

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. DECEMBER, 1857
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The Apostasy of the First Century.

(Concluded from our last.)

IMMORTAL-SOULISM and its consequents, and the denial of the true humanity of Jesus and its consequents, were the "damnable heresies" introduced by the false teachers of the first century. As Paul predicted, so have they truly gangrenously eaten out the faith originally deliverer to the saints; and it is these heresies, organized into an ecclesiastical system, that constitute the Christianity of our day. The apostles were exceedingly incensed at the planters and propagators of these abominations; and well they might be, for their work was brought to contempt and destroyed by their operations. Peter is very indignant, and bears his testimony against them, saying, "There were false prophets among the people (Israel), as there will be false teachers among you, privately introducing damnable heresies, even denying the Lord that bought them (denying that he came in real flesh) . . . And many will follow their pernicious ways, by reason of whom the way of truth will be evil spoken of. And through covetousness shall they with feigned words MAKE MERCHANDIZE OF YOU. Presumptuous, self willed, they are not afraid to speak evil of dignities (*δόξας*, glories, or those in the Church through whom the ministration of the Spirit is glory), whereas angels, who are greater in power and might, bear not reproachful opinions in respect of them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not. Spots are they, and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children, who have forsaken the right way, and are gone astray, following the way of Balaam, son of Bosor, who loved the wages of unrighteousness. These are wells without water, clouds that are covered with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, and wantonness, those that were clean escaped from them that live in error; while they promise them liberty, they themselves are the servants of corruption."—2 Peter, ii. These were the scoffers of the last days of the Mosaic dispensation, walking after their own lusts, who tauntingly inquired, Where is the promise of his coming? of that coming predicted in Mat. x, 23; xxiv, 27?

From the existence of such "evil men and seducers" diligently, and indefatigably circumventing the doctrine of the apostles, and, as the serpent beguiled Eve through his

subtlety, corrupting the minds of the disciples from the simplicity that is in Christ; there appears great propriety in Jude's exhortation that they should "contend earnestly for the faith once delivered to the saints." Indeed, he declares that this was the reason of his exhortation. "For," continues he, "there are certain men crept in unawares, who were before of old ordained to the condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." He then reminds them of the fate of those who perished in the wilderness because of unbelief; of the disobedient angels; and of Sodom and Gomorrah; and then remarks, "Likewise also these dreamers defile the flesh, despise authority, and speak evil of dignities. They speak evil of those things they understand not, but what they understand naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perish in, the contradiction of Korah. These are spots, in your feast of love, when they feast with you, feeding themselves without fear; they are clouds without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Enoch prophesied of these murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage."

The unhappy state of things in the last thirty years of the Mosaic dispensation defined by these testimonies, was a literal accomplishment of the words of the Lord Jesus, predicting the signs indicative of the approaching destruction of the Mosaic world. Addressing his apostles, he said, "Ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another; and many false prophets will rise, and deceive many; and because iniquity will abound, the love of many will wax cold. But he that shall endure to the end shall be saved. And this gospel of the kingdom shall be preached in all the habitable for a testimony unto all the nations, and afterwards shall the end come." Matt, xxiv, 9, 14; Col. i, 23.

The apostle John, alluding to the fulfilment of these words, in writing to those whose "sins had been forgiven them for his name's sake," says, "Little children, it is the last hour (*ώρα*); and as ye have heard that The Antichrist comes, even now there are many antichrists, whereby we know that it is the last hour. They (these antichrists) went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us" 1 John, ii, 18.

These antichrists professed great zeal for "divine things," claiming to be Christians of superior sanctity to the apostles themselves. Their antichristian character consisted in not consenting to their teaching concerning the Father and the Son. As we have seen, there were great numbers of them of exceedingly bad minds, nevertheless, many made a great show of piety in word and austerity of life, by which they were enabled to pass current among the simple for good saints and ministers of righteousness. They professed to have the Holy Ghost, and to speak by its impulses. Some of them, not understanding in what sense "Jesus was made a curse for us," went so far as to pronounce him accursed, which led Paul to say, "I give you, Gentiles, to understand that no man speaking by the Spirit of God calleth Jesus accursed." 1 Cor. xii, 3. There is no doubt they were moved by a spirit to teach, even as some of our pious contemporaries profess to be; but it was not the Spirit of God. It was the spirit, of those phrenological organs which, before they professed Christianity, had been defiled and perverted by rabbinical traditions and fables, philosophy and vain deceit, or by the grosser paganism of the vulgar, as they happened to be led. They had received the word of the

kingdom as "wayside," "stony," and "thorny ground" hearers. They received it with joy, but when tribulation and persecution arose because of the word, when worldly cares increased, the word was choked, they became offended and unfruitful. Unwilling to abandon Christianity entirely, they sought to popularize it by mixing up its doctrines with rabbinical and philosophical traditions, that the offence of the cross might cease, and the persecutor be appeased. But neither Jesus nor the apostles would tolerate this. They would admit of no blending of their doctrine with mere human tradition. The consequence was, that these false prophets or teachers, these cowardly and infidel pietists, pitched themselves *avti*, *against*, *Χρίστος*, *Christ*, as taught by the apostles, and were therefore styled "antichrists," and the spirit that begat them, "the spirit of the antichrist." They did not renounce Christianity, but corrupted it. They set up "a form of godliness" which had its God, its Jesus, its Holy Spirit, its gospel, its piety, and so forth; but when these were compared with those taught by Jesus and the apostles, they were found to be destitute of the power. The form and the power were apostolic Christianity; the form, mutilated by superstition, theirs. The latter is the Christianity that has been traditionally and papistically handed down to us. It is the Christianity of all Christendom, state and denominational, which is as much possessed of the spirit of antichrist as were the antichrists of the first century; for it is the very antichrist itself in its ecclesiastical constitution.

The Spirit in the apostles, and the spirit in the antichrists, were rival and hostile spirits. It became very important, therefore, that some rule should be given whereby they might be distinguished. This rule the apostle supplies, in these words: "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit (or teacher) that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of the Antichrist whereof ye have heard that it should come, and even now already it is in the world. They are of the world; therefore speak they of the world, (or according to its traditions,) and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." 1 John, iv, 1-6. This excellent rule has long since fallen into desuetude, because antichrist is now paramount. The controversy about Jesus coming in "the flesh" has been decided against the apostles; and he that affirms with them that the body of Jesus was no better flesh than the "flesh of sin" common to all Adam's race, is denounced for a heretic. As to ascertaining who is and who is not of God, by the hearing or not hearing what the apostles say, such a thing is scarcely thought of. The criterion now is, "the sentiments of all Christendom." If you speak in accordance with these, then you are of God, and the world heareth you; if in opposition to them, then you are of the devil, and the world heareth you not! Such is the rule in the nineteenth century, which has supplanted that of the apostles in the first!

The spirit of error and the spirit of the antichrist being the same spirit, and this opposed to the doctrine of the apostles, it is not difficult to discern it; and discerning it, to detect the Antichrist. "This is the Antichrist, that denieth the Father and the Son." John does not mean deny their existence, but deny their true nature and relationship. "Whosoever denieth the Son," says he, "the same hath not the Father." Hence the denial of the Father is made consequent on denying the Son; for not to have the Father is to deny him. He that denied that Jesus came in the flesh, in so doing denied that Jesus is the Christ, because the Christ predicted by the prophet was to descend from David according to the flesh; but if Jesus did not come in the flesh; then Jesus could not be the Christ. This explains 1 John, ii, 22, which inquires, "Who is a liar, but he that denieth that Jesus is the Christ? This, *ουτος*, is the

Antichrist, who [in so doing] denies the Father and the Son. Whosoever denieth the Son has not the Father." That this is the meaning of the text appears from another definition of the Antichrist, in 2 John, v, 7, " Many deceivers are entered into the world, who confess not that Jesus is come in the flesh. This is The Deceiver and The Antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into the house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

The Antichrist, and all that are his, are the "enemies of the cross of Christ," in denying the true sin-flesh humanity of Jesus. They talk a good deal about the blood of Christ, at the same time that they maintain that his body was not "flesh of sin," rendered in the common version, "sinful flesh." But the blood of Jesus is only sin-remitting by being the blood of flesh of sin; if it was the blood of undefiled flesh, it was not sin-atoning. Examine the traditions of Christendom; and it will be found that its orthodoxy is mere immaculate-conceptionism. "Christ the Son of God," says the Assembly's Catechism, "became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, yet without sin." It is John's characteristic of the Antichrist; and it is very remarkable that the characteristic should be made to stand out in such bold relief by the papal decree concerning the nature of the mother of the Lord Jesus, in a time when the antichristian system is rapidly approaching the crisis of its final perdition. Antichrist affirms the immaculateness of the flesh of Jesus before crucifixion! But where did it come from? Was the flesh of David's daughter the flesh of ordinary women? If so, how could the flesh of Jesus be otherwise than hers? Doctor Antichrist has not been able to solve this knotty point, so as to make it an article of faith, until his reigning "Son of Perdition," PIO NONO, bethought him of settling the matter by a decree, which pronounces her nature immaculate as her Son's! Protestants laugh at the stupid folly of the Vatican, but fail to perceive that, in denying the true sin-flesh nature of the body born of her, they are as deep in the mud as he and his bishops are in the mire. All antichrists together they are the withering fruit of the primitive heresy, which, in affirming the superior humanity of Jesus, nullified the doctrine of the cross, and denied the Father and the Son.

