we are required to believe that a spot so waste and judgement-stricken as the site of Babylon, shall one day be occupied by a great city, and, as is described in the book of Revelation, ruling over the kings of the earth, and concentrating in herself the riches and the commerce of the world.

"The elements of the former greatness of Babylon still exist—her climate, her soil, and her waters; and the operations of these may be multiplied with facility to any required extent. All that is wanted is the energy of man to put these means into action.

"The following extracts will prove how great are the resources of this land:

"The immense fertility of Chaldea correspondeth, if that of any country could vie with the greatness of Babylon. It was the most fertile region of the whole east.' Babylonia was one vast plain, adorned and enriched by the Euphrates and the Tigris, from which, and from the numerous canals that intersected the country from the one river to the other, water was distributed over the fields by manual labor and by hydraulic machines, giving rise, in that warm climate, and rich, exhaustless soil, to an exuberance of produce without a known parallel, over so extensive a region, either in ancient or modern times. Herodotus states that he knew not how to speak of its wonderful fertility, which none but eye-witnesses would credit. In his estimation, as well as that of Strabo and Pliny (the three best ancient authorities that can be given), Babylonia was, of all countries, the most fertile in corn, the soil never producing less, as he relates, than two hundred fold, an amount, in our colder regions, scarcely credible, though Strabo, the first of ancient geographers, agrees with the 'father of history,' in recording that it reaches even to three hundred, the grain, too, being of a prodigious size. To this day 'there cannot be a doubt (the quotation being from a writer in the Bombay Philosophical Transactions) that, if proper means were taken, the country would, with ease, be brought into a high state of cultivation.'—Keith, pp. 397, 398, 400.

"The air of the modern town of Hillah, on the site of Babylon, is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. When at its height, the Euphrates overflows the surrounding country, fills the canals dug for its reception, without the slightest exertion of labor, and facilitates agriculture in a surprising degree. In such a soil as that of Babylon, it appears surprising how long some of the canals have remained. The Nahor Malcha, a work of the Babylonian monarchs, might still be effectually repaired, and it is probable that many of the canals now seen on the site of Babylon may have been in existence when it was a flourishing city. —Rich's Memoir, pp. 12,13,16,17.

"In the volume of the Family Library upon the 'Ruins of Ancient Cities,' the possibility of the future renovation of the place is speculated upon; and this is the more remarkable, since the grounds of the anticipation are derived wholly from the natural resources of the country, and the probabilities of prosperity that these still afford.

"The writer's own observations enable him to add his testimony to its requiring nothing but water and culture to make Babylonia what it was in ancient times—the richest grain country in the world. The soil is alluvial mould, formed by deposits from the Euphrates and Tigris, and wherever water reaches it, most productive.

"The facilities for building are also very great. The whole soil affords clay for bricks, which the heat of the sun would soon bake into hardness, and cement is abundant, in the shape of bitumen, lime, and clay, as shown, also, by Mr. Rich.

"With such abundant materials close at hand, and with a command of labor, either at order, or for a very trifling rate of hire, and with extensive water-carriage to facilitate operations, a city could be raised upon the site of Babylon in an incredibly short period of time.

"Were any powerful civilized nations to coalesce together for the restoration of Babylon, and the realization of her abounding means of wealth, the results would doubtless be rapid and astonishing. The prophecy, as has been pointed out, indicates that it will be thus by foreign interposition that she will be re-established 'upon her own base' in the land of Shinar, and that with celerity, when the action is once commenced upon. At present, such agency is to be looked for only from Europe, and it is very observable how much, in recent years, the attention and ambition of the leading states of this division of the world have been turned to the east. Mutual jealousy, and the necessity of maintaining the balance of power among them, would operate to prevent any one of them occupying the territory of Babylonia for herself, but it might suit them, at any time, to take the pent-up and neglected resources of the country out of the hands of the ignorant and apathetic Turks, and have them developed for the general advantage. Once so encouraged and assisted, Babylon might soon become a vast emporium of eastern trade, and concentrate within herself the wealth and power of the adjacent countries, and thus be brought to occupy the position from which the prophecy demonstrates she is, in the latter days, to be thrown down.

"THE DESTRUCTION OF BABYLON IS SHOWN IN THE PROPHECIES OF ISAIAH AND JEREMIAH TO BE CLOSELY LINKED WITH THE FUTURE RESTORATION OF THE JEWS TO THEIR OWN LAND.

"Babylon stands forth as embodying the predominant sins of the whole world; as incorporating in herself the root and the head of its offences. It is very fitting that her judgement should take place as a climax, at the end of this dispensation; and that on the grapes of the vine of the earth becoming fully ripe, this spot that has borne them the earliest and most abundantly, should meet with signal retribution at the time of the treading of the great wine-press of the wrath of God.

"Babylon, as has already been observed» was the first city built upon earth subsequently to the deluge. The design of her builders in constructing her, eminently displayed their spirit of worldliness and opposition to God. Their wish to raise a tower whose top might reach unto heaven, and to make to themselves a name upon earth, was in prosecution of their own honor, which they sought to establish by terrestrial and human means; and in procuring this to themselves, they were ready to defy God, and exalt themselves to the place of his abode. Their first monarch was Nimrod, the grandson of

Ham—one accursed for the exhibition of a most depraved and carnal mind. Nimrod himself was a mighty hunter, given over to an occupation typical of warfare, and the capture and subjection of prey. For all these features the Babylonians have been notorious throughout their whole history. From 'her youth' the city was addicted to sorceries and idolatries, and to the debasing sensuality which accompanies these sins. —Rom. i., 18, 32. She has been also invariably a merciless invader and oppressor of other nations, carrying off multitudes as a prey into bondage and slavery. Her pursuit of worldly wealth and renown was incessant, and in this she was successful above every rival. 'Is not this,' said one of her kings, 'great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?' Dan. iv. 30. She was styled 'the golden city,' 'the lady,' and 'the glory of kingdoms.' She said in her heart. 'I am, and none else beside me.' She has also openly carried out to its worst extreme, the idea of exalting her head to the place of the Most High. One of her monarchs, for example, made a decree that no one should ask a petition of any God or man for the space of thirty days, save of himself (Dan. vi., 7-9), thus mentally dethroning Jehovah and every idol, and making himself, for a time, the sole arbiter of the wants and the destinies of his people.

"In the Babylon described in the book of Revelation, we see those very same characteristics prominently brought to view. She is marked for idolatries, sorceries, oppressions, worldliness, luxury, boastings, and the blasphemous sins of the Antichrist himself—making to herself, as at the very beginning of her existence, a name upon earth, and exalting her head unto heaven. It is the same Babylon throughout, that has been known in Chaldea; and her spirit is that manifested in all ages by the whole world—the seeking exclusively their own, and the being at enmity with God. —Phil. ii. 21; Rom. viii. 5-7. 'In the last days,' these features will be more and more displayed, and perilous times shall come. —2 Tim. iii., 1-5. Babylon, in the end, will be the concentration, as she has been the great propagator of these evil dispositions; and she will be visited as such with a judgement which the whole world shall feel, as poured out upon the great corrupter of the race—the root and the capital of their wickedness.

"Against the spirit of the world, Israel were called out to testify. They were to be a nation separate from all other nations—a peculiar and a holy people, who were to be witnesses for God against the evils that had spread over the whole of the earth. Through the weakness of the flesh, the natural descendants of Abraham have failed to realize the object of their election, but the Lord will establish His purposes in the latter days, by an Israel who shall be doubly the children of Abraham; by affinity according to the spirit, as well as according to the flesh.

"In effecting this, in restoring the true Israel to the position they are to occupy upon earth, Babylon, the great opponent of God, of His ways, and of His people, is most; fittingly brought under final judgement.

"The two parties are spoken of correlatively in the following passages, in which the overthrow of the one and the establishment of the other are shown to be events closely associated together. —Isa. xliii., 1, 4-15; xliv., 1-11.

"After this comes the prophetic announcement of Cyrus as the restorer of Israel and the overthrower of Babylon, foreshadowing the final reestablishment of the one and destruction of the other, which latter events are thus proclaimed:

"They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols; but Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end. Isa. xlv, 16,17.

"The contrast is again renewed:

"In the Lord shall all the seed of Israel be justified, and shall glory. Bel boweth down; Nebo stoopeth.' Isa. xlv., 25; xlvi., 1,12-14; xlvii., 1, 4; and xlviii. 12-14.

