

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. NOVEMBER, 1857
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The Apostasy of the First Century.

BY THE EDITOR.

WHEN the effusion of the Holy Spirit first occurred, the gospel of the kingdom was taught with power; and no sentiments which militated against it, could be supported for a moment. As through the prevalence of human corruption, the love of the truth was lessened, heresies and various abuses of the gospel appeared; and in estimating them, we may form some idea of the declension of true religion towards the end of the First Century, which was, doubtless, not confined to the churches of Judea, but appears to have affected those in other countries also.

The epistolary part of the New Testament affords but too ample proof of corruptions. Paul guards the saints in Rome against false teachers, one mark of whose character was, that "by good words and fair speeches they deceive the hearts of the simple." These were the prototypes of the clergy and their flocks of our day. Corinth was full of evils of this kind. Their false apostles, by their "good words and fair speeches," transformed themselves into the appearance of real ones. Many Christians walked as enemies of the cross of Christ, "whose end was destruction, whose god was their appetites, whose glory was in their shame, who minded earthly things." So Paul tells the Philippians with tears of grief. The epistle to the Colossians proves that pretty strong symptoms of that amazing mass of austerities and superstitions by which, in after ages, the faith was so much clouded, and of that spurious piety, or self-righteousness, which surpasses men's regard to the things of the kingdom of God, and of the name of Jesus, had begun to discover themselves, even in the apostles' days.

The prophecy of the Apostasy in 1 Tim. iv. 1-3, expressly intimates that the spirit of antichrist had already commenced in the excessive esteem of celibacy and abstinence from meats. The corrupt mixtures of vain philosophy had also seduced some from the faith. Peter and John have graphically described certain horrible enormities of nominal Christians, little, if at all, inferior to the most scandalous vices of the same kind in these latter ages.

Tertullian reduces the heretics of apostolic times, as they stand contradistinguished to that faith which was once delivered to the saints, to two classes, the Docetæ and the Ebionites. The Gnostics, or Docetæ were false teachers, so styled, from professing to enjoy higher degrees of *γνωσις*, *gnosis*, or knowledge of divine things, than the apostles; and they

regarded all those who held to a literal interpretation of the scriptures, as simple and ignorant. These were persons who professed to "understand all mysteries and all knowledge," and "had not love;" of which the apostle saith, "it envieth not, vaunteth not itself, is not puffed up, behaveth not unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity," and so forth. These things which love doth not do, the Gnostics, or Knowing Ones, of the apostle's days were remarkable for doing. The knowledge they professed being unmixed with love, puffed them up, and filled them with noisy arrogance. They rejoiced not in the truth, they believed not all things, and hoped not all things; but "gave heed to fables and endless genealogies; and turned aside from unfeigned faith to vain jangling; desiring to be teachers of the law, understanding neither what they said, nor whereof they affirmed."—1 Tim. i. 3-7.

The apostle cautions Timothy against the Gnostics in saying, "avoid profane, vain, babblings, and opposition of gnosis, falsely so called; which some professing have erred concerning the faith." Of these were Hymeneus, Philetus, Alexander, who, for the love of money, sold their consciences, and made shipwreck of the faith, and so pierced themselves through with many sorrows. Though very wise in their own conceit, they were in the true sense of the words, the real "Know Nothings" of the first century, —a religious order flourishing in great vigor to this day. Paul thus refers to them in 1 Tim. vi. 3, "If any man teacheth otherwise, (than he instructed Timothy to teach,) and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud KNOWING NOTHING, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: * * * but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil; which while some covet after they have erred from the faith, and pierced themselves through with many sorrows."

In his second epistle, which, as well as the first, Paul wrote in "the last days," bespeaks of the Gnostics as "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, devils (*διάβολοι*) incontinent, fierce, despising those that are good, betrayers, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: of which sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds reprobate concerning THE faith." He afterwards styles them "Evil men and seducers, who shall wax worse and worse, deceiving, and being deceived." He predicts also that their influence on the mind of the religious public would be so deleterious that "the time would come when they would not endure sound doctrine; but after their own lusts, they would heap to themselves teachers, having itching ears; and should turn away their ears from the truth, and be turned unto fables."—2 Tim. iii. 1-13; iv. 3.

When Paul was at Ephesus, he forewarned the overseers of the congregation there, that these men would appear among them, that is, in the Eldership itself. "I know this," said he, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29. And when giving directions to Titus about selecting men for elders over the churches in Crete, he cautions him to be careful whom he ordains, for these men

were lifting up their heads in all directions. He therefore insists on the candidates for office being ascertained to be men who hold fast the words of faith according to the teachings, that he may be able by sound doctrine, both to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not FOR FILTHY LUCRE'S SAKE. One of themselves, a prophet of their own, said, "The Cretans are always liars, evil beasts, slow bodies." This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men that turn from the truth. They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

There were some of these Gnostical Know Nothings in the church at Corinth, who perceiving that they could not make merchandize of its members, so long as Paul's influence was paramount, set to work to destroy it, as the first step to the exaltation of their own. Hence, they accused him of walking after the flesh; that his bodily presence was weak, and his speech contemptible; and that being crafty, he caught them with guile. —2 Cor. x. 2, 10; xii. 16. The last four chapters of this epistle are his defence and justification against them. He denies that he walked after the flesh; and, though his personal bearing might not be commanding, nor his discourse eloquent, he was not to be judged by these exteriors; but by the matter of his speech, the divine power wherewith it was accompanied, the gratuitousness of his labors among them, the persecutions he suffered for his doctrine, and his perfect abnegation of self in all his dealings with them, that they might be presented perfect in the day of the Lord Jesus. He was not of the number of those who commended themselves, like "the fools," they seemed to "suffer gladly," but he mentioned these things that they might judge righteously by a comparison of his faith with theirs.

These "fools" boasted that they were "Hebrews," "Israelites," "the seed of Abraham," ministers and apostles of Christ;" but Paul denied their claims, and charged them with being "False apostles, deceitful workers, transforming themselves into apostles of Christ; Satan's ministers transformed as ministers of righteousness," preaching "another Jesus," "another spirit," and "another gospel." The fifteenth chapter of his first epistle was written as an antidote to the gospel they preached. They professed to believe in a future state, and in future rewards and punishments therein; but they denied Paul's doctrine, saying, "There is no resurrection of the dead;" or that "the resurrection is past already," which amounts to the same thing. —1 Cor. xv. 12; 2 Tim. ii. 18. This was equivalent to saying, that man has an immortal soul in his mortal body, which at the instant of death goes either to heaven or hell. If they had denied a future state, then their denial of the resurrection would have been equivalent to denying incorruptibility and life, or immortality altogether; and they would have been mere French materialists, who proclaimed that "death is an eternal sleep to all mankind." It was indeed, then, that immortal-soulism was the foundation of Gnosticism—the Gnosis professed by the false teachers of the First Century. This γνῶσις, or "science, falsely so called," was full of "oppositions" to "THE FAITH;" which, if admitted, would consume it as a gangrene. The faith of those who admitted it was regarded as "overthrown" and "shipwrecked;" and themselves considered "reprobate;" it opposes "the wholesome words of the Lord Jesus," and taught that to believe the gospel of the kingdom and be baptized, was not enough for justification; but that they must be circumcised and keep the law of Moses also, or man could not be saved.—Acts xv. 1. It opposed the self-denial of the gospel, and taught that "gain was godliness;" it opposed the decision of "the apostles and elders, and brethren" of the Jerusalem congregation, and taught a distinction of meats and drinks; respect for holy days, new moons, and sabbaths; and beguiled them into a voluntary humility and worshipping of

angels. —Col. ii. 16. "They preached Christ of envy and strife—of contention not sincerely, supposing to add affliction to the apostles bonds."—Phil. i. 16. "They walked as the enemies of the cross of Christ, worshipping their appetites, glorying in their shame, minding earthly things."—ch. iii. 13. They were "enemies of the cross of Christ;" that is, γνωσται, or Knowing Ones, were opposed to the doctrine of the cross, as taught by the apostles. These taught that "God sent his Son in the likeness of the flesh of sin (σαρκός α αρπας) and on account of sin condemned sin in the flesh;" that "he was descended from David according to flesh;" "for as much as the children are partakers of flesh and blood, he also himself likewise took part of the same;" "being in all things made like unto his brethren;" so that "he could bear their sins in his own body to the tree," and "be touched with the feelings of their infirmities;" being, when tried, "tempted in all points like as they, but without sin.—Rom. i. 3; viii. 3; Heb. ii. 14-17; iv. 15; 1 Pet. ii. 24. The "seducers" opposed this, and taught that "Jesus did not come in flesh;" and consequently, did not descend from David; was therefore also, not born of a Virgin; and did not really suffer on the cross; so that "Sin was not condemned in the flesh; and his resurrection not real. These things flow logically from the assertion that the flesh of Jesus was not "flesh of sin," but a holy and better compound. If he came not in the flesh of Abraham's seed, he can have no right to the things covenanted to Abraham and his seed, nor to "the sure mercies of David;" for these are promised only to David and his seed. The whole gospel was therefore nullified by these two principles, namely, "the resurrection past, and the body of Jesus not flesh of sin. Well might the apostle say, that such had made shipwreck of the faith.

Ignatius, who was contemporary with Paul, and from the year 70 to A.D. 107, was one of the elders of the church at Antioch, in Syria, in a letter written from Smyrna to the Magnesians, alluding to these false teachers, says, "Be not deceived with heterodox opinions, nor old unprofitable fables. For if we still live according to Judaism, we confess that we have not received grace. For the Divine Prophets lived according to the gospel of Jesus Christ. For this they were persecuted, being inspired by his grace, (or spirit,) to assure the disobedient, that there is one God, who magnified himself by Jesus Christ his son, who is His eternal word. If then they have cast off their old principles, and are come to a new hope in Christ, let them no longer observe the Jewish Sabbath, but live according to the resurrection of the Lord, * in whose resurrection from the dead our resurrection also is ensured, by him and by his death, which some deny."

* κυριακην ζωην A manifest intimation to them to observe the Lord's Day instead of the Sabbath.

To the Philadelphians he writes, "If any interpret Judaism to you, hear him not, for it is better to hear the gospel from a circumcised person, than Judaism from an uncircumcised one. But if both speak not of Jesus Christ, they are to me pillars and sepulchres of the dead, on which are written only the names of men. The objects dear to me are Jesus Christ, his cross, his death, his resurrection, and the faith which is in him; by which I desire through your prayer to be justified."

But in his letter from Troas to the congregation at Smyrna, he is exceedingly pointed against the Gnostics, against whose doctrine he warns them with great zeal. In his view, the evil of their heresy consisted in destroying the sacrifice of the body of Jesus for sin, by denying its true humanity, and the hope of resurrection. Let those who will not hear the apostles, hear Ignatius, one of "the Fathers," in whom they boast, and be instructed. "I glorify Jesus Christ our God, who really was of the seed of David according to the flesh, and born of a virgin really; who really suffered under Pontius Pilate. For these things he suffered for us,

that we might be saved. And he truly suffered; as also he truly raised up himself; not as some infidels say that he seemed to suffer. I forewarn you of those beasts, who are in the shape of men; whom you ought not only not to receive, but if possible not even to meet with. Only you ought to pray for them, if they may be converted, which is a difficult case." It seemed that these heretics labored to work themselves into the good graces of Ignatius. But he saw through their designs, and says, "For what does it profit me, if any man commend me, and yet blaspheme my God, denying him to have come in the flesh? They separate from the giving of thanks and from prayer, because they confess not the eucharist, or thanksgiving, to be the body of our Saviour Jesus Christ, who suffered for our sins. They who contradict the gift of God, die in their reasonings."