The multitude of false prophets, teachers, or antichrists, which sprung up like rank weeds in the apostolic age, are distinguished by a variety of names; but, as already remarked, they are reduced to two classes by Tertullian, a Latin writer of the third century, viz., to the Docetæ or Gnostics, and the Ebionites. But the New Testament has no regard to this classification and nomenclature. In the letters to the seven congregations of Asia, the Lord Jesus refers to them as a whole, by indicating their prominent heretical characteristics, which he symbolizes by the names of persons whose characters they resembled, and whose fate was typical of that which awaits them. He does not, therefore, style them Gnostics, which would be to recognize their pretensions to knowledge while they were ignorant of "the first principles of the oracles of God," and consequently "unskilful in the word of righteousness." Instead of this, he bestows upon them titles in strict harmony with their evil and destructive principles. The first mention he makes of them is by reference to their assumptions of apostleship, having, like the priests, clergy, and ministers of our day, no right, title, or qualifications for the office. "Thou hast tried them," saith he to the Ephesian Angelism, "who say they are apostles, and are not, and hast found them liars." Here is a direct reference to those whom Paul designates "fools." "transformed ministers of Satan," "false apostles," and "deceitful workers," beguiling the Corinthians with their subtlety as the serpent beguiled Eve.

Hence, they worked death in the simple, whom they deceived. They vanquished the people by their philosophy and vain deceit, bewitching them, as in the case of the Galatians, so that they did not continue in the obedience of the truth. For this cause, the Lord Jesus styles them in the same letter, vanquishers of the people, or Νικολαῖτοι, Nikolaitoi, from νικος, victory, and λαός, people. "Nicolaitans" was therefore a more appropriate name for them than Gnostics. These heretics, whose successors are now "orthodox," so completely for the time have they gained the "victory," have "prevailed against the saints," and will prevail till the Lord appears. They attempted to gain the ascendancy in the Ephesian eldership, or angelism, but appear to have been foiled in their first attempt, owing probably to their recollection of the warning Paul had given them of the "grievous wolves" that would "enter in among them, not sparing the flock." They had found the "perverse things" they spake to be lies, and therefore refused to follow them. Down to the time of the Lord Jesus' letter to them, "they could not bear them which were evil;" nevertheless, their love was not as warm as at first, which was an unfavorable symptom, as it prepared the way for their being finally overcome. But thus far he could say to them, "This [redeeming quality] thou hast, that thou hatest the works of the Nicolaitans, [or, of these lying apostles,] which I also hate."

The Lord Jesus was particular to stamp his reprobation upon the doctrine of the Nicolaitans, as well as upon their works. Hence, when he ordered John to write for him to Pergamos, where the Satan's throne and dwelling place existed at that time, he reminded the eldership there that they had those who held the doctrine of the Nicolaitans, which thing he hated. In the preceding verse, he characterizes the doctrine by associating it with Balaam and his practices. "Thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication; in this way, ὄντως, thou hast also those holding the doctrine of the Nicolaitans, which thing I hate." Peter, as we have seen, had introduced "Balaam the son of Bosor, who loved the wages of unrighteousness," as an illustration of the false teachers who throw stumbling blocks in the way of Christians, and, having eyes full of adultery, allured them with great swelling words of vanity, through the lusts of the flesh and wantonness, to commit like evil deeds. Having been thus introduced, the Lord adopts him as a type of the same teachers who were corrupting his saints in Pergamos. Balaam's name, too, and the effect of his doctrine upon Israel, were in keeping with the other title he had bestowed upon the seducers of the church. The word מַלְטָם the prophet's name, comes from מַלַּח bahla, to consume, devour, destroy, &c. Moses tells us, that the women of Moab, through the counsel of Balaam, seduced the men of Israel into idolatrous practices, &c, on account of which Jehovah destroyed twenty-four thousand of them; so that Balaam and his Moabites gained a victory over the people, or became Nicolaitans to them, which they could not have done had they continued faithful.

In writing to Thyatira, the Lord Jesus symbolized the "evil men and seducers" Paul wrote about, by another notorious character of antiquity, Jezebel, the wife of Ahab, whose history was illustrative of their practices, and her fate typical of theirs. Speaking to the eldership of the congregation there, he says, "Thou sufferest that woman Jezebel to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Fornication, as well as eating of the sacrifices, being both elements of idolatrous worship, are used in the Apocalypse as symbolical actions, representing a departure from the right way, by corrupt or untruthful practices, and by doing what is forbidden, which is idolatry; "for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry." This Jezebel was a teacher of the false doctrine, or "knowledge (γνῶσις) falsely so called," whose "oppositions" were pervertive and subversive of the doctrines of Christ, by which she seduced

his servants from the simplicity of faith and practice which are in him. She was no more an individual woman than the drunken woman who now rides the blood-dyed beast of the Gentiles—Rev. xvii. She was the "Holy Catholic Church " in her incipient ecclesiasticism; the aggregate of the false teachers, or antichrists, contemporary with the apostle John, who had then not as yet "deceived all nations by her sorceries," nor become "drunken with the blood of the saints and the witnesses of Jesus," nor received the embraces of the kings of the earth. As the Jezebel of apostolic times, she had no place in the heaven of the Roman Habitable, not having been yet allied with Ahab in the throne. She confined her operations of necessity to a humbler sphere. She was the daughter of a king, the god of the world, and destined to become the concubine of many; but in her earlier career she found scope only in increasing her partizans by seducing the servants of the Lord.

The large and rapidly increasing party of the Jezebels was the great faction in the Christian community, whose formative principles are comprehensively styled by Paul, "The Mystery of Iniquity," in 2 Thess., ii, 7. Jezebel was this mystery symbolized, and of whom was to be born that power termed "The Lawless One" ὁ ἄνο ος, whose presence was to be the result of "the working of the Satan in all power, and signs, and wonders of falsehood, and in all seduction of deceitfulness in them who are being lost; because they received not the love of the truth that they might be saved." The working of the Satan here, the Lord styles "the depth of the Satan as they speak." In these places, "Satan" is a noun of multitude, and stands for "the false prophets," or "antichrists," of the Jezebel faction, who were the Adversary to the servants of Jesus, whose eternal well being their subtlety, where successful, effectually destroyed. In John's day, the throne and palace of this Satan were at Pergamos, Rev. ii, 13. Jezebel's teachers and seducers of the saints were appropriately styled Satan, because they were corrupting the doctrine of Christ, by mixing up with it the principles of the existing idolatry, whose organization in church and state was represented by a "Great Red Dragon, that old serpent, surnamed the Devil and the Satan," whose throne and palace were in Rome, if the reader understand this, he will easily comprehend that part of the letter to Thyatira in the twenty-fourth verse, where the Lord says, "To as many as have not this doctrine, (of Jezebel,) and who have not known the depths of the Satan, as they speak, I will put upon you none other burden."