"The dependence of the salvation of the one upon the destruction of the other is repeatedly, and still more forcibly marked. —Jer. i., 1-11, 17-24.

"And it shall come to pass in the day that the Lord shall give thee (Israel) rest from thy sorrow and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of, Babylon, and say, How hath the 'OPPRESSOR CEASED! THE GOLDEN CITY CEASED! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! —Isa. xiv. '3-6, 12.

"The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. —Jer. i. 28.

"Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed /us servant Jacob. —Isa. xlviii. 20.

"It is clear, from the foregoing scriptures, that whenever the time comes for the restoration of the ancient people of God to their own land, then, and not till then, are the judgements foretold against Babylon to be finally and fully executed upon her. \* \*

"Thus Babylon, the source and realization of all the wickedness for which the world is noted; its pursuit of earthly things; its desire to be independent of the Creator; its idolatries, in spirit and in action; its hatred of God, and oppression of his people, and its adoption of all that is anti-christian, and finally of the Anti-christ himself, is to be found in the latter days, established 'upon her own base,' filled to satiety with every thing that her heart has been set upon, and carrying out to their utmost extreme all her iniquitous principles and rebellious will. She is to sit yet again as the lady and the glory of kingdoms—the centre of their power and wealth, as she has been the originator and the head of all their corruptions; and it is as such, as the capital, moral and physical, of a world lying in the wicked one, that she meets with her final condemnation at the time that the whole earth is judged, and brought under the dominion of the only true and righteous King.

"At present, the mark of condemnation is visibly stamped upon her, as a standing warning to those who ask these things for which she has been noted; but the fullness of wrath has yet to be displayed towards her, and before that day she will rise from her posture of desolation, and prove how righteous that wrath, by displaying again the depths and the unchangeableness of her wickedness.

"Just so it was with her great parallel, Egypt. On the night of the passover, the stamp of judgement was visibly put upon the Egyptians. Death was inflicted in every house, and there was a great cry of lamentation throughout the whole land. But from the sense of this desolation they recovered, and they set themselves once more openly in array against the Lord of hosts. Then, at length, they met with irrevocable destruction, and at that same time, salvation was wrought for Israel, whom they had persecuted. 'Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou throwest into the deep, as a stone into the mighty waters.'—Neh. ix. 11.

"And a similar fate still awaits Babylon. She will be re-established as wickedness itself—the woman seated in the ephah; and as wickedness is to be put down with the strong hand throughout all the earth, when the Lord comes to take up His great power and reign, so will Babylon, the root and centre of the offences of the earth, as a stone cast into the sea, be then 'thrown down with violence, and be found no more at all.' "

(To be continued.)

# Theiopolitical.

[Translated for the New York Herald from La Patrie, of Paris, of April 2, 1857.]

### The Rivalry Existing Between England and Russia in Asia.

The barriers which nature and political jealousy have interposed between the civilized nations of the West and the richest countries of the world in the East are daily seen to be gradually falling down. The Pacific Ocean is at the present day become a rendezvous and point of meeting for all nations. The Japanese, of their own accord, begin to relax the severity of their exclusive policy; China, too, will soon be obliged to make similar concessions to Western commerce, by dint of force, while the wandering populations of Central Asia, the tribes which lead a pastoral and unsettled seems in the present age to be directing all her energies and activity towards the Eastern world. It may, therefore, very possibly happen, that two at least of the great powers of Europe will begin again in Asia the fierce struggle which was terminated for a time in Europe by the treaty of Paris. The question arises, whether England has any reason to fear for her Indian possessions? Whether any danger from Russia is to be apprehended on her part? Will the opposing forces of England and Russia ever meet together in hostile array on the plains of the East? These are questions into which we will inquire, and for the purpose of aiding us in their solution we shall avail ourselves of the information derived from Mons. Ferrier, a French officer, the first who has ever travelled through these countries of Asia, by which the English and Russian possessions are separated from each other.

The continent of India forms an immense triangle, two sides of which are watered by the ocean, while the base of the triangle is formed by the mountains of Thibet, in an insurmountable chain. Thus it will be perceived that nature has provided, for the defence of India by means of the strongest barriers. There is only one point at which this vast region may be said to be vulnerable, and that is the northwest point of the triangle. There it is that a succession of plains called steppes, placed one above the other successively, rise like a gigantic staircase, each stair being a vast plain of country, extending from the shores of the Gulf of Persia as far as the Himalaya mountain. Here, the great river Indus, receiving in course all the streams by which Central Asia is watered, rushes into the ocean with a power and rapidity exceeding that of all other rivers. Ever since the time of Alexander the Great this

has always been the corner at which foreign people have penetrated into India with their invading forces. The Indus, notwithstanding its great breadth, and the rapidity of its current, has never interposed a barrier adequate to arrest the invading hordes of Central Asia.

The English, who are the only people who have conquered India by an invasion made on the side of the sea, have never entertained any serious fears of the Hindoo population of this country. These people, enervated by the climate, and weakened as to national unity by the system of castes, could not be excited to revolt against their conquerors, even by their religion. While such is the case with the Hindoo population, it is quite different with the Mussulman race inhabiting India, who are chiefly settled in the northwest region of the country, and are the descendants of the ancient Mahometan conquerors of Hindostan. These men, who are much stronger and more warlike than the Hindoos, hate the English, whom they regard both as the spoilers of their inheritance and as the enemies of their religion. In them the English have always found rebellious subjects, and doubtful allies. Besides all this, these Mussulman tribes, living as they do at the foot of the Himalayas and on both banks of the Indus, hold, as it were, in their hands, the keys of the country, and could at any time deliver them up to an invader. Now, let it be supposed that there should suddenly arise in Central Asia a power such as that of the Tartars or of the Mongols, or suppose that Persia was to have a revival of the days of Nadir Shah—then, in either case, if any conqueror, unfurling the flag of Islam, should appear on the banks of the Indus and proclaim a holy war, a war of religion, he would behold millions of Mussulmans flocking to his standard, and would make the empire of the English totter to its foundation. The immense difficulties which the conquest of Scinde and of the Punjab presented to the English within the last few years, is proof enough how much more terrible the struggle would have been if there had been some invader in the country who had rallied round him, against the English, the Mussulman population, uniting them together into one band. It has ever, been the policy of England, from the commencement of the present century, to guard against a danger of the kind we have here intimated.

In accordance with such a policy, separate treaties of peace and amity have been made with Persia, and with the Affghans, by the British, at a great cost, without any stint whatever in the distribution of gold for the purpose. These two nations have been played against each other. If the Afghans invaded India, then Persia was bound by treaty to invade Affghanistan, and thus to make a diversion in favor of the English. On the other hand, if Persia invaded India, the Afghans were bound by treaty to bar the passage to that power. But if the two powers should happen to quarrel and make war against each other, in that case, England was not bound to meddle, but leave them alone mutually to destroy each other.

This system answered the purpose very well, and was a two-fold security to England against the invasion of India, until lately, when Persia fell under the power of Russia, and was first conquered and then dismembered by her. Henceforth, Persia was to be feared, as being likely to become a tool in the hands of Russia. Now it was that the former power, having lost so much on its northern frontier, was seen making an effort to compensate itself by new acquisitions on its southern. Persia now desired to extend her empire over Afghanistan, in order to make up for the territory which she had ceded to Russia. The Suddozy family, which formerly reigned over the whole country, had no other possession than Herat. A new family, the Barukizy, ruled over all the other parts of the land. Dost Mohammed, belonging to this family, reigned over Caboul; and Jellalabad Kohen-di-Khan, his half brother, reigned over Candahar; while other brothers of this family were lords over the other secondary cities and places of the country. Persia made an offer to all these princes to guarantee to them their several states and sovereignties, provided they would acknowledge her as the nominal

sovereign power. At the same time she offered to drive out the Suddozy family from Herat as being the common enemy of the princes of the Barukizy family. In conformity with these propositions on the part of Persia, a secret treaty was concluded between Kohen-di-Khan and Persia, under the special guarantee of the Russian Ambassador, the condition of which orders that Kohen-di-Khan should do homage to the Shah of Persia as his vassal, and that in return the Shah should give him the possession of Herat. It was in the execution of this treaty that the Persian army marched upon Herat in the year 1838, and laid siege to that city.

