

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. Mott Haven, Westchester, N.Y. SEPTEMBER, 1857  
Volume 7—No. 9.

---

“Christianity the True Judaism.”

In the early part of this year meetings were commenced at a Hall, 106 Centre street, New York City, by certain benai Yesraail, styling themselves "Christian Jews." With one exception, however, Gentilized Jews would be a truer designation of the agents in the affair. They were Jews after the flesh, who, as far as known to us, had abandoned the Talmud for Congregationalism, Methodism and Lutheranism. An incarnation of Congregationalism was the principal operator, announcing himself as "The Challenger," throwing down the gauntlet of "Christianity the True Judaism." He invited all the Jews under these heavens to pick it up and to come and discuss that question at 106 Centre Street, which had been granted by the holders for the purpose. Gentiles and Jews were all invited; and discussion declared free for all.

We were not present at the first meeting, but were informed that a goodly number of Jews and Gentiles were convened. The genuineness and authenticity of the New Testament was the point of departure. This was Congregationalism's mode of introducing "Christianity" into the Jewish mind; and as might have been expected, resulted only in "beating the air." The conduct of the argument emboldened a non-christian Jewish gentleman to take the floor against "the challenger," and to deny all his premises and conclusions. . In short, we were impressed with the idea from the reports that reached us, that the challenger had "caught a Tartar" who was in a fair way to demolish him.

But before the second meeting, Congregationalism, accompanied by a Jewish friend of ours who had obeyed the gospel of the Kingdom, made a special visit to us at Mott Haven. He had once listened to us at our place of meeting in the City, on which occasion his nervous system had experienced shocks and vibrations of an intense and thrilling character. As a Jew, his soul was moved to admiration; but as a Congregationalist, or as a Gentile in effect, he was filled with wrath and indignation. He could not endure to hear the besom of destruction making a fell swoop of the clergy and their traditions; which, as our readers know, we do not hesitate to aver are pure and simple heathenism, rhantized with "holy water." Having been theo-gentilized at Andover, Mass., he was exceedingly zealous for the craft by which his order "had their wealth;" and though a Jew, out-gentilized the Gentiles in his zeal. "Do you believe," said we, "in the immortality of the soul?" "Yes." "That, then, is heathenism! Do you not practice sprinkling the faces of babies in the name of the Father, and of the Son, and of the Holy Spirit?" "Yes," said he, "and circumcise them too." Baby-sprinkling, we remarked, "is

not to be found in the Bible; but is heathenish and a blasphemy. Is it not the religion of 'Christendom' for the salvation of what they term 'the immortal soul' from eternal punishment in 'hell?'" "Yes." "That also," said we, "is heathenism." Of course, he was horrified at these sentiments; and, in opposition to what we said about searching the Scriptures of the old and new volumes to get at the truth, remarked, that "religion could be got in an instant!" Such were the notions substantially avowed by this "converted Jew," who challenged the Israelitish World of New York City to accept the Christianity he proclaimed as the "true Judaism;" or to acknowledge themselves infidels, hypocrites, or any thing but Jews!!

But, notwithstanding our bold and unqualified rejection of "the sentiments of all Christendom" as heathenish and blasphemous, he visited us with our friend to invite us to their meetings for discussion with the Jews. They had caught a Tartar, who bade fair to prostrate in wreck and ruin all Andover Christianities Congregationalism was prepared to defend as the Judaism of Moses and Jesus. D. E. de Lara, LL.D. was bold and defiant of the Gentilisms to which "converted Jews" sought to turn their fellow Israelites. He challenged them to a regular and formal debate; and undertook to demolish their whole fabric, whether he might succeed in establishing Modern Judaism as the truth or not.

This was a tight squeeze for our Jewish champion of all the Christianities, or "Names and Denominations," except the Mother of the Harlots and Abominations. In this extremity, as we have said, he invited us to attend. But knowing we could not defend the sort of Christianity he believed in, and unwilling to be an occasion of difficulty in their meetings, we excused ourself on the ground that our health was then inconveniently disturbed, and that we should not be able to get home till midnight. But at the solicitation of our Christian friend, also a Jew by birth and education, but, who having believed "the gospel of the Kingdom," and thereupon been immersed, not a Gentile like "the challenger"—at his solicitation and for his sake, and for the sake of the truth, which we determined should be heard until so hampered that it could not be spoken at 106 Centre Street, we at length consented to entertain the idea, and if possible to attend.

On the following Sunday several of our brethren who had attended the first meeting expressed their anxiety for us to be at the discussion. Many Jews were in attendance, and it would be a fine opportunity, they thought, for introducing the Christianity of the New Testament to their notice. Our Christian Jewish brother also renewed his request; so that we concluded to go at the hazard of being obliged to leave the meeting under the urgency of alvine irritation, which usually attacked us about 8 P.M.

We accordingly attended on several Sunday evenings, but did not make a note of the meetings in particular. Our statement of things will therefore be general. We proceed, then, to say that the Russian Jew "converted" to Protestantism, and indoctrinated at Andover into the mysteries of Congregationalism, and who invited us there, on the first night we were present, occupied a considerable portion of time in reading extracts from a book written by one McIlvaine, a bishop of the Anglo-American Episcopal descendant of the Mother of Harlots. The title of the book we do not remember, but the extracts read amounted to this; that quotations from all the writings constituting the volume termed the New Testament, are found in the works of "the Fathers" from the beginning of the Second Century; and that consequently the New Testament scriptures must have been in existence during the First Century; and therefore written by persons contemporary with the transactions they narrate. This reading was "the challenger's" argument for "the genuineness and authenticity of the New Testament." He did not submit to the audience any definitions. If he defined what was to

be understood by said "genuineness" and "authenticity," we did not hear him. A good logician will always define his terms, that his hearers may know in what sense he uses the words he utters; and that in speaking he may feel that he is not "beating the air." But it is not the forte of clergy and their disciples to be too particular, or precise; for being sophists, and not reasoners, they honor definition in the breach rather than the observance.

Genuineness signifies "freedom from anything counterfeit, freedom from adulteration;" and Authenticity signifies authority; from authentic, "that which has every thing requisite to give it authority." Hence, the proposition before the meeting was, that the New Testament was absolutely free from the least particle of interpolation or departure from the original manuscript; and has in itself apart from all other writings, every thing requisite to give it authority in matters of faith and practice. This proposition defining the problem before the meeting, and "the challenger" affirming that he had solved it by the reading from McIlvaine's book, he proclaimed himself victorious, if the extracts he had read were not disproved by Jews or Gentiles present. His syllogism in effect amounted to this:

a. The extracts from McIlvaine prove that the New Testament existed in the first century;

b. That which exists contemporary with the transactions it treats of must be genuine and authentic;

c. Ergo, the New Testament must be absolutely free from every particle of adulteration; and of independent authority in faith and practice.

This was "the challenger's" position, which, however, it was manifest he did not perceive. The premise "a" is doubtless true; but the premise "b" is self evidently absurd. To affirm it is equivalent to saying that all histories of transactions written by scribes contemporary therewith are genuine and reliable! This is contrary to experience and fact. The second premise of his syllogistic position was therefore false; and consequently his conclusion "c" was not proved. Dr. de Lara, a non-Christian Jew, saw this; and planting himself right in the breach, opened his battery upon the false premise, taking no cognizance of the first, and with a whole broadside raked and swept the deck of "the challenger's" conclusion.

It is necessary in this place that we should impart to the reader the information we possess concerning the Tartar "caught" by "the challenger" in his onset; but who not only refused to "come along," but shouldered his captor, and threw him to the dogs, or Gentiles. Dr. de Lara in all we have observed conducted himself with all due decorum and respect; though a Jew, he did not brand "the challenger" as "an apostate," and "a renegade," or "an impostor;" though he had abandoned the traditions of his people for Gentilism, and in so doing had become a Gentile, he uttered no word of reproach, but confined himself to the points at issue between Gentiles and Jews. He is a member of the Literary and Philosophical Society, Liverpool; and of the Institute of Physical and Experimental Science, Manchester. During thirteen years he was Professor of Continental Literature, and Lecturer on Education in the Royal and the Mechanics' Institutes, the Literary and Scientific Institution, and the High School, at Liverpool, England. He is now living in the city of New York, where he occupies himself as "Translator of Literary Productions, Scientific Papers, Commercial and Legal Documents from or into the French. Italian, Spanish, Portuguese, German and Dutch Languages;" in which, also he gives instruction. It is presumable, therefore, that such a man is

capable of rendering a reason, and as cogent reason as can be adduced by "a philosophical Jew," for his rejection of the Christianities of the Gentiles, and of discerning the logical position of all "converted" challengers, who present themselves as champions of the piebald and motley Christianity of "the religious world." But let us turn from biography to a sketch in brief of the incidents occurrent at the meetings. It was evident that most of the Jews who presented themselves were there in the spirit of fun. Non-christian Jews have an intense and supreme contempt for "converted Jews" who become hirelings of the Gentiles for what they regard as the perversion of needy and ignorant Israelites. We are sorry to say, and we know honest Christian Jews who say so too, that this contempt is merited to a great extent. For ourselves we have no confidence in Jews converted to Methodism, and kindred Gentilisms. If they are honest they must be profoundly ignorant; if enlightened, grossly hypocritical: for the Christianities of the Gentiles are a burlesque upon the Christianity of Moses and the Prophet like to him.

"Do you believe that Jesus of Nazareth is the Messiah?" demanded a Jew of "the challenger." "I do," said he. "I don't believe you!" cried the other. "You are hypocrites," exclaimed "the challenger," on another occasion, "if you do not believe that Jesus is the Christ." Upon this upstarted our friend acting as chairman, and calling him to order, said, "No, brother, they are not hypocrites; they are ignorant." "Oh, very well, you are ignorant. You are not Jews. We are the true Jews. You are ignorant!" "Thank you," said they with a laugh.

Another Jew arose, and telling the audience that he was a lawyer, proclaimed "the challenger" a renegade. This very much excited him. "I'm not. Sit down, Sir." But the lawyer's face was brass, and his nerves iron; so that he heeded not. "Sit down I say, Sir; sit down!" At length he resumed his seat; and the storm subsided in the challenger's apostrophic murmur of "Call me an apostate!"

Another Jew stood up and said, he arose to pour oil upon the waves. But this being deemed as "not speaking to the point," he also was ordered to sit down. He supplicated, however, with humble intonation to be allowed to "speak out his seven minutes anyhow!" But this being refused he subsided, doubtless in despair of blessedness in making peace.

"My friendsh, Gentlemens and Ladies," said a benign and venerable, but somewhat arch looking gentleman, sparkling in brilliants, and stepping upon the platform, "I am a Jew. My father was a Jew; but my mother was not. She was a Jewess." Having indulged in much rambling discourse after the same style, the amount of which was that all would find themselves right in the end if they only acted honestly according to the light they had; and that all should continue in the religion in which they were born; he turned to the chairman and "the challenger" and said, "I have several houses in such a street, and if you will convert me I will give you one of them." This produced a scene. "We don't want your house!" "I'll give it to the church then if you will convert me!" "We can't convert you. God only can convert you! We don't want your house!" He seemed to think that the object of the meeting was conversion of the Jews for the sake of gain.

Another rose and said, he had a few questions to put, which he could not see into; but if they could answer them to his satisfaction, he would join their church. They were most of them frivolous and foolish; but among them were two not to be slightly passed over in conducting a controversy respecting the "true Judaism." One was concerning the miraculous conception of Jesus; the other, his occupancy of David's throne. "The challenger" made some attempt to explain the last; but his effort was only a darkening of counsel by words without

knowledge. Upon orthodox Gentile principles the difficulty cannot be explained so as to satisfy the Jewish or any other mind, that the prophetic testimony does not militate against the claims of Jesus to the Messiahship. "David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually"—Jer. xxxiii. 17. If Jesus be the Son covenanted to David why is he not sitting upon David's throne in Hebron or Jerusalem? And why are not the Levites doing perpetual sacrifice there before Jehovah? This is a question Andover and other Gentile divinities cannot answer. It was not answered by the "challenger;" and the querist did not join his church!