Ignatius was put to death, A.D. 107, by order of Trajan. After him arose Justin, who embraced Christianity A.D. 132, and wrote considerably between A.D. 140 and A.D. 160. In his "Dialogue with Trypho," he testifies against the nonresurrection of the Gnostics as pointedly as Ignatius does against their denial of the true humanity of Jesus. The Gnostics were anti-millennarians, or sky-kingdomists, having no more need for a terrestrio-millennial kingdom in their scheme than for a resurrection to enter into and possess it; seeing that their gospel was a proclamation of soul-translation to the skies at death. Having avowed his faith in the "New Heavens and Earth" of Isaiah lxxv. 17, when Jerusalem and her people shall be a joy in the earth, &c, he says, "Many, even those of the race of Christians who follow not godly and pure doctrine, do not acknowledge it. For I have demonstrated to thee that these are indeed called Christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound. If therefore you fall in with certain who are called Christians, who confess not this truth"—the gospel of the kingdom in Palestine for a thousand years—"but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say there is no resurrection of the dead, but that IMMEDIATELY WHEN THEY DIE, THEIR SOULS ARE RECEIVED UP INTO HEAVEN, avoid them, and esteem them not Christians. But I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged, according to the Prophets."

(To be concluded in our next.)

Eternal Life.

JOHN xvii. 3.

DEAR SIR: —I am much obliged to you for giving, at my request, a literal translation of the passage John xvii. 3. (See December '56 number of the Herald.) The amended translation does not, however, clear up the uncertainty as to the exact meaning of the verse. The difficulty appears to be, to find what is the significance of the close connection, and apparent dependence one upon the other, of the age, (or eternal) life and the knowledge. Is the knowledge the cause or the consequence of the life; or is it the object for which the life was given? With the light of the amended translation, I conceive the meaning of the verse may be either of the two following—or perhaps both and more; for considering that the speaker spake as never man spake, it is not unreasonable to predicate a manifoldness of meaning.

1. That the life is the age life, or eternal life, of the future; and that God's object or purpose in endowing with this life is that He, and Jesus the anointed, might be known by those to whom the life was given. In this case the life is the fully-manifested life—likeness to him, "our life," Col. iii, 4, —resurrection life in the age to come; and the knowledge is perfect

knowledge, when we shall see "face to face," and "KNOW even as we are known," 1 Cor. xiii. 22. This view harmonizes with the two previous verses (John xvii. 1, 2,)—that the Son's dominion over all flesh, and his bestowment of life to all that the Father had given him, glorified the Son directly, and the Father by and through the Son. It also harmonizes with Ephes. ii. 7; iii. 9-11, 17-19.

2. That the "life eternal" is "that eternal life which was with the Father, and was manifested unto us"—even Jesus himself, 1 John i. 2: and that this life is a present (as well as a future) possession. "He that hath the Son [of God] hath life," 1 John v. 12; "Hath everlasting life * * * is passed from death unto life." John v. 24; "That ye may know that ye have eternal life," 1 John v. 13; "He that is joined unto the Lord is one spirit," 1 Cor. vi. 17; "For we are members of his body, of his flesh, and of his bones," Ephes. v. 30; "God hath given to us eternal life, and this life is in his Son," 1 John v. 11; "Ye have an anointing from the Holy One, and ye know all things," 1 John iii. 20, 27; "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are IN him that is true, even IN his Son, Jesus Christ: this is the true God and eternal life," John x. 28; "Christ in you the hope of glory," Col. i. 27; *—and that the knowledge is one of the necessary consequences of having the life. In this case the knowledge is only "in part," and the life is only manifested by its effects. Perfect likeness to the author of the life will take place at the time of the manifestations of the sons of God: sons now; likeness to the Son at his appearing, 1 John iii. 2. #

* In this passage (Col. i. 25, 26, 27) it appears to be stated that the indwelling of Christ in his saints, which involves union, is not only the mystery, but the riches of the glory of the mystery, which hath been hid from ages and generations, but is now made manifest to his saints. And yet the most prominent peculiarity in the mode of God's working in the salvation of men (acceptance because of union to an accepted one), and that past transaction (the union to Christ—fact and mode) which immersion more especially memorializes, are ignored, or explained as meaning something quite different, by all the so-called religious parties. The great bulk of them teach that present union is nothing more than Christ and his saints thinking alike and acting alike; thus confounding cause and consequence; mistaking the effects of life for life itself.

This view appears, to some, to conflict with eternal life, being frequently presented as a matter of hope and promise. The fact of the future far excelling the present in glory, because of new and more glorious manifestations and combinations of life, may, to such, be a solution of the apparent difficulty.

If I rightly interpret your remarks, you suppose that the knowledge is the basis of the life; which is something different to either of my conceptions.

This passage (John xvii. 3), as it appears in the common version, besides being of dubious meaning, or perhaps on account of its dubious meaning, is often used to thicken the existing darkness on the subject of life—eternal life; and that is the reason why I was so anxious to get at a correct translation as a key to the meaning. It is quite commonly quoted, even by intelligent persons, as follows: "This is life eternal—TO KNOW thee the only true God, and Jesus Christ whom thou hast sent,"—thus making knowledge and life one thing. And the error of making life to mean anything, may have caused the kindred error of making death to mean anything. And so the very plain «scripture teaching about life and death is well nigh lost. In Christ—LIFE: not in Christ—DEATH. The wages of sin is death: but eternal life

in Jesus our Lord is the gift of God." "Because I live, ye shall live also." "He that hath the son hath life: he that hath not the Son of God hath not life. *

* How many of those who have not life in Christ will be raised to endure the penalty of the second death, is another and a much more difficult question; and perhaps a question with which we have not to do; that is, so far as settling it is concerned. Don't we want to settle, and square, and rigidly define everything too much?

I beg your assistance concerning the following passages:

Hebrews iii. 14. Here I want the literal rendering of the verb "are made." Boothroyd has it "shall be made." Craik has it "have been made." [In testing the correctness of translations of the New Testament Scriptures, I have only the assistance of Wigram's Englishman's Greek Concordance to the New Testament, and a Greek Lexicon; and therefore I have to be under obligation to you, or some other Greek scholar, for moods, tenses, cases, etc., in the exact translation of which much beauty and accuracy are involved.]

John xv. 2. "Taketh away." A. C. has it "lopped off." Can excision be got out of the Greek word, especially as applied to a vine? I think not; but I ask the question more especially for our mutual friend, Mr. Miles Taylor, of this place, through whose kindness I am a reader of your Herald. In the Lexicon I see the word contains a double action—lifting up, and sustaining in the lifted-up position. The latter may be done either by the lifter-up continuing to hold up the thing so lifted up (as was the case with the palsied man whilst walking home with his bed, where the same word is translated "take up") or its equivalent, securing it to some support. It is not difficult to see the meaning of the word when used concerning the branch of a vine. The branch either never had a support, or had lost its hold of it and fallen to the ground—perhaps covered up by grass and weeds. In this position, we know, a vine branch cannot bear fruit. Now comes the vine-dresser and lifts it up, and fixes it in its lifted-up position, that it may get sunshine and wind, and so bear fruit, The application of this to branches in the true vine is obvious.

The Greek adjective *aionios*:—can you give me any directions as to when it should be translated eternal, and when age or dispensational. Yours respectfully,

L. W. WILLAN.

Pewaukee, Waukesha Co., Wis.
October, 1857.

Remarks by the Editor.

"The knowledge of God " in both cause and consequence of "the life of God." The "divine power," says Peter, "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue, through which are given to us exceeding great and precious promises, that through these ye might be partakers of divine nature, 1 Ep. i. 3, 4. Here the knowledge of the exceeding great and precious promises of God is declared to be the medium through which life and godliness, or the divine nature, are attained: for without the knowledge of the truth there is no incorruptibility and life in the coming Aion.

Therefore, also, it is, that Paul saith in Ephes. iv. 18, that the ignorant are estranged from "the life of God." Speaking of the intellectually blind, he says, "darkened in the

understanding, being alienated from the life of God through the ignorance that is in them, because of the insensibility of their heart." But to those whose ignorance is dispelled, he says, "I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of the glory (to which the gospel invites them) may give to you spirit, and wisdom, and revelation in knowledge of him—εν επιγνωσει αυτων; the eyes of your understanding having been enlightened—πεφωτισ ενους, perf. part. pass. —ye may know—εις το ειδεναι—what is the hope of his invitation, and what the richness of the glory of his inheritance with the saints; and what the exceeding greatness of his power in us believing, according to the energy of the power of his might, which he wrought in the Christ, raising (aor. part.) him from among the dead."

In John xvii. 3, the verb rendered by "they might know" is γνωσκωσι; but in the passage from Paul, it is ειδεναι. They are both rendered know, but obviously in different senses. The verb γνωσκω is to know intellectually; and is the root of the word used in the text from Peter: while ειδε ναι is from ειδεω to see, so as to view, or behold, in the sense of discerning and being the subject of experimentally. To know the hope, richness, and power of God in the sense of ειδεω, is to be in the kingdom a resurrected possessor of its riches glory and power: but to know them in the sense of γνωσκω, is to have scriptural intelligence concerning them, which the Ephesians had causing them to be baptized that they might become heirs of them by faith.

The knowledge of God, or God's system of knowledge is "the truth," belief of which prepares a sinner for purification in the obedience of it. "Having purified your souls in the obedience of the truth—εν τη υπακοη της αληθειας—through spirit—1 Pet. i. 22. A soul thus purified has passed from under sentence of death, and consequently in the purified state exists under sentence of life. He has obtained "a right" to the life of Messiah's Aion by belief and obedience—"the obedience of faith:" hence, "Blessed are they who do his commandments (in some copies, "who wash their robes") so shall the right be theirs upon (επι) the tree of the life, and they may enter in through the gates into the city. —Rev. xxii. 14.

To know God intellectually and to know him corporeally, is to be in him and he in the believer, as he is now in Christ; being "one spirit" in the fullest import of the phrase.

The word in Heb. iii. 14, rendered in the Common Version "we are made," is γεγονα εν; it is 1 pers. plur. perf. 2 ind. Boothroyd's rendering is merely theological, not discerning that true believers are now partakers with Christ, who dwells in their hearts by faith that works by love. Craik is right. "We have been made partakers," and continue partakers "if we may have held the beginning of the confidence steadfast until the end."

John xv. 2, the verb αιρει is 3 pers. sing. pres. Indic. act, and signifies to remove, take away, destroy, kill. A branch on a vine not bearing fruit, is unprofitable, and a useless consumer of sap. Its removal will be beneficial to the tree. This the Father does. He did it in the case of Judas, who was a branch that bore no fruit. He did not prune him, but lopped him off, taking him away. The word Jesus spoke did not cleanse him. He did not abide in Jesus, nor did the words of Jesus abide in him; he was therefore cast forth as a withered branch: and when he rises again, he will be cast into the fire, and be burned in the fiery stream that shall issue forth from the Ancient of Days for the destruction of Daniel's dreadful and terrible, and exceedingly strong, fourth beast. —Dan. vii. 7, 9, 10. The fate of Judas is a warning to all traitors and unprofitable professors of the gospel of the kingdom.

Visit to Mississippi and Tennessee.

(Concluded from page 239.)

Arrived at Looxohama, De Soto, Miss., we addressed the public, hastily collected, at five P. M., in the Temperance Hall. About eighty or more assembled to hear the new doctrine, for new it is to this Bible neglecting generation.