But this intermeddling on the part of Persia in the family affairs of the princes and rulers of Affghanistan completely upset all the plans of the English East India Company and the policy handed down to it by its predecessors. This policy was to oppose the Persians to the Affghans and the Affghans to the Persians reciprocally. The English naturally reasoned thus: If Russian intrigue succeeds in uniting Persia and Affghanistan, and in constituting the latter vassals of the Persian empire, what is to hinder Russia, in process of time, from bringing all the Mahometan states of the northwest of India into a similar alliance with Persia, thus forming a mighty Mussulman confederation, embracing all the countries situated between the Caspian Sea and the Banks of the Indus and the Sutledj? It was foreseen that the day might come when an army of two hundred thousand Mussulmans, officered by Europeans, might show itself on the banks of the Indus. Such being the view of the case, fear seized upon the English government of India, and drove it into the adoption of the most disastrous measures. Sir Alexander Barnes, however, who was at that time in Affghanistan, was far from participating in these fears. This gentleman possessed such a perfect knowledge of the country, and such just and sensible political views, that he was fully capable of forming a correct judgement upon the matter in question. He knew that Dost Mahommed, the sovereign of Caboul, who was the most intelligent as well as the most powerful of the Barukizy family, was altogether opposed to the new Persian alliance.

The principal motive which induced the other individuals of this family to enter into such an alliance was the strong desire which each had of being separately confirmed in the possession of the province he had seized upon. Now, then, the proper course for the English to pursue would have been to fall in with this desire of these princes—to guarantee to each one of them the possession of his territory—and by the liberal offer of subsidies in the event of any war with Persia, to draw all of them into an English alliance. If they should only be made sure of keeping their own States, severally each one for himself, all further motive for placing the independence of their country at the feet of Persia would be at once removed; then also the religious sectarian differences which divide the Affghans from the Persians would have regained all their force, and the covetousness for which the Affghans are so notorious would have bound them for ever to the English. Such would have been the proper course; the wisdom of such a policy has since been fully acknowledged. But its extreme simplicity caused it to be rejected as not efficacious or operative enough. Hence the negotiations entered into by Sir A. Barnes with the princes of Affghanistan did not receive the sanction of the authorities at Calcutta. These men were resolved not to modify in the least degree whatever the traditional course and old policy of the East India Company. They, therefore, persisted in the purpose of making Affghanistan a single power, to act as such as a counterpoise to Persia. For this reason, while a fleet was despatched up the Persian Gulf to intimidate the Shah by a demonstration made in the very heart of his kingdom, and then to oblige him to abandon the siege of Herat, the company determined at the same time to send an army into Affghanistan, in order to establish there the sole legitimate authority of the hereditary Shah, who was named Soojah, over all the provinces of this vast country. The unfortunate results of this famous expedition against Caboul are too well known, as also what tremendous efforts it cost the

English subsequently to revenge the destruction of their army. After all, the English could not succeed in attaining the object they aimed at, namely, to form Affghanistan into a single empire. They were obliged to content themselves with merely raising the siege of Herat. They afterwards made separate treaties with the Affghan princes, whom they had sought to divest of their powers. Dost Mohammed retained his dominion in Caboul, and Kohendi-khan continued to reign in Candahar, subject only to the condition of engaging to relieve Herat if Persia should again attempt to obtain possession of that place.

At the same time, however, that an English army was destroyed by the Afghans in Caboul, an expedition made by the Russians against Khiva met with the same fate. This counter defeat gave new spirits and fresh courage to the English. It seemed now to be proved by terrible facts and disasters that these two European Powers could never succeed when they attempted to go beyond the limits assigned by nature. Tartary seemed to be a certain and unavoidable grave for the Russians, and Affghanistan for the English. Between these two countries, moreover, a vast region of country extended, nearly a thousand miles in length and about five hundred miles in breadth, over which no European foot had ever passed. All accounts concurred in representing this vast region as consisting only of sandy deserts and uninhabitable plains, which even the few hordes of wandering Tartars scarcely ever ventured to traverse. Between the Affghans on the one side, and the people of Bukaria on the other side of these vast deserts, there never had existed any relations of commerce or of any kind whatever, which was taken to be a manifest proof of the barrenness of all the countries situated between Herat and the Sea of Aral. Thus then it seemed as if nature herself had undertaken to plant large and impassable barriers between the several possessions of the English and Russians in Asia, rendering any hostile collision between these two great European powers impossible in Asia. Such being the case, England had no cause to entertain fear of any power whatsoever except Persia, and to secure her against Persia all that was necessary was to watch over and preserve the independence of Affghanistan. England felt still more confident in her security after the conquest of Sciude, and of the kingdom of Lahore. The river Indus was not a secure line of defence. It was not quite certain that an enemy could be prevented from crossing at some point or another a river the whole length of which was nearly five hundred miles. Even the presence of an enemy on the left bank of the Indus would of itself alone be sufficient to make the world call in question the high pretensions and character of the English power, and a single battle lost would place the whole northern part of the Indian peninsula in the power of the invaders. We may be convinced of this when we remember the effects produced throughout Hindustan by the defeat of Sir Henry Gough at Chillianwalluh, by the Sikhs. The conquest, therefore, of Scinde and of the kingdom of Lahore, while it made the English masters of the whole course of the Indus, from its rise in India to its mouths in the Gulf of Persia, enabled them to advance their line of defence forward beyond the river, behind which they could safely retire and reorganize their troops in case of a defeat. Parallel with the Indus from Hindoo Koush to the Gulf of Persia there extends a long chain of mountains, forming the boundary of Affghanistan. This long mountain range can only be crossed at two places, one on the north, opposite the country of Caboul, at the place where the Indus leaves Thibet and enters India; the other at the south of Affghanistan, opposite Candahar, which are called the passes of Bolon. It is at the last mentioned point that the armies of England twice penetrated into the country of the Affghans. At both these passes where they open into the opposite territory, the English have erected powerful fortresses, viz: Peshawer, opposite Hindoo Koush, and Thikarpore, opposite the passes of Bolon. Behind these forts are bridges erected over the Indus; one at Atloki, where the river Caboul falls into the Indus, the other at Baruk, on the lower Indus. In case of any reverse the English are thus enabled to fall back upon the left bank, while they also have by these bridges the means of pouring troops at any

time into the country from the right bank of the river. It is therefore not to be denied that the recent conquests of the English have been the means of giving to their empire a much stronger frontier than it previously possessed, while at the same time their system of defence, organized on the plan it is at present, presents insurmountable obstacles in the way of any Asiatic army. Would it be so, however, if they had a European army to contend with? And first of all, let us ask, could a Russian army ever penetrate into the country so far as the river Indus? Ever since the expedition against Caboul, the opinion has prevailed almost universally that the very idea of the advance of a Russian army across Central Asia is to be regarded as an absolute chimera. Such has been the general opinion; it is, however, a deception which a more perfect knowledge of the progress already made by Russia will dissipate. We shall now proceed to prove satisfactorily how unfounded this opinion is.

We have shown where the vulnerable points of the Anglo-Indian empire are to be found, and also what are the defensive resources of the English on that continent. Let us now inquire into and ascertain the means of aggression which are in the power of Russia.