Paul wrote to the saints in Corinth, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Paul's fear was not groundless. When the Spirit of God formed the Bride from the side of the Second Adam, and by faith in his resurrection she became partaker of his flesh and bones, on the day of Pentecost, she was as Eve before the fall. As long as she "continued steadfastly in the apostles' doctrine and fellowship, &c," she continued "a chaste virgin." But in process of time, men of corrupt minds crept in unawares, and began to discourse to her about the principles of the gentile philosophy, and the desirableness of their commixture with the doctrine of Christ. Unfortunately, she lent but a too willing ear, and was beguiled. The result was unavoidable. She was impregnated with principles which, in a set time, attained maturity, and she gave birth to Cain, The Lawless One. In the period of her gestation, she was the Fallen One, Jezebel, the beguiler of her companions. "I gave her space," saith the Lord, "to repent of her fornication, and she repented not. Behold, (therefore,) I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the congregations shall know that I am He that searcheth the reins and hearts, and I will give unto every one of you according to your works." This was the principal cause of those terrible persecutions so frequent in the reigns of

the pagan emperors. They were "judgment beginning at the house of God;" and while many of the Lord's servants no doubt suffered, ecclesiastical history justifies the conclusion that its severity fell principally on the children of Jezebel. The desire of martyrdom became a madness, and instead of fleeing from one city when persecuted, to another for safety, as the Lord advised, they sought death by the fiercest torments in expiation of their sins.

The Nicolaitan, Balaam, and Jezebel communities, which were indeed one and the same, are styled by the Lord Jesus "a synagogue of the Satan," συναγωγή του Σα-ραβα. They called themselves Jews; but were not such in reality. The congregation in Smyrna numbered such among its members, but the King of the Jews refused to recognize them as belonging to his people, styling them liars and blasphemers. Addressing that society and its sister in Philadelphia, he says, "I know the blasphemy of them who say they are Jews, and are not, but do lie, and are of the synagogue of the adversary." Rev. ii, 9; iii, 9. Let the reader mark this well, that for a nominal Christian to claim to be a Jew, and that claim prove to be unscriptural, the Lord Jesus pronounces him to be a blasphemer, a liar, and a member of the adversary's synagogue. There are very few professors now-a-days but are more zealous to prove that they have no relationship to things Jewish than that they are Jews. They have no idea that the doctrine of Christ places them in any sort of connection with Israel, or Israel's commonwealth. They feel and speak as the enemies of Israel, and care no more for Jerusalem than for Bagdad or Samarcand. There are some, however, who claim to be Jews to the exclusion of the whole Jewish nation; appropriating all the promises of good for Israel to themselves, and all the curses of God to Jacob. They call themselves "the Israel of God," true Israelites, and the genuine seed of Abraham; while they are as blind as bats, and faithless as sectarian pietism can make them of the "salvation" which "is of the Jews."

Paul was much pestered with such "Christians" as these, who were "called Jews, and rested in the law, and made their boast of God." They were the false teachers who lifted up their horn against him in Corinth, and whom he styles "false apostles, deceitful workers, and ministers of the adversary," ὁ Σατανας. They had been commending themselves as Jews, while they walked as enemies of the cross of Christ. The apostle's indignation was much excited at this, and caused him to exclaim, "Are they Hebrews? So am I! Are they Israelites? So am I! Are they the seed of Abraham? So am I! Are they servants (δούκονοι) of Christ? I speak ironically: I am more!" He then shows wherein his service exceeds them ironical servants indeed; and declares that the God and Father of the Lord Jesus Christ knows that he doth not lie. These were they of whom he warned the Philippians, saying "Beware of dogs, beware of evil workers, beware of the Concision!" The concision were the false prophets or teachers who taught that circumcision must be practised WITH baptism, to constitute a believer of the gospel of the kingdom one of the Jews to whom the kingdom is promised with eternal life and glory. They had been circumcised and baptized, why should not believing Gentiles also? Circumcision was a mark, sign, or token of the covenant betwixt Jehovah on the one part, and Abraham and his seed on the other; and at the same time it was "a seal of the righteousness of the faith had in uncircumcision;" but they did not see that the sign of circumcision, in the thing signified, was of the heart in spirit, when that heart was sanctified by the Second Will (the Abrahamic) through the once offering of the body of Jesus Christ: a sanctification which occurs in putting him on when buried with him in baptism, as it is written, "Ye are circumcised in him with the circumcision made without hands in putting off the sins of the flesh in the circumcision of Christ, having been buried with him (συν ταφεντες) in the baptism." Being baptized into the circumcision of Christ, no other circumcision was necessary. The circumcision of the heart of the baptized was known by their faith in the promises of the Abrahamic Covenant, and the manifestation of an Abrahamic disposition or

spirit. Professors destitute of these are tenacious of mere circumcision, mere sprinkling, which they say came in the room of circumcision, or mere dipping on a profession of piety. These are they who say they are Jews, and are not, but are of the synagogue of Satan. The Lord Jesus and his apostles repudiate them, and in saying that they "are not Jews," declare that they shall have no part or lot in the kingdom when it shall be restored to Israel, and he shall sit upon the throne and the apostles with him, ruling the twelve tribes thereof. The sentence is recorded against them in the letter of the King of the Jews to the congregation in Philadelphia. He says to the faithful of that society, "Behold, I will recompense them of the synagogue of the adversary, who say that they are Jews, and are not, but are liars; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." This implies a resurrection of both parties, inasmuch as this subjection of Satan's synagogue to those who are Israelites indeed, in whom there is no guile, has not yet come to pass. Satan's Synagogue is "The Church of Christendom," which, in part and whole, has prevailed against the truth, and will prevail until the time to begin to fulfil the things threatened against Jezebel, and all who have been seduced by her, shall arrive.

Such was the awful apostasy from the faith that manifested itself ere the apostles had retired from the contest, and the gifts of the Spirit had been withdrawn. It was modern Christendom in embryo; a field of tares sown by the enemy, now fully ripe for harvest. Not only have the saints been prevailed against, but the faith they contended for is denounced as heresy, and the real heresies, protested by the apostles, established and incorporated as the truth. These have eaten as a gangrene, so that "the things concerning the kingdom of God and name of Jesus" are as fables in the ears of the deaf. What is to be done in such a case? The evil is too great and strong for the saints in the absence of their Lord. They cannot destroy it, and to reform evil would leave it but evil still. One thing only can be done, and that is, testify against it, and bear witness for the truth, by which we may save ourselves, and some gleanings of the field.

EDITOR.

October 26, 1855.

"He hath a Demon, and is Mad; why hear ye him?"

JOHN x. 20

DOCT. THOMAS—Dear Sir: —Your preaching has created some talk among the sky-kingdom believers in this place. They say you are nothing more than an old infidel; and that those who agree with you are mad. Our minds have been stirred up to a more diligent examination of the things pertaining to the kingdom of God; and there are others who have taken it upon themselves to do their own thinking. We hope the result will be an opening of the eyes of their understanding, that they may be renewed in the spirit of their minds, and put on the new man, which alter God is created in righteousness and true holiness, and thus be prepared for his name; that they may with patience wait for the hope of righteousness which is to be brought unto us at the revelation of Jesus Christ. I herewith subjoin a copy of the letter I wrote to the church with which I was identified. They sat in judgment, of course, on my case; pronounced me mad, and excluded me from the sky-kingdom glory for which I have no respect.

E. H. BEAZLEY.

Letter of Withdrawal from Baptistism.

To the Free-Mason street Baptist Church.

MY DEAR BRETHREN, —YOU will greatly oblige me by erasing my name from your list. The reasons by which I am governed in making this request, are these. After a long and careful investigation of Moses and the Prophets, Jesus and his Apostles, I have come to the conclusion, that the doctrines taught by the church are at variance with the Scriptures. Hence, I am compelled to reject your teachings in order to receive theirs.

John tells us, "that which we have seen, and heard we declare unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ:" this is the highest point of fellowship to which I aspire; and thus being in fellowship with the Apostles and prophets, I have the conscious satisfaction of being in fellowship also with the Father and with his Son Jesus Christ.

That the God of truth may induct your minds into a patient waiting for his Son from heaven, whom he raised from the dead, even Jesus who will deliver us from the wrath to come, is the sincere prayer of him whose hope and labor is to attain unto eternal life by having part in the "First Resurrection;" because in it is written "Blessed and holy is he that hath part in the first resurrection: on such the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" "on the earth;"—Rev. xx. 6; v. 10; —and not above it, as some affirm. Yours in hope of eternal life, which God that cannot lie, promised before the world began.

E. H. BEAZLEY.

Norfolk, Virginia; Oct. 8, 1857.

The Editor in Virginia.