On Monday and Tuesday, one or both days, I think on both, we spoke at the house on De Wolf creek. Here an old gentleman broke out in fuming indignation against the teaching: He was formerly king of the little world around him, in which nothing was transacted without consulting his majesty. This was in times when De Soto had been but recently redeemed from the dominion of the Red Man. But Young America has since invaded his domain, and set him at defiance; and is thoroughly convinced that Looxohama will still exist and flourish, though he should give up the ghost, and depart where De Wolfe* has gone before him! The Gospel of the Kingdom, as well as Young America, has come to disturb his peace, announcing the coming overthrow of all dominion; and the reduction of America, both "Old " and "Young" to the absolute regime of King Jesus and the Saints. The old king of the Looxohamas declared that this was nothing else but abolitionism And, although his trembling majesty professes no particular form of faith, or rather, superstition, he loudly proclaimed himself in the woods, adjoining the Hall, perfectly satisfied with the religion handed down to him by his forefathers! Truly it is abolitionism in the largest sense; for the New Dominion will abolish abolitionists and all their spurious sentimentalism; and all the kingdoms, empires, and republics; for it is written, that all nations, peoples, languages, tribes, and dominions, shall serve the Son of Man and his Associates. Dan. vii., 13, 14, 18, 22, 26, 27.

* Chief of the Indians, formerly occupying the Looxohama district; and now in the hunting grounds of the dead!

On Wednesday and Thursday the 5th and sixth of August, we addressed full houses in the Baptist temple at Tyro, Marshall Co., Miss. Here we met with bro. Mathew W. Webber, whom we mistook in Memphis for some Memphian hydropathist, eulogizing; cold water for the benefit of his antiallopathistic practice. He had come to Tyro to hear for himself concerning the great things of the Bible his attention had been fixed upon, and for which his affection had been kindled, by our writings.

On Friday, Saturday and Sunday we spoke at Thyatira, in the same county. This is a large, and when finished, will be a comfortable place of meeting. It belongs to our former brethren, whom, for the sake of distinction, we style Campbellite Baptists, Mr. Campbell claiming to be their Supervisor, and they themselves seeking unity with the Baptists, and receiving Baptists into their "kingdom," as they term "the church," by their preacher's "right hand of fellowship." A Mr. Plattenburg, late a student of the Bethany Seminary, is their pastor, whose acquaintance we were afterwards introduced to by bro. Webber at Colliersville, Tennessee. He was not at Thyatira when the wolves broke into his fold, and overhauled the peculiarities of his sheep. The audience was ample and attentive; and had an opportunity of hearing "wondrous things out of God's law;" which the hearing of Campbellism, and of all the Isms, for all time and eternity, would never sound upon their ears. After we had finished, bro.

Webber rose, and spoke to them to the following effect. "My friends," said he, "I have been coming to teach you the truth as fast as I could learn it myself, for many years past. I have in all that time sought you, and not your own. When I first became acquainted with you, it was in your lowest estate. You were few and feeble. But you began to grow, and occupied the De Wolfe schoolhouse. You have increased still more; and I rejoice to see you in so large and respectable a building as this. If I could afford it, I should be happy to give you \$300 to plaster its walls. In the many years that I have travelled from my own home in Shelby, Tennessee, to teach you the Word, (a distance, we believe, of fifty miles—Editor) I have journeyed at my own expense; and during all that time I have not received from you more than \$75, and out of that I have returned you \$25 towards the erection of this house. Now, I do not mention this by way of complaint; but to prove to you by reference to facts, that it is even as I say, that I do not seek yours, but you.

"Well, time has wore on, and I believe that I have advanced in knowledge with it. I do not believe in standing still, but in going on, and acquiring truth where'er 'tis found; on Christian or on heathen ground. Nor do I think you will blame me for this. Do you not know more of the Scriptures today than you did when you first had your attention drawn to them; and do you think you are blameworthy for acting, as you do, according to your convictions? I am sure you don't. All men should act in the fear of God according to their convictions. And this is what I have endeavored to do all the time I have been going in and out before you; and what also I intend to do by his help as long as he continues me in being.

"But some of you in time past have called me 'a Thomasite!' Well, you have heard Dr. Thomas for yourselves; and I am glad that you have heard him. Now, my conclusion is after what you have heard, that you will no more call me "a Thomasite" by way of reproach. Where he is heard, that epithet will not be used for reproach. I rather believe that you will henceforth find fault with me for not talking to you more like Thomas. You will be saying, Why does not the old man Webber speak to us as he did? Well, he would if he were as well informed in the word. My regret is that you have not had the same benefit I have in the reading of his works. They open the eyes to understand the scriptures, which ought to be the chief end of all religious writing. But, I shall do the best I can. I shall not cease to visit you; but shall come as often as possible, and endeavor to show you the truth.

"But, I must now first become obedient to it; for, although, when a boy, I was immersed, and joined the Baptist church in Virginia, though pious, I was dipped in ignorance of the gospel Paul preached. That gospel I now understand and heartily believe; and I deem it, not only necessary, but my privilege, to obey it. But, I do not wish to act selfishly. There are some among you who have been searching the scriptures to know the truth. If such are satisfied that they are the subjects of an intelligent belief of 'the things of the Kingdom of God, and of the Name of Jesus Christ,' as the Samaritans were of old, —let such, I say, come forth, and make the good confession Timothy made before many witnesses; even the same confession Jesus made at Pilate's bar at the sacrifice of his life. As for myself, I shall not be immersed to-day. I wish to obey the gospel in the presence of my family and neighbors. I shall, God willing, be baptized at home. Others, however, need not defer on this account."

Bro. Webber having concluded his remarks, four persons, two men and two women, presented themselves for baptism. Of these, one had formerly been a Campbellite; another first a Baptist, and afterwards a Campbellite; the other two, we think, were of no sect.

On Sunday evening, bro. Webber departed for Tennessee, arranging to rejoin us in Memphis on Tuesday, Aug. 11. In the meantime, we proposed to fill an appointment made at Hernando, the county seat of De Soto; and then to go on to Memphis. Accordingly, on Monday morning we left Looxohama in company with brethren James and Robert Jeffries for Senatahobia, where we were to take the cars to Hernando. We arrived at this place about midday, and expected to find one waiting for us at whose instance we had made the appointment. He had impressed bro. J. G. Jeffries with the idea that he had a strong and earnest desire to hear us if ever we came to Mississippi. He had said, that the "Christian Church," the house so called in Hernando where the Campbellites before their dispersion used to meet, would be at our service. Therefore, believing him in earnest, bro. Jeffries sent our appointment to him, to advertize it, and to make due preparation. Bro. Webber did not think any good would come of it. He has had experience of Hernando of old. He had visited them until the conduct of the Campbellites both put him to shame, and nullified his endeavors. At length, he told them he would have no more to do with them. He left them to the operation of their own iniquity which has consumed them with an irreparable dispersion. Our appointment was for 4 P.M., which he thought unfavorable, being the hour of the day in which Hernando was too somnolent to hear.

The lawyer who was to prepare the way, advertized in the local paper that there would be a meeting in the "Christian Church," which would be addressed by us. But he did not meet us at the station; so we took up our satchels, and tramped off to the Virginia Hotel. None but those who have tried them know the ennui that reigns in such hotels. There is no comfortable, neatly furnished traveller's room, with centre table well supplied with useful and entertaining literature to wile away the time, which always hangs heavily upon the hands of a thinking creature having nothing to do. For want of comfort within, or, because there was nought but a bare floor and naked walls, positive discomfort to the eyes, and to all the organs whose windows they are, we seated ourselves in the porch, that we might see if aught worthy of being seen should pass that way. While seated there the lawyer whom we had expected to see, like the priest and the Levite in the fable, passed by thrice on the other side, leaving us among the thieves dependent on that good Samaritan in the pocket, which fills travelers with all available consolation as long as his presence therein is presupposed. Though one of us three was the lawyer's client, he could not see us; for the sign was "The Virginia Hotel," and not "The Lawyer's Fee." He was not in search of a lost fee, or a coming brief, across the way; so that, not supposing that there could be any one there in search of him, he looked straight onwards, and kept ahead.

This was more trial to the client's patience than to us, to find himself reduced to the mere value of a fee. The man of law was his business man, always obsequiously polite in business, but under existing circumstances he was ignored; and that, too, by one who had professed to believe the truth! We felt not at all disposed to trouble ourselves with the appointment; and regretted that we had come to the place at all, as we could have been better employed elsewhere. About 4 P. M. we walked to the "Christian Church," the doors of which were closed and fast. We looked through the window, and perceived it to be in picturesque confusion, being used for a school room; so that, if the house had been open, and people to hear, it would have been necessary to adjourn for want of accommodation.

We returned to the hotel. Hernando being in siesta, we concluded to share in the dose. But, our brother the client was not to be nonsuited by a Mississippi lawyer. He went into the town, or city, or perhaps, village, we know not which, and laid the case before the Probate Judge, who came down to the hotel to see us; but finding us en repose, he returned to

chambers. Nevertheless, he undertook to provide a place and congregation. He obtained the loan of the Cumberland Presbyterian temple; and circulated among the citizens urging them to attend at 8 P. M. At this hour the bell was sounded calling them together. When we arrived we found about half a dozen assembled. It was thought desirable to wait a little longer. In a quarter of an hour, much to our astonishment, an audience was assembled of about a hundred people; and among them the identical lawyer who had abandoned us to fortune, but not the judge; whose potations were supposed to have exalted him too highly for vulgar gaze. We addressed the people from Zech. ii, announcing the coining glory of Jerusalem, when Jesus shall reign there, and be the glory in her midst; and the great national regeneration that will follow. Upon this subject we spoke about two hours, and were listened to with marked interest and attention. Could we have remained another twenty-four hours in Hernando, it was thought that the people would have turned out en masse. Even the lawyer had become approving. He introduced himself to us in the cars en route for Memphis; and made more apologies and explanations for not meeting us, taking us to his house, and fixing up the church than we could, or cared to remember. We believed we saw into the true merits of the case amid all the apologies and explications. Our visit to Hernando was an experiment. Could a lawyer lately become rich, and desiring popularity, endure to be pointed at as the man that introduced a preacher to the citizens, of whom only half a dozen turned out to hear! But, when the crowd (and it was a crowd for Hernando in the week when Court is not in session) turned out to hear, the lawyer must not be left behind. He must be there, and among the foremost, with a vail of words signifying nothing as a covering of the past. Our company, the client, his brother, and ourself, congratulated itself that we owed Hernando nothing. We had laid before it the truth, working for nothing, and finding ourselves. All the hospitality we experienced we paid for and departed.

Next day we arrived in Memphis, twenty-two miles west of Hernando. In this city, where we staid two or three days, we enjoyed the hospitality of Colonel Logan, a member of the Campbellite Baptist congregation there. Here also for the first time since we left Louisville, Kentucky, where we resided in 1843, we met an old acquaintance, and we believe we may say, friend, Dr. Barbee, who is "popularly styled, Pastor of the Christian Church." The following interesting and well written letter will afford the reader some clue to his relative position.

LETTER FROM DR. BARBEE TO THE EDITOR.

DR. JOHN THOMAS. Dear sir—I would say Brother Thomas, but I suppose you will hardly recognize me as such, as I am one of your friends in the "Campbellite encampment," and have not been baptized into the hope of Israel, the inheritance of the goodly land which extends from the river of Egypt to the river Euphrates.

I have read your Elpis Israel. I did so at the suggestion of President Fanning; and I agree with him in saying it is an able production, and the author is a good man, one that fears God, and cares not for the wisdom that is earthly, sensual and devilish.

I have also read your Anatolia, and several numbers of the Herald; and although I do not agree with you in some things, I hesitate not to say that your teaching, in the main, concerning the Kingdom of God, is scriptural.

I have some difficulties on two or three points, which I would be glad to have you remove if you can.

The prophets preceding the Messiah seem to teach very plainly the Restoration of the Jews; but it is worthy of remark, that Paul, in his letter to the Galatians, does not appear to sustain the idea of a literal return to Canaan. He says, (chap. 3—16) Now to Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed which is CHRIST. Again, at v. 29. And if ye be CHRIST'S then are ye Abraham's seed and heirs according to the promise.