Such were the materials, with the respectable exception of Dr. de Lara, with which "the challenger" occupied his time. His work seemed to consist in arbitrarily commanding them to "keep to the point," which in truth he did not himself perceive; or to sit down. Altercations, reproaches, and assertions unproved, as far as our observation went, made up the discussions about "the true Judaism" as far as "the challenger" and his turbulent and fun-loving opponents were concerned. These evidently did not attend in the spirit of earnest inquiry after truth; for when the truth was submitted to them from another quarter they had not a word to say concerning it. Their demonstrations were against Jews turned Gentiles, with whom they felt they were sufficiently strong successfully to contend. Indeed, it is clearly to be seen that Christianity is a lost case with Israel in the hands of "converted Jews." We use this phrase in the sense ordinarily attached to it. We mean by it, Jews turned Methodists, Congregationalists, Lutherans, Episcopalians, etc.; Jews converted to the Names and Denominations of the Gentiles, whether Latin, Greek, or Protestant. Such are Jews turned Gentiles. They are Gentiles in every particular except the accident of birth, over which they had no control; even as Europeans and Asiatics are Americans by adoption. The conversion of Jews to "the Names" is their adoption, by which their Judaism is merged into Gentilism, and the "old clothes" of the Synagogue exchanged for "the purple and fine linen," and every day sumptuousness of fare, of the temples of the heathen. Our experience is that, with very rare exceptions, there would be no such "converted Jews" if it were not for the loaves and fishes. There were multitudes of such in the days of Jesus of Nazareth, who called him "Rabbi," and sought his company, to whom, however, he said, "Verily, I say to you, ye seek me, not because ye saw the miracles (proving that I am that prophet that should come into the world—John. vi. 14,) but because ye did eat of the loaves, and were filled. Labor not for the meat that perisheth, but for the meat which endureth unto Aionian Life (the life of his Aion) which the Son of Man shall give to you: for this (man) the Father hath sealed God"—*τοντον γαρ ο πατήρ εοφραγιοεν, ο θεος* John vi. 26, 27. We say, this is our experience; for we have met with many "converted Jews" who privately express their delight with the doctrine we teach, and confess that it is true but nevertheless, turn their backs upon us and seek the fellowship and fishes of the heathen whose dogmas they despise! If Jews really believe that Jesus is the Messiah of Jehovah foretold by Moses and the Prophets, let them also believe the gospel of the kingdom he preached, and obey it as he commanded. Let them thus believe and do, and starve as others have done before them, if need be; let them "provide things honest in the sight of all," and if they are able to state, illustrate, and prove "the faith" to the conviction of their contemporaries in Israel, let them do it without fee or recompense, and the contempt bestowed on "converted Jews" by Israelites will not fall upon them. Let them have nothing to do with the churches of the heathen; but let them "contend earnestly for the faith once for all delivered to the Saints" before those churches had a being—the New Testament christianity interpreted in rigid conformity with the Scriptures of Moses and the Prophets. If they do this they will save themselves at least. They will acquire an honorable reputation with all who venerate

truth and wield an influence that will command the respect of, though they may fail to convince, their "brethren according to the flesh."

While the fun loving Jews played off their jokes upon "the challenger" as we have shown, Dr. de Lara was evidently in earnest. He challenged "the challenger" to a regular and formal debate, in which each party should occupy alternate half hours, until the issue was settled one way or other. But "the challenger," whose stronghold was in McIlvaine, had no taste for such a formidable encounter as this. He insisted that his "proofs" of "the genuineness and authenticity" should be replied to on the spot. Dr. de Lara said that at the next meeting, if he might be permitted to occupy the platform, he would adduce abundant evidence from Christian and other authors against "the genuineness." This was agreed to. In the meantime he spoke many things, and among them delivered himself substantially as follows.

"When I open a geography or other elementary work of science, the first thing that salutes my eye is a definition of the subject treated of in the book. Now, here am I, a poor ignorant Jew, obnoxious to damnation in the flames of hell for ever in the opinion of the orthodox faith, unless I become converted to Christianity! Suppose then that it be granted that the New Testament is all that is claimed for it by its friends; still, seeing, that there are so many different faiths in the world, and all claiming to be truly Christian and taught in the New Testament, what am I to do when I am called upon to turn Christian or be lost? WHAT is CHRISTIANITY? Give me a distinct and intelligible definition, that I may know what the thing is I am called upon to embrace! If I say that I believe that Jesus of Nazareth is the Messiah, that would not be accepted as sufficient to constitute me a Christian. The Romanist tells me that I must believe in transubstantiation—that a mortal priest can make his God and eat him—

At this point, the doctor was interrupted by the chairman with the remark, that "they had nothing to do with Romanism."

"But, as an unconverted Jew I have to do with Romanism. This system is the form which Christianity assumes in large and populous countries; and is recognized by multitudes of Protestants as a true church, only containing many great corruptions—a church which notwithstanding these, receives many converts from among the clerical orders of Protestantism. This church tells me, that though I believe in Jesus, I should be damned if I died out of its pale.

"On the other hand, pious Christians of divers denominations tell me that damnation awaits me in Romanism, which is idolatry. Protestant Christians even condemn one another to perdition. The "Orthodox" tell me to beware of the Unitarians. They declare that they deny the Lord, and are not Christians; while the Unitarians warn me against Trinitarianism as absurd! The Unitarian tells me that Christianity teaches but one God; Trinitarians, that it teaches three: and, if 1 John v, 7 be genuine, it seems very much like it. I find it written there, "There are three that bear record in heaven, the Father, the Son, and the Holy Ghost; and these three are one."

Here we suggested that it did not read as quoted. It stands thus, "The Father, the Word, and the Holy Spirit." The doctor thanked us and adopted the correction.

He proceeded: "Now, here am I, a Jew inquiring after the truth, in the midst of confusion, asking a definition of Christianity, and can get no satisfactory reply! Again I ask,

what is Christianity? You say, believe in Jesus! But you are not content with this belief. You require me to believe that he is Son of God; that he was crucified for the sins of the world; that he rose from the dead; that he ascended to heaven; that he is God! But if I believe all this, yet am I not a Christian; for I may thus believe, and be damned by Romanism; or if Romanism accept me, for that very reason be turned over to Satan by the pious of Protestant sects."

While Dr. de Lara was speaking, we inquired of "the challenger," in a whisper, "Shall I answer his question?" At first he replied, "Yes," but the word was scarcely out of his mouth before he recalled it, and said "No." We inquired, "Why?" "I have," said he, "a particular reason." We apprehended that the particular reason was that he knew from what he had heard from us at Jefferson Assembly Room, where our congregation met, that we would not endorse the Christianity embraced by "converted Jews" like himself, and approved by the heathen or Gentiles who patronized him. We said no more to him, but resumed our seat, with the determination to be on our feet the instant Dr. de Lara prepared to sit. The present was not an opportunity to be lost for introducing New Testament Christianity to the noticed the Jews, and for giving it a distinct position, apart from all the foolishness which so embarrassed the question in the estimation of Israelites.

Having secured the floor, we remarked, that, "the question asked by Dr. de Lara was of primary importance, and was quite in place and to the point on the part of a Jew whose conversion from Modern Judaism to Christianity was desired. It was a question that should be answered in the terms of the New Testament itself. It was not a difficult one; still it was one that could not be answered by "the Names and Denominations" of which the nations were full—*γε ον ονο ατων βλασφη ίας*. —Rev. xviii, 3.

"They would, perhaps, admit that Paul taught the true Christianity, if there be any such; that he fully understood it; and was quite competent to define the Christianity he taught. This granted, we should then ask Paul, What is the Christianity you preached? We should not go to the Pope, to Luther, Calvin, Knox, Wesley, &c., or to any of their followers or approvers, to ask, What is Christianity? We might go to them to ask, What is Romanism, Lutheranism, Calvinism, Wesleyanism, and so forth? They could answer these questions satisfactorily enough; but to ask them, What is the Christianity taught by Jesus and his apostles? and to expect a scriptural and rational definition, is preposterous in the extreme! Now, in order to get Paul's answer, we must go directly to his writings and speeches, and extract the information thence. I pray you, then, to mark attentively what he says in 1st Cor. ii, in answer to the question, What did you make known in Corinth to the synagogue of the Jews there when you first introduced the Nazarene Christianity to their notice? Now hear him:

"I came,' says he, 'declaring the testimony of God; or of the Christ.'—v, 1; i, 6.

"Inquirers. —'But in declaring that testimony, what did you and your colaborers speak as the subject matter of it?'

"Paul. —'We speak the WISDOM OF GOD IN A MYSTERY, the hidden, which God ordained before the ages—*προ των αιώνων*—for our glory.'—ii, 7. 'Even the Mystery that hath been hid from the ages and from the generations, but now is made manifest to his saints; to whom among the Gentiles God would make known what is the richness of the glory of this Mystery; which (richness *ó πλούτος, δς*) is Christ in you, the hope of glory.' —Col i, 26, 27.

“This is Paul's general answer to the question, What is Christianity? as that geography is a description of the earth, is a general reply to the question, What is geography? The particulars of the science must be learned by the study of the geography—of the book containing the principles and details of the subject. So also, if we would know the principles and details that in systematic combination constitute the Nazarene Christianity as a whole, we must diligently and dispassionately study 'the testimony of God,' which is contained in Moses and the prophets; and, as the friends of Jesus believe, also in his doctrine and the writings of the scribes which Jesus sent. — Mat. xxiii, 34. These writings constitute the volume ordinarily styled ‘THE NEW TESTAMENT,’ or The Revelation and Interpretation of the Mystery, hidden both from angels and prophets in the times and ages of the Mosaic dispensation or Aion—1<sup>st</sup>. Pet. i, 10-12—and absolutely inscrutable to Jews and Gentiles, who do not understand the Old Testament, and are content with the traditions of the synagogue, and with those of the schools, colleges, and pulpits of ‘the Church.’

“Whether the New Testament be regarded as true or false, it is certainly of authority in all questions of the Nazarene interpretation of Old Testament Christianity. The facts reproduced in the extracts from McIlvaine prove that it belongs to the age of the Apostles, and is the most ancient Nazarene record extant. Reason, therefore, if not prejudice, readily accepts it as the symbol or compendium of Christianity; as it accepts the Koran as the authentic symbol of Mahommedanism. Thus, if you wished to know if modern Islamism were the original doctrine taught by Mahommed, you would not spend time in discussing the genuineness and authenticity of the Koran; but you would at once study the Koran, or Mahommedan Bible, to know what it teaches. Having learned its doctrine, you would then proceed to try its verity. Mahommedanism and Christianity are existing facts. They are in the world. How came they here? And what do they teach? Reject the New Testament as a history of the transactions and teaching of certain men called Jesus and his Apostles, &c, and these questions cannot be answered. Reject the Koran, and we know not what was the doctrine of the Arabian prophet. Reject the New Testament and Koran, and the world finds in it two religions of great power and influence, and nothing certain is known about them. Our conclusion, then, is, that the New Testament and Koran are, by the consent of unprejudiced reason, endorsed by veritable history, the original books of the two faiths; and the only authentic records, or sources of information concerning the sayings and doings of Jesus and the apostles, and of the dogmas of Mahomet.

But the question of all-absorbing interest to us ought to be, What does the New Testament teach; and is that teaching true! I sympathize with the tantalizing and unhappy position of Israelites in this matter. Societies are instituted, and efforts made, for their conversion by the clergy of the Gentiles; yet can they not obtain from the sea and land proselyters a scriptural definition of New Testament Christianity 'Believe!' they say, 'believe, or you will be damned! How can I believe,' exclaims the Jew, 'except I hear, and what I hear is proved to be the truth?' And here they are met with a dry and vapid disquisition upon the genuineness and authenticity of the New Testament!

"We have, in general terms, stated what is taught—a teaching that occupied Paul from morn till eve in earnest discourse with the elders of the synagogue in Rome, in unfolding its details for their belief—Acts xxviii, 23. We have not scope in the few minutes allotted to us here to follow his example. But we will state a rule by which we work in ascertaining the truth of the facts and teaching of the New Testament. It is this: If the facts and teachings of the book be in accordance with the Mosaic pattern of things in the law, and with the predictions of the prophets, then we admit that the facts and teachings are true; otherwise not.