On Sept. 16th, we left New York in company with brother Passmore and our daughter, in the Roanoke steamship for Norfolk, Va., where we arrived at 10.30 p.m. on Thursday 17th. Owing to an apprehension that the steamer would miss its usual trip on account of stormy weather, the appointment for Friday night was not advertized. After our arrival notice was privately circulated, and about thirty persons were convened at the place of meeting. Among these were two Baptist preachers, who pronounced what they heard rank infidelity. If Baptistism be the truth we endorse the judgment; but if the Scriptures, and the gospel which Paul preached, be the rule or measure of faith, we retort the charge upon its preachers.

On Saturday night it was exceeding wet. We went to the Hall at 7.30 p.m., but found it empty. After waiting about fifteen minutes, we proposed to Dr. Passmore to become his congregation if he would speak. But declining, we concluded to wait a little longer. At 8 p.m., four persons arrived, making five with brother Passmore. They must certainly have been interested or they would not have come through such inclement weather. We concluded, therefore, to speak to them the words of eternal life. They listened to us very attentively for an hour and a half. Questions were asked, and answered: and about 10 o'clock we retired to our quarters at the National,

An advertisement in the Norfolk paper convened audiences at the same place on Sunday morning and night. The weather was still unpropitious. From thirty to fifty assembled on each occasion. The ice was broken; and it is probable that some will "with joy draw water

out of the wells of salvation." We know some in Norfolk that will not rest contented in the bonds of sectarian foolishness. What remains of "the Times of the Gentiles" is short. The "Time of the End" is upon us; so that what men propose to do they should do speedily; nevertheless, intelligently withal. We hope that there will yet be many witnesses for the truth in Norfolk; for no place stands more in need of light than this dark corner of the Old Dominion. Our friend Beazley has done well; when he obeys the gospel he will do better: and in walking worthy of it, he will have cause to sing for joy.

We left Norfolk on Monday morning on the Curtis Peek for Richmond, Va., where we arrived about 4 p.m.; and found brother F. V. Sutton, Sen., with a hack waiting to convey us to his hospitable abode. We remained with him two days, when we departed east for King William county, twenty-five miles distant. We spoke there ten hours, that is, on four days, at Zion, a meeting house belonging to the brethren. From this section we went to Louisa County, thirty miles northwest of Richmond. We spoke at an old tumbledown, called Temperance, on two days. Brother Passmore also addressed the people twice at the same place. We were glad to learn that the brethren here are going to put up a comfortable octagon building after the plan suggested in Fowler's "Home for All;" which ought to be in the hands of all farmers inhabiting rocky and gravelly districts. It can be obtained from them at 308 Broadway, New York City. It will teach the people how to erect comfortable and cheap winter houses for public meetings, which are needed in no country more than in Eastern Virginia.

From Louisa we went to Lunenburg, about seventy-five miles southwest of Richmond. In this county we spoke at Ledbetter, Good Hope, and Powell's school house. The brethren have repaired their meeting house, called Good Hope, enlarging and ceiling it, so that it is now quite comfortable. There is some talk of building another on a more convenient and agreeable situation than Ledbetter. This house being held as private property, brethren do not feel at liberty in the occupation of it. They think it desirable to have a house of their own, and entirely free from all individual influence and control. What they will finally determine on we know not; but such is the tenor of their discourse upon the subject. If they can come to some conclusion that will free them from their present embarrassment, it would be very beneficial to the cause of righteousness and the truth, which seems to be in a suffering condition here. The people are willing to hear, for the house was crowded; but they see nothing congregationally, illustrative of the influence of the truth upon the hearts of those who are professedly its friends. This is a great calamity, equally afflictive to all; and pressing upon all for its removal. Branches, individually and congregationally, that do not bear fruit will be destroyed as Judas, who is the type of all such. The brethren are not their own, but the Lord's. They must not, therefore, seek to please themselves, but Him; and he expects every man of them to do his duty; and in love to serve one another. From this issue there is no appeal under penalty of the Second Death.

From Lunenburg we returned to Richmond, where we spoke thrice. Once on Sunday morning at Bethel, a meeting house on Union Hill belonging to the brethren; and at night, and the following night also, at the Universalist Church, which was liberally granted for the purpose. The attendance was good on each occasion, as the following notice which appeared in the Richmond Whig, testifies in part: —

"DR. JOHN THOMAS. — This learned theologian delivered a sermon, or lecture, at the Universalist Church, in this city, on Sunday evening, to a large and attentive congregation. The text of his discourse was based upon a portion of the 21st chap, of Luke, giving him as a subject of elucidation the second advent of Jesus Christ. He declared that the Redeemer would

descend to earth, "in like manner as he ascended," when the "times of the Gentiles" were complete, and that he would then re-establish the Hebrew monarchy, and reign supremely upon the earth over a regenerated world, as "Prince of Peace." In support of his views, he quoted several striking passages from the Bible. Other positions in regard to the destiny of mankind were advanced and argued by the speaker with a degree of pertinacity which evinced his entire familiarity with the subject. Should Dr. Thomas again lecture in Richmond, we would advise all persons who are interested in the revelations of the Bible to give him a hearing."

There is hope even for Richmond as well as for Norfolk. The truth has had great obstacles to contend against in the former city for many years. It seemed in times past to be a principle, or sort of indispensability with the ecclesiastical conscience of Campbellism installed in Sycamore Church, to blaspheme our reputation, in reviling and persecuting us, and saying all manner of evil of us, to shut up the ears of the people against us. But the times are changed or changing. Our old traducers are dead and buried, dying, or bankrupt. God has rewarded them even now according to their deeds; while we, the object of their malignity, still live to advocate and glory in the truth. The voice of malevolence, however, is not entirely stilled in this city. It has proclaimed us there "an incubus upon the truth which can never prosper till we are overthrown!" This has issued from the throat of one, who, if he had indeed believed the gospel of the kingdom as he pretends, would, but for our instrumentality, have remained ignorant of it to death, had he lived to the full age of Methuselah. But he has declared also to one, who informs us that he has averred his intention to break up the church in Richmond. He has not succeeded in creeping into it, however; still his machinations show themselves for evil. But if the brethren are true to themselves, and to the truth they have confessed, they will be proof against his diabolism. In 3 John 9, the prototype of this troubler of the brethren will be found. Like another Alexander, the coppersmith, he has tried to do us much evil, both in New York, Richmond, and elsewhere; but happily he hath signally failed. As Paul said of Alexander, so say we of him, "The Lord reward him according to his works;" and as Paul thought it proper to write to Timothy to put him on his guard against him; so we think it right to say to the brethren in Richmond concerning him who threatens their disruption, "Of him be ye ware also." While in New York City, where religiously he was a perfect cypher when left to his own resources, he made use of one domestically in his power, to "inflict injustice upon us in helping to spread reports detrimental to our character." This individual who is no longer subject to his control, has come to see the enormity of his crime, and as one evidence of sincere repentance, made the following written confession, which he caused to be handed to us by brother Anderson a year ago.

Richmond, Sept. 21, 1856.

BROTHER THOMAS, —Being very desirous of the value and sympathy of your friendship, which in the past has been alienated, not by yourself, but by the unfortunate circumstances which transpired in New York, in which I participated; I take this opportunity of acknowledging to you personally that I WAS WRONG in taking the relative position I did towards you whom I ever acknowledged as an unflinching and truthful advocate of "the Word!" I did greatly violate my duty; and inflicted injustice upon you in helping to spread reports detrimental to your character. This confession I make in ALL SINCERITY to you, as I have done to others; and believe the Lord will favor me most, as I render the most uprightness towards his faithful ones. Will you, therefore, reciprocate this sentiment of mutual friendship, and unity of spirit?

Hoping to share with you and Christ,
Believe me truly,

The italics and SMALL CAPITALS in the above are as they exist in the original. We acquiesced in the request with which it concludes; and as we do not wish to extend the knowledge of the name of the writer in connection with his offence beyond its present limits, we withhold his name. He assures us that he has acted during the past year in good faith and sincerity towards us; which assurance we frankly accept, in hope that nothing may occur henceforth to impair or forfeit confidence.

We have produced the letter as States' evidence against the copperheaded would-be disrupter of the church in Richmond. Let the brethren be united, and pay no regard to any suspicions generated from that quarter. Fight such troubles by letting them alone. This policy is death to their ambition; and the only course that can conquer peace. Let traitors beat the air, and their gymnastics will exhaust themselves. If the brethren will just let the fire die out for want of fuel; cease to talk about anything but the truth; "be kindly affectioned one to another in brotherly love; in honor preferring one another;" "be perfect, be of good comfort, be of one mind, live in peace, and the God of love, and peace will be with them;" and they will be more than a match for all the enemies of the truth.