Of a similar import is his language in Romans, iv, ch. 13, 14; and then at the 16th verse of same chapter he includes both the literal Jews and the spiritual Israel—"all the seed"—both "of the law" and "of the faith." But are not those "of the law" included, upon the condition that they abide not in unbelief?

This is rather a knotty question, and I have every reason to believe that you are better prepared to solve it to my satisfaction than any man living. Give us something short, pithy, and right to the point. You have written a great deal upon it, but you know that we cannot all have access to your former essays. Explain again and again.

Another difficult matter is the conflagration of the world. How can you, according to the laws of rhetoric, explain 2d Pet., 3d ch., 5—13, to mean anything else than an actual burning of some sort? I have read the learned criticisms of venerated doctors on these passages, trying to explain away the idea of literal burning, but when I hear Peter say, the world that then was, being overflowed with WATER, perished; but the present heavens and earth are reserved unto Fire, etc. And when I remember a law of language which directs me to consider the fire literal, inasmuch as the water of the flood was literal. I am constrained to say that we certainly must expect that "the earth and the works that are therein, shall be burned up." Now it is very easy to conceive that such an event could occur by the demolition of existing governments, and that so great will be the display of omnipotent grandeur in the overthrow of the kingdoms of the earth, when the Lord comes, with great propriety it would be likened unto a conflagration; but there stands the actual water, the destructive element in the days of Noah, and in connexion with it (Figurative Fire?!!)

Please explain. Meet my difficulty. If Peter had said everything concerning the burning without making an allusion to the flood, I could construe it figuratively. As it is, candor compels me to acknowledge, contrary to my own inclinations, that the apostle teaches an actual burning. It may be a renovation by electricity, or it may be something else. I cannot tell, but certain it is that Peter calls it Fire. He uses the terms earth, air, fire and water. Without dispute, he employs three of them (earth, air and water) literally. Why not the fire in the same sense?

I am rationally inclined to adopt the view which you take, but Peter wont let me.

It will be of no use whatever to quote other passages showing that fire is used in a symbolical sense—such, for example, as Paul's declaration in Corinthians—the fire shall try every man's work, &c. &c. If fire does mean God's wrath in a thousand other texts t h e question still presents itself, what does it mean in 2d Pet., 3-5, etc.

Enough for the present. More anon,

W. J. B.

Memphis, Tenn., April 11, 1857.

Of the contents of this letter in reference to the conflagration of the Saints' inheritance, called "the earth ("the meek shall inherit the earth"—Jesus) we shall speak at large hereafter. What we have more particularly to say about our friend in "the Campbellite Encampment " is, that for the short time we passed with him in Memphis we were agreeably entertained; and, we trust, occupied to mutual profit in conversing upon the things pertaining to the truth we advocate.

As he had promised, he tried to obtain for us a hearing; though he apprehended, that a majority of his folks in Memphis would shut us out. He accordingly proposed to them to offer us their house. As he expected the proposition was not favored by many. Still there was favor enough to prevent it being summarily and finally rejected. Between the two, it was the subject of grave discussion till midnight. Some thought it might be granted if we made application for it. But they were informed that application would not be made. The proposal was to invite Dr. Thomas to speak there as there were several that wanted to hear him. The matter was at length put to the vote, when it was agreed by all with the exception of two dissentients, that the house should be offered us for use as long as we chose to use it.

Time, however, would not permit us to use it longer than two nights. On those occasions we undertook to show what the gospel was; that it was not preached for the first time on the Day of Pentecost; but that it was preached to Abraham; preached by Moses to the Hebrews in Egypt; promised in the Prophets; preached by Jesus, &c.; that it was the gospel in the revelation of its mystery that was preached for the first time on Pentecost; and that "the church" was not the kingdom; but an aggregation of the heirs thereof; and that everyone know that heirs were expectants, not actual possessors, of an inheritance. When we had finished, some regretted that we were not going to remain longer; and hoped that we would revisit them when in those parts again.

Next day we left Memphis in company with bro. Webber for Fisherville, near to which he resides. We spoke at a meeting house hard by on the three following days. The notice was short, but effective. Very respectable congregations were convened, and the attention they paid encouraging to a speaker. On the second day bro. Webber repeated substantially what he had said at Thyatira; and added, that it was his intention to be baptized that afternoon, and invited his neighbors and friends to come to his house and witness it; for he was to be immersed in a pond on his estate. A large number accordingly attended, to whom we spoke on the use of water in connexion with the gospel; and afterwards proceeded to the water, and baptized him.

Bro. Webber though advanced in years is hale and hearty and capable of doing good service for some time to come. He was an efficient laborer among the Baptists and Campbellites, having raised up several congregations among them, and he thinks, that he may yet do something for the truth. He comes of a courageous stock. His father, as well as the father of our afflicted bro. Anthony who lives near him, was a Baptist preacher in revolutionary times. He was cast into prison by the Devil (Rev. ii. 10) who then ruled Virginia with pike and gun: and when there preached to the people through the prison-bars. The son will not be more afraid of the Devil than the father; though the Devil's policy is more to be feared now than in former times. Then he came upon you with a club and scalping knife, which were sure to excite resistance; but now he approaches you in the garb of a saint, and pretends to be a very pious gentleman. It is, nevertheless, still necessary to meet him with helm and shield. He must never be permitted to insinuate himself between the person and the shield; for then the body will be uncovered and the life exposed. The shield of faith must ever

be interposed between the Devil and the Saint; for "this is the victory (ἡ νίκη the conquering power) that overcomes the world, our faith," With this for a shield, and our heads helmeted with the gospel-hope, we are proof against the blandishments and seductions of the devil within and the devil without. Bro. Webber, we believe, will be seduced by neither from "the simplicity which is in Christ." He will beware of flattering approaches. If a man would be saved by the gospel he must do as he has done—obey it. There is not one gospel for our friends, and another for our enemies; but, on the contrary, one gospel for all. Bro. Webber is a host in himself, because he has the ear and respect of the people in Memphis and the region round about. Before he saw the light distinctly he was trying to reconcile the doctrine we advocate with the theory and practice of Campbellism. But he has discovered that there is no harmony between them. Campbellism may tolerate us; but we can no more tolerate it than any other of "the names" of Christendom. Friendship and respect for all men as such; but against all their "names and denominations," war and destruction unto death, or till the Lord comes; and then we shall see what will become of them! This is our battle-gage; conquer us, or we will conquer you: we give no quarter, and crave none.

Having filled our appointment on Sunday morning, brother Webber drove us over to Colliersville, about eight miles from his abode. We spoke there at night in the Campbellite house to a congregation of considerable size. In the morning we took the cars at the station with a through ticket to Montgomery White Sulphur Springs in Virginia, which was as far as we could be put through from Memphis on our return by the way of the East Tennessee and Virginia railroad. At 7.30 we parted with brother Webber and Mr. Plattenburg, pastor of the Church at Colliersville, whose abhorrence of heresy did not prevent him from hearing us the night before; and bidding us farewell at the station.

While in Mississippi, we inquired concerning friends in that State whose names only we could remember, to wit, Messrs. J. Burch and E. J. H. White. Their direction we did not recollect. On our return to New York we found a letter awaiting us there from brother White, which, as it may be encouraging to brethren in that State, we shall produce here.

BROTHER E. J. WHITE'S LETTER TO THE EDITOR.

DEAR BROTHER THOMAS: —Will you let me know what I owe for the Herald; and I will pay you what it calls for. Its intrinsic and real value I am not able to pay. You have my sincere thanks for the service you have rendered me in throwing off the errors of early education: your reward for this you have now in my gratitude and prayers to our Heavenly Father for well-being now and for ever. There is a blessing pronounced on those who turn many to righteousness; may this blessing be yours.

I receive the Herald at this office very irregularly; some scattering numbers of last year just came to hand. In one of them I see you say you will be in Lawrence county Miss., the beginning of this summer. If this reaches you in time, please let me know when this will be. I will meet you there. I am extremely anxious that you should be here in our county. You could be allowed to proclaim the Gospel in the house of the Campbellite brethren in Fayette; and I have no doubt you could exercise a salutary influence on them. I have mentioned to the Christian brethren here the prospect of your coming; they are highly pleased, and heartily welcome you: will do what they can, that you may incur no loss by the trip pecuniarily. Brother T. do come. I say, again, come. I am sure the cause of truth will be promoted by your advocacy of it here; perhaps as much as it will be in any other place of the south. I have done all that I could for the cause. My efforts have been limited owing to my poverty; but have

been able to excite an interest and a great desire to hear you. There are some twelve of us here sound in the faith; that faith which sees both into the past and future.

I subscribe myself your brother in the hope.
Fayette, Jefferson Co., Miss.;
June 15, 1857.

E. J. H. WHITE.

P.S. —Since writing this, I find that I was mistaken in your coming to this State—having taken Mass, for Miss. We have a Lawrence county in our State. My anxiety that you come here contributed to the mistake.

E. J. H. W.

We did not arrive home till 10.30 on Saturday night. The distance to be travelled was fifteen hundred miles by rail; which when accomplished completed a tour of three thousand miles, and an absence of nearly six weeks, in which we addressed the people twenty-six times. In returning we passed through Alabama, by Tuscumbia, Huntsville, and Stevenson; thence to Chattanooga; from this place we turned off to Dalton in Georgia; and thence to Knoxville, Tenn. From Knoxville we passed to the Gap. Here we had to exchange the cars for forty miles of staging, which occupied from midnight to 2 p. m. next day. This brought us to Jonesboro, whose hotel accommodations were so badly reported of that we all preferred to push on to Bristol by a freight train to staying there for the morrow's passenger cars. Fleas, bugs, with abominable cookery, and general uncleanness, at high prices, constitute an imposition that travellers will not submit to if they can be avoided, Bristol is partly in Tennessee and partly in Virginia, and supplies the desiderata unattainable at Jonesboro. At Bristol we were detained a night. We left at 5 a.m. and arrived at the Springs about 11 a.m. We preferred to stop here till 3 a. m., to being detained all night at Lynchburg till 11 next day. The Springs are two miles from the railroad, but connected with it by a private rail. The Montgomery White Sulphur Springs are a beautiful location among the mountains, and situated in what was formerly termed the Devil's Hole. We left them at 3 a. m. and resumed our route by the Tennessee and Virginia line. We arrived at Lynchburg at 10, and left the dusty place at 11 a. m. for the Junction of the Richmond and Petersburg roads. At this point we left the South Side for the Richmond, and in crossing from one to the other met brother Passmore on the platform, who was on his way to Old Point Comfort for his health which appeared to be very infirm. We parted at Richmond, agreeing to meet again at New York, through which he intended to pass on his way to Niagara Falls. At 7.30, we left Richmond for Washington by way of Alexandria; and from Washington we passed on for New York without delay. As we have said, we arrived there at 10.30, with severe headache and sickness of stomach. A little medicine and rest for a day or two enabled us to overcome it; and at once to prepare for a seven weeks' campaign in Old Virginia, for which we were to set out in three weeks, as related in our next.

EDITOR.

Nov. 6, 1857.

Clerical Heroism.