Our experience satisfies us that this rule places the Nazarene interpretation of Old Testament Christianity beyond a doubt. The rule is not mine. It is the rule of interpretation presented by Jesus and Paul. 'I am not come' said the former, 'to destroy the law and the prophets: I am not come to destroy, but to fulfil, for verily I say to you, until the heaven may have passed away, and the earth, one iota, or one point, may in no wise have passed from the law until that every thing be accomplished.' And of Paul, it is written that he said, 'I testify both to small and great, saying none other things than those which the prophets and Moses did say should come;' and when at Rome he worked by this rule, 'expounding and testifying THE KINGDOM OF GOD, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.' In this way he 'declared the testimony of God' concerning the Christ; and that be he whom he might, he must be a crucified person.

“We remarked that a very considerable part of the New Testament consisted of Paul’s writing. It is a relevant question, therefore, to ask, Was Paul a reliable witness? We answer, Yes; he was the best kind of a witness. He was a bitter, murderous, ignorant rabbinist, doing all he could to suppress and exterminate the Nazarenes and their doctrine. This is the account he gives of himself while an unbeliever. He was exceedingly mad against all Christians, and conscientiously thought to do God service in destroying them. The loaves and fishes, too, were all on the side of unbelief. Honor, riches, and power were all against the Nazarenes. If such a man had suddenly ceased his animosity and become an advocate of their doctrine, but remained among their enemies, you might say he was not to be relied on: that he was a hypocrite or a coward, or afraid of losing his social position or his living, or all of these; but when he not only declared that he had seen Jesus after his resurrection, and that he believed he was indeed the Christ of God, but was immersed into him by Ananias, and exposed himself to persecution, imprisonment, and death in the work of planting the faith he had sought to destroy, such a man is a most reliable witness, and at least equal, if not superior, to any that can be produced.

"Furthermore, we maintain that he was not only a true witness, but a man inspired by the Spirit of God, by which he could teach without mistake. If it be admitted that he is reliable, then this is true; for he testifies that his speech and preaching were in demonstration of spirit and power; that the faith of his hearers might stand, or be based upon, the power of God—1st Cor. ii, 4-5. But apart from his own testimony to the fact, his writings prove that he was inspired by God. We require no stronger evidence of his inspiration than the existence of those very things against which Dr. de Lara has been objecting, and which we protest against as earnestly as he. The 'Names and Denominations' which constitute 'the church' against whose 'Christianity' Israelites object with so much force, are nothing more nor less than THE APOSTACY Paul predicted would arise in later times. His words are, 'The Spirit speaketh expressly that in later times some will apostatize from the faith (*αποστησονται*) giving heed to seducing spirits, and to teachings of Divines \*; speaking lies in hypocrisy; having their own conscience cauterized; forbidding to marry and commanding to abstain from meats.'—1<sup>st</sup> Tim. iv, 1. Here is the prediction; look abroad into the 'religious world,' and behold the fact. There are the Divines or Doctors of Divinity, 'seducing spirits' of all orders of the clergy speaking lies in hypocrisy under the profitable sanction of the Names and Denominations to which they belong. When the Spirit spoke expressly by Paul these things did not exist, yet he declared with certainty that they would. 'The time will come,' said he, 'when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables.'—2d Tim. iv, 3, 4. This is Christendom to the life; and the 'fables' are its Christianities from which our Israelitish friends are at a loss which to select as the true! Our advice is, have nothing to

do with any of them, but study the Old and New Testaments for yourselves; they will not deceive you. They speak the same thing. They will seduce you only from error and sin. The New Testament doctrine is attested by the law and the prophets, for whose testimonies all its writers were zealous to imprisonment and death."

\* So we render  $\delta\alpha\iota\ \omicron\nu\iota\omega\nu$  in this place. "Every demon," says Plato, "is a middle being between a god and a mortal." Hence a divine. An ecclesiastical daimonion is a clergyman, who officiates as the middle man between the clerical god and the people.

At the ensuing meeting Dr. de Lara appeared prepared to show cause why he demurred to the genuineness and authenticity of the New Testament. He read from a manuscript he had prepared for about three quarters of an hour; but as he had not then finished, it was agreed that he should have the rostrum on the following Sunday night to do so. The reading was substantially a more methodical statement in detail of the subject-matter of his speech already noticed.

After he left the stand, I rose, as no one else seemed ready to do so. Nevertheless, I remarked that, as I had spoken several times, and did not wish to force myself upon their attention, I would resume my seat if any other person would proceed I was, however requested to go on. In doing so, I showed them from the prophets—

1. That the Messiah's name was to be called Jehovah, with the adjunct Tzidkainu, which is expressed in Greek by the word  $\eta\text{-}\sigma\omega\nu\varsigma$ , Jesus; and in English by I shall be—the Saviour; which is equivalent to "JEHOVAH OUR RIGHTEOUSNESS"—Jer. xxiii., 6. "I, I Jehovah; and beside me there is no Savior. —Isaiah xliii., 2.

2. That Messiah was to be named Jesus while he was in the womb of his mother Isai. xlix, 1.

3. That Jehovah was to give him that name. — Ibidem.

4. That Messiah was to be Jehovah's servant. —Isai. xlix, 5,6; xlii, 1, lii, 13; liii, 2, 3-11.

5. That the service appointed for Messiah to do, is the political and moral regeneration of the twelve tribes of Israel; the transformation of Palestine into Paradise; the enlightenment of the nations, and the salvation of them all from the evils they endure in all the earth. —Isai. xlix, 5,6,8; xii, 18, 19; li, 3; Ezek. xxxvi, 35.

6. That Messiah was to fail in the performance of the required service for a time; but that he would not despair of final success Isai. xlix, 4.

7. That during the period of failure he would, nevertheless, be glorious in Jehovah's sight; and that the period of failure would be characterized by the continued dispersion of Israel. —Isai. xlix, 5.

8. That Messiah would be abhorred by his own nation, and be a servant of its rulers—Isai. xlix, 7.

9. That Messiah would be a berith, or covenant; and therefore, from the nature of the thing, a sacrifice. —Isai. xlix, 8; xlii, 6; Gen. xvii, 13; xv, 17, 18; Zech xi, 10; ix, 11: berith, "covenant," from to cut asunder; to eat.

Having shown that these items were revealed concerning Messiah many centuries before the time of Jesus of Nazareth, we remarked that they had all found their accomplishment in him; and that consequently he was the Messiah. He had indeed failed to restore the Kingdom again to Israel, and Israel was still dispersed; nevertheless, he is at the right hand of power, and glorious in the sight of him who raised him from the dead. But because "the Son of Jehovah's, handmaid," (see Ps. lxxxvi, 16; cxvi, 16,) has "labored in vain, and spent his strength for nought," as was predicted of him, will he, therefore never accomplish the service indicated in our fifth item? If the traditions of the schools and colleges of "the Denominations" prophesy the truth, he never will. They tell us that Jesus is to come and escort the reembodied elect to trans-solar regions beyond the bounds of time and space; and to reduce the residue of the world, and the great globe itself, to ashes! This is the mission of the Jesus they preach; a Jesus, styled by Paul, "another Jesus, whom he had not preached"—2 Cor, xi, 4. How can Israel honestly receive such a Jesus as that? Only by denying the testimonies of Moses and the Prophets, in whom was the Spirit of Christ. We say to Jews, reject the clerical Jesus, the world-burning destroyer of the Law and the Prophets; and heartily embrace the crucified son of David's daughter, who came not to destroy, but to fulfil them. Let him be your hope; for he has declared, that he will return, and build again the tabernacle of David, and set up its ruins, that it may be as in the days of old; that he will come in power and great glory, and establish the Kingdom he has promised to his friends.

Having concluded for the time, the audience, as on a former occasion, expressed its opinion of the argument in what is technically styled "a round of applause"—a roll of sound by the feet. This effect sadly disturbed the temper of "the challenger." He rebuked them sharply for their presumption, and commanded them henceforth to abstain from all expression of feeling in the meetings which were "religious!" The fact was, that he could not endure to hear the claims of the New Testament Jesus and the New Testament Christianity vindicated, and approved, at the expense of Andover Divinity, and of other kindred forms of clerical heathenism. Was it not "his meeting?" Was not he "the challenger?" Had he not studied divinity at Andover? Had he not read extracts from McIlvaine, which nobody had taken any notice of? Had he not done all the quarrelling with opponents, stigmatizing, insulting, and apologizing, by turns? Did he not try hard to keep speakers to the point, to confine them to seven minutes, to stave off inconvenient questions? Had he not talked himself dry in this service and in returning men to their seats, and had these onerous labors in behalf of "the true Judaism" elicited the first inkling of applause from the audience? The contrast was too marked to be tolerated. When God's testimony was set forth, and its points and conclusions reasoned out, all was profound attention and without disturbance, except when we had our coat pulled from behind and the watch intruded as a hint to stop; but when he moved in matters, confusion was pretty sure to result. It was not difficult, therefore, to discern the cause of his indignation when the testimonies and arguments were audibly and generally approved.

His notion about the meeting being "a religious meeting" was perfectly ridiculous. The meeting was an assembly of "converted Jews," Protestants, Romanists, unbelieving Jews, Gentile infidels, and a few Christians of the New Testament faith. Such a crowd could practice no acceptable worship in common; for they that worship God must worship him in Spirit and in truth; for such only doth the Father seek to worship him—John iv, 23, 24. Not only were they destitute of the right spirit, but what a strange "truth" must that be that could have been squared to such incompatibles in the worship of "him in whom there is no darkness at all!" Alas for Christianity when it falls into the hands of such incapables!

On the following Sunday evening Dr. de Lara took the stand again to finish what he had to say against the genuineness of the New Testament. Before advancing in his argument, he occupied himself in recapitulating, by which he of necessity repeated some things he had read before: upon this, a stranger and afterwards "the challenger," broke in upon him on the old plea of his not keeping to the point, An altercation ensued in which "the challenger" spoke of persons coming there and bringing their friends with them to applaud their speeches! Dr. de Lara supposing that this was meant for him, indignantly repelled the charge, and termed it "a vile insinuation;" at the same time declaring, that he would not condescend to have any more to do with such a person. As to the point, he had not deviated from it. He had shown by numerous quotations from Christian writers that there were interpolations and errors innumerable, and that consequently the New Testament was not genuine. Show him that these authorities were not to be respected, and that the book was genuine and really written by the men whose names sanctioned its several parts, and there would be an end of all dispute. "I will do it!" cried "the challenger," coming forward with self-important air, which augured greater things than had yet appeared. The mountain labored, expectation rose; but when he augustly laid his hand upon the book, and proclaimed, "I say it is, and that's enough," or "I say it is genuine, and therefore it is so!" —the ridiculous little mouse was seen: and Dr. De Lara, putting up his papers, seized his hat and mantle, and precipitately withdrew!

This was vexatious. The Jewish gentleman in brilliants, who offered a house if they would convert him, rebuked "the challenger;" and himself took the stand, where he soon got into an altercation with him. All "points" were lost sight of in the twaddle of the one and the impetuosity of the other. A philosophical Jew in the audience below said, the question had been asked, what was Christianity? He wanted to hear that answered; and as the first step to it, he considered that it should be shown that Jesus of Nazareth was the Messiah. He would like to hear that proved, if it were possible.

"The challenger," remarked that whosoever believed that Jesus was the Christ, and the Savior of sinners, was a Christian! Therefore, we may respond, all "the devils" were Christians; for they believed the same. Mark i, 24!