Within the course of the last fifteen years Russia has become sole and sovereign master of the whole Caspian Sea. The pirates, by whom it was previously infested, have been wholly exterminated; the freedom of navigation on its waters has been taken entirely away from Persia; a large fleet of ships of war and transport ships has been constructed, and, lastly, a great military and commercial port has been created by Russia on the southern extremity of this ocean at Ashounadeh, opposite Asterabad. Every time Russia has a quarrel with Persia she always threatens to seize upon the latter fortress and occupy it as a pledge of good behavior. This fort commands the celebrated Caspian ports, and Russia has frequently endeavored by negotiation to obtain the cession of it whenever that power, whether by fair means or by foul, shall become master of Asterabad. The independence of Persia will thenceforth no longer be possible. Russia will then be able to penetrate into the heart of Persia, by Asterabad, and march against Teheran on two sides at one and the same time. This she could do, inasmuch as the south is already open to her invasion by her Caucasian provinces. Let us now then inquire into the possibility of the march of a Russian army to the Indus. First, let us suppose it to be under the shadow of an offensive and defensive alliance with Persia, and, next, which is, however, a very doubtful contingency on the supposition of her respecting the neutrality of Persia in a war with England, in which the former power would remain neutral, let it be supposed that a Russian army is collected at Moscow or at Kesar; that it is embarked upon the Volga, which it will descend in eight or ten days and arrive at Astracan. At the latter place a fleet is in waiting to receive the army on board. After five days sailing this army will be landed at Ashbournadeh. Thus then a Russian army could be concentrated at Asterabad and be poured into Khorasan within fifteen days after leaving Moscow. If it should be a small army it would be able to follow the highway of the caravans as far as Meshed, then turning suddenly southward it could ascend the Heri-rood as far as Herat. This road passes through a fertile country, in which are rich and populous cities. The caravan with which Mons. Ferrier travelled, and which went at the rate of ten or fifteen miles a day, completed the journey along this highway in twenty days. But if, on the other hand, it happened to be a very large army, and it was wished not altogether to exhaust the country through which it passed, it would be easy to march it in three columns, each taking a different route. The first column might, on leaving Asterabad, follow the course of the river Goughan, by that route which was explored by Mons. Mowrariex. In its march it would cross over the territory inhabited by the Kurdes, and would strike the river Herirood at the place where it is lost in the sands. From this point the columns would ascend the river to Herat. The second column might pursue the Meshed route; and the third, marching more to the right, might

proceed in a straight direction to Herat, through Tourshiz Kaff and Gourian. There would be no necessity for such an army to bring the artillery required for a siege all the way from Europe, for there are in the arsenal at Teheran 500 pieces of artillery of the largest caliber. which have been cast and mounted by European engineers, and also there are abundant means of transport. As respects the victualing of such an army, the immense plain of Khorasan would supply abundantly, every kind of provision, notwithstanding it has been represented by Burnes and Kinneard as being nothing but a desert. The Shah of Persia has repeatedly marched armies of 30.000 or 40,000 men across the plains of Khorasan, without taking any provisions with his army or providing magazines. In these cases, the armies have never suffered for want of provisions, although, at their approach, the population whom they plundered without mercy, always fled away, and carried off with them all that they could remove. In 1838, during all the nine months that the siege of Herat lasted, the Persian army, according to the account of Sir John McNeill, subsisted almost entirely upon the resources supplied from the neighborhood of Herat and Gourian, without having recourse to the neighboring districts of Furrah and Subzar, which are far more productive. A Russian army, which would pay for what it required to consume, would be sure to see the whole population of the surrounding country flocking in crowds to dispose of their provisions, allured by the prospect of the smallest gain.

While one division of the army might be left to carry on the siege of Herat, the remainder of the Russian forces, continuing their march, would arrive under the walls of Candahar, where they would not be long detained, this city not being in a condition to maintain a siege. From Candahar to the Indus the army would follow the road which the English took when they invaded Affghanistan, with this difference, that instead of having to climb up the heights of the Pass of Bolan, which the English had to do, they will have the more easy task of descending those mountain heights. Sir John McNeil, though he has been treated as a Pessimist and an alarmist, was perfectly justified in writing to Lord Palmerston, after the events of 1838, as follows:

"The country comprised between the frontiers of Persia and the Indus is much richer and more fertile than I had any idea of. I can assure your lordship that neither the configuration of the soil nor the lack of subsistence would be found to present any obstacles whatever to the march of a large army from the borders of Georgia as far as Candahar, nor even, according to my view of the case, as far as the Indus. So far indeed from the nature of the various countries which an invading army would have to pass through presenting any guarantee for the security of India against invasion, I am of opinion that, on the contrary, it would be remarkably favorable to such an undertaking. I feel myself more especially called upon to express this opinion in the most decided and positive terms, inasmuch as it is a contradiction of what I formerly considered to be the case, and is contrary to the opinion I more than once expressed, at a time when I formed my judgement upon information which I have since discovered to be inaccurate."

Now, this very route which Sir John McNeil considered practicable for an army, has been travelled over by Mons. Ferrier in its whole extent, from the borders of the Caspian Sea to the walls of Candahar. What he says therefore on the subject has all the weight and authority of an eye witness, and is perfectly in accordance with the opinion of Sir John.

Let us now go upon the supposition of the neutrality of Persia in a war between the English and Russians. Let us inquire in this view of the matter whether a meeting of the hostile armies on the Indus would in this case be impossible.

That which caused the failure of the first Russian expedition against Khiva, fifteen years ago, was the fact that the Russians ventured into the desert without a sufficient number of troops, and without having a sustaining place, or point d'appui. But they have learned wisdom by experience, and have fixed upon the Sea of Aral as the basis of their line of operations. Having already for some time had a considerable establishment at the mouth of the Ourel, on the Caspian Sea, viz., Gowrief, they have now established another at the mouth of the Embah, which is the most considerable of the streams by which the country lying between the Caspian Sea and the Sea of Aral is watered. They now navigate the Embah to a considerable extent from its mouth. From the point at which the Embah is no longer navigable, they have dug a series of wells, reaching to the northern» extremity of the Sea of Aral. They have settled here in this country military colonies of Cossacks, whose business it is to take charge of those wells of water. These colonists have also been required to cultivate the ground in the neighborhood, and having done so, it has been found that the land is more productive and fertile than it had been before imagined. It is therefore evident that a Russian army would be able to march from the mouth of the Embah on the Caspian to the Sea of Aral without suffering for want of water or provisions. On the Sea of Aral a flotilla has been constructed, and every island of the sea has been taken possession of, so that this flotilla can disembark and land a Russian corps d'armee at the mouth of the Oxus, a few days' journey from Khiva, having all necessary provisions and supplies at its command.

But the Russians have not remained contented with doing all this. On the Caspian Sea, 150 miles south of the Embah, they have founded a new city called Alexandrof, and from this city to the southern extremity of the Sea of Aral they have established another line of wells of water, under the care of other military colonists. Ten whole years were spent, and an entire corps d'armee was employed in the execution of this great work, by which Russia has secured to herself the possession of all that part of Tartary comprised between the Caspian Sea and the Sea of Aral

By means of this work she can now make herself master of Khiva whenever she pleases. Furthermore, since the year 1853, the Khan of Khiva has been a mere vassal of the Czar of Russia. For, whatever power holds in its hands the mouths of the Oxus, that power has all the Tartars at his feet, the Oxus being the great artery of the whole of Tartary—indeed it may be said to be the only one.

It is evident, therefore, that a Russian army, starting from Astracan, may be disembarked at Alexanarof, and in a week's time may be transported to the mouths of the Oxus. It would then be able to ascend this great river, followed by the flotilla of the Sea of Aral, carrying its artillery and all the necessary supplies. The Oxus is navigable as far up as Balkh and Khulm, that is to say, into the very heart of the ancient Bactriana. On arriving at the confluence of the Oxus with the river Khulm, the army would be at the foot of the chain of mountains called by the ancients Paropamisus, and by the moderns, Hindou-Koush. The army would then cross these mountains at the gorge or opening of Bamian, when it would arrive at Caboul. After this all it would have to do would be to follow the course of the river of Caboul, which falls into the Indus, in order to arrive on the banks of the latter river. This is the route by which Alexander the Great arrived on the Indus. By this same road Nadir Shah, a century ago, penetrated into India and advanced as far as Delhi.

No serious obstacle, therefore, would be able to arrest the march of a Russian army from the mouth of the Oxus to the banks of the upper Indus, unless it should happen that the English, instead of waiting for him under the walls of Peshawer, should go to meet the

approaching enemy, and prepare against his approach by occupying Caboul and its territory."\*

\* The course indicated by Mons. Ferrier would most likely be adopted by Russia if the Tarshish-Merchant Company of India were to wait at home for the arrival of the Muscovites. But this they would not do. They would certainly send forth their "young lions" to meet them in the way. The world's destiny, however, is not to be determined in India nor in the valley of the Mississippi. Jehovah's controversy is about Zion, and his victory is to be inaugurated on the mountains of Israel. The manifest policy, though not the destiny of Russia, is to acquire universal dominion; and the continued existence of the Indian empire necessitates the policy of British opposition of the deadliest character. These two policies are two forces actively working in the political heavens, which can neither of them be carried out purely and simply. Their mutual antagonism will mark out a course for England and Russia which neither of them contemplates at present. That course is delineated in the prophets, and indicates "between the seas to the glorious holy mountain," and the region of Bozrah, as the grave of these two rivals for the sceptre of the East. —Editor Herald.