From Richmond we revisited King William County, where we spoke again on two days. From thence we journeyed to King and Queen Court House, where we addressed a small congregation including two Methodist preachers, who thought we were very "ingenious;" but, of course, did not believe in our anti-demoniac views. Having partaken of the hospitality of a Baptist friend, we proceeded after dinner to the house of Dr. Bland, where we were kindly entertained till the next day. About nine o'clock we started again for brother Norman's meeting-house, where we were to speak on Saturday and Sunday, October 24th and 25th. These appointments filled, we proposed to push on to Urbanna, in Middlesex, on Monday, to take the steamer then for Baltimore. But the weather was too stormy, so we deferred it till the morrow. On Tuesday morning, brethren Anderson and Passmore bid us farewell, and returned to King William, where they were to hold meeting on the following Saturday and Sunday. Brother Anderson had companied with us seven days; while brother Passmore had journeyed with us in all the route from New York to this place. These brethren are both devoted to the truth, proving by their works the sincerity and earnestness of their convictions. May they be found to praise, and honor, and glory in the day of Christ, and in concert with a great multitude, sing the song of Moses and the Lamb in the Kingdom of God.

On Tuesday we arrived in Urbanna, but no steamer came into port. We were detained here till 3 p.m. next day, when the boat appeared from Fredericksburg. Bidding adieu to brother Norman, who had patiently waited with us all the time of our detention, we embarked for Baltimore, where, after a pleasant voyage across the Chesapeake, we arrived at 7 a.m. next day.

Having been so long absent from New York, we were anxious to return, especially as November had arrived, and we had made no preparation for the Herald. Still we did not like to pass through without visiting the brethren. We were detained consequently in Baltimore till Monday night. We spoke twice on Lord's Day at China Hall, West Baltimore street, near Fremont, where the brethren usually assemble. We were informed by brother Lemmon, that five or six had been added to their little flock during the past year. The audiences we addressed were respectable in size and appearance, and remarkably attentive. We spoke to them in reply to the question, "What is the truth?" and in so doing, outlined the gospel system with as much simplicity and plainness as we could attain to.

Before we left the city we received a telegram inviting us to Washington, D. C. Had we passed through we should have halted there; but under existing circumstances we found it necessary to defer our visit there to a future time. We understand that our brethren meet in the same Hall as the Campbellite Baptists; the latter occupying it in one part of the day, and our brethren in another.

Having filled all appointments, we left Baltimore by the evening express for New York City. In ten hours and a half we arrived at Jersey City; and in two hours more returned to the place of our abode, after an absence of seven weeks, during which we had spoken eighty-four hours, at twenty-seven appointments. But "neither is he that planteth any thing, nor he that watereth; but God that giveth the increase;" and He hath testified, saying, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing, whereto I sent it." And again, "Not by might, nor by power, but by my spirit, saith Jehovah of armies;" and that "spirit is the truth."

EDITOR.

Nov. 6, 1857.

Analecta Epistolaria.

Letter from Texas.

MY DEAR BROTHER, —Except the inspired writers of the Bible, we feel under greater obligations to you than to any other man, living or dead. Nay, we esteem you as our father in Christ. It was you that prompted us to search the Scriptures—especially the venerable books of the old prophets—and gave us a start in understanding the same, in relation to the coming of Messiah, and reassembling the remnant of Jacob, and setting up the kingdom of God upon Mount Zion, with the judgment of the living wicked, the exalted glory of the (dead) martyrs and saints, with their bodies ransomed "from the power of the grave, and made never-dying, with the same glorious change wrought in the mortal bodies of the saints alive at his coming; and the consummation, when "He shall rule the nations with a rod of iron." Also, in like manner, are we indebted to you, in comprehending the promise made to Abraham, and the manner in which gentiles become "heirs" of the inheritance, &c, &c.

Surrounded by those who are steeped in the "darkness" that "covers the earth, and gross darkness the people," myself and family, with a few others of kindred spirit, are searching the Scriptures daily, with zeal more and more increasing, to see whether these things are so or not. Our motto is, "To the law and the testimony;" "Be sure you are right, then go ahead." We can now see more and more plainly how a knowledge of the Holy Scriptures is "to make us wise unto salvation;" and with all our might we are striving to be of the "wise" that "shall understand." Seeing that the "king of the north" has, and is again about to "come against him"— (the king of Stamboul,) that men do "run to and fro," and "knowledge" is "increased;" that the "wicked" do more and more "wickedly," and do "not understand," we can see clearly that "the time of the end" has come. That "the people of the saints will soon take the kingdom, and possess it forever even forever and ever!"

The power of the Turk, "for an hour, a day, a month and a year, for to slay the third part of men," being gone, we see that the sixth vial has just been poured out in a signal manner; hence, we may very soon (too soon, alas! for the "Amorites" of this most abandoned

age, whose cup of "iniquity" is nearly "full") expect that last vial to be poured out, and to hear that voice of thunder saying, "IT IS DONE!"

O, my brother, with my mind's eye, I can realize — though perhaps but faintly—the stupendous scenes about to be ushered forth upon the world's stage; when the once "man of sorrows" shall appear upon Mount Zion "with power and great glory," with that "two-edged sword" "bathed in heaven," and that bright and glorious face, and those eyes of "flaming fire," at the sight of whom the rebels "call for the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne," preferring this dire destruction to being made the subjects of his wrath and vengeance. And in my mind I can hear asked: "Who is this that comes from Bozra, with dyed garments from Edom!" and the replies: "I will tread them in my anger, and trample them in my fury." "With their blood I will stain all my raiment." Vengeance is in my heart." "The year of my redeemed has come!" Yes, and "as he fought in the day of battle" with mighty thunderings, "great hailstones fire and brimstone" so will we break forth against the grim hosts of Gog and his confederates, who have "come like a storm" against the Holy Land, and overthrow them, leaving but "the sixth part." Thus, Messiah doth "break them in pieces as a potter's vessel." Thus, "He treadeth the winepress of Almighty God." And thus, with the "great noise" and uproar of war, do the political "heavens pass away,"—that is they commence passing away, and are soon "fled away till no more place is found for them." But, meantime, the sons of Jacob, armed, "Ephraim as his battle-axe, and Judah as his bended bow," dash forth upon the rebel nations, and "tread down the wicked, who become ashes under the soles of their feet" overthrow and destroy Antichrist till the last dregs of the stench of spiritual fornication is removed from the earth. Nor do they cease their warfare, till the earth is made "empty," and turned "upside down;" and the last vestige of false religion, and political rule are gone, never more to appear. Then shall the Lord Messiah become "King over all the Earth," and "shall reign amongst his ancients gloriously," And the "wise shall shine as the brightness of the firmament," "and they who turn many to righteousness, as the stars forever and ever ruling and reigning "as Kings and priests," in the kingdom of "the Great King" for ever. But for want of space I desist, invoking Jehovah to shed forth his choicest blessings upon you, and make you a blessing in the earth, in turning many to righteousness.

Yours in the "One Hope,"

JOHN OATMAN, Sen.

Slano Co., Texas; Oct. 30, '57.

Theiopolitical.

The Indo-Mohammedan Rebellion; What Meaneth it?

The great military problem of the not far distant future to be solved by the coming events is that indicated in the last chapter of Zechariah, and the second verse, where it is written, "I will gather all the nations—eth-kol-haggoyim—against Jerusalem to war." This is the purpose of Him of whom Moses says, Yehowah ish milkhama, I SHALL BE IS A MAN OF WAR—Ex. xv. 3. The phrase eth-kolhaggoyim does not mean indefinitely, "all nations," as would seem to be intended by the Common Version; the particle eth is emphatic, and prefixed to kol signifies certain particular nations He will gather all the nations, that is, the armies of the nations subject to "the Powers that be," which have scattered Israel, and parted or divided among themselves Jehovah's land. See Joel iii. 12: and Zech. xii. 3, in which latter place it is written, "In that day (the day when Jerusalem is besieged) will I make Jerusalem a

burdensome stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it."