After he had delivered himself of this definition, we arose and offered to prove that Jesus was the Messiah, if the audience wished it? This seeming to be general, we proceeded to the platform, where the gentleman in brilliants was still standing. In passing by him, he inquired, "what do yon mean by the Christ?" We replied, that if he would take his seat, and lend us his ears, we would show him. But, before we reached the desk, we overheard the unhappy "challenger" call to some one near him "Stop him! Stop him!" But finding this impracticable, he would have "absquatulated" to parts unknown to the writer, but for the persuasion of his better half. Here, then, was a "converted Jew" in wrath and indignation, and seeking to close the mouth of one, who was ready, and, as he believed, able to prove the Messiahship of Jesus. "That which you speak," says he in a letter, "I adore and love as the truth of God:" but in public the demeanor declares the opposite. If he adored our speech as God's truth, why edge on others to close our mouth? Such an adoration may be very convenient and politic, but it strikingly lacks the incense of sincerity which ever burns in the censers of the saints.

But no one attempting to enforce "the challenger's" demand, we proceeded to show the etymological and scriptural import of the phrase "the Christ." We remarked, that it was a Greek word anglicized by the cutting off of the last syllable. The Greek before mutilation is χριστος, from χριω, to anoint to consecrate: hence christos signifies anointed. A christ is an

anointed one. 'All kings and priests, therefore, who are made such by  $\chi\rho\acute{o}\ \alpha$ , or that with which the anointing is performed, are christs. They are, however not therefore Jehovah's christs. They only are his, who are anointed by his appointment; for his purposes. All others are the christs of the Devil Power, and styled "His Angels."

The chrism, or anointing matter, may be oil or spirit. The kings and priests of the houses of David and Aaron, and the prophets of the Hebrew nation, were anointed with oil, or "an oil of holy ointment." They were, therefore, all of them, irrespective of moral considerations, Jehovah's christs. Abraham, Moses, Joshua, and the prophets, were anointed with holy spirit. This was the chrism which dwelt in them; and is referred to by Peter when he said "the Spirit of Christ was in them" (1 Epist. i, 11)—the same Spirit that quickened the son of Heli's daughter when he rose from the dead (1 Epist. iii, 18) and styled by Nehemiah in his prayer to Jehovah "thy spirit in thy prophets" (ix. 30.)

Christ, or Anointed, are represented in the Hebrew by Meshiach, commonly written Messiah.

To affirm, then, that A, B, and C, are Jehovah's christs, is to declare that they have been anointed with oil or spirit as his prophets, priests, and kings. To say to A, "thou art a christ," might be to declare a truth; but to say, "thou art the Christ" implies that A is some particular christ, who had somewhere been the subject of special discourse.

Now this we find to have been the case when we read, mark, and inwardly digest those ancient writings current under the style of "Moses and the Prophets." Moses taught that a prophet was to arise in Israel like unto him (Deut. xviii. 14) to whom they were to hearken; that the Jehovah-spirit would put his words into his mouth; and that whosoever would not hearken unto those words, it should be required of him. He taught that this prophet was to speak in the name of Jehovah: that is, he was to be the medium through whom the Spirit would discourse to the Hebrew nation; and that when the spirit should so speak, the spirit would be the person or manifestation to whom he referred when he said to Moses "I will be who I will be"—Ehyeh asher ehyeh— This is my name, and this is my memorial (or remembrancer) for the Aion, and for a generation's generation."—Exod. iii, 15. Hence Moses taught that this prophet should bear "the glory" of the Spirit, which is "the name" he proclaimed to Moses—Exod. xxxiii, 18-19; xxxiv, 5-7—the august and glorious name aith Yehowah Elohaikah, the I shall be thy Mighty Ones." Deut. xxviii, 58.

Here, then, the nation was taught to expect the appearance in its midst of a person, who should be at once an Israelite and the Eternal Spirit—two beings in combination; the Spirit manifested in and through flesh. Moses also taught that this Spirit-manifestation, or Prophet, whom he styles Shiloh (Gen. xlix, 10) should be a sceptre in Judah; and though Judah's seed, yet in a peculiar sense, "the seed of the Woman"—Gen. iii, 15—the destroyer of the serpent-power. Moses had such faith in this personage of whom he wrote (John v, 46) that "he refused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the people of God (who had the same hope) than to have the enjoyment of sin for a season; esteeming the reproach of the Christ greater wealth than the treasures in Egypt."— Heb. xi, 24-26.

The prophets are copious in their references to this spirit-anointed seed of Abraham. Even Balaam the son of Bosor had a glimpse of him in his regal and military glory. Balaam, who was compelled to bless Israel against his will, discerned a time in the then far-distant

future, which he styled "the latter days," when he should himself have been raised from the dead, that he should "behold him but not nigh." For "a Star," said he, shall come out of Jacob, and a Sceptre shall arise out of Israel, and shall smite the princes of Moab, and he shall destroy all the sons of Sheth. And Edom shall be a possession. Seir also, his enemies, shall be a possession: and Israel shall do valiantly. And from Jacob shall he descend; and he shall cause to destroy the remnant from the city."— Numb, xxv, 17.

Samuel, David, Isaiah, Jeremiah, Daniel, &c., all testify of the Christ, "the pleasant (theme) of Israel's songs"— neim zemirot Yisraail. Samuel tells us that he should be Son of God and Son of David; that he should bow down being chastened by the sceptre of men; but that he should rise up to sit upon the throne of David's kingdom during the Aion subsequently to David's resurrection; for, "thy kingdom," says the spirit, "shall be established before thy face"— lephanekah, in thy presence. —2 Sam. vii, 12-16.

David says, in his last words, that the accomplishment of the promises covenanted to him concerning the Christ was "all his salvation and all his desire." He sings of his crucifixion, resurrection, ascension, conquests, sovereignty, &c, and proclaims the joyful sound in spirit-inspired verse. To speak in detail would be to quote nearly all that he has penned. Isaiah, Jehovah's prophet to the House of David, describes his kingdom and glory in glowing terms—"the joy set before him," as recompense of suffering and obedience unto death. He styles him the son of a virgin, who should name him "God with us," ch. vii, 13, 14; says that he should be a stone of stumbling and a rock of offence to both the houses of Israel; a gin and a snare to the inhabitants of Jerusalem, viii, 14; that the government of Israel should be on his shoulders, as the mighty God of the whole earth and founder of the Aion and reign of peace, ix, 6; liv, 5. Jeremiah testifies that he shall execute judgment and righteousness in Palestine; and that in his days Judah shall be saved, and Israel shall dwell safely, xxiii, 5, 6; xxxiii, 14-18: and Daniel, that he shall destroy all the powers of the Gentiles, civil and ecclesiastical: and transfer the government of the world to himself and friends throughout all the earth.

Now the issue that has been formed and debated between Jews and Christians during the past eighteen hundred years is this, Is Jesus of Nazareth that personage of whom Moses and the prophets speak, or is some other individual he? This question may be affirmed traditionally or Scripturally, and the opposite. The multitude affirms it traditionally; a few affirm that Jesus is that person; because having examined the Christianity of Moses and the prophets, they are convinced that it is germinantly inaugurated in Jesus, but not yet fully developed in him. A Jew intelligent in Moses and the prophets is not content to receive Jesus as the Christ as he is traditionally confessed. We do not blame him for this. Indeed we do not see how such a Jew can honestly confess the Messiahship of the character styled Jesus by the Pope; kings, the clergy, and the people of "Christendom." An ignorant Jew or a Gentile ignoramus can confess anything and not excite our surprise, but not so an intelligent and honest-hearted Jew. He says, and we also say, to the Methodist or other sectarian, you affirm that "God has cast Israel away; that Jesus has nothing to do with them in the future but to punish them in the flames of hell for rejecting him, and that he will only return to the earth to withdraw his elect and then to reduce it to ashes in a final conflagration!" If that be true, then Jesus is not that Christ who is styled in Isaiah "Jehovah's servant to raise up the tribes of Jacob and to restore the desolations of Israel;" a covenant of the people to raise up the land and to cause to inherit the desolate estates;" "a Christ who has no good things for Israel; who is not the Repairer of their breaches, and the Restorer of the paths to dwell in, Isai. lviii, 12, is not the Christ for Israel; neither is he the Christ of Moses and the prophets, nor of the New

Testament. The New Testament Jesus is to return hither and to do all that is written concerning Christ which may not have been already fulfilled in him. Read Acts xv, 13-18, in connection with Amos ix, 11-15, and you will see that the crucified Nazarene is to "return" and set up David's kingdom as it was in David's time; and to possess himself of all the enemies of Israel; and to plant the Jews in Palestine, from which they shall thenceforth be "pulled up no more."

But in our addresses at this place we could not elaborate sufficiently for want of time. An endeavor from behind was tried to cut us short, but it was met by a voice from the meeting—"Go on till morning!" We proceeded till half past nine, and then, of necessity, ended without finishing as usual. It was gratifying to learn that many were deeply interested. After one of our arguments a Jew came up to us and said, "Why, sir, if all the Jews and infidels could hear you, they would all believe! Why, you could convert the universe!" Alas! thought we, how little thou knowest of that universe! If Jesus and his apostles could not convert Judah, our efforts are as nothing in the scale. He continued to speak in high terms of Jesus, waiving the question of his divinity, and condemned in unqualified terms the High Priest and rulers who compassed his death. He predicted, however, that we spoke too much truth for 106 Centre street: and that it would not be long ere our voice would cease to be heard there. We had no doubt of this, but were determined to improve the opportunity while there was an open door. Even the clergy heard us with interest, for we were informed by the chairman that they had said, "They could have sat all night to hear us."

But this was the very thing that was likely to arrest our progress here. There was too much satisfaction in hearing us. It was the "challenger's" meeting, and he could not endure that the truth should be glorified apart from him. He had driven off Dr. de Lara by a speech he had aimed at us. When the doctor rushed out with indignation, we called to him to remain, but he either did not hear or heed. We wanted to say to him, that we were sure the "challenger" did not refer to him in saying that "persons brought their friends there to applaud their speeches," but to us. We concluded to let the matter pass for that evening, being unwilling for more precious time to be wasted in complaint and altercation, but determined also that the "challenger" should eat his words or prove them; and in default of either, that we would withdraw and continue a meeting elsewhere, where we should be free from the semblance of cooperation with Gentilized Jews, who say that they are the true Jews, Rev. ii, 9; iii, 9; that "he is a Christian who believes that Jesus is the Christ and the Savior of sinners;" "that religion can be got in an instant;" and that tell sinners to go into their closets and pray for it! They doubtless desired to get quit of us. This was too palpable to be mistaken; and as they seemed to have no taste for Jesus without the loaves and fishes, the time had come to withdraw from them.

During the week the "challenger" carried a written declaration to Dr. de Lara, stating that he did not refer to him, and requesting him to withdraw his expressions at the meeting under the erroneous supposition that he did. This the doctor did in a letter which, with the "challenger's," was to be read at the next meeting. We arrived while they were being read. We had read the "challenger's" before, so that we lost none of its contents. When he had, finished, we rose and said: That in his letter he had stated the truth and nothing but the truth; he had not, however, stated the whole truth. It was certainly true that he did not mean to say that Dr. de Lara had brought his friends there to applaud his speeches. He meant that Dr. Thomas had done this, and that as he had now finished with Dr. de Lara, we adopted Dr. de Lara's words that it was "a vile insinuation," and we repelled it with contempt. His remarks about "applause" were occasioned by the public expression which followed our addresses, and he

could mean no other person. He knew that we attended these meetings reluctantly and at his request, yet when we last rose to speak he had cried out "Stop him!" and insinuated that we had come there with our friends for them to applaud us! This was utterly false and he knew it; and as he had apologized to Dr. de Lara, we demanded that he should also apologize to us or prove the words.

To this he made no reply. Some fifteen minutes after, we inquired if he had no reply to what we had said. He said "He would think of it." "Give him time," said the chairman. "O, certainly, all the evening, if he will!"

The meeting proceeded, but with indications of a new policy. The "challenger" monopolized the platform, acting as chairman, while "the chairman" stood at the melodeon below and read some remarks. This indicated that no one was to be admitted to the desk as before. It was also announced that if an address or speaking were not finished by nine o'clock, the gas would be put out; and thirdly, the time was frittered away in trifling till about a quarter to nine, when, of course, no one would think of entering upon the discussion of so great a subject in such a niche of time. This situation of affairs revealed the real character of these meetings for the conversion of the Jews. New Testament Christianity, as the true Judaism, might go to Jericho. Jesus in the midst of twelve baskets of fragments, and the "challenger" a specimen of a true Jew Gentilized in an instant of time, the true Judaism. The baskets are the twelve apostles of the system, without which "conversion," we suspect, will stagnate in the way.