DEAR BROTHER THOMAS: —You will rejoice to hear that the "Glorious Gospel of the Blessed God" has been sounded forth in Queensville by our Brother Williams. In August last, he paid a visit to that village, remaining there upwards of a week, "teaching and persuading the things concerning the kingdom of God"—speaking several times, both in the Methodist and Christian meetinghouses, to large and intelligent audiences. What the result will be must be left to Him who seeth the end from the beginning. It is the intention of our

respected brother to return there again in the course of the fall or winter, in the hope that some of the seed may have vegetated. Shortly after his return to Toronto, brother W. attended (in company with two sisters in the Faith) a lecture delivered in the Primitive Methodist Chapel in this city, by the Rev. Jas. Edgar, on "Thy Kingdom Come," being one of a series on the Lord's Prayer. At the conclusion of the sermon, brother Williams asked permission to put a question or two to the reverend gentleman; at once there was quite an excitement in the audience. Some of the lecturer's coadjutors who were present deprecated the movement, and all was surprise and confusion among them. Our brother invited discussion; but the Rev. James Edgar, heroic man, actually declined all attempt at proving his assertions, and nervously dismissed the meeting. Fearful that he might be again disturbed on the following evening, he addressed the accompanying note early the next morning to brother W.

Agnes street, August 21, 1857.

MR. WILLIAMS—DEAR SIR—I decline all controversy with you on the topic so very uncourteously introduced last evening; for the following reasons, viz: 1. You are a stranger to me, and consequently may be either a good man, or a bad one, a saint or a sinner, for aught I know. 2. You have no visible union with any of the Protestant congregations in the city—at least, so I inferred from what you stated last evening. 3. You did not come to me to inquire in relation to the Saviour's kingdom, but to force upon me your own views of the question. 4. I have no disposition of entering into arguments on controverted points where no important doctrines are involved. I leave that to ladies who have more tongue than brains, and gentlemen possessing more self-esteem than humility. 5. I have no spare time to squander in useless discussion, were there eight days in the week instead of seven, I would find work for the whole period. 6. I never found discussion profitable to my soul; however it may be to those whose religion is more in words than in spirit. 7. I have not the profound erudition, nor the logical acumen, nor the brass requisite to force myself upon the public in a discussion. 8. It is seldom or ever that discussions honor God, advance the interests of religion, convince skeptics, or increase the faith and piety of those engaged therein. Dear Sir—these are reasons which move me to prefer seclusion to being exhibited to the public in the character of a champion. I profess to be pro bono publico, and as such desire to keep my place.

I am, dear sir, your humble servant,

JAS. EDGAR.

It was deemed advisable, for many reasons, to reply to this letter, which was done as follows:

Yonge street, Toronto,
August 21, 1857.

REV. JAS. EDGAR—DEAR SIR: —In reply to your "very courteous" note of yesterday, I beg leave, with all due "humility," to notice as briefly as possible your eight reasons for "declining all controversy" with me on the topic at issue between us. 1. As a "stranger to you," I cannot but admire your "good-Samaritan" disposition in endeavoring to pass me by. If a "good man" or "saint," good alone could have resulted from such saintly communion; but if a "bad man" or "sinner," your close imitation of Him who "came not to call the righteous, but sinners to repentance" is above all praise. 2. I have yet to learn that "God is any respecter of persons," therefore, "if called of God, as Aaron was," you stand condemned by that Bible you profess to advocate in withholding from me (unless Protestant) "the word of life," of which you are an ambassador. 3. I affirm, distinctly, that "I did come to

you to inquire in relation to the Saviour's kingdom; "having no wish to force" upon you "my own" views of the question, yet curious to see, I confess, how far an "ambassador for Christ" in this nineteenth century would accord with the spirit of those of the first century, when they very pertinently inquired of their Great Teacher, "Lord, wilt thou at this time restore again the Kingdom to Israel? 4. Your "disposition to avoid entering into arguments where no important doctrines are involved," is sufficiently commendable; but when "the Truth as it is in Jesus" is involved, and in effect denied, the heart and tongues of all (both men and women) who have been set on fire by Moses and the prophets, scripturally expounded, speak forth abundantly regardless of the humble remonstrance, "Refrain, for in thus speaking, thou condemnest us also." The graceful compliment paid to the ladies, proceeding, as it did from Christian humility and "entire sanctification" they duly appreciate. 5. I am right glad, sir, to find that you have no spare time for useless discussion. Eight days per week, instead of seven, would indeed, as you observe, be a happy desideratum to one so usefully employed. 6. I can readily believe you when you say, "you never found discussion profitable to your soul"—why? You have always avoided it. Not so, St. Paul, however, who "reasoned with the people out of the Scriptures," and disputed daily in the synagogues and markets with them that met with him." Query, Did Paul first ask them if they were "saints," or "sinners," "Protestants" or not? 7. You say "you have not the profound erudition, nor the logical acumen, nor the brass requisite to force yourself upon the public in a discussion." This also I readily believe. "To contend earnestly for the Faith once delivered to the saints," requires an erudition even that, "that cometh from above," a "logical acumen," even the "rightly dividing the word of Truth," and an amount of "brass" even "the breastplate of righteousness, "which at once condemns its possessor in the eyes of the world, and renders him unpopular with all the sects of so-called Christendom. 8th and lastly, I prefer the testimony of Jesus Christ and his apostles to your individual opinion as to what is, or is not, "honoring to God, convincing to skeptics, or promotive of true faith and piety." "These that have turned the world upside down are come hither also." If inspired men thus stand out in bold relief as controversialists, par excellence, is it not a sinful sickly sighing for "Peace," that abandons the ground in toto, without first ascertaining from "the law and the testimony" (as the Bereans did at the instance of the renowned controversialist) if we be "pure." I have thus noticed, Dear Sir, in brief, the eight objections urged in your note; if you are "bona fide" as you profess to be "pro bono publico," I invite you to meet in discussion, either public or private, and examine from the Fount of Truth itself whether you or I "contend for that Faith once for all delivered to the saints," revealed by the Eternal in that "Word which he hath magnified above all his name," all short of this is mere profession. Awaiting a reply at your earliest convenience,

I am, sir, respectfully yours,

JOHN WILLIAMS.

The reply appeared duly as follows:

Agnes street, August 25, 1857.

MR. WILLIAMS — DEAR SIR: —I have to say, once for all, no discussion shall take place between us. You may congratulate yourself from being free from the trammels of ignorance with which you think I am shackled; be it so, each of us, therefore, shall enjoy our own views. If I have done you any injury, I ask your forgiveness.

I am, dear, sir, your ob't servant,

JAS. EDGAR.

i

DEAR BROTHER THOMAS: — These letters, tell their own story, without note or comment—unhappy people who are so blindly led by blinder men, shrouded in more than Egyptian darkness—be it ours, if possible to come to the rescue of such deluded ones; and at the same time use all diligence to be found worthy of that kingdom for which we hope, and for which we pray, at the near approach of Him "whose right it is." May we all be enabled to "watch." The little church here now numbers eleven members, all of whom wish to be most kindly remembered. I remain, dear sir,

Yours in hope of Eternal Life.

JOHN COOMBE.

Toronto, Can. W.; Oct. 13, 1857.

Analecta Epistolaria.

A Word of Thanksgiving.

DEAR BROTHER THOMAS: —As I have removed to Memphis, you will confer a favor by changing the address of the Herald from Louisville, Ky., to Memphis, Tenn. And I may take the opportunity of saying, that it is with great pleasure I receive every number of it. As I consider it of far more value than all the other religious papers I have seen; and it is the only one I can read with pleasure and profit: and I hope you will be long spared in health and strength to prosecute the labors you are engaged in, of endeavoring to enlighten the dark and ignorant of this sectarian age. I feel very thankful that I have been permitted, in the providence of our Heavenly Father, to listen to your teachings, and to read your writings without the prejudice usually encumbering people's minds; and for the liberty of mind that I enjoy; and for the glorious prospect of the Future Age which the truth unfolds; of the glorious inheritance of the saints in a renovated earth under the reign and rule of the Prince of Peace: which they cannot appreciate who are expecting Kingdoms beyond the skies, of which we have no revelation. O may we be enabled to attain to the perfection of character that will secure the "Crown of Righteousness" which Paul was striving for, and which the Lord, the Righteous Judge will give to all who love his appearing.

I inclose my next year's subscription.

Yours in the Love of the Truth.

Thos. BEADMAN.

Memphis, Tenn., Oct. 22, 1857.

Letter from Tennessee.

DEAR BROTHER THOMAS: —By this time I suppose you are resting at home from your trip to the South, and have found repose in the bosom of your little family. I was in Memphis yesterday, and heard Brother Plattenburg deliver an address on reconciliation. The last of the week a protracted meeting will commence at Thyatira, where you spoke three days. The ministers who are invited are Messrs. Barbee, Matthews, Buttler and Plattenburg, the minister in charge. I intend to go down and be in attendance. It may be I may find something to do while there. If any one believing the gospel of the kingdom wishes to be immersed, I will do that; and I may say something by the way that may be for the promotion of the truth; and if anything remarkable occurs, I will inform you.

Since you were at my house, two gentlemen who heard you inquired of me whether you could be induced to come to Macon, a small village in Fayette county, Tenn., and speak for one week. They said they thought they could raise about two hundred dollars to aid you in coming. I told them I did not expect you could come this year, but thought you would come next year if you were desired, and something to keep the wheels of your machine in motion. I have had but little opportunity of knowing what had been accomplished by your labors here, and time will be needful to determine. You have made, as far as I know, a favorable impression on some. I heard while I was in Memphis, that one of my old brethren there said he was sorry, if I wished to be baptized, I had not been so by one of our former preachers; that my course had been mortifying to many of my friends. I would have told him, and will, that they could not have baptized me into my present faith, as they were uninformed about it. I saw sister F., she had returned from Kentucky; and another sister said she thought I would have to baptize her, though she wanted to read more first. Our family are all well, except one case of measles. We shall soon be, I hope, in receipt of your paper.

Yours in the one hope,

M. W. WEBBER.

Shelby Co., Tenn., Sept. 27, 1857.

Have Nothing to do with it.

MY DEAR SIR: —I have read with much pleasure and satisfaction your Elpis Israel; and I desire above all things to get your periodical. I am astonished at my ignorance concerning the Holy Scriptures. About twenty years ago I was immersed by a Free Communion Baptist, and joined their church. Latterly I left. At that time I became acquainted with John Gowans, and was immersed by him a second time for the remission of sins; but upon reflection, I could see no difference between my former baptism and this one. And so I told him. Now it appears to me they were both defective in one of the most essential points. Not one of their systems said one word about the Kingdom of the Messiah upon the earth; nor had my teachers any knowledge of what "the hope of the Gospel" was.

A friend in Detroit being informed that I meant to take the Herald, tried to dissuade me from having anything to do with it; because that wherever your works were read they did more evil than good; and worse than all, that your doctrines were not fairly drawn from Scripture. I wrote him I was sorry great and good men should differ upon matters so essential to us; and as I wished to arrive at the truth upon the subject, I would await his reply pointing out the errors in your doctrines; he is, or was, one of the members of the church to which I belonged in Glasgow.

Though immersed, I am quite convinced that I have yet to be baptized upon the same faith as Abraham, David, and all the Prophets before the death and resurrection of the Lord Jesus; and upon the same Faith as the Apostles and first Christians; who all were looking forward to the time when the Lord would be universal king over all the earth; and usher in the day of rest for the people of God, who know the joyful sound.

Wishing you health and success in your endeavours to develop "heirs" for the kingdom of God, by diffusing the knowledge of His truth among men,

I remain your affectionate friend,

B.T.S.

Caledonia, Wisc., Sept. 4, 1857.

"Who will go for us?"

Dear Sir: —I am at a loss to know why some preacher of your persuasion has not reached this place. All other denominations (except the Mormons) have been seen or heard here. I would be glad to hear one of some ability. Any other sort could not be welcomed.

Cheneyville is a village on the thirty-first degree of north latitude, fifty miles from the mouth of Red River. A line of stages runs from the mouth through the village to Alexandria on Red River. I live three miles below Cheneyville on Bayou Boeuf. I am well known by all the sectarians for forty miles around. All that is necessary for one —whom you may send here—to do, is to order the coachman at Alexandria, or at the mouth of Red River, to leave him at Peter Tanner's; and he will be accommodated. I know it is useless to ask you to come; but you may find some one to undertake.