But the Russians would not confine themselves to demonstrations threatening the upper Indus; they would follow the example given them by the conquering Tartars. We have before stated that the chain of the Affghanistan mountains runs parallel with the course of the Indus. Now there is a long line of fortresses and fortified cities which extend parallel with this chain of mountains, and command the whole plain or plateau of Central Asia. Commencing with them from the north, and proceeding southward, their names are in that order as follows: -Khulm, Balkh, Shibberghan, Meimana, Kalenough, Herat, Subzar and Furrah. Military force, or more probably and more effectively, gold would soon open the gates of any one of these fortified places to the Russians. There they would find ample stores and provisions, and the means of reequipping their cavalry, and repairing their carriages and wagons. Once masters of Herat, they would be in a condition to march against Candahar and the lower Indus. This road to the Indus, by way of Herat and Candahar, and across the mountain pass of Bolan, has this great advantage: that it leads straight to the Indus below the point where that river receives into its streams the waters of its last tributary; whereas, the road by the gorge and passes of Bamran and Caboul only leads to the Punjab, and in order to penetrate into India by this way, the five large rivers which water the country of the Sikhs have first to be crossed in succession. If we suppose, therefore, that the Russians made their principal demonstrations to the south, by way of Herat, still it would be of advantage for them to occupy the more northern route, if it were for no other purpose than that of making a diversion, and of preventing any division of the English army from marching out upon Caboul, and thereby placing themselves in the rear of the Russian line of operations. Military and scientific men will take great pleasure in examining into all these details, which will be found in the work of Mons. Ferrier, in relation to the different roads an army might take to go from Herat to Caboul, Or to Candahar; how such an army would have to be supplied with provisions and forage; how artillery, &c, would be transported, &c, &c, but we abstain from entering upon them in this article. It is the first time that the topography of Central Asia has been studied in a military point of view. Mons. Ferrier has done more; he is the first European who has penetrated into the country of the Emaks, of the Hazarahs, of the Taymoums, tribes of Tartar descent, who are in continual warfare with the Affghans. The latter never traverse the territory of these people, but take long circuits to avoid them, certain as they are to meet either with death or captivity if caught among them. These tribes would be sure to join any conqueror who would subject the Affghans by force or oblige them to submit by negotiation.

We leave it to those who are fond of conjectures to guess what would be the effect which the appearance of an army of 30,000 Russians and 50,000 Persians on the banks of the Indus would have upon the rulers and people of Hindustan, and to endeavor to make out on which side the chances of success would preponderate. The English East India Company would, it strikes us, have great difficulty to bring together an army of more than twenty thousand English and forty or fifty thousand Sepoys. They could not assemble a larger force without weakening too much the garrisons of the fortified places. Hence the forces on both sides would be pretty equally balanced. It is quite sufficient for us, without seeking to penetrate into the secrets of futurity, to have proved by the new light which we possess at the present day upon the geography of Central Asia, that the idea of a Russian army going some day or other to knock at the gates of India is not a dream nor a chimera, as some of the wisest men have hitherto thought that it was.

Another conclusion also naturally flows from what has preceded, and it is this: If Caboul and Herat command the two several routes which lead from Central Asia to India—the one on the north and the other on the south of Affghanistan—it is manifestly most essential for the safety and security of the Anglo-Indian empire that both these strong places should be held by those who are faithful and firm friends of the English. Perhaps there are some persons who may be inclined to go a little further, and who will be of the opinion that it is for the interest of the English to possess and occupy themselves the only two points by which an entrance can be made into their empire. They may think that the English ought to keep the keys of their own house themselves, founding such a conclusion upon the principle that it is always better to meet a danger half way and in advance, rather than to wait till it comes home to ones doors.

#### From the Jeffersonian.

#### The Inefficiency of "The Church."

MR. EDITOR —The Jeffersonian, though chiefly secular in its character, sometimes takes note of ecclesiastical affairs, and keeps your readers posted as to movements in the religious world. On this account, I ask a little space to inquire into the objects and purpose of the new organization in our community, whose title stands at the head of your column. Is it to afford an occasion or inducement for "Christian young men" to assemble or "associate", together to promote religious intercourse among them, to engage their energies in personal holiness or benevolent efforts for the spiritual good of others? If so, is not the Church, with all its hallowing influences, with its divine organization, the ministry, the word, the spirit, the ordinances, the prayers and the praise, designed by its Great Author to effect these very objects? And shall we turn from the Heavenly Plan of doing good, from the Divine Wisdom, to follow our own inventions "after the doctrines and traditions of men, and not after Christ?" Is not the Church the Christian Association for young men and old, the Temperance Society, the Missionary, Bible, Tract, Charitable, Benevolent Institution which God has ordained for the improvement, instruction and ransom of our race?

Of the Great Head of the Church, it is written to Christians in Scripture, "In Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him, in whom are hid all the treasures of wisdom and knowledge." Do Christians believe this when, by inventing new means of effecting that which Divine wisdom has devised a way to accomplish, they presume to exalt their wisdom above God's, and practically repudiate and reject his plans?

What would be thought of a new mode of dispensing justice, of upholding the laws, and inflicting punishment on the guilty, in civil society? Would it not be a deliberate attack on the dignity, authority and wisdom of the courts of justice and the established organized institutions of society? Mob law, vigilance committees, lynching, etc., are all vindicated on the plea of the feebleness or inefficiency of the lawful tribunals; and it is because men despise and denounce them that they resort to other expedients to secure protection and make justice sure. So in religion; complaining of the "inefficiency of the pulpit," of the powerlessness of the, Church, they take the law into their own hands, and go about to found "Christian Associations," etc., like California Vigilance Committees, to do the work which the Church is too feeble or too corrupt to effect! Now, the remedy in either case is plain. It is not to supersede and practically set aside the courts in the one case, or the Church in the other. It is to set about the work of reform, and make each what it ought to be. To do this, we have no need of these new contrivances. There is no society designed to help out the lame performances of the Church which is not founded on a practical usurpation of the rights of the great author and founder of the Christian faith. Make the fountain pure, and the stream will be pure. God is a jealous God, and will he not say hereafter, in reference to all such human schemes, "Who hath required this at your hands?"

Charlottesville, Va. CHRISTIANOS.

# Analecta Epistolaria.

The "Ecclesia" in Halifax, England.

#### BELOVED BROTHER:

It is with extreme pleasure that I correspond for the first time with you, whom I might with truth acknowledge as my Father in the Faith. I have longed to write to you before, but opportunities have seldom occurred. I herewith send a copy of a circular letter addressed to the churches in this district. The adoption of a similar plan where there are churches near together might be beneficial to them. Will you please to insert it in the May No. of Herald, if it can be done conveniently. We will acquaint you with results. The brethren here are going to deliver the enclosed list of discourses, and have an idea of opening a campaign in some of the surrounding towns. The want of some good tracts on the chief principles of our Faith, calculated to open men's eyes thereto, is much felt, and we may probably publish some before long.

Perhaps a few particulars respecting the "Ecclesia" in Halifax, England, may not be altogether uninteresting; for, as Solomon says, "news from a far country is like sweet waters to a thirsty soul." But I must be brief, as trespass is already being committed upon your space, time and patience; so must furnish more at another time.

Through the instrumentality of my excellent relations in this place, by means of letters, Elpis Israel, and the Gospel Banner, which all found their way to Halifax, myself and brother J. Whitehead became convinced of the truth of Israel's hope. Indeed, his attention was drawn to it during his visit to this place in 1852, and he brought Elpis on his return. By its means we became acquainted with the prophetic declarations and indications of their fulfilment in these last days, so that we have taken the keenest interest therein ever since, down from the time of Menschikoff's mission till now; and have frequently pointed the attention of our audiences to the splendid accomplishment of prophecy now transpiring. For a while appearances seemed to favor our affirmations, and men seemed half inclined to believe;

but when repeated reverses attended the Russian arms, especially the evacuation of the Danubian Principalities, and the fall of Sevastopol, they begun, like thousands more, who walk by sight only, to pour contempt upon our expositions. Nevertheless, the brethren stand firm to a man, convinced that the end will be even as it is written, and that before long; indeed, the movements of the Prince of Rosh since the conclusion of the war, and the increasing strength he is manifesting, is stronger evidence than before. But more of this anon.