Having a presentiment, as it were, that we had spoken for the last time in Centre street, the brethren in this city hired the hall at 187 Bowery for night meetings. The "challenger" having dismissed the meeting without a word of explanation, we could speak no more there under the stigma he had had affixed to our motives. We had afforded him a fair opportunity of declaring that he did not mean us, or of proving the offence; but doing neither, no alternative was left but to withdraw and leave the concern to its own inherent sterility and death.

EDITOR.

Aug. 1857.

---

### Paul and the Jailor of Philippi.

"The jailor and other untaught Gentiles heard, believed, and obeyed the Gospel in the short time of an hour. Therefore a correct understanding of the Gospel must have been obtained by them in that brief space of time."—Proph., Expos., p. 104, 1855.

After Paul and his companions arrived at Philippi, they abode there certain days. How long exactly is not stated, but sufficiently long to set the whole city in a ferment with his doctrine. They began their work in the suburbs with the enlightening of Lydia and her household. Before Paul met her she was a worshiper of God, and frequented a house of prayer on the Sabbath day. She was a proselyte to Judaism, and therefore an eligible subject to begin with. Paul spoke certain "things" to her which she attended to. The things are not particularized, but as the consequence of faith in them, she and her household were baptized.

What Paul had done in Philippi had now become notorious; and to make it more so, he was beset for "many days" by a damsel possessed of a Pythonic spirit, who brought her masters much gain by soothsaying. She directed public attention to him by proclaiming that he and his companions were the servants of the Most High God, who taught the way of

salvation. Paul was grieved at this, as it tended to identify him with the disreputable, who gloried in their shame. He therefore commanded the departure of the spirit from the girl in the name of Jesus Christ. And it came out forthwith. But though relieved of her annoyance, the indignation of her masters fell upon him, because they could no longer make profit of her. They therefore arrested Paul and Silas, and took them before the magistrates, to whose establishment the jailor belonged. The accusation preferred against them was, that "being Jews, they exceedingly troubled the city, and taught precepts which were not lawful for Philippians to receive and practice, being Romans." This stirred up the mob against them, and caused them to be beaten, and delivered over to the jailor, who thrust them into the inner prison, and made their feet fast in the stocks.

At midnight the attention of the prison inmates was drawn to Paul and Silas, who prayed and sang". This was not done in a low tone: for, it is written, that "the prisoners heard them." They prayed and sang the truth; but what they said is not determinable by the prayers and songs of "disciples" or "pastors" among us. It was no doubt instructive to the hearers as well as edifying to themselves and appropriate to the emergency of their case. The answer of God to them while they were yet speaking was doubtless as astonishing to the prisoners as it was gratifying to Paul and Silas, and alarming to the jailor. There was suddenly a great earthquake, which shook the prison to the foundation, opened all its doors, and loosed the fetters of all. This was therefore not an ordinary earthquake: for when did an earthquake; ever loose the chains of malefactors and enemies of the gods? The songs and prayers of these two Jews to a God unknown to Macedonians, followed or interrupted by an earthquake, and their liberation from bonds, was a notable testimony to the truth of their mission, that "the Lord had called them to announce the glad tidings to the Macedonians." Suddenly aroused from a sound sleep, (for though the prisoners heard the prayers and songs of the brethren, the jailor did not.) he was seized with panic when he found that all the doors of the stronghold were open. The darkness of the place concealed the prisoners from view. We are not told what he said, but what he was about to do, and the reason of it. If he had not uttered his fears and intention, he would have killed himself before any one would have thought of giving him assurance that all his prisoners were there. His utterances showed that he supposed they had escaped; a result that would have been visited upon him with death, as in the case of the jailors who were executed by Herod on Peter's escape from their custody. Death, then, was a certainty; and to save himself from the ignominy of a public execution, he determined to inflict punishment upon himself as the less evil of the two. He had drawn his sword, and was about to sheathe it in his own carcass, when Paul cried out aloud, "Do thyself no harm; for we are all here!" Hearing this, he called for a light, and trembling with the terror of the hour, he bounded into the presence of Paul and Silas, and fell down before them. The man's mind must have been highly excited, just awaked out of a sleep and therefore not quite master of himself; a building over his head shaking to its foundations; its doors open and the prisoners probably fled; his responsibility under pain of public execution; the ruin of his household; the state of mind peculiar to a suicide; and all these terrors heightened by the darkness of midnight, which to the terrified imagination of a pagan, was full of demons and alarms; all these things considered, will enable the reader easily to discern the import of the idolatrous jailor's question. "Sirs, what must I do that I may be saved?"

But whatever may have been his peculiar meaning, Paul and Silas replied to his question in their own sense of it. Instead of giving him advice as to how he should proceed in securing the liberated prisoners and so escape the consequences he apprehended (for it would be no easy matter for one man to put fetters upon a number by lamp-light, with all the prison doors open; if they were all there, when they found how things were, they would not be likely

to remain long)—Paul and Silas directed his attention to a salvation of a higher and more important character. "Believe on the Lord Jesus the Anointed," said they, "and thou shalt be saved, thou and thy house;" and it is added, "They spake to him the word of the Lord, and to all that were in his house."

Now in this testimony it will be perceived that the exhortation was first given to believe; and then the subject-matter for faith was presented. Hence, for these idol-worshippers to believe, on the Lord Jesus Christ was to believe the word of the Lord Paul and Silas spake. The word they spoke is styled the Lord's word, because God sent it by the Lord Jesus to the children of Israel; \* so that it is both "the word of God" and "the word of the Lord," or "the doctrine of the Lord," i.e. "the faith," "the word of this salvation sent to the children of the stock of Abraham." The pagans of the prison were invited to believe on the Lord Jesus in believing his teaching which he had sent to them by Paul and Silas. There was no such thing in those days recognized as believing on the Lord Jesus where his teaching was not known, or not believed. Believing that Jesus is God's Son, and Apostle, benefited no one, but rather aggravated their guilt, who did not receive his words. The demons believed that he was the anointed son of God, and trembled; but that did not make them saints; and so did the centurion who superintended his crucifixion; but that did not make him a Christian. The Lord's word that Paul spake to the idolators of the jail was the glad tidings of the kingdom that Jesus said should be announced in all the habitable for a teaching to all the nations thereof; + and concerning which word he has emphatically said, "He that rejecteth me, and receiveth not my words, hath that which judgeth him: THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN the last day. For I have not spoken of myself; but the Father who sent me gave me commandment what I should say and what I should speak: and I know that hie commandment is life everlasting: whatsoever, therefore, I speak, even as the Father says to me, so I speak." # Hence the words of Jesus are "the words of eternal life."

\* Acts x. 36, 37. Acts xiii., 5, 7, 8, 12, 26, 32, 44, 46, 48. Refer to these texts.

+ Mat. xxiv. 14; xxviii. 19, 20

# John xii. 48-50; Luke iv. 48; Mat. iv. 28; Mat. xiii. 19; Mark xvi. 15-16.

In these words of the Lord concerning the word he preached, we learn that a man is condemnable on two counts; first, for rejecting him as the anointed Son and Apostle of God, whom he has ordained to rule Israel and the Nations in righteousness; and Secondly, for not receiving THE WORD HE PREACHED BEFORE HE WAS CRUCIFIED, which his witnesses testify he styled, "the Kingdom of God," "the glad tidings of the Kingdom of God," "the Word of the Kingdom," and oftentimes simply "the glad tidings," or in Saxon English, "the Gospel." A man is condemnable on either, or both of these counts. If he do not reject the personal claims of Jesus to an equality with God in saying that he is Son of God; yet if he do not receive the Word of the Kingdom he preached, " he shall be condemned." So also on the other hand, if he receive "the Word of the Kingdom," but deny the Lord Jesus (as the Jews did) saying that he is not the Anointed of Jehovah; and consequently, if not, is not the person promised in Isaiah, ix, 6, 7, and covenanted to David 1 Chron. xvii, 11-14—"he shall be condemned or judged in the last day." The truth is that salvation is promised only to those who accept Jesus and believe his words. It is utterly unscriptural to suppose that a man has "the faith," who affirms that Jesus is the Son of God, but is ignorant, or infidel, of the glad tidings of his kingdom and glory. The teaching of the Lord and his Apostles made no such believers as these. They "opened the eyes of the people, and turned them from darkness to light, and the power of Satan to God," first; and then baptized them in water for "forgiveness

of sins and inheritance among the sanctified," who were "rich in faith" and "heirs of the promised kingdom."

When, therefore, Luke says, that Paul and Silas spake to the pagan jailor the word of the Lord, and to all that were in his house, it is equivalent to his saying, that they spake to them the glad tidings of the kingdom and glory of God. They were sent to Macedonia for this purpose, as we have seen; namely, to invite the idolators to his kingdom and glory; so that when they spoke to the jailor and his house they were trying to persuade them to become "heirs" thereof with eternal life. This is incontrovertible, and no sophistry can make it otherwise. Paul's discourse would come to those that heard him as the word of him who shook the prison and loosed the prisoners. He pronounced against idolatry, and they obeyed his voice in turning from their idols. This was "repentance towards God," which did not require long to effect. He announced his purpose of setting up a kingdom in Israel's land which should rule all nations righteously; he declared that he had ordained a certain Jew, named Jesus, who was his Son whom he had begotten from among the dead, to sit on his throne of the dominion; whom he would send from the heavens to establish it; and they believed it. This was believing God and having faith in the Lord Jesus as his Anointed King. He then invited them to become his sons, that with Jesus their Elder Brother, he might give them all things pertaining to the kingdom and glory. They accepted the invitation, and "were baptized, he and all his, straightway."

Luke does not say that "the jailor and other untaught Gentiles heard, believed, and obeyed the Gospel in the short time of an hour;" but that the jailor took Paul and Silas the same hour of the night and washed their stripes; and was baptized, he and all his, straightway." Washing the stripes and baptism occupied the hour, not the teaching, if by "hour" is to be understood a space of sixty minutes. The word *ώρα*, *hora*, rendered "hour" in this text, signifies time, season, as well as the twelfth part of an artificial day, or of the time that the sun is above the horizon. The text does not limit us to this twelfth part of a Jewish, or to the twenty-fourth part of a Gentile, day. The events of the night covered the interval from midnight to day; for the earthquake occurred at midnight, and the order for Silas and Paul's release arrived "when it was day." Several of our sixty-minute periods are included in this interval, which were doubtless all occupied in the business of the night. It does not say how long they were engaged in speaking the word of the Lord to these pagans. It was, however, long enough to plant in their hearts love for Paul and Silas, and a joyous belief in God, as well as in the Lord Jesus; for having washed their stripes, and brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. Thus they renounced idolatry, and became saints.

But because these results were accomplished between midnight and day, doth any one in this century imagine he could turn an idolator into a Christian in an hour? Nay, could he in that time bring one who says that Jesus is Son of God, to the obedience God prescribes? If the very words that Paul spoke to the jailor were now repeated to such a one the time would not suffice for the work. And for what reason? Because first, men are too pious in their own conceit to be saved by the truth; because secondly, their hearts are unsubdued to the authority of Scripture; because thirdly, they have a natural repulsion to obedience; because fourthly, they are educationally perverted; because fifthly, God does not confirm the word spoken by men now as he did Paul's; and because sixthly, it would be interpreted "spiritually," and be condemned as "ultra" and "too exclusive." The events of the "many days" preceding Paul's imprisonment were not unknown to the jailor and his house; for the city was exceedingly troubled. It would be strange, indeed, if they had been living in the heart of such a city, and

continued ignorant of what had become a common talk with the multitude. The "new doctrine" was as much a matter of inquiry at Philippi as at Athens; and the gossip of the city created by it predisposed men's minds to an investigation favorable to the reception of the word.