The armies of the Powers of the earth, then, which burden themselves with Jerusalem and the Holy Land, are to be gathered together for war in that region of the East. It is the last Stage of the Eastern Question which immediately precedes the apocalypse of Israel's King, styled by the Eternal Spirit in the second psalm, "My King;" who is to be placed upon Zion, the hill of the Jehovah-Spirit's holiness, though all the Powers should decree the contrary.

These powers of the Earth are the parties to the Eastern Question, the principle of which is "the integrity and independence of the Ottoman Empire." Of course, if this be maintained by the Powers, the Jehovah-Spirit's purpose of placing His king on Zion, can never come to pass; for that empire includes within its territorial limits, Jerusalem and the Holy Land, which Jehovah in Joel styles "his land." Hence the policy of the Powers pledging themselves to the maintenance of Ottoman independence and the present boundary of its dominion places them in a state of war with Jehovah; whose king cannot "reign on Mount Zion and in Jerusalem before his ancients gloriously," (Isai. xxiv. 23,) so long as the Holy Land continues a part of the Turkish, or any other Gentile, dominion.

Jehovah and his King against the Powers is the fundamental element of the current situation of human affairs. His hostility to them is the source of all their trouble, anguish, and vexation of spirit. He has taken peace from them, and will plague them in various ways until he has overwhelmed them, and made triumphant the purpose he hath decreed.

The Powers against which, as the potential rulers of the world, he has indignation, are, Russia, Austria, Prussia, Turkey, France and Great Britain. We do not mean to say that he has no indignation against the powers existing on the territories of Germany, Spain, Italy, and so forth, because we have named only the six aforesaid. He has indignation against all the powers of earth. We mention those six, because their will directs and controls all the rest, which are but the satellites of the political firmament or "air." Russia claims ascendancy at the "Holy Shrines of Jerusalem" as the head of the Greek superstition; Austria and France as rival candidates for the chieftainship of the Latin; Prussia and Great Britain have planted their standard on Mount Zion as the protesters against the Greeks and Latins; while the Ottoman Turks claim the soil as their's, acquired and governed by the sword. But they are all thieves and robbers—spoilers of Israel and the land.

Great Britain, then, to say nothing of the other powers at this time, is in an attitude of hostility to Jehovah. She has entered on a career which will lead to her overthrow at the hand of God. There are points about the British lion that make it a more estimable and respectable beast than the Buzzards of Russia, Prussia, Austria and France. Its middle classes are, perhaps, better principled than the same classes in those countries; and liberty of speech and action, civil and religious, more ample. It is a liberal, generous, and benevolent nation; and in arts, manufactures, science, literature, and arms, hitherto unsurpassed. But with all these excellencies in which she out-distances all her rivals, Great Britain is nevertheless an enemy of Jehovah, and unevangelized by his truth. Its government has established, and maintains by law and the sword that "Name of Blasphemy" known as "the Church of England and Ireland." This it patronizes in England, Ireland, and all the dependencies of Britain. In Scotland, it enforces the supremacy of another "Name of Blasphemy" called "The Church of Scotland." In Hindoostan it, discountenances what the people term Christianity, and coquets with Paganism, and the superstition of Mecca. In Ireland, it endows Maynooth; a college for the

indoctrination of serpents in the diabolism of Rome, and the fooleries of image, saint, and Mary worship! It proclaims a woman, not Mary, but Victoria, as Head of "the Church," and promotes to bishoprics of souls, hypocrites, whose easy virtue fits them for convenient tools of the minister in power, who rules them through their hopes of sharing the spoils of office with their kin.

Such are some of the delinquencies of the British government. It is antichristian, hypocritical, blasphemous, and devilish. Its colonies and dependencies are badly ruled; their administrations being filled with incompetent and spendthrift adventurers of the titled and unproductive orders of the nation. These are ignorant, inflated, licentious, and proud, knowing nor caring for the people nor their interests. By the infatuation of such rulers as these—"the rulers of the darkness of the (British) Aion, the wicked spirit in its heavenlies"—the dominion of the Guelph was broken in this region of the New World; and were "the Times of the Gentiles" to continue for another century, we doubt not but that the system which prevails in the administration of British affairs would reduce the dominion of the Lion and the Unicorn to the narrow limits of its native isle.

But history proves that governments are not for the development, but the repression of nationalities; to embarrass and restrain their peculiar ambitions. At all events, this has been their influence; and what progress the people have made in what they call "civilization," has been in spite of their repressing influence. The muddle-headed occupants of place and power are the dead weight of the system they belong to. They keep it from shattering to pieces before the time by its own expansibility and explosiveness. The dead, inert, weight, however, sometimes presses too hard in certain directions; and then, the oppressed are seized with convulsions, which are now successful and then not, by which they seek to relieve themselves of the particular irritation.

The colonial jade winced under the galling saddle of George III. Not regarding her signs, she reared and threw him. He smote her with heavy blows, which doubtless she deserved for her viciousness, but all his efforts to remount were fruitless. "The wicked," says the Scripture, "are the sword of Jehovah." He points their swords against one another for mutual punishment. King George's government and adherents were wicked, and so were the colonists. They were all in the same condemnation with respect to God: he, therefore, used both parties, Whigs and Tories, to destroy one another. This is his method, and very useful in the premises.

The Indo-Mohammedan situation of affairs in the East, is no exception to the rule. East Indian society, Hindoo, Mohammedan, and European, is as Sodom and Gomorrah: and treasuring up for itself wrath against the day of wrath. Enlightened humanity shudders at its deeds, and exclaims, "the dark places of the earth are full of the habitations of cruelty." All allow that the Hindoos are "sensual and devilish;" all with one voice execrate them as fiends. And so they are; and utterly unfit to breathe the breath of life. But are there no crimes to be punished by the wicked who are Jehovah's sword on the other side? If the Hindoos be wicked, are the Europeans righteous? No one that knows anything about European society in India, will answer this question affirmatively. Are the Europeans when at home, when surrounded by the pious influences of "Church and Dissent," remarkable for sobriety, for chastity, for mildness of demeanor, for all the qualities that highly adorn a man, not to name a Christian? Nay, we who have lived in Britain twenty-eight years, and know what military officers, collegiate parsons, doctors and lawyers are; what sort of education that class receives from which the rulers and residents of India are drawn—do not hesitate to say, that righteousness is

the rare exception, not the rule of the masters of Hindostan. If unchristianized by home piety, what sort of conduct does the reader expect these European scapegraces would develop in the midst of Mohammedans and Pagans where there exists no restraint at all? Among the eight different influences, which, acting upon the minds of the natives, are assigned by observers in India as the causes of the tremendous explosion there, is what is mildly characterized as "the indiscrete behavior of certain Europeans towards Hindoo women." An "indiscretion" that could result in such retaliation must have been monstrous. "Whoremongers and adulterers God will judge"—Heb. xiii. 4; "The abominable and whoremongers shall have their part in the lake that burneth with fire and brimstone—Rev. xxi. 8. These are the true words of God, and they are not uttered in vain.

These Indo-Europeans, born into British society, which exists in absolute subjection to the lust of the flesh, the lust of the eyes, and the pride of life, grow up under these fleshly principles which strengthen with their growth. Formed by religious and educational institutions based upon and regulated by these, they become mere incarnations of foolhardiness, arrogance, and conceit. The wisdom and knowledge of God taught in the Bible have no place in them. They are heathen in reality; for their education has been in heathenism, Homer, Virgil, Horace, Ovid, &c., being their favorite authors, though nominally "Christians." Thus prepared with philology, mythology, and a smattering of other things, they enter the civil and military service of the East India Company, and go forth to Hindostan "griffins," an abomination to the natives, and a desecration of the Christian name.

Now, did not Jehovah exterminate seven nations in the Holy Land by the sword of Israel for like abominations; and will he not also bring the sword upon the pampered Sodomites of British India for the same? In his judgment upon Canaan, he commanded the extermination of "man and woman, infant and suckling," without exception. Yet the Israelites were not fiends any more than Englishmen will be fiends for inflicting deserved punishment upon the Sepoys for their atrocities. The crimes of the Europeans, like those of the ancient Canaanites, are against God, whom they pretend to honor; while the crimes of the Sepoys, who know not the God of Christians, are, in the case before us, against the Europeans who have offended them. To offend against God is a higher crime than to offend against our neighbour. The Europeans call themselves "Christians," while they bring Christianity into contempt with Mohammedans and Pagans by their iniquity. No, the Israelites were not fiends; but the whole-souled executioners of Jehovah's vengeance upon the guilty. Unlike the Sepoys, they were neither sensual nor devilish in their wrath, but stern avengers of outraged humanity and of God.