This region is the richest portion of Louisiana; and all opposed to your views except a few. The Episcopalian and Campbellites are the most popular denominations. If you can, send us a man whose face is iron, and his nerves brass—whose tongue is oil; whose back is broad and strong. He will need all the courage of Paul and the eloquence of Apollos to bear the conflicts which will be inevitable.

May you live long and prosper.

PETER TANNER.

Oct. 9, 1857.

Result of Our Visit to Plymouth, England.

DEAR BROTHER THOMAS: —Brother Williams wished me, when writing, to say that your labors in Plymouth have not been in vain, the good seed there sown broadcast by you some years ago, has fructified in some good and honest hearts, who are now earnest defenders of that Faith once for all delivered to the Saints. The church there numbers some thirty members. They are all looking forward with great interest to your again visiting them. Our brother has not been idle since his arrival here. He has addressed the people eight or nine times on the things of the kingdom of God, and neglects no opportunity of speaking a word in season. Many listen with interest, and the Truth may yet be embraced by a goodly number in this fair city. The soil requires much preparation to fit it for germinating the seed, so long has it been overrun with the noxious weeds of tradition and sectarianism.

May we continue to ask when you are coming here again?

I remain, dear brother Thomas,

Yours in the good hope,

Toronto, C. W.

JOHN COOMBE.

A Possible Coincidence.

DEAR BROTHER: —I hope this will find you in good health as this leaves me. I received your letter in reply to mine; and am sorry to learn that there are no brethren so far North with whom, as Paul remarks, I might have mutual comfort; however, the pillar of light, the lamp to our feet, (in this dark age) in it is to be found comfort in every position we may be

placed in; and many parallel instances of "the sons of God" being entirely isolated from the common brotherhood. In this age is not to be found our rest; and our position is essentially one of waiting and patiently enduring until the bridegroom shall return, when those only who have on the wedding garments, their lights burning, and who look for and love his appearing, shall be the happy guests.

It verily requires a faith akin to that of Abraham to stand alone in the midst of so many professors; but blessed be the God of Abraham, that through his watchful care we have beside us the light to our feet and the lamp to our path—the contents of which, fully understood and heartily believed, enables one to be equal to any emergency.

In reading Joseph's history in the Old Testament lately, I was somewhat struck with the date of his becoming Governor of Egypt; viz. 1864 years B.C. In your Elpis Israel, you make a comparison between Joseph and Jesus being separated from his brethren, &c. Now would it not be remarkable if the coming of Jesus, which by the prophecies is probably about 1864, should be the same number of years after the birth of Jesus as before his birth that Joseph was exalted in Pharaoh's court?

Wishing you every good from our Heavenly Father, I remain,
Yours truly in the Lord,

JNO. ROBERTS.

Ottawa, C. W., Oct. 29, 1857.

The "One Faith" and "Everlasting Punishment."

MY DEAR FRIEND: —At the request of some of your inquiring subscribers, I have briefly delivered to them my views on the "One Faith," and on "Everlasting Punishment;" those views are, doubtless, consonant with yours; as, however, owing to indisposition, they were but very briefly stated, probably you will at some future period favor them with better instruction thereon, from your abler pen, without deeming it an act of supererogation.

Religious persons generally acquire their information of the plan of human redemption, revealed in the Scriptures, from some corrupt system of theological instruction, and hence the "One Faith," is commonly interpreted to mean belief in the life, death, resurrection, &c, of our Lord; whereas it is distinctly defined by the Apostle Paul to be "the substance of things hoped for" (Heb. xi. 1,) who further shows, "without which it is impossible to please God." So also "Everlasting Punishment," under the like subtle priestcraft, is construed into endless torment; indeed, so firmly has this spurious dogma of eternal pain, and anguish, been established, first, by papistical craft, and subsequently by sectarian opinions, that no argument, however scriptural, appears able to dislodge it from its stronghold in the human intellect, notwithstanding there is, naturally, a tendency to hope for the contrary. I apprehend that there is no insurmountable difficulty in the doctrine itself, viewed spiritually, as also appears obvious, from some of the uninitiated in clerical chicanery, being able to perceive that its primary meaning is a total extinction of the privilege of a blissful immortality; but at the same time doubting whether it does not involve perpetual suffering.

Ever yours, very faithfully

"Waiting for the kingdom of God."

RICHARD ROBERTSON.

89 Grange Road, Bermondsey, London, S. E., June 30, 1857.

Is it possible for the faithful and anxious watchman on Jerusalem's walls to scan the present state of the nations morally, politically and religiously; and not feel assured that his long-promised blissful reward is nigh?
R. R.

Our respected and highly-esteemed correspondent's request shall not be lost sight of.
EDITOR.

Sign of the Times.

The following extract from an article on "Syrian Exploration," found in the September number of the Occident, a Jewish periodical, published at Philadelphia, is highly interesting, and plainly shows that God is about "to remember His land" in mercy, and that the "time to favor Zion" is nigh:

* * * "England will soon need a more rapid intercourse with her eastern possessions, than the one now at her command. The revolt in the Bengal army, though it may be momentarily suppressed, must force the English ministry, no less than the East India Company, to reflect on the uncertain tenure by which they hold so many millions of men in subjection, and that a revolt illy concerted this year, may be better planned and more successfully carried out a few years hence.

Great Britain, therefore, not desiring to lose her Indian Empire, from which she derives so much importance, if even there were no pecuniary benefit to flow thence into her coffers, will have to obtain a road for reaching her eastern possessions reliable at all times, and not liable to be interrupted by storms and low water in the Red Sea, and not depend on a navigation through a country controlled by so ambitious and bold a family as that of the Pacha of Egypt. It will accordingly be no love for the Jews, or a desire for their restoration, which will compel England to build the Euphrates Valley Railroad, thus securing a highway leading directly, after a short navigation into the heart of Hindustan, through a more healthy region than by the mouths of the Ganges.

This railroad once built, and the increased commerce seeking a passage over it proving, that it may be profitable as an investment, or if not this, a stimulant to a very active and lucrative trade, shrewd merchants will apply for the privilege of building branch roads leading off in all directions, into Arabia, Persia, Syria, and Egypt, just as other distant enterprises are undertaken for the simple hope of gain. However little may be thought of benefiting the land of Israel, the great stream of commerce will naturally attract to it an active laboring population, to do the work which will be absolutely needed. These will not be able to exist without agriculture; and thus the very necessity of the case will compel them to subject the soil to the action of the plow and spade; to sink wells; to build fences; to plant trees; and at last to rid the country of those bad neighbors who love to reap where others sow. Who is able to foresee the consequences of such a new method of tilling the soil of Palestine? Who can tell how many Jews may seek a home there, when they can live there in independence and security? Men may laugh at our enthusiasm; but more improbable things have come to pass; and this is at all events within the scope of possibility, and there is nothing which can prevent it, if once the urgency of commerce gives the impulse to farther its success.

Then referring to a report made by the New York Geographical Society, relative to information collected by them, on the feasibility of building a railroad from the Mediterranean to the Euphrates, the Occident justly remarks:

"They of course have nothing to do with the theological question which we consider involved in the matter; but as God generally guides the course of events through human agency, it is but rational to hope, that, should something grow out of the present project, the beginning of the restoration of Palestine may be thus secured. One thing is certain, —that intelligent men of various persuasions and different professions, think well of the idea of settling and improving our ancient patrimony; and we, as Jews, may freely join in this opinion, especially as the ancient fertility of the land is an undoubted fact, and as the former splendor of the cities on the coast and interior, based on commerce and agriculture, proves what the land was able to furnish, and therefore leads us to believe that the same may be again, if the same means are employed as formerly."

"HIS HORN SHALL BE EXALTED."—Continuing to ride to Baniyas, we toiled up steep rocky paths, where we found trees and shrubs very abundant, particularly on grassy table-land. We met people travelling—women on horseback, wearing the curious horn, which is fixed on the front of the head, and fastened behind. This tantur, or horn, is made of tin, silver or gold, according to the rank or wealth of the wearer. Some are a yard long, shaped like a speaking-trumpet. It rises from the forehead, and is fastened at the back of the head by a band. A large veil is thrown over it, and falls down the sides of the head and shoulders. It is usually worn only by married women, but I believe unmarried women also occasionally wear it. There are many references to this horn in the Old Testament. It was sometimes worn by men. Job says: "I have sewed sack-cloth upon my skin, and defiled my horn in the dust." Job xvi. 15; and David, alluding to the righteous, says, in Psalm cxii. 9: "His horn shall be exalted with honor."— Lady Falkland's Chow-Chow.

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he shall make him ruler over all that he hath." Luke xii. 42-44; Matt. xxiv. 45-47; xxv. 21, 23; Luke xix. 12-19.

What are we to do for Preachers.

A very singular discussion has just sprung up in the American papers upon a very American-like subject, namely: where are the people to find Preachers, or rather who will preach in these days of temptation and money making? Elder, or Preacher Landon—we forget just now how he was described in the evidence before the Railway Committee—was found the only man who could properly "improve the occasion" when the municipalities were to be acted upon for the £145,000 for the Woodstock and Erie road. An engineer, who has seen somewhat of the railway elephant out west, assures us, that a Methodist Preacher was one of the principal contractors on the Michigan Central road. Recently we saw a paragraph going the rounds, that a Preacher made himself useful all week as a conductor, and then conducted the services in a fashionable church on Sunday. In Wisconsin, a few weeks since, the extraordinary spectacle was exhibited, of a Preacher pleading, as an excuse for theft, that he was actually driven to it to keep his family from starving. Preachers, too, have two causes very strongly operating upon them at the present time, to dissatisfy them with their calling, or to render it singularly unhappy. The first is, that they see inferior men everywhere getting rich and becoming comfortable in the world, without the application of either extraordinary judgment or unusual industry. And the second is, that whilst every necessary of life has been more than doubled in price, and every kind of labor is proportionally rewarded, the clergyman is left to his six or eight hundred dollars a year, and to take the rest of his living out in thin air.

Now and then we hear of a railway laborers' "strike," and the only benefit the poor clergymen get by the operation, is to say prayers over the wounded, or to lecture the rich on Sunday about the propriety of being more liberal, and the poor about the advisability of not narrowing the road to heaven by fighting over it. The printer, who puts in type the Parson's sermon, "strikes" for higher wages, on account of dearer provisions and house rent turned into a fable. But the poor Parson, who has supplied the soul and the eloquence for the document, cannot "strike" without producing a rather too striking prejudice against his cloth; and if his house rent is turned into a fable, he must accommodate his feelings to a less fabulous dwelling. Even the useful individual who mends soles, "strikes," and thereupon gets more for the soles he mends, but the poor Parson may mend souls all his lifetime, and it never seems to strike anybody that there is any connection between his soul and his body, or his pocket and his stomach. *

* The souls are so badly mended, that our opinion is that the spiritual cobblers draw much larger compensation for their work than it is worth.