Such was the Gospel and the circumstances attending its introduction into Macedonia by Paul and Silas. The people were blind, in darkness, and under the power of Satan. They knew nothing about God, or Christianity; and there was no sectarianism among them to pervert their minds concerning it; which was an advantage that unhappily society is destitute of in this age of the world. They believed in thirty thousand deities, to be propitiated by sacrifices; in heaven among the stars; and in the physical immortality of the spirit within them. The experience of eighteen hundred years has proved that men cannot be exorcised of these "vain imaginations," which constitute "the wisdom of the world," by scripture and reason "in the short time of an hour." The word of the Lord taught by inspired men, and confirmed to the hearer by the attestation of God in signs and wonders, and divers miracles, and gifts of the Holy Spirit, according to his will, \* can do it; but even that powerful agency is inefficient to subdue the incredulity and perverseness of the multitude; so that after all said and done in the work of calling the many, only few are chosen to salvation on account of holiness of spirit, and belief in the truth—*εν ἀγιασ ω πνε ατος, και πιστει αληύειας* #— and without this "no man can see the Lord."

\* Heb. ii. 4.

# 2 Thess, ii. 13; Mat. vii 13, 14; xx. 16.

In its relation to the truth the world is now in worse condition than in the days of Paul. A large section of it most complacently styles itself "Christendom," or the Dominion of Christ, in the sense of his actually reigning over it; the Pope and all orders of clergy, Romish and Protestant, being the saints who reign with him!!! It is a principle universally confessed by the supporters of this system of abomination, that Jesus is the Son of God, died for sins, was buried, rose again from the dead, and now sits at the right hand of God. This they call the Gospel, and themselves therefore believers of it! They "believe" it, because they so happened to be led. Had they been born in Turkey under Mohammedan influences, they would have been Ulemas and Dervishes, and have confessed "there is one God, and Mahomet is his prophet!" For they attain to the belief of what they call Gospel by educational constraint. This "Gospel," mantled over with the phrenological afflations of veneration and conscientiousness, called "piety," is obeyed in the heart when the cloak of their fleshly piety is thrown over their profession. According to their theological jargon, they then "experience conversion," are "born again," "regenerated," or have "got religion!" This theological "obedience" common to "the Mother of Harlots," her Daughters, and to "all the abominations of the earth," that have exhaled from their corruption. If they have been sprinkled in their infancy these penitent obedients (!) are admitted to "the eucharist" by Episcopal confirmation, if they can tell their names, and can repeat the Lord's prayer, Ten Commandments, and Apostles' Creed; if not sprinkled and crossed, this ceremony is added. Others who obey in the heart prefer to obtain access to "the sacrament" by being dipped in water; others eat the sacrament dipped in water; others eat the sacrament in the heart, and are baptized in the heart, without material bread or water at all!! All these, though filled with zeal, oftentimes of a very ardent type, against each other, have of late years tacitly compromised their enmities upon the understanding, that they are all Christians; and their churches useful divisions of the great Christian church, or Body of Christ—in what they deem essentials, one; in "non-essentials," liberty. This they think is a very line and holy state of things; and highly approved, of God!

All admitting the Christianity of each provided none call in question their neighbor's! And thus they wrap it up; and Christ, who is "the truth," is crucified as pestilent!

Such is Christendom, British, Continental, and American; a magnitudinous APOSTASY FROM THE FAITH. Paul foretold its development from "the Mystery of Iniquity" secretly working in his day, in his teaching at Thessalonica. It is a monument to his inspiration until the Lord come to destroy it. Its influence is, as he said it would be, that of "a strong delusion." His words are "Because they receive not the love of the truth for their salvation: God shall permit a power of imposture to go to them unto their giving credit to a lie; that they all might be condemned who believe not the truth." The power of this imposture which pervades "Christendom" is enormous; and reigns in all names, denominations, sects, and parties. It is "the spirit that now worketh in the children of disobedience," who substitute sacrifice and the fat of rams for obeying the voice of the Lord. (1 Sam. xv. 22). There is nothing to antagonize this power but the divisions of its own imposture; but for this division of the house against itself, the Herald of the Kingdom would be silenced in death. But it lives, and while God permits it to live, if it stand alone till the Lord come, it will contend against this power wherever it appear.

Such are the two worlds, and the powers that possess them in absolute dominion. The Roman idolatry, or "power of Satan," chained the world of nations to which the apostles were sent; while the "power of imposture; or a spurious Christianity, hoodwinks and binds modern society in its thrall. "The truth," stated and enforced by Bible testimony and reason, is all that can be brought against it, in a Bible-neglecting unreasoning, and perverse generation. The voice of truth is therefore now but a dying whisper in the ears of men, heard by a very few. It declares God's teachings to them, and proves that the "gospel" and "obedience" sanctified by Christendom, are not the word spoken by Jesus, nor the obedience, that are to acquit or judge them in the last day; and though they cannot confute it, they cry out against it for "in saying this thou condemnest us also!"

The preaching sanctified by Christendom aims at a different result from Paul's. It aims to induce educational believers in "the Apostles' Creed," as it is called, to become "pious" and join in a church that at death they may escape hell-fire, and go to heaven; while Paul's was to turn men from idols to the God of Israel, to belief of his promises, to faith in Jesus, to baptism in his name, and to wait for him from the heavens, in the hope of then attaining to the resurrection of life, and a share in his kingdom and glory, as the reward for holiness of spirit and belief of the truth from the heart obeyed. What a godlike difference! The one mere foolishness, the other, the wisdom and power of God. It is the foolishness the Critos believe as "disciples" before they are dipped; and preach as "pastors" when theologically imbued.

It was the wisdom and power of God, and not the foolishness, that was preached to the Macedonians. Had the foolishness been preached to them, it would probably have run like wildfire; because foolishness is more congenial to the human mind, than the wisdom of God; and assimilates closely to paganism in its hope. If the idolators would have said they believed in one God, and that Jesus was his Son, they would have baptized them, and taught them their peculiarities after. They would not have troubled their minds about Jewish matters, and the kingdom, and the covenants, and the promises. Certainly not; these are only for graduates in the truth; profound and recondite affairs, patent only to Eleusinian doctors!! It is easy to convert men to foolishness, as every "revival" and camp meeting prove; and in a very short time too; yea, in less than the twenty-fourth part of a day. But it is not so with respect to the wisdom of God in the absence of his attestation by miracle and sign. It requires much

testimony and close reasoning to cast out the demons of foolishness, that the truth may find an entrance. You have to convince Christians in their own conceit, that they are not Christians in the judgement of Scripture. This was a difficulty the apostles had not to contend with. They had no spurious, or counterfeit gospels to combat in Macedonia; for there were then but "one faith, one baptism, and one hope of the calling," and these were set forth in their preaching alone. They had but to state them endorsed by the attestation of God; and they were received with a faith that rested upon his power, and not upon the word, wisdom, or persuasive eloquence of men. Thus, their work was comparatively short and easy, where the truth they stated fell into honest and good hearts. But it is not so now. In our experience we have met with men of sincere and good intentions, the Crito family for instance, "who have read the Bible for thirty years with as much impartiality as any man living, but for the life of them they cannot see" what was visible to any novice in the days of Paul, that for dipping in water to be the "One Baptism," the subject thereof must be enlightened by the "one faith," or dipping cannot be "the obedience of faith." They are filled with zeal against this self-evident proposition, not because they can shew the contrary, but because it pulverizes their foundation, makes them "naked," and exposes them to "shame;" for the pride of opinion is so strong and inflexible even in the well-disposed, that they cannot endure that they should have been "disciples," and "pastors," and "guides of the blind, lights of them which are in darkness, instructors of the foolish, and teachers of babes," for thirty years, (Rom. ii, 19,) and have yet "need that one teach them what be the elements of the beginning of the oracles of God," (Heb. v, 11-14.) This is mortifying and intolerable to the pride of Christendom. Paul himself would be rejected if he came to them with the glad tidings that so exceedingly troubled Philippi. They would tell him, that his teaching was "an iron bedstead," and "poorly adapted to the liberal spirit of the gospel," being "new and diverse from the sentiments of all Christendom." The liberal spirit of the gospel!! As if Paul's gospel were the gospel of modern liberalism! The spirit of his gospel was liberal indeed; for it offered men, without money and without price, an everlasting kingdom with inexhaustible riches, unlimited power, divine honors, and eternal life and glory. This was a gospel of a liberal spirit; and offered man a covenant-right to all these good things upon the easy conditions of believing the exceeding great and precious promises of God, faith in Jesus, and baptism in his name; but our impartial readers of the Bible for thirty years are displeased with it; because it does not grant this right to their Christendom upon its own terms! Their gospels are more liberal; for they offer the babes they teach rights without regard to faith in the promises at all! Ye natural borns of Christendom, educationally credulous of its dogmas, only be pious, and your gaseous immortalities shall "have the stars" in spirit-land! This is a liberal spirited gospel truly! Nay, it is more liberal than even this, for it gives rights to glory among the stars to infants of the flesh without faith, or hope, or thought, or any thing, but the instincts of their being! And shall they glorify them in heaven, and send "the pious" to eternal flames; or give them no interest in the future world, because they did not believe in the Kingdom and the things pertaining to it, which Paul preached to the Macedonians? "Perish the thought!" say they. Away with such "a system of theological ultraism!" "The ground is extreme, and utterly untenable when explored in the light of facts and apostolic precedent!" These "sentiments of all Christendom" are sacred in the eyes of pious liberalism, which is pious disbelief of all God's promises unpalatable to the thinking of the flesh. Pious liberalism and pious bigotry are the two extremes of Christendom, which, though fierce antagonists, meet in sweet accord upon this common ground. Their pieties are mere exhalations of the flesh, which join heart and soul in justifying themselves upon principles which, though "highly esteemed among men, are abomination in the sight of God" (Luke xvi, 15; Gal. i, 10.)

We conclude, then, "in the light of the facts and apostolic precedent" shining forth from Philippi and Thessalonica, that men were enlightened in "the things of the kingdom of God, and name of Jesus Christ," by Paul's preaching before they were baptized; we know from an understanding of "the sentiments of all Christendom," that the pious are not so enlightened, even though they may have been readers of the Bible for thirty years, and may profess that the Bible is their religion and only creed: we conclude, therefore, that they ought to be so enlightened before they are immersed; and that in default of the same, their immersion is not "obeying the truth," "the obedience of faith," nor the "one baptism;" and that consequently, they have acquired no covenant right to the kingdom and glory of God. All of which is benevolently and respectfully submitted to our well-beloved friends in all the world, in hope that they will candidly look into the things written, without burdening their troubled spirits with affairs in this city which don't concern them; or with the motives and "infallibility" of the writer, to which he lays no claim. The truth of the matter need be our sole concern.

Sept. 1, 1855.

EDITOR.

---

## Analecta Epistolaria.

### Food for Profitable Thinking.

BY WILLIAM PASSMORE, M.D.

The following letter was written to our self-denying, exemplary, and earnest brother, Albert Anderson of Caroline Co., Virginia, who, in forwarding it to us for publication, says, "Possibly the love I cherish for the writer may, to some extent, disqualify me in judging of his productions, but I think his letters very profitable to me, and they may be so to others. You can judge better of this than I, on account of the circumstances of our relations to him." We insert the letter with much pleasure. It shows that he is not satisfied with simply believing the gospel of the kingdom, and being immersed, that his past offences might be pardoned, but that he is diligent also to acquire "glory, honor, incorruptibility and life," in the Aionian Kingdom of Jehovah and of his Anointed, or Christ, by increasing in knowledge and faith, as evinced in devotion to heavenly things. Brother Passmore's "obedience to the faith" is comparatively recent, but his comprehension of it and self-denial of "ungodliness and worldly lusts" are a pungent rebuke of many by whose conduct the truth is crucified in the house of its professed friends. To such the Spirit saith, "I know thy works, that thou hast a name that thou livest, but art dead. Be watchful and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."—Rev. iii. 1-3. We grieve over the conduct of such, but how to remedy it is the difficulty. If they will not heed the words of the spirit, is it conceivable that they will attend to us? Oh, that the Lord would come and vindicate his truth! Amen.