But one may say, Can this Indo-Mohammedan massacre of Europeans be the sword of God upon them, seeing that holy and pious missionaries have been slain among them? Verily it may; and the more so for their slaughter. The missionaries there are not God's. Their holiness and piety are school-divinity excitations of Veneration, Marvellousness, and Conscientiousness—the natural sanctimoniousness of the flesh. They are sent to India by pietists of Exeter-Hall celebrity, to proselyte the natives to the "Names of Blasphemy," of which the scarlet-colored Beast is full. —Rev. xvii. 3. They are there to make them proselytes to the Queen's Church, to Congregationalism, to Baptistism, to Methodism, to Presbyterianism, and such like; none of which have any valid claim to identity with the system of righteousness taught by the Apostles, and attested by the Law and the Prophets. Their mission is without divine authority; and their doctrine subversive of the truth. Granted; "they have a zeal of God;" but as Paul said of contemporary Jews, who, like our modern missionaries, went about to establish their own righteousness, "not according to knowledge."

What they do, they do ignorantly in unbelief. If they did it wilfully, it would be worse for them than to be slain of Sepoys, or grilled for a nocturnal feast by Fegees. The crime of the missionaries is that they speak lies in the name of Jehovah, and wear garments of deceit. See Zech. xiii. 3, 4. In Messiah's Aion, this will be punished with death by the clergyman's own kin; but now God winks at it, as done in "times of ignorance," in which priests, clergymen, and ministers, know not what they do. Still they partake of the calamities of the situation, and die the death of the wicked in the evil day.

We conclude, then, that the Indo-Mohammedan rebellion means a divine retribution upon the Europeans for their offences against God and man. But this is not all. The rebellion is a means promotive of an appointed end. It is designed, we believe, to produce a reaction, which shall tend to the preparation of Great Britain for the part she is destined to perform in connection with the events to be transacted at Jerusalem and in the Holy Land. This is the significance of the rebellion with reference to the ultimate. It has, however, we believe, a proximate signification which may be stated in the following terms.

In devising a plan for the defence of the independence of Turkey against Russian aggression, it was proposed to unite into one state the Principalities of Wallachia and Moldavia, the latter situated between Austria and Russia, or between the Carpathian mountains and the river Pruth; and the former, south of Moldavia, and between the Austrian empire and the Danube. This proposition was not agreeable to England, Austria, and Turkey, who wished them to be separate. It was therefore agreed to consult the wishes of the people of the provinces, who were to express their desire at the polls. This they did, and at first declared through their representatives for continued separation. To this Louis Napoleon was decidedly opposed. He desired their union, as do also Russia, Prussia, and Sardinia. He declared that the elections of the Divans were not lawfully conducted: but that coercion and terrorism were employed to secure a majority in favor of continued separation. He sent his ambassador at Constantinople with orders to break off diplomatic relations with the Porte if the Moldavian elections were not declared null and void. The representatives of Russia, Prussia, and Sardinia, followed the example of the French ambassador, and all joined in demanding the annulment. The Frenchman informed the Sultan that he could no longer hold diplomatic relations with ministers who were under foreign influence, that is to say, the influence of England and Austria. This caused the Sultan to change his advisers, and to call to his council new ones. They came to the same resolution of not annulling the Moldavian elections as the previous Cabinet had arrived at. The French ambassador then struck his flag; an example followed by Russia, Prussia, and Sardinia. On the other hand, Austria protested against annulling the elections, and threatened that in such an event she would occupy the Principalities with one hundred and fifty thousand men. Such were the complications in August last.

England with a powerful fleet in the Black Sea, and Austria with one hundred and fifty thousand men in the Turkish Principalities, to maintain the Sultan's policy, with France, Russia, Prussia, and Sardinia on the opposite side, would have been quite a new and premature phase of the Eastern Question. If England had been at liberty, she would very probably have been stubborn; but just before news had arrived of the revolt in India. At this crisis Louis Napoleon, with his minister Count Walewski, paid a visit to Queen Victoria, at which interview Lord Palmerston was present. The latter found it convenient to be convinced of the illegality of the Moldavian elections, but to save his consistency, referred the matter to Europe, "and Europe," says an English journal, "represented in this case by Louis Napoleon, seems to have pronounced in favor of a union of the Danubian Principalities." The Emperor's

decisive argument was, it is said that "the Congress of Paris was only adjourned, and had not been dissolved. Upon this point Palmerston struck his flag, and, as he says, "came to an understanding with the French Government; and that the English Government had reason to believe that the Austrian Government was disposed to concur in the elections being held over again on properly revised lists, and in uniformity with the firmans and the interpretation given of them; and this being so, it was hoped that the Sultan would yield."

The Sultan did yield, and annulled the elections, ordering new ones; and Austria did not carry her threat into execution. The new elections are concluded, and the results known. The Divans have declared for "self-government of the Principalities conformably to the treaties with the Porte, whose rights are admitted. Union of the two provinces under a prince belonging to a dynasty of the West: a representative form of government, and neutrality of the new State."

But since this declaration of the Unionists, "we find Sir Henry Bulwer, the English Commissioner for settling the affairs of the Principalities, behaving at Jassy, says the Leader, "as if England could dispose of the world—freely pledging England to maintain intact the right and dignities of the Ottoman Empire, even against her own subjects. Notwithstanding the deliberate declaration both of Moldavia and Wallachia, union is not to be. After the virtual protest lately made by the Porte, conveying the certainty of its refusal to accept the union of the Danubian Principalities as the solution of the question, Sir Henry Bulwer's speech at Jassy may be taken as pretty nearly conclusive: no foreign prince will be placed upon the throne of Moldo-Wallachia, for Moldo-Wallachia will not exist as a political province."

But, besides deferring the crisis created by the Moldo-Wallachian elements of the Eastern Question, the Indian revolt serves the further purpose of diverting England's attention from Continental politics, and fixing it more particularly upon her own empire in the East. Three things have to be accomplished before "all the nations" of the Powers can be marshalled in the Holy Land. The alliance between France and England must be dissolved; Russia must gain political ascendancy in Europe, so as to be able to move its armies against the East; and Great Britain must become absolute in British India, so that she may be able to meet Europe in arms in the land of Israel. We need not speculate on the cause that may break up the entente cordiale of France and England. Many causes are latent in Europe, and ready when the time comes to spring forth to accomplish it. The French empire subverted, and the counterpoise to Russia is removed. In the process, Rev. xvii. 12-17, will be fulfilled; and the Eighth Head of the Scarlet Beast encircled with the Ten Horn-kingdoms, will be prepared to descend like a storm upon Jehovah's land. But combined Europe would not point its cannon against Jerusalem, if there were no enemy there more potent than now garrisons its area. The scripture clearly shows that the British Lion will be there with its legions from Tarshish, Sheba, and Dedan. The reaction superinduced by the Sepoy insurrection will prepare her for action. She will subdue them, and make them obedient; and in so doing, make her native armies as movable to any country as her Europeans are from Albion to Turkey or Hindostan.

Such in brief is the significance of the Indo-Mohammedan rebellion. It is, first, a judgment upon the Europeans there for their abominations; secondly, designed by the reaction it will develop to prepare British India for a military invasion of Western Asia; thirdly, a present diversion of British pressure in Europe, affording Louis Napoleon more scope for a policy which will finally bring him to ruin, and open the way for the European development of Russia. And here for the present we must conclude, earnestly desiring and

looking for the Day of God, when the power of the wicked shall be broken, and "the meek shall inherit the earth."

EDITOR.

Nov. 16, 1857.

Russian Annexation in Asia.

WASHINGTON, Monday, Nov. 23, 1857.

The last letter of your London correspondent contained a statement so remarkable, and yet so little noticed, that I copy it, in the hopes of drawing to it the attention which it deserves. He says:

"One of the most important facts, fully authenticated, though ignored by the English papers, is the submission of the Khaika Tartars to Russia. Those clans amount to four millions, and their country extends from the frontiers of the province of Irkutsk to the great Mongolian Desert. They are a tribe of warriors, and have lately learned to despise the Chinese Emperor, their former suzerain. The Russian promise of lowering their tribute, and a few judiciously-administered bribes to their chiefs, have at once extended the Russian boundaries far into Central Asia. The country thus acquired is as large as France with the climate of Southern France. It is the Italy of Siberia. Together with the recent acquisition of the country watered by the Amoor, Russia has gained in Asia as large a territory since the accession of Alexander II as France, Belgium, Holland and Germany taken together. It seems, indeed, as if China, not India, were the real object of Russia."