At first, our minds were somewhat held on the Soul question, but the reading of J. Panton Ham's works set us completely at rest, that the dead are unconscious, and that Eternal Life only through Christ is the doctrine of the Bible.

For a few months we pursued our investigations, whilst in communion with the Sects; but on the 18th of March, 1854, six of us immersed one another into the name of Jesus, making a solemn confession of Faith and renunciation of former things. We had all previously withdrawn from Babylon's daughters. One is since dead, and self and another removed, but we feel to be present with them still. They have since increased to 16, having had one immersion recently, and more expected. Of our present number, 3 are from the General Baptists, 1 from the Episcopalians, 1 from the Unitarians, 2 from the Campbellites (who have become extinct there), 6 from the Wesleyans, and 4 who were not connected anywhere, and 6 of our number have been reimmersed. They are scripturally organized as a church, with 2 Elders, 2 Deacons, and a Scribe, and have adopted no name, but that of the Master's, nor do they intend doing. This has sorely puzzled the people who have labored hard to put some sectarian cognomen upon us, but all in vain, as they hit upon any save the right one. They meet in a room in the Temperance Hall, Albion Street, capable of holding about 120 persons, and which has several times been filled; but the audience varies much, sometimes upwards of 60, but often below 30. We have given many public discourses, and the good work is still going on.

You are at liberty to publish this letter, or such extracts as you deem meet, and the circular also. It is rather lengthy, but we shall not often trouble you with such. Wishing you health, prosperity, and every other blessing till immortalization comes, I remain

Yours, in Israel's hope,

GEORGE DEAN WILSON.

Geneva, Illinois, April 23, 1857.

#### A Remarkable Question.

#### DR. THOMAS:

DEAR SIR, —I am engaged in a correspondence at present with a small Baptist preacher, but I very much doubt the probability of being able to benefit him. You know the difficulty of discussing a proposition with an individual who has not information enough to understand an argument. In his first communication he admits that Eternal Life is a matter of promise—the Eternal Life of Man is deposited or hid in Jesus the Prince of Life—Eternal Life is conditional; and yet in his last communication he says, Man is in possession of an immortal principle "we call soul."

In it is this remarkable question, "Do you mean to say that Man's physical powers will ever be unending? if so, I call for the proof." Now what could you do with a man with no more biblical information?

There is no news with us; we meet regularly; we are not able to make our meetings interesting to spectators, but they are very interesting to us.

I should be glad to hear how you are progressing with your Book. Yours, in hope,

J. M. STONE.

Henderson, Kentucky, April 17, 1857.

#### A Hungry Time.

#### **DEAR BROTHER THOMAS:**

After my arrival at this place, I went occasionally to hear the Campbellites' preacher, but he was sick, and his sheep were compelled to seek for pasture under the guidance of shepherds from elsewhere; but they were not able to obtain a leading into green pastures all the time, so that, on one particular occasion, they found themselves in a desert with nothing to graze. This was a hungry time. They licked their lips, and bah-h'd, in hope of some stray spears of grass that one might pick from his neighbor's lips; but no blade was adherent there. The shepherd's dog barked, but this brought no provender, and an end had come to all grazing. What was to be done? Must the flock hunger and thirst, and perchance die in the desert? The dog barked again, and asked the goats if they had no sympathy for sheep in such an extremity? Would they not give them a little milk, that they might grow thereby and not perish? Upon this general appeal to the audience, and after waiting some time to note its effect, I concluded, us the goats seemed deaf to the barking, that, having some excellent fodder near by, I would give them a little upon which to chew. I therefore began to strew it about, directing their attention to the promises made to the fathers Abraham, Isaac, and Jacob. They seemed to listen; with a good deal of interest, and when I had finished, invited me to return the following Sunday. But their shepherd, ever watchful of his own crook, which he had left in the care of his dog, President, hearing that a stranger had been supplying his flock with fodder of singular relish, commanded his sickness to depart for the present, while he went to see what was to do. He came to see me at my place of business, when, after a short conversation, I found myself defending the goodness of the pasture with the product of which I had been feeding his starvelings. According to promise, I was on the ground again with feed in plentiful supply. But, to the astonishment of the sheep themselves, who supposed their shepherd was diligently tending his own ailments, he appeared among them for shearing purposes! I, of course, saved my provender for better times; for the heavens began to gather blackness, lightnings zig-zag and forked darted forth, and thunders rolled with rattling and crashing fury against your devoted head as leader, or prince, among the devils. But, though the storm has subsided, the sun does not shine. I have had no further opportunity of leading the flock to grass, for the shepherd has not yet found it convenient to be sick. I see some of the sheep, however, occasionally; and give them a nibble as time and circumstances will permit.

Wishing you health and happiness, I remain, Your brother in the one hope,

W. S.

Paineville, Lake, Ohio, Feb. 14,1857.

# Plan for a more efficient Working and Organization of the Churches in this District of Illinois.

#### BELOVED BRETHREN IN THE COMMON FAITH:

Grace, mercy, and peace from God our Father, and from our Lord Jesus Christ. Your brethren in this place, partakers of the same hope and calling, send to you greeting. Having been convinced of the paramount necessity of a more earnest course of action, and the desirability of a stronger bond of union amongst us than any which now exists, have resolved to memorialize all our brethren in this locality on these important subjects. The matter stands thus—first let us state our wants:

- 1. We need a more perfect and Scriptural organization, such as, for instance, the appointment of elders, deacons, secretaries, &c, where such officers do not exist; both for the purpose of proper self-government, and also for the more effective carrying out of evangelical labors. Various improvements are also needed in worship, discipline, and other matters pertaining to church arrangements.
- 2. Besides these improvements in each separate Church, we need drawing more closely together in the bonds of reciprocal brotherly love in a collective combination. At present, we pursue a too isolated policy—seldom or never see each other, and comparatively little friendly intercourse is kept up between our sister churches. This ought not to be the case among brethren. The consequence is, that much spiritual good is lost, which might accrue from an interchange of speakers and other gifted brethren, less vitality and interest is felt, and our means of usefulness restricted to a narrow circle, which, by mutual assistance, might be greatly increased. Surely we can have this without degenerating into a sect, or giving rise to priestly domination.
- 3. It has also been proposed to commence, as soon as opportunity affords, some active evangelical labors in neighboring places. Towns and villages are springing up populously around us, in which it is very desirable that the Gospel trumpet should be sounded. There are earnest men among our number, who are both willing and able to engage in the glorious work of proclaiming the glad tidings of the Kingdom of God to their perishing fellow-men; but, unfortunately, many of them could not, in justice to themselves and their families, afford to leave their business for a few days, without some assistance, to enter upon the work in a manner commensurate with their wishes. But if our brethren would combine, funds might easily be raised to pay their occasional expenses, for it is not proposed to maintain any Evangelists permanently in the field at present, but only to assist such as may wish occasionally to go out and preach. Until more extensive measures could be taken, much good may be done on a smaller scale in our respective localities; and then, as our means increase, launch out on a larger. Already are some openings beginning to present themselves. Much good has resulted from the pursuit of a similar plan by our brethren in Scotland. The Gospel must be preached; and woe to those who have the means and use them not in the work of the Lord! But it sometimes happens that while one church possesses more talent, more gifted brethren, it may lack the funds, while another may possess more wealth than talent. What then should be done? One church should say to another, "you have the men; we have got more of the money; send them forth and we will help you." Come, beloved brethren, let us make up to this important matter! and devote more of our time, talent, and substance to our blessed Saviour's cause, than we have yet done, and there is no telling what blessings may follow. This is no time for folding our arms in supineness and indolence, when there is so much to be

done; when the judgements of God are descending upon the nations, and the coming of the Lord approaches very nigh. Let us not begin to excuse ourselves that men will not hearken. If they don't in one place, they will in another.

4. One of the chief methods of spreading the Truth, would be the publication of some sterling Tracts on the Gospel, Baptism, and other subjects, to scatter broadcast over the land. This would be almost too heavy a task for one church to bear alone; but if other churches would assist and organize to support such exertions, it should easily be done. Persons could be found to write them, and these little messengers of truth could be scattered far and wide, where our personal presence cannot reach.