Looking at this state of affairs, Parsondom is likely to become depopulated in the United States. Some clerical gentlemen, as we have remarked, are turning contractors, conductors on railroads, speculators, and, in all likelihood, very expert expounders of bogus or sham undertakings there. Others again are turning merchants and traders; and one exceptional character, we should hope, turned his attention to coveting and appropriating his neighbors' goods. This, however, only applies to the present inhabitants of Parsondom. The emigrants thither, in the shape of students, and young men with a religious turn of mind, are beginning to add a little personal political economy to their other information; and are sadly given to impressions that five, six, and seven hundred dollars a year may be all very well on the score of humility, but that the figures are amazingly defective in the logic of purchasing beef at ten pence a pound, potatoes at two dollars a bushel, and paying "helps" and house rent in neighborhoods where a respectable Parson may meet his perhaps fashionable congregation. In plain English, Parsons, like other people, have to live, wear decent coats, and come out, on all proper occasions, with a "dickey" at least, if they cannot afford the continuations. They cannot go into debt either without walking out of their pulpits, or walking into them from time to time under very painful circumstances. Hence, many are forced, from sheer necessity, to abandon their callings, or to divide their duties with others of a more profitable character. Some leave them from prudential motives. Others are, of course, afflicted by the almost universal thirst for gain. Whilst students find their religion yield before the prospect of little less than beggary, and their enthusiasm dies out before meat at ten pence a pound, house rent at four hundred dollars a year, and a salary or income of seven or eight hundred; men, in these days, are liable to take a practical view of things, and to associate their religious ideas with the comforts and respectability of their children; and they really cannot be blamed for abandoning what brings sufferings that no men should be called upon to endure, and that no men can be happy whilst enduring. #

Compare the "sufferings" of these persons with the sufferings of Paul as detailed in his experience. They pretend to be "ambassadors of Christ," let them be as he, who says, "I rejoice in my sufferings for you (Colossians), and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the Church." A genuine minister of the word "is called to suffering, even unto death, if need be: the sufferings, however, should not emanate from his own brethren; but from the enemies of the truth. —Editor.

We by no means intended saying so much on this subject when we began this little article. Indeed we meant but to introduce some pleasant and instructive observations from the Boston Traveller on the subject; but whilst we are upon it, we may as well add, that it is one of the least creditable features in American progress and wealth, that Parsons are so wretchedly paid. Lawyers' fees—we speak of counsel—are immensely disproportioned to what they used to be. Twenty-five pounds are now paid in cases that five pounds, ten years ago, was the usual figures for on the back of a brief. Even members of Parliament—bad as many of them are—are tolerated whilst they vote themselves six dollars a day. Infinitely better men, not very many years ago, made their contributions to the collective wisdom for a dollar a day, with the privilege, however, of eating their bread and cheese on the steps of the Parliament House. In the recent railroad disclosures, upwards of £1,400 were found to have been paid to one gentleman for railroad services outside of Parliament. What they were did not transpire, unless he drank large quantities of parliamentary cider, vulgarly called champaign, down in the underground branch of the legislature. Sir Allan McNab received, for services chiefly, £10,000 from the Great Western Road; and another gentleman in Parliament positively scouted the idea of being only offered five thousand pounds for his! But has it never occurred to a respectable, and we fondly hope still, an honest people, that those who take care of our road to heaven should have some little consideration, when those who make our roads here enjoy so much? For law—and it is often a poor consideration for money—we pay liberally; for every enterprise that improves our material condition, or added to our conveniences, we pay enormously. Is it fair—nay, is it creditable to our civilization, our humanity, and our intelligence, that those who improve our morals, and teach our children truth, should be allowed to exist as a mere libel upon decent living in a sumptuous land. *

* Yes, but they do not teach the children "the truth." On the contrary, their teaching closes their minds against it; so that in after years it is the most difficult thing in the world to effect an entrance for it. If they really taught the truth, the children of the truth would delight to honor and console them in their conflict with "the world, which is the enemy of God." But they live by the world, and seek to please the world, and therefore they are like the world; so that all their "sufferings" are according to their deserts. —Editor.

The following are the opinions of the Traveller to which we have alluded:

“The complaint is general; it comes up from the seminaries of every sect; that no young men will enter the ministry—that the benches of the theological schools are empty, while the law schools and the colleges of medicine are full to overflowing. But, in return, the young men ask: ‘Why should we enter a profession where the average pay is less than that of a good day laborer? We will do good where we can—perhaps it may be in our power to do much good elsewhere— but how can we live on \$500 or \$600 a year? —how can we marry—how support a family—how pay off the debt of a theological education with such miserable stipend?’ True, a minister of the word of God should be content to suffer and bear all things, confident of the All hail Hereafter; but why to the necessary trials, and the inevitable sorrows, and the too sure sacrifices, of a self-immolating and devoted life—why to all this should be added the harassings of poverty, the pinching of debt, and the continual anxiety for daily bread? It is an insane and suicidal policy which brings about this state of things, and the Church of America should profit by the lessons of the past.”—From a Canadian paper.

Immersion apart from the "One Faith" not the "One Baptism."

IN reference to the remarks contained in our article, entitled "An Editorial Offset," we said, "We hope he (our friend of "The Expositor") will let his readers know, in the republishing of these remarks verbatim, that the silence is at length broken, &c." We said this being apprehensive that a different policy would be pursued—that we should not be permitted so to speak for ourselves. And so it has come to pass. Five scraps, consisting of about nineteen lines, selected to suit, out of a hundred and twenty-six, have been transferred to The Expositor, and smothered in three columns of notes and comments, designed to prove, what we have never denied, that we are not infallible! —that the events of Russia's prophetic career have not transpired so early as we have seemed to expect. Elpis Israel, written in 1849-50, has been ransacked for evidence of mistakes, and as the result, five lines have been paraded; and besides these, seven lines from some number of the Herald, in reference to the fate of the Russian power when planted in the Holy Land. With him "war" must be without truce, or peace or intermission. If its thunder and lightning are not incessant, the intervals constitute its several roarings new wars. We do not use "war" in this sense. Among the meanings of the noun are "hostility," "a state of opposition," and of the verb, "to be in a state of opposition." This is the present situation of Russia in relation to the Ottoman Empire, and the passed likewise since 1828; and will so continue to be till "the Sick Man" is dead.

We admit that we did not expect so abrupt a cessation of bloodshedding. The death of Nicolas, no subject of prophecy, and which changed the elements of the situation, was the cause of this. But though he has departed, Russia remains, her policy respecting the Ottoman Empire is the same, the Eastern question is further from settlement by the Powers than ever, the Allies are enfeebled, Turkey too weak to maintain order in her own territory, and the ambition of Russia unabated, the very question now at issue between the Powers diplomatically is the integrity of Turkey. We say, then, that war continues, and will continue between the Powers concerned in the fate of Turkey, till he who is both Jehovah and Christ come, who alone can give a quietus to the question.

But suppose we were mistaken in all the details of the great issue between Russia and Turkey, prefacing the final settlement of "the Controversy of Zion," is our respected contemporary therefore justified from all his past sins by faith in Christyanism; or, if justified by obeying the truth, (on the hypothesis that he did so in his immersion,) is he therefore not apostate from the truth (we disclaim all intention unnecessarily to wound) in making a bonfire of all the promises—the good thing Jehovah has promised to Israel—when, as a Millerite, he warred against "carnal Judaism," which he now professes, and doomed the earth to annihilation in flames? "Salvation is of the Jews." These are the words of Jesus. It was the salvation he preached—"the Gospel of the Kingdom," by which also he declares we shall be acquitted or condemned. But if then; is to be no restoration of Israel; no restitution of the kingdom and throne of David; if all the nations are to be destroyed; and the earth—the inheritance of the meek—to be burned up (as taught by Millerism which our friend professed): —if these things be true, then Jesus did not preach the truth. But, he did preach the truth; ergo, Millerism is a lie; and "no lie is of the truth."

Our friend is solicitous to put these errors of his and Mr. Miller, on a par with our alleged errors of detail concerning the career of Russia. He says, "Such were our errors for which (though we have acknowledged and confessed them) Dr. Thomas cannot fellowship us as a Christian until we are re-baptised." All our "errors" put together do not nullify the Gospel; but the errors our friend says he has confessed reduce the gospel Jesus and the

Apostles preached to a tissue of falsehood and absurdity. They make the word of God of none effect, being logically destructive of it. If our friend can prove to our satisfaction that he believed the gospel of the kingdom before he was immersed, we will readily admit that he is a Christian, and as readily agree, that a second immersion would be wrong: we could then say, "Dear friend, you are doubtless a Christian, but have been sadly tossed about by winds of doctrine: you say you have confessed your errors, and returned to the truth; in this we truly rejoice; may the Lord forgive you for in your case, forgiveness is with him alone, that he may be feared."

Lastly, our friend says, "We deem Dr. T's test of baptism unscriptural, and if carried out to the letter is calculated to divide the flock of Christ." What our friend terms our test of baptism is really this: we say that the teaching of the New Testament inculcates faith first and immersion afterwards; and that the faith inculcated is comprehensive of "the things concerning the Kingdom of God, and the Name of the Anointed Jesus;" and that without this, the One Faith, no religion is pleasing to God. See Acts, viii. 12; Heb. xi. 6; Eph. iv. 5. Strike out the faith, and the immersion is worth nothing. "It is one God which shall justify the circumcision (those under the law before the faith came) by faith; and the uncircumcision (us Gentiles) *δία της πίστεως* through the faith"—Rom. iii. 30. The great question with us is not about the dipping, but about the faith. True, we must have the faith and the baptism, on the principle that no man must put asunder what God has joined: and we want it in the order in which we find it in the book; and not baptism first, and the faith afterwards, or not at all. All this is perfectly scriptural; but at the same time too strictly scriptural for our gospel-nullifying generation; and therefore in its estimation unscriptural, i.e. not according to its interpretation of the word. The test is not our's, but Christ's, who says, that the word he preached shall judge men in the last day. Ignorance of this before immersion leaves that immersion on a par with a Jewish ablution, or rather below it.

Nov. 12, 1857.

EDITOR.

Jewish Luni-Solar Years.

From a work written by Sir Isaac Newton, and probably the only copy in the United States, we select for the Herald of the Kingdom the following remarks on the Jewish Luni-Solar Years.

"The ancient solar years of the Eastern nations consisted of twelve months, and every month of thirty days; and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the Flood, and by John in the Apocalypse, where 'a time, times and half a time,' 42 months and 1260 days, are put equipollent. But in reckoning by many of these years together, an account is to be kept of the odd days which were added to the end of these years. For the Egyptians added five days to the end of this year; and so did the Chaldeans long before the times of Daniel, as appears by the era of Nabonassar: and the Persian Magi used the same year of 355 days, till the empire of the Arabians. The ancient Greeks also used the same solar year of twelve equal months, or 360 days; but every other year added an intercalary month, consisting of 10 and 11 days alternately.

The year of the Jews, even from their coming out of Egypt, was Luni-solar. It was solar, for the harvest always followed the Passover, and the fruits of the land were always gathered before the Feast of Tabernacles, Lev. xxii. But the months were lunar, for the people were commanded by Moses in the beginning of every month to blow with trumpets, and offer

burnt offerings with their drink offerings, Numb. x. 10; xxviii. 11, 54; and this solemnity was kept on the new moons, Psal. lxxxi. 3-5; 1 Chron. xxiii. 31. These months were called by Moses the first, second, third, fourth month, &c.; and the first month was also called Abib the second Zif the seventh Ethanim, the eighth Bul, Exod. xii. 4; 1 Kings vi. 37, 38; viii. 2. But in the Babylonian captivity the Jews used the names of the Chaldean months, and by those names understood the months of their own year; so that the Jewish months then lost their old names and are now called by those of the Chaldeans.

The Jews began their civil year from the autumnal equinox, and their sacred year from the vernal; and the first day of the first month was on the visible new moon, which was nearest the equinox.

Whether Daniel used the Chaldean or Jewish year is not very material, the difference being but six hours in a year, and four months in 480 years. But I take his months to be Jewish; first, because Daniel was a Jew, and the Jews even by their names of the Chaldean months, understood the months of their own year: secondly, because this prophecy (of the Seventy Weeks) is grounded on Jeremiah's concerning the 70 years of captivity and therefore must be understood of the same sort of years with the seventy; and these were Jewish, since that prophecy was given Judea before the captivity and lastly, because Daniel reckons by weeks of years, which is a way of reckoning peculiar to the Jewish years. For as their days ran by sevens, and the last day of every seven was a Sabbath; so their years ran by sevens, and the last day of every seven was a Sabbathical year, and seven such weeks of years made a Jubilee.”