—Editor.

### THE LETTER.

"Dear Bro. Anderson: I thank you very sincerely for your kind communication. I have read your letters again and again, and find no language adequate to express how much pleasure they have given me. They are sweet to the taste of the inner, the hidden, the intellectual man. They regale the mind with beautiful representations of that wonderful day immediately impending, and which 'is big with the' destiny of the whole race of man; the

glorious day in which 'all kings shall fall down before him' who is 'the man of God's right hand, the son of man whom Jehovah has made strong for himself.' The day in the which God will judge the nations righteously, by Jesus the Christ, and the kingdoms of the earth shall sing unto God; and God shall save Zion, making it beautiful in the eyes of all nations, and shall build the cities of Judah, and his son shall reign for ever; and 'all nations shall serve him,' and all God's works shall praise him and 'all nations' shall join with his saints, and call him blessed. Then 'the Lord shall rejoice in his works,' because they shall praise him and call him blessed. Oh! glorious day of happiness! when wilt thou unfold thy tranquilizing energies upon our fallen and disordered race, promoting peace on earth and good will among men? Never until the Man at God's right hand returns and restores all things; not until 'he shall have dominion from sea to sea, and from the river to the ends of the earth;' when he shall speak peace to the nations, and destroy 'the people who delight in war.' Not until the glory of Jehovah shall cover the earth, and the saints shall have received their 'eternal weight of glory.' Then, and not before, will 'tranquillity and order be restored among 'the bewildered race of Adam.' How powerfully calculated are such ideas and energizing impressions to expand the range of mental vision, enlarge the bounds of thought, and bring the intellect to the investigation of the great problems of time as well as eternity. And, O! how much are they intensified when we consider that they compose the pabulum of our eternal existence! They develop, to use the glowing language of Lamartine, 'that grand and inward improvement of the thought, by the exercise of thought itself.' Now all things in the universe are the products of thought, the offspring of eternal mind, the earth on which we dwell, the entire solar system, the universe of wonders. The new creature is the product of thought; we are made the image of God by knowledge. This knowledge, which professes the wonderful power of moulding the views and feelings of the man, destroying all old things, and producing a new creature, with all things new, is the truth as it is in Jesus. This powerful system Jesus came into our world to establish, as it is written, 'for this cause came I into the world, that I should bear witness of the Truth: Because he confirmed it by the attestations of heaven, it is emphatically styled, 'the Truth in him.' This truth is 'the promise confirmed to Isaac for a law;' 'written upon the hearts of those who understand righteousness.' It supersedes the law of Moses', being the substance; not, however, by destroying, but by fulfilling it. They who are 'of the truth' have been 'redeemed from the curse of the law.' Therefore, Jesus says, 'Every one who is of the truth hears my voice.' This system, styled, 'the truth in Jesus,' is not shrouded in incomprehensiveness, but is the 'strong meat belonging to them who are full of age, even those who, by reason of use, have their faculties exercised to discern' the elements of which it is composed. They are 'not children in understanding but in malice' only. They have been 'made free' by 'the truth,' and shall, therefore, remain 'in the house' with 'the son forever.' The complicated and beautiful structure, 'fearfully and wonderfully made, once exhibited the image of God, and had dominion; it again can have that image restamped upon it, by receiving the truth, and becoming obedient to law. Wearing this image, he shall have dominion, and shall enjoy, in the ages to come, uninterrupted felicity. What are the diversified works of Jehovah, tho plurality of worlds, the sublimities of creation, the earth filled with riches, the mysteries of life, the beauties of the universe, but manifestations, vast exhibitions of the eternal mind, whose conception gave birth to them all?

"The greatness and achievements of such men as Johnson, Chatham, Burke, Newton, &c., the most impassioned and beautiful productions of the poets; the masculine vigor of Dryden, the wit of Congreve, the pathos of Otway, the glowing inspiration of Shakespeare, the Roman Empire of Gibbon, the essays of Bacon, the Elia of Lamb, the Spectator and Tattler of Addison and Steele, the Rome of Arnold, the Notes on Books, Friends in Council, the Statesman of Taylor, the Elpis Israel and Anatolia of Dr. Thomas, in which thoughts and

suggestions of thoughts move in such solid phalanx, that every line is a study; all, all were the products of thought.

“Letter-writing is the telegraphic medium by which mind is immediately connected with mind; the medium through which intelligence and emotion, love and truth, friendship and sympathy are conducted, as soothing zephyrs to the mind. Many able men are coming to our standard, contending for that which has been so long inscribed thereon, in blazing capitals.

“‘Pisgah Views of the Promised Inheritance,’ by Cross, a preacher among the Methodists, is a charming production. In advocating the literal interpretation, he says, ‘proceeding upon this rule (and who will presume to pronounce it either unsound or unsafe?) I found it impossible to reconcile the popular doctrine with the voice of prophecy on the subjects of which I have discussed.’ These subjects are the new dispensation, the glorious parousia, the first resurrection, the millennial kingdom, the day of judgment, &c., &c., all which do not agree with the popular doctrine, when viewed in the light of prophecy.

“I agree with you, dear brother, in thinking it an unspeakable privilege to be permitted to meditate on the Word of God; but, alas, alas! how few, even among those who have professed to have become ‘new creatures in Christ,’ think and act as if they deemed it such. Christians, indeed, ‘look not at the things which are seen,’ that is, ‘earthly things;’ forgetting such, they are seen ‘reaching forth unto those things which are before,’ ‘denying’ themselves of all worldly lusts, they live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who shall, at his appearing in his kingdom, change our vile body, and fashion it like unto his own glorious body. All who have this hope purify themselves, even as Christ is pure. They are diligent in every good word and work. Diligence, it has been well said, is the philosopher’s stone, that turns everything to gold. By ‘diligence’ alone our calling and election are secured. ‘What a lesson,’ then, ‘the word diligence contains! How profitable it is for every one of us to be reminded, as we are reminded when we make ourselves aware of its derivation from diligo (to love). The only secret of true industry in our work, is love of that work!’

“I have been reading ‘Whately’s Future State.’ In lecture 7th, on the restoration of the Jews, and the millennium, he says, ‘Christ coming in bodily person upon earth, recalling the Jews after the flesh to Judea, rebuilding Jerusalem, and there reigning in worldly (he should have said heavenly and visible) splendor, with his saints . . . there is no ground for expecting.’ Again, he says, ‘Nothing can be more at variance with this (that is, the general tenor of the Scriptures) than a literal reign of Christ in bodily person for a thousand years at Jerusalem, a literal restoration of the Jews to their country, and all the other circumstances of a literal and carnal (he should rather have said spiritual) Millennium.’ The angels said, ‘this same Jesus . . . shall so ‘come’ in like manner, for God will ‘send Jesus whom the heavens must receive until the times of the restitution of all things.’ The ‘diadem’ and ‘crown’ taken from ‘the profane and wicked prince’ of Israel, will be given him whose ‘right it is’ to reign. These are the words of Him who ‘cannot deny himself,’ and who says, ‘the Scripture cannot be broken.’ Having received ‘the throne of his father David, he shall reign over the house of Jacob for ever.’ ‘All kings shall fall down before him, all nations shall serve him.’ Have these Scriptures been fulfilled? No, verily. ‘His own received him not.’ They would acknowledge ‘no king but Caesar.’ ‘The world knew him not.’ This was his condition who, in the time appointed, ‘shall be king over all the earth.’ He was ‘despised and rejected of men,’ who ‘shall judge among many people, and rebuke strong nations afar off,’ when he shall reign in Zion,

his chosen habitation. 'I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.' Then 'Judah shall dwell for ever, and Jerusalem, as the throne of the Lord, from generation to generation.' All, all of which 'is to be interpreted spiritually,' that is, according to the principle which resolves everything into mystic vaguery!!

" 'Is it not plain,' he continues, 'that the course of the divine dispensation would be going back instead of advancing, if a worldly kingdom of God were to succeed a spiritual one?' This certainly would be very strange, if he means by 'worldly kingdom of God,' the kingdom which God once had upon the earth, namely, the kingdom of Israel, under the Mosaic constitution. The kingdom to supersede this is the one of which Jesus is the king, to be 'set up by the God of heaven, comprehending all nations, and languages, and peoples, and tongues, under the whole heaven, and is an everlasting kingdom. Now if this were succeeded by the Mosaic kingdom, the divine dispensation would be going back instead of advancing, but he does not use the word 'spiritual' in this sense, but in the sense of invisibleness, 'refined from external things.' He understands by spiritual kingdom, the church and Jesus reigning over it in the heavens. Now I cannot see, if we take this view of the subject—which is utterly inconsistent with the Scriptures—that the dispensation would be going back instead of advancing, if Jesus were to come and reign on the earth; his location only would be changed. But if he were to come and immortalize the saints, introduce his law among all nations, and they have his name called upon; and in their midst is seen 'the sapphire-colored throne and Him that sits thereon,' with the crown of all the earth, the earth decorated with garlands of imperishable verdure and beauty. This, I think, Whately himself would be compelled to admit, is advancing rather than going back.

"God's kingdom of old was a kingdom of this world, but Christ's kingdom is not of this world;' 'and surely,' he continues, 'it would be going back to the carnal dispensation (which the Gospel set aside) to look for the establishment of a splendid and prosperous earthly kingdom at Jerusalem for the saints, for whom ' some better thing has been provided' (Heb. xi, 40). The kingdom of Christ is not of this world, but heaven, both in its principles and origin. Christ was not of the earth, but above, still his mission was on the earth, and on the earth he again must come to reign. Jesus said, 'Now is my kingdom, not from hence.' Instead of its being of this world, it was of the heavens—'the kingdom of heaven.'

"The quotation from Heb. xi, 40 does not teach, as Whately would have us believe, that they who have formed a good character by faith, because they have not received the promise, therefore never will, but the contrary, that they, as well as we, shall receive it together, namely, at the time when all are 'made perfect.' The saints, for whom this 'better thing' has been provided, are also to receive the promise, as well as Abraham, Isaac and Jacob, to whom it was made. 'If ye are Christ's, then are ye Abraham's seed, and, therefore, heirs according to the promise.' Here we learn that Christ is the better thing through whom we obtain perfection, and hence the promise. Hence Jesus is to him 'the finisher of his faith,' whose blood is 'the blood of the everlasting covenant,' with which we are 'made perfect,' by 'the blood of sprinkling, that speaks 'better things' than that of Abel.'

"Adieu, my dear friend, believe me to be your most affectionate brother,

WM. PASSMORE.

"LUNENBURG, Va., Nov. 28, 1856."

---

## No Reign of Righteousness before Christ Appears.

I CANNOT gather from any portion of the word of God that a universal reign of righteousness (the Millennium) will precede the personal appearing of Christ, when he comes "to be glorified in his saints," and to take "vengeance on them that know not God." (2 Thess. i, 8, 10.) Let those who tell us that it will be so, show us, from Scripture, the basis of their belief. I read, that "this gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations; and THEN shall the end come;" (Matt, xxiv, 14.) and, that God is visiting the Gentiles, "to take out of them a people for his name." (Acts xv, 13-17.)

In opposition to the popular idea of a Millennium before the coming of Christ, I think I see it revealed very plainly that nothing is to be hoped for but increasing manifestations of ungodliness to the end of this age or dispensation. I find that in Paul's time the mystery of iniquity and the falling away (the apostacy or departure from the faith) had begun and would continue to work and to advance, until that wicked [One] (the man of sin—the son of perdition) be revealed, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." \* And how much, with respect to the moral condition of mankind when He comes, is implied in the emphatic question of our Saviour, "When the Son of Man cometh, shall he find faith (the faith—ED. HER.) on the earth?" (Luke xviii, 8.) We are told also that the Tares and the Wheat are both to GROW TOGETHER UNTIL THE HARVEST (explained by our Lord to be the end of the world, or age, or present dispensation). (Matt, xiii, 30, 39.) [Mosaic not "present."—Editor] The same truth is again taught by Christ in Matt, xxiv, 37, 38, 39), and Luke xvii, 24-30. —After describing the state of the world before the flood, and of Sodom before its destruction, he says, "Even thus shall it be in the day when the Son of Man is revealed." From these and many other portions of Scripture, we learn, with the utmost clearness, the position of the world, especially of professing Christendom, when the Lord Jesus comes—that it will be full of daring rebellion and impiety, and ripe for judgment.