These are a few brief statements of some of the wants that have been felt. We will give a few suggestions as to the plan of operations by which the end proposed may be attained:

- 1. There are churches established in Aurora, Geneva, St. Charles, and Northfield, besides a few isolated brethren in this section of country. Let these associate in a union, not to form a Sect, but for mutually strengthening each other, and for spreading the Truth. There need be no surrender by each church of its own proper right of self-government—each assembly of brethren having the liberty of choosing its own elders, deacons, and other officers—but let each appoint a scribe (or secretary) for keeping up a regular correspondence with the sister churches.
- 2. Let conferences be held at regular periods of the year, at such times as may be deemed most convenient, in which all the churches may be represented by delegates or letters, to report progress, and also to deliberate on measures for the general good, open new fields of usefulness, and infuse a livelier feeling of earnestness into us all.
- 3. Let frequent exchanges of friendly intercourse be made, so that we may become better acquainted with each other, and especially of those who preach the Word, that we may be nourished by their teaching and counsel, and let each church receiving the benefit of such visit, reward those who confer it out of grateful hearts, and with such manifestations of Christian kindness and liberality as are enjoined in the New Testament. It is our duty to entertain hospitably, and reward those from whom we receive spiritual good; not to let them travel at their own expense, and then put up at a hotel, as is the case with many; and especially if a brother is not well able to leave his business for a few days, and travel at his own cost, it is unkind, nay, more, it is decidedly wrong, to do so. If he is able, and choose to spend some of his wealth in such self-denying labors, it is a different case, but even that would not release us from showing tokens of gratitude. We mention this, because it is a common practice among many churches in this country, and we would not that any of our brethren should fall into this mean and contemptible spirit. Let us therefore ascertain who among us are able to preach the Word, and make arrangements for their visiting the churches, and building them up "in their most holy Faith."—Rom. ch. xii., 3-9; 1 Cor. xv., 58; ch. xvi., 13; Col. ii., 5, 6, 7; ch. iii., 16; Eph. v., 15, 16; Gal. vi., 6; 2 Tim. iv., 2, 3; 1 Thess. v., 11, 12, 13; 1 Pet. iv., 10,11; 1 Tim. v., 17,18; Heb. iii., 12, 13; ch. x., 24, 25.
- 4. Let us get some good Tracts issued on the leading subjects of the Faith, such as Immortality, the Gospel, the Promises, the Kingdom, the Way of Salvation, &c, and let every brother and sister assist in the good work both of publishing and disseminating them.

- 5. Let a report of progress be sent from time to time, for insertion in the Herald of the Kingdom, by the Secretary of the United Churches.
- 6. To carry out these plans, of course; some funds will be needed, though not to any large amount. To meet this, let us all contribute liberally at our weekly collections, and so raise a surplus for a general fund, to be devoted to the above objects. Let us not be influenced by the detestable spirit of sordid avarice, but according to the ability God has given, let us cheerfully give him something in return. Act with true Christian zeal and generosity. Let not the cold shade of parsimony come over you. Partake not of the covetous spirit of this nation and age. We have a purer faith; let us show nobler deeds. Awake to action, ye soldiers of Christ! Your Master will soon appear to reckon with his servants for the talents he has given them; then, happy will it be for those who have used them well. 1 Cor. xvi., 1, 2; 2 Cor. viii., 2, 5, 12, 13, 14; ch. ix.; Matt. x., 7; Acts v., 32, 34, 35; Phil, iv., 10, 14, 19.

Brethren, we now leave the matter with you. We have stated but a few of the principal things we need. But these alone, if carried out, would prove of great good to us all, by quickening to greater zeal and earnestness in the cause of Christ. We need such an awakening. We are sinking too much into that spirit of lethargy and supineness which is the crying sin of the present day. This state of things will never do. The sublime and awful scenes of the Second Advent of Jesus will soon burnt upon the astonished nations, together with the outpourings of God's wrath; and shall we leave men unwarned thereof? Nay! rather let us put forth ten-fold greater energy to make known the gospel's joyful tidings, and rescue all we can from the coming wrath; lest God require their blood from his watchmen's hands. —Ezek. xxxiii. 1-9. O, brethren, preach the word! and, constrained by the love of Christ, seek to lead men to a knowledge of his precious name! Our own safety depends on it also; for if we allow ourselves to sink into listless apathy, and idle security, we endanger our own salvation thereby, and may be found, when the Master comes, like the unprepared and foolish virgins in the parable.—Matt. xxv. 1, etc. It is only by action that our swords can be kept bright. Look at the perilous nature of the times, brethren, and see if they do not call for more zeal and selfdenial on the part of Gods people; see if they are not calculated to excite our fears lest any of us "should fail of the grace of God." Let all our past forgetfulness of duty, all tardiness in the work of God, all roots of bitterness (where there have been any) be now forever put away; and let us join like the heart of one man, in an earnest, determined effort to bring about a better state of things in our brotherhood. Hearken to the solemn charge of Jesus concerning the times in which we live: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares. For as a snare shall it come on them that dwell on the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man."—Luke xxi., 34, 35, 36. Listen to this heavenly voice!

Brethren, if these proposals meet with your approbation, let us know; and if you can suggest any improvement, do so; that we may adopt the best course. If you accept them, well and good, we shall be glad—for more can be accomplished, since "union is strength." But should you decline to cooperate, we shall leave it between yourselves and God, and pursue them alone, on our own responsibility, to the extent of our limited power, but regretting the loss of a larger amount of good that might have accrued through your united and hearty assistance.

Copies of this have been sent to all the churches, and a reply is awaited as soon as possible, stating your views on each point. The grace of our Lord Jesus Christ be with you all. Signed,

In behalf of the Church at Geneva, Ill.,

April 23d, 1857.

GEORGE DEAN WILSON, Secretary.

N.B. Our worthy and esteemed brethren, Messrs. Wilson and Cockroft, propose to supply a need the want of which has long been felt—viz., a faithful translation of the New Testament, copies of which have been sent round. This work promises, from the specimens we have seen, to be far superior to that of the American Bible Union. We wish you, brethren, to assist them liberally, either by taking a number of copies individually, or taking a share for a quantity. There will be no risk, and there is no doubt that when the work is but once fairly started that it will succeed, and a boon of immense value will be conferred; at least we wish you to make it a common cause, espouse it with zeal, and send in subscribers' names at once, if you wish to see it pushed through. It would be a pity to see it fail, when a little extra exertion would bring it to a successful issue. We regret to say that names, as yet, come in slowly.

# <u>Protest of the Dutch Catholic Bishops against the Doctrine of the Immaculate Conception.</u>

PASTORAL INSTRUCTIONS OF THE ARCHBISHOP OF UTRECHT AND THE BISHOPS OF HAARLEM AND DEVENTER ON THE SUBJECT OF THE IMMACULATE CONCEPTION.

When we heard of the great preparations that were being made for deliberating on the point of the Conception at Rome in December, 1854, we found, and with good reason, that these preparations would all be found eventually to have been little more than an outward form; but we nevertheless hoped that the prayers of many good men, so earnestly solicited by the Holy Father, for the light of the Holy Spirit, would be so heard as to succeed in turning the counsels of Ahithophel into foolishness. The unsearchable judgments of Divine Providence have otherwise ordered. Pius, alas! The weak Pius, having once thrown himself into the arms of the Jesuits, has now again lent his name and his influence to accomplish a deed deeply grieving all good men, and causing new scandal in the Church.

The encyclical letter of the 8th of December, 1854, threatens the wrath of Almighty God, etc., to all who should dare to speak against, or even not to accept, the decision therein announced respecting the conception of the Virgin.

How great soever may be our respect for his Holiness as head of the church and the center of Catholic unity, we should dread still more the displeasure of the Almighty if we blindly accepted such decision.

St. Paul did not threaten the people of Berea with the displeasure of Almighty God when they searched the Scriptures to see if the things which were brought before them "were so;" and St. Luke even confers upon them special honor—"These were more noble than those of Thessalonica," because they did so search. If this doctrine of the Immaculate Conception can be so thoroughly proved to be a doctrine of the Catholic Church, as in such apostolic letter it is declared to be, there need no fear arise from such search; yea, rather ought an

appeal to go forth inviting such a search, that it may be patent to the whole world that we are indebted to the care and zeal of Pius IX for this discovery.