The Russian Embassy here know nothing of this annexation of the Khaika country, and do not credit the report. I know so well, however, the high intelligence of your London correspondent, that I cannot believe he can be mistaken in the matter. He is too experienced a statesman to make such positive assertions, without authority. If the statement be correct, the fact is one of the greatest political consequences that has happened for several years. The questions of Scandinavian Union, or of Moldo-Wallachian Union, which occupy the diplomatists, are trifling compared with it. It is the greatest step forward which Russia has made since the partition of Poland.

The Chinese Tartars, as you know, are divided into two great nations, resembling each other generally in appearance and manners, but differing in language and hostile in history—the Mantchoos and the Mongols. The Mantchoos, the present ruling race of the Empire, are of very recent historical importance, having first become powerful and conspicuous in the seventeenth century. The Mongols, on the contrary, have been famous and formidable from the remotest times. Vast swarms of them have repeatedly descended from their high table lands in the center of Asia, and have overrun the plains of India, China, Persia, Syria, Egypt and Eastern Europe, penetrating to Germany, and even to France. Under Attila, and under Jenghis Khan, they established, for a time, empires, surpassing in extent any others that the world has seen. Under Kublai Khan they conquered China in the thirteenth century, built Peking and the Great Canal, and maintained a brilliant rule for about ninety years, when they were expelled by the natives. Since the conquest of China by the Mantchoos in the seventeenth century, they have been gradually bribed and coaxed into admitting the suzerainty of the Emperor, after a fashion, he paying them annually in presents about ten times the amount which he received from them as tribute. .

The Khalkas are the principal division of the Mongol nation, comprising by far the greater portion of the people, and occupying the finest territory. Their Chans, or Princes, who are four in number, are lineally descended from Jenghis the Conqueror, and have constantly been a source of uneasiness to the Mantchoo rulers of China, who have always held them by a slack and capricious allegiance, though nothing has been spared to flatter and conciliate them. Bribery and religious influence have been the means used by Emperors to preserve peaceful relations with these warlike and haughty tribes, who have not forgotten the unrivalled martial achievements of their ancestors, and whose bards still sing of the days when they were masters of the world.

Father Hue, the latest traveller in Tartary, gives a specimen of the songs he heard. It is the invocation to Timour or Tamerlane:

"When the divine Timour dwelt within our tents, the Mongol nation was redoubtable and warlike; its least movement made the earth bend; its mere look froze with fear the ten thousand peoples upon whom the sun shines.

"O, divine Timour, will thy great soul soon revive?

"Return! return! we await thee, O Timour.

"We live in our vast plains, tranquil and peaceful as sheep; yet our hearts are fervent and full of life. The memory of the glorious age of Timour is ever present to our minds. Where is the chief who is to place himself at our head and render us once more great warriors?

"O, divine Timour, will thy great soul soon revive?

"Return! return! we await thee, O Timour."

Father Hue says of the Khalkas, that of all the Mongols,

"They are the most numerous, the most wealthy and the most celebrated in history. They occupy the entire north of Mongolia. Their country is of vast extent, including six hundred miles from north to south, and about fifteen hundred from east to west. It is divided into four great provinces, subject to four separate sovereigns. These provinces are subdivided into eighty four banners, in Chinese, called Ky, in Mongol, Bechkon. Princes of different ranks are at the head of each banner.

"The numerous principalities of which Mongolia is composed may be considered as so many feudal kingdoms, giving no obedience to their sovereign, beyond the extent of their fear or their interest; and indeed what the Mantchoo dynasty fears above all things, is the vicinity of these Tartar tribes. The Emperors are fully aware that, headed by an enterprising and bold chief, these tribes might successfully renew the terrible wars of other times, and once more obtain possession of the empire. For this reason, they use every means in their power to preserve the friendship of the Mongol princes, and to enfeeble the strength of these terrible nomads.

"The Khalkas, however, do not seem to be much affected by the imperial blandishments. They see only in the Mantchoos a rival race, in possession of a prey which

they themselves have never ceased to desire. We have frequently heard the Mongol Khalkas use the most unceremonious and seditious language in speaking of the Mantchoo Emperor. These redoubtable children of Jenghis Khan still seem to be cherishing in their innocent heart schemes of conquest and invasion. They only await, they say, the command of their Grand Lima to march direct upon Peking, and to regain an empire which they believe to be theirs, for the sole reason that it was formerly theirs.

"Although Mongolia is scantily peopled in comparison with its immense extent, it could, at a day's notice, send forth a formidable army. A high Lama—the Guison-Tribe, for instance—would have but to raise his finger, and all the Mongols from the frontiers of Siberia to the extremities of Thibet, rising as one man, would precipitate themselves, like a torrent, wherever their sainted leader might direct them. The profound peace which they have enjoyed for more than two centuries might seem to have necessarily enervated their warlike character; nevertheless, you may still observe that they have not altogether lost their taste for warlike adventures. The great campaigns of Jenghis Khan, who led them to the conquest of the world, have not escaped their memory during the long leisure of their nomadic life. They love to talk of them, and to feed their imagination with vague projects of invasion."

The territory which your London correspondent affirms the Russians to have annexed is not the whole of Mongolia, of which Father Hue gives the dimensions, but only the region between the great desert of Gobi and the Russian frontier. As well as I can calculate its area from the maps in my possession, it is about seven hundred miles in length by two hundred and fifty in breadth, comprising 175,000 square miles. It is unquestionably the finest part of Chinese Tartary, in climate and in natural advantages. It adjoins and completes the recent Russian acquisitions on the Amoor, by the upper part of which river and its branches it is chiefly watered. In extent, climate, soil and position, it may be compared to Canada—the country on the lower Amoor to Canada East, the Khalka country to Canada West.

The Jesuit travelers of the last century computed the number of the Khalkas at 600,000 families, which agrees very well with the 4,000,000 of population given by your correspondent. I have read somewhere, I think, in Du Halde's great work on China, that they can bring into the field 300,000 horsemen.

The entire commerce between Russia and China has for 170 years been carried on through the country of the Khalkas, the Town of Kiakta, in the Province of Irkutsk, serving as the entrepot of the trade. The City of Irkutsk, the capital of the Province, is the seat of Government for the whole of Eastern Siberia, Kamtschatka and Russian America. It is the commercial center of Northern Asia, and the Russian Government has taken great care to maintain and augment the political importance of the place, by the institution of seminaries for teaching the Tartar and Chinese languages, and by keeping there some of the ablest and most experienced statesmen. The German traveller, Erman, who was there in 1828, speaks of its appearance, and the mode of life of its inhabitants as in the highest degree attractive and delightful. The climate in February and March he compares to that of the finest part of May, in Germany. The officers of Government would have been distinguished in any capital in Europe for their talents and attainments. Their scientific culture particularly surprised the German, who was himself a man of science of high eminence. The present Governor-General at Irkutsk, Mourawioff, is a man of great ability. Gurowski says he is "as active, ambitious and enterprising as any man in Russia;" and ascribes to him, rather than to the Imperial Cabinet at Petersburg, the project of Russian aggrandizement on the Chinese frontier.

In the present distracted and weakened state of the Chinese Empire, if the Russians have really obtained control of the Khalkas and their country, the field is open for immense acquisitions in the same direction, and even to the conquest of China itself. Directed by Russian statesmanship and military science, the warlike and enterprising Mongols, once put in motion, would be apt instruments for the subjugation of Central and Southern Asia. The powers of Europe could not interfere to any purpose, and no Asiatic nation is in a condition to resist them. The system of administration which holds Siberia, with its vast area and multifarious population, in peaceful submission to the Czar, could easily and securely extend over at least the three or four millions of square miles of Chinese Tartary, and Russia thus brought into immediate contact with India and China Proper. —N. Y. Tribune.

Clerical Views of the Indian Woe.

The Annual meeting of the Society for the Aid of Foreign Missions, held at Chester, England, gave occasion to the Bishop of Oxford, and Mr. Gladstone, late Chancellor of the Exchequer, to look at the Indian question from a religious point of view. Both attributed the British disasters to their having discouraged Christianity and encouraged