The Subscription List.

BY CHARLES DICKENS.

It has been declared, with truth, that public charity accomplishes more in this country than in any other in the world. The inference to be deduced from this fact must be carefully drawn. Many influences swell the amount of "charitable donations;" and it is by arriving at something like an estimate of the pure charity, to be generally traced in a subscription list, that we measure the extent of public heart-benevolence. Let us take up a list at random. Here is a subscription in aid of an hospital. The first name we find is that of—

Miss Letitia Latterday, of Latterborough Hall, £10

Doubtless, this lady is sincerely desirous that the hospital thus patronised should be a couple of beds the better of her contribution; yet the conspicuous contribution of Miss Latterday's name and euphonious address at full length, betrays an anxiety that her benevolent desires, together with the fact of her being the possessor of Latterborough Hall, should be extensively known to the public at large. The next lines on the list are:

John Pampas, Esq £5

Mrs. John Pampas £5

If Mr. Pampas be solely anxious to extend the usefulness of the hospital, why did he not subscribe at once without dragging in his wife? Is he pleased to see his name prominently repeated in the list; or has Mrs. Pampas insisted upon seeing herself in print? We suspect that the Pampases look upon the matter rather as a bit of cheap distinction, than as real good

performed by them. Mr. Pampas, we are told, was very particular about having his name properly spelled.

This expedient for spreading a small amount of charity over a large surface of publicity is more strikingly exemplified by the next entries:

The Right Honorable Lady Bittern . .	10s. 0d
The Honorable Blanche Bittern .	7 6
The Honorable Fanny Bittern . . .	5 0
The Honorable Alicia Bittern .	2 6
The Honorable Jemima Bittern . .	2 6
The Honorable Chas.de Brandenburg Bittern	2 6

Lady Bittern is an economist. No one knows better than her ladyship how to lay out thirty shillings in charity with profit to the reputation of her numerous family. What a miracle of precocious munificence it exhibited to those who happen to know that Charles de Brandenburg Bittern has not yet arrived at the dignity of being short-coated!

The next name worthy of note is that of our friend—

Johnson Tomlinson, Esq., of Topperton Hall £25

We happened to be present when this subscription was solicited. Tomlinson, an exemplary share-broker, had recently bought "the place" advertised above. The first question he asked the begging secretary was—not as to the object of the fund in course of formation; how it would be applied; what amount of suffering it would mitigate; how many new patients would be relieved—but, "Who have you got?" The secretary unfolded his list; "Well, sir," he began, "we have the Lord Lieutenant (fifty guineas), the High Sheriff (fifty pounds), Lord Bramble, one hundred and five pounds. You see, sir?" continued the wily solicitor, knowing his man, and remembering his initial, "We do not make up our list alphabetically, but according to amounts."

"Hum!" considered Tomlinson, melting to the cause when he remembered how completely out of sight the "T's" were stuck in former advertisements; "How much has Sir Skinner Flint put down?"

"Twenty pounds, sir."

"Very well; put down twenty-five opposite to my name. You see," was Tomlinson's aside speech to us, "one must do the thing a little handsome as a new comer into this aristocratic part of the country, or one gets looked on freezingly by these people: I may say blown upon."

It is a sorry inference, then—but, alas, a true one—that Tomlinson's money was not put forth to fend off suffering from the sick poor, but as a golden shield for himself against the cold shoulder of the rich.

"Sir," said the secretary, when he called on the chief proprietor of the Whited Sepulchre Chronicle, "We spend twelve hundred a year in newspaper advertising; besides two hundred per annum in printing circulars. You could not have a better medium for making your

excellent publication extensively known to the public. Let me say five." But does the person appealed to, know that the notification would be repeated in just as many impressions for less money, we find it stand thus:

Proprietors of the Whited Sepulchre Chronicle £2 2s

Could the price and day of publication have appeared, the donor candidly owned he would have been glad to give the five.

Glancing the eye over other parts of the subscription list, we do not find it wholly a record of poms and vanities. There are a few scarcely perceptible entries almost overshadowed by the big letters of the great subscribers. They are simply initials set against small sums; the smallest, however, is greater than either of Lady Bittern's family offerings. "A Friend" occurs more than once, and ten shillings is bestowed by "an Old Patient." Such contributions speak true charity out of the fulness of genuine gratitude.

Our former instances are, we reluctantly own, not overcharged demonstrations of what goes by the name of charity, in a great many cases. A new ward is to be built in a hospital. Experience proves that to demonstrate the necessity and utility of such an addition, is but a secondary necessity. The promoters know, that to succeed, they must get the undertaking graced with the names and patronage of half a dozen peers, a sprinkling of the House of Commons, and a judicious selection from wealthy neighbors. The list is published, and subscriptions flow in. Why do they flow in? Because the undistinguished rich—the mob of gentlemen who pay with ease—have, too often, a morbid desire to find their names ranged alongside those of "Good" Dukes, Peers, and M.P's.

The truth is, deep, sympathising, effectual benevolence does not often find its way into the subscription list at all. Neither does it go about in mysterious melodramatic disguise, on purpose to be found out and be all the more blazoned; but, with unostentatious earnestness, gives its intellect and its time, as well as its money, to the needy and suffering. It discriminates, inquires, and affords judicious help rather than unqualified alms; which though it may bless the giver, seldom blesses the receiver; unless in cases of utter helplessness.

Meek charity never thrusts her hand into her purse with the bouncing let-me-know-what-I-have-to-pay, - and - have-done-with-it, profusion of a rich "subscriber." She is a great economist; for had she millions, she could not cover and heal all the sores of poverty that cover the land. She knows that unwise profusion to one case is gross injustice to many others that must be consequently neglected.

It may be argued, that whatever be the motives of the advertisers, for their seeming charity, the result is good. They give their money and that is usefully applied.

As a general rule, we doubt this. The regular charities, of which routine advertisements are constantly appearing in the Spring, are, many of them, gigantic jobs; operating less for the excellent objects pretended in them than for the payment of large salaries to their officers and managers. Most of the subscribed capital goes to build magnificent palaces for a few children, who are supposed to be born in hovels; to pay the bills of treasurers, who manage to get elected as such because they are printers, or contractors for articles used in the institution, and enormously overcharged. The purest we believe to be medical charities; but some of these are full of abuses—abuses often occasioned by their very

affluence, and which they have attained by means of a clever and constant working of THE SUBSCRIPTION LIST.

The Infidelity of the Day.

It is not Atheism I fear so much in the present times as Pantheism. It is not the system which says nothing is true, so much as the system which says every thing is true. It is not the system which says there is no Saviour, so much as the system that says there are many saviours, and many ways to peace. It is the system which is so liberal, that it dare not say any thing is false. It is the system which is so charitable, that it will allow every thing to be true, it is the system which seems ready to honor other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas and the Persian Zendavests—the old wives' fables of Rabbinical writers and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine articles—the revelations of Emanuel Swedenborg and the Book of Mormon of John Smyth; all are to be listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares to say "I know my views are right." This is the system which I desire emphatically to testify against and denounce. What is it but a sacrificing of truth upon the altar of a caricature of charity? Beware of it if you believe the Bible. Has the Lord God spoken to us in the Bible, or has he not? Has he shown us the way of salvation plainly in the Bible, or has he not? Has he declared to us the dangerous state of all out of that way, or has he not? Gird up the loins of your mind and look the question fairly in the face, and give them an honest answer. Tell us that there is some other inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says every body is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you. —Rev. J. C. Ryle.

"The Great River Euphrates."

The Turkish and Persian empires bound each other from the Persian Gulf to the Black Sea. The frontier between them is marked by a line which projects from the Persian Gulf, between the 30th and 31st parallels of N. latitude, and the 48th and 49th degrees of East longitude. It continues in a very zig-zag and deeply indented course to a not far distant point west of Lake Oroomiah, where the 37th parallel of North latitude decussates the 45th degree of East longitude. Thence it runs to Mount Ararat, whence it is deflected in a very serrated north-westerly direction till it strikes the Black Sea at about the 48th degree of north latitude, and 42d of East longitude. North of this line, between the Caspian and Black Seas, lies Georgia; Persia lies on the east, and the Turkish empire west of this line; so that, the latter includes the whole of "THE GREAT RIVER EUPHRATES," the Tigris, ancient Chaldea, Mesopotamia, the ancient Assyria and Armenia, part of Media, and all the Holy Land as defined by Moses and Ezekiel. The ancient Assyria, and part of Armenia and Media, are included in Khoordistan, styled by Xenophon in his account of the retreat of the ten thousand Greeks from Persia, Kharduchai. The Nestorians, a few years since massacred by Beder Khan Bey, are the Mountain Nestorians, a people almost as fierce as the Khoords, and so styled to

distinguish them from the Nestorians of the plain of Oroomiah, east of the mountains in Persia.

From this rough sketch, the reader will perceive the reason why the Spirit of God has chosen the Euphrates as the symbol of the Turkish empire, not to mention the consideration that the Turks invaded ROOM, the Greco-Roman empire, from their native country eastward of that river. The Turkish and Persian powers are so merely nominal with respect to each other, that they have ceased to appeal to arms for the settlement of disputes, as in former times; their umpires are the great powers of Europe, by their plenipotentiaries at Constantinople and Teheran. In the countries of the Tigris, Euphrates, the Jordan, and the Nile, the Ottoman supremacy is scarcely more than the shade of a once potent name. The vial of the Sixth Angel has most emphatically dried up the waters of the river Euphrates, so that no obstacle is presented now, by Turkish ability to withstand, the resettlement of the Lord's land from the great river to the river or stream of Egypt.

Sects and their Clergy.

It is scarcely true that "the Sects are the greatest curse that afflicts the world." As the world will not receive the truth in the absence of Christ from our planet, and as it must have a superstition of some sort for its phrenologically "moral sentiments" to act upon, it would be a greater curse if the world were of one uniform mammoth superstition. In such an event, there would be no civil or religious liberty on earth; and then woe to all writers that dared to show up the "Scribes, Pharisees, and hypocrites," of the glorious and enlightened nineteenth century in the colors they are painted with in the Scriptures of truth! The clergy are the accursed preachers of an anti-Pauline Gospel, Gal. i. 6-9; "Who run greedily after the error of Balaam for reward"—Jude ii.; and "For whom is reserved the blackness of darkness during the Aion—verse 13. So long as the peoples, and nations, and tongues of "Christendom" glorify them as "great and good, wise and spiritual," it is impossible for them to be saved. They handle the word of God deceitfully, and in pretending to cure souls, make merchandise of them, and devour them. Instead of being "workmen that need not to be ashamed, rightly dividing the word of truth," they are mere botches, and pass for skilful workmen only with those who are ignorant of the Scripture; and, therefore, know not what work is when rightly done. No; the safety of liberty in any country is in the divisions and clerical enmities of its ecclesiastics. Their "Names of Blasphemy," as their "Names and Denominations" are apocalyptically styled, being mutually antagonistic, are to them a cause of weakness; but to "THE WOMAN," and "THE EARTH," which "helps her" their divisions are a defence. The more sects the better till the Lord come, provided only that the saints be united among themselves. To these it is cause of joy to behold Satan divided against Satan; for, while fighting against himself, he is too busy in an opposite direction to molest the faithful. We pray, therefore, that the Campbellite crotchet of the "union of all Christians," as they style their brethren of "The Names," may never, as we are certain it will never, be realized; but may "sects" and their clergy be soon abolished by the apocalypse of Christ. —Editor.