Inasmuch as we have no conviction that Pius has spoken an infallible word when he declared the Immaculate Conception of the Blessed Virgin to be a revealed truth of the Catholic faith, we feel it to be our duty to examine the grounds upon which such declaration rests.

These grounds are said by him to be five:

- 1. Holy Scripture.
- 2. Sacred tradition.
- 3. The continuous feeling of the church.
- 4. The wonderful unanimity of Catholic pastors and of the faithful.
- 5. The illustrious acts and constitutions of his predecessors in the Papal chair.

After combating the above grounds, they say, in reference to the fourth, "Where is this wonderful unanimity to be found? Naturally in the answers given by the bishops to the encyclical letter addressed to them from Gaeta in 1849. The analysis justifies no such unanimity. The whole dogma of the Immaculate Conception being thus entirely new, there need be no wonder that the mode of announcing it was entirely new. Never before were such utterances heard from a Pope's lips. Formerly it was the congregated fathers who, after previous deliberations, etc., judged and determined. But it was on this occasion no church council, although, for the eye of the world, such a coloring was attempted to be given to it. The bishops were merely mute attestators of what was proposed by Pope Pius IX., and with too great reason may the words of the prophet be applied to them, "Blind watchmen! they are all ignorant, they are all dumb dogs; they cannot bark."—Isaiah, lvi. 10.

Oh! how did those teachers in Israel belie their character! and how was their character trampled on by the first in rank amongst them! An open contumely and spot of shame is thus thrown on the Episcopal character and office, those functionaries having nullified their very position and work as judges of the faith.

When the successor of St. Peter gave utterance to the lie that the doctrine of the Immaculate Conception had been revealed by God, was there no Paul to withstand and gainsay him to the face? On the contrary, they winked in the lowest cajolery when one of the French bishops looked his Holiness in the face and said, "Holy father! thou hast not only decided the Immaculate Conception; thou hast decided thine own infallibility."

Under the fifth head of the pastoral instruction, reference is made to Gregory the Great, Innocent III. and Innocent V., Clement VI., etc., to show that for fourteen centuries a doctrine was held in entire contradiction to that promulgated by Pius IX., and it is then said:

We leave it to every unprejudiced person to decide whether we have good ground for the strictures we have made, and whether we have proved or not that the apostolic letter issued by Pius IX., on the 8th of December, 1854, is simply a tissue (zamen-weefsel) of untruths, wherein the name of Scripture and sacred traditions are shamefully misapplied to exalt into a matter of faith a mere matter of feeling or subjective impression, not even based on the lowest grade of probability.

In conclusion, we solemnly declare before the whole world that the maxim "Quod semper, quod ubique, quod ab omnibus," reaches neither in teaching nor in acceptance to this dogma of the Immaculate Conception; and we say to all Catholics, "Remove not the ancient landmark which thy fathers have set." — Proverbs xxii. 28. "But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8. "Remember how thou hast received and heard; and hold fast."—Rev. iii. 3.

+ JOHN, Archbishop of Utrecht. +HENRY JOHN, Bishop of Haarlem. +HERMAN, Bishop of Deventer.

### Calvin and Servetus.

CALVIN denounced the doctrines of Servetus, called in the temporal arm of the Genevese magistracy to extirpate the heretic and his creed, and only paused to ask a commutation of his sentence when his victim was about to be bound at the stake. "We endeavored to alter the mode of his death, but in vain," observes Calvin in a letter to Farrel. The account we have of the unfortunate Servetus, given us in another letter addressed to his friend Sulzer, exhibits in painful colors the ferocity of the times, and the unmitigated severity of the lean Cassius-like reformer. "As Michael Servetus, twenty years ago, infected the Christian world with his virulent and pestilent opinion, I should suppose his name is not unknown to you. It was he whom that faithful minister of Christ, Master Bacon, of holy memory, in other respects of a mild disposition, declared from the pulpit to be worthy of having his bowels pulled out and torn to pieces. While he has not permitted any of his poison to go abroad since that time, he has lately, however, brought out a larger volume printed secretly at Vienna, but patched up from the same errors. To be sure, as soon as the thing became known, he was cast into prison. He escaped from it some way or other, and wandered in Italy for nearly four months. He at length, in an evil hour, came to this place, when, at my instigation, one of the Syndics ordered him to be conducted to prison; for I could not disguise it that I considered it my duty to put a check upon this most obstinate and ungovernable man." Such was Calvin—a persecutor arrogating to himself infallibility in Geneva. As the man, so is the spirit of his creed—dark, cruel, and revengeful. Like its Roman Mother, the blind propensities blindly led by the sentiments with intellect dethroned.

#### "Blasphemies."

Baltimore, 10th April, 1857.

#### DEAR BRO. THOMAS:

I have read the April Herald with great pleasure. The article on "Blasphemies" is unanswerable according to the scriptures, and of fearful import to those whose faith is formed in ignorance of the scriptures, which are the power of God for salvation, a power they repudiate in rejecting the promises with which they abound. They don't belong to those described by Paul as being built on the prophets and apostles, Jesus Christ being the chief corner-stone. I thank you, my dear brother, very cordially for this truly lucid article. I think it would be well to put it forth in pamphlet form.

The excellent letter of our brother Edwards gave me great satisfaction, its spirit and matter is of the best.

Yours most truly,

WM. P. LEMMON.

#### New Translation of the Bible.

The subject uppermost in men's minds just now is the proposed new translation of the Bible. For some time the Question of the propriety of obtaining a new, free and official translation of the Holy Scriptures was confined to a small circle of religious people. It is now

cast forth for public discussion in the newspapers and private circles, and will doubtless produce the usual fruits of a religious controversy. Dr. Cumming, a man of world-wide fame, has entered a protest against touching the present version. His reasons may be shortly summed up by saying that he contends that this is not the time when the attempt could be safely made; and in this he finds many to agree with him. The division, so long deplored, which is known to exist in our "Established" Church—the difficulty of finding forty or fifty men competent to the work, of thoroughly sound views, unbiased by sectarianism—the danger at all times found in meddling with anything the bulk of the people have been long accustomed to look upon as sacred—serve to render men cautious how they give their sanction to this movement; and although little time has yet elapsed since the question was seriously mooted, discussion is now getting earnest, and those opposed to the carrying out of the project are becoming anxious and nervous. I have, conceiving the subject to be one of immense importance, and one that should not be lightly handled, taken some pains to inquire, from gentlemen of various persuasions, their wishes as to the re-translation, and, strange to say, Baptists, Independents, Wesleyans and moderate churchmen have all answered me in one universal exclamation of dissent, with the accompanying wish, that we should "let well alone." However, I do not give you this popular expression of opinion as the one which should represent the wishes of the intellectual and deep-thinking men of this country. There is a strong desire among men of the highest attainments that the errors known to exist in the present version of the Bible should be corrected, and that the world should be furnished with such a translation as could be produced by the united talents of men of learning of the present advanced age, but (these buts are sometimes troublesome) then comes the arguments of such men as Cumming, and the conviction fastens itself upon their minds that there is truth in this man's declaration, that this is not the time to begin the work, but that the attempt would benefit the Church's enemies rather than gratify its friends.

The religious movement I have here alluded to has not escaped the keen eyes of the publishers, for just in the nick of time I find the "American Bible Union" advertising a "Revised English Version of the Holy Scriptures."

#### An Ancient Tombstone.

An ancient tombstone at Bolton bears the following inscription:

"John Askew, the servant of God, was born in London in the year 1608, came into this towne 1629, married Mary, the daughter of James Crompton, of Brightmet, 1635, with whom he lived comfortably twenty years, and begat four sons and six daughters. Since then he lived sole till the day of his death. In his time there were many great changes and terrible alterations; eighteen years civil wars in England, besides many dreadful sea fights; the crown or command of England changed eight times, Episcopacy laid aside fourteen years, London burned by Papists, and more stately built again, Germany wasted 300 miles, 200,000 Protestants murdered in Ireland by the Papists, this towne thrice stormed, once taken and plundered. He went through many terrible and diverse conditions, found rest, joy, and happiness only in holiness, the faith, feare, and love of God in Jesus Christ. He died the 29<sup>th</sup> April, and lieth here buried.

1 6 8 4
"Come, Lord Jesus, come quickly."
"HOLINESS IS MAN'S HAPPINESS."