\* In answer to those who contend for a spiritual "coming" of the Lord Jesus Christ in the hearts of the children of men, as being referred to in a great many of the passages where his "coming" is spoken of, it may be well to state, which I do upon the authority of those competent to decide, that the Greek words used to describe that coming "are used to express personal, or bodily or actual presence." See a Tract—"Remarks on the words 'Parousia', 'Epiphaneia,' &c., &c., which may be had at 1, Warwick Square, London.

From this view of the position of the world, we are naturally led to consider what will be the position of the true church during the growing apostacy, and in expectation of the Savior's reappearance. And in doing this we find, from the testimony of truth, that the event which will issue in awful judgment to the wicked, is revealed as the brightest hope of the church—as the time of her full salvation. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus ii, 13.) "Be patient, therefore brethren, unto the coming of the Lord." \* \* \* "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." (James v. 7, 8.) For our conversation (citizenship) begins in heavens; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil, iii, 20, 21.) "Beloved, we are now the sons of God, (in reality though not manifested) and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him;

for we shall see him as he is." (1 John iii, 2.) "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iii, 5.)

Wherever on earth we look, whether to the church, to the world, or to the planet we inhabit, with all the life which swarms upon it—what do we see? The consequences of the fall in Adam. Confusion, sorrow, sin, suffering. All are GROANING.

What is the portion of the true followers of the Lamb here? Even the same as was that of their blessed Lord and Master himself. "If they have persecuted me, they will also persecute you." (John xv, 20.) "In the world ye shall have tribulation." (John xvi, 33.) These, rejection and persecution, with trial, will be the abiding inheritance of the witnessing church till the Bridegroom comes. What does Paul say: "Ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. viii, 23.) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed IN US." (Rom. viii, 18.) "If we suffer, we shall also reign with him." (2 Tim. ii, 12.) "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii, 12.) "If so be that we suffer with him, that we may be also glorified together." (Rom. viii, 17.) And Peter says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter, iv, 13.) We find that the teachings of our Lord and his Apostles agree in this: that Christians in this age, would never cease to be strangers and pilgrims; that they, the children of the bridechamber, were to fast till the return of the bridegroom. Hence the exhortations, that we are not to be conformed to the world; and that we are neither to love it nor the things which are in it. In this world we are led ever to expect trial. This was the legacy of the Lord to his disciples. In him alone they were to have "peace." The preaching of the Cross will never cease to be foolishness and an offence to the world. The way to heaven will continue to be narrow, and few will find it; the road to destruction will continue to be broad, and many will throng it. This exhortation will continue in full force so long as the head of the church is absent. "Set your affection on things above—not on things on the earth; for ye are dead, and your life is hid with Christ in God." (Col. iii, 2, 3.)

What is the present condition of the whole creation? By the introduction of sin it "was made subject to vanity" (disorganization); and IT is also groaning and travailing in pain together until now; and is earnestly waiting "for the manifestation of sons of God." (Rom. viii, 19, 20, 22.) And at that glorious period it shall share in the redemption purchased by Jesus for his people; for "itself also shall be delivered from the bondage of corruption into the glorious liberty of the (then manifested) children of God." (Rom. viii, 21.) Then, "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree." Then, "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah lxxv, 25.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain: FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, AS THE WATERS COVER THE SEA." (Isaiah xi, 6-9.) Then also shall the vision of John be realized, "And EVERY CREATURE which is in heaven, and on the earth, and such as are in the sea, and ALL that are in them (every thing in creation which has

breath), heard I saying, Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v, 13.)

What is the present condition of the world? Groaning beneath the consequences of its own impiety. Distress of nations with perplexity; deceiving and being deceived; glorying in their shame; minding earthly things; rejecting Christ, either boldly or practically, or resting in a mere carnal knowledge of him; lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power, (2 Tim. iii.) What a fearful picture! Many are scoffing and saying, Where is the promise of his coming? They are WILLFULLY ignorant of this, that because the Lord appears to be slack concerning his promise (as some men count slackness) it is because he is long-suffering, not willing that any should perish, but that all should come to repentance. All this wickedness and apostasy will continue to increase and abound till the end of this age, as I have before shown; and Paul says, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii, 13.) And what have the ungodly world to expect when He comes whose right it is to reign? Jesus is now waiting till his enemies shall be made his footstool. And when he shall come to be glorified in his saints, and to be admired in all them that believe; he will also come "in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i, 8.)

The dispensation in which we now live is the day of God's grace and long-suffering—the day of his merciful visitation. "To-day if ye will hear his voice." "Now is the day of salvation." God is now, "in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Now is dispensed the word of reconciliation—the proclamation of the gospel of the grace of God. The long-suffering of God is now manifested to sinners; and God is now, by the foolishness of preaching, calling one here and another there to himself. This day is now nearly two thousand years old; how much longer it will continue God only knoweth; but the state of the world and the professing church proclaim the "Day of the Lord" to be drawing near. Jesus ushered in this day by his advent in humiliation. He appeared as an infant of days; as the lowly one; as a man of sorrows and acquainted with grief. He was despised and rejected of men. And he is so still; and his people are now, or should be, the representatives of his earthly rejection, just as he is now appearing in the presence of God for them: he in them, and they in him. The heavens have received the heir of all things until the times of restitution of all things—when he shall come to take possession of his kingdom; "and unto them that look for him shall he appear the second time without sin unto salvation."

The next dispensation—the "dispensation of the fullness of times"—will be the "DAY OF THE LORD,"—the "last day,"—the "perfect day"—to the saints, the "day of redemption"—the redemption of the already purchased possession. To the wicked, it will be the "day of wrath;" and the "day of vengeance of our God." Whether this day will be as long as the day of his grace has now been, we have no means of correctly ascertaining. The "Day of the Lord," like the day of calling in sinners, will likewise be ushered in by the coming of the Lord Jesus Christ. But it will be in a very different manner, and for a very different purpose. He will come in the clouds of heaven, with ten thousand of his saints, with power and great glory; and every eye shall see him. He will then appear, not as the lowly Nazarene, but as the Lion of the tribe of Judah. He will "put on the garments of vengeance for clothing," and will be "clad with zeal us a cloak." (Isaiah lix, 17.) He will come to take vengeance on his enemies, and to be glorified and admired in his saints. "He will descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The "dead in Christ" will

be raised incorruptible; and those who are "alive and remain" shall be changed in the "twinkling of an eye;" and, together, they shall be caught up in the clouds to meet the Lord in the air; and so shall they ever be with the Lord.

His saints now share his rejection, but they will then share with him in his glory: having suffered with him, they will also reign with him: they "shall be priests of God and of Christ; and shall reign with him a thousand years." Then that "new song" of prospective triumph, if not then sung, will at least be realized: "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us, unto our God, kings and priests, and we shall reign on the earth." (Rev. v, 9, 10.) Now the world "knoweth us not because it knew him not;" then "the upright shall have dominion over them in the morning." Now Satan is the god of this world; but then he will be bound; and the "great voices in heaven" will be raised in joyous acclamation, saying, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever." Now every thing in the whole visible creation is a manifest witness of the curse of and by sin; all groan, being in bondage. Then redemption will be applied to all that now groans; and every creature will join in the universal song of joy and praise. Now the Jews are blinded, and scattered, and are a "by-word among all nations." Then they shall be established in blessing and honor in their own land. Now the Lord Jesus Christ rules in his church by his word and by his Spirit. Then the "Redeemer shall come to Zion;" then "out of Sion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah ii, 3, 4.)

In the evening, so to speak, of this glorious day, when the "thousand years" of reigning and blessedness are past, we are taught that Satan will be loosed from his confinement; that he will go forth and succeed in deceiving the nations; these nations will go to war against the beloved city; that God will "devour" them with fire from heaven: that Satan will be cast into the lake of fire and brimstone; and then follows the resurrection and judgment of the "rest of the dead." (Rev. xx.) Then "we, according to his promise, look for new heavens and a new earth." "And," says John, immediately after detailing the judgment of the wicked. "I saw a new heaven and a new earth; for the first heaven and the first earth are passed away." (Rev. xxi, 1.) "Then cometh the end, when he (Jesus) shall have delivered up the kingdom to God, even the Father: when he shall put down all rule and all authority and power." \* \* \* And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all in all." (1 Cor. xv, 24, 28.)

Lancaster, England; June, 1843.

---

### Mixing up the Isms.

THERE is a subject respecting which we often feel like inflicting a preachment on some of our editorial brethren. Almost ever since we have been in the habit of reading newspapers, we have also been in the habit of noticing, on the part of certain prominent political journals—and sometimes religious ones—a disposition to garble the language, pervert the sense, misstate the position, or misrepresent the doctrine of an opponent. This, we respectfully submit, is not exactly honest. Nor does the practice generally, in the long run, advantage the party resorting to it. It certainly can never advance the cause of truth. And it leads to endless contention, bickering, crimination and retaliation. Honesty, candor, and

fairness are, we are fully persuaded, the best policy in logic and literature, as well as in the domain of traffic and exchange.

As we retrospect the history of human society, most of the disputations which have divided men into sects, subdivided sects into cliques, arrayed politicians and religionists against each other, and plunged the nations in war, have arisen more from differences in the manner of expressing ideas, than from the intrinsic differences of the ideas themselves. The quarrel has not been so much about what men do or think, as about the language with which they describe their actions or clothe their thoughts. Many a hot-blooded duelist has discovered, after an exchange of shots, that the "offensive words" were susceptible of an explanation perfectly compatible with the honor of all parties concerned. Many a time have learned philosophers quarrelled over a problem which, it was afterwards ascertained, neither of them knew anything about. More than one person has been put to death for asserting what is now the general opinion of mankind. Often have religious zealots engaged in "holy wars" about a word or a sentence the meaning of which neither party had thought it necessary to explain nor been able to define. And full many a time and oft have contending nations discovered, after fighting until their resources were nearly exhausted, that there was no occasion for bloodshed, all matters of difference being adjustable by the ordinary appliances of diplomacy.

Every new idea that is started necessarily provokes controversy. Every new ism that is announced is met by opposition. And all the experience of our race will fully sustain the assertion that just in proportion as the proposition announced is in advance of the age, and above the grasp of the general mass of mind, will the opposition to it be bitter and the persecution of its advocate relentless.

It is all well and proper to examine carefully, sift, criticise, controvert, and oppose every new idea or ism. So far conservatism is useful and necessary. It is the business of those who put forward new doctrines to prove them. But they should have a fair hearing. And all who present new propositions to the world should have the right conceded to them of defining their positions; and all who enter the lists of controversy should religiously respect this right. A controversialist has no more right to pervert or misrepresent his opponent's statement or opinion than he has to girdle his cherry-tree or to steal his coat.

There are now many isms and ologies being discussed before the tribunal of public opinion, and they will of necessity become more multitudinous and complicated as society advances. We may name promiscuously as some of those which are more or less agitating different portions of the political, social, and religious world, Democracy, Republicanism, Americanism, Temperance, Abolitionism, Vegetarianism, Woman's Rights, Bloomerism, Land Reform, Fourierism, Free Love, Spiritualism, Mormonism, etc., while Protestantism, Catholicism, Calvinism, Unitarianism, Universalism, etc., with their numerous schisms, divisions, and subdivisions, are by no means out of the pale of further discussion.

All of these subjects are appreciated very differently by different persons, as the data on which they are predicated are interpreted by different standards. Some of them may be the expressions of great truths, others contain, perhaps, the germs of true principles not yet fully developed, or not yet clothed in that dress of language which can commend them to our judgment. And others are, we presume, the mere vagaries of perverted intellects or diseased propensities. —Life Illustrated.

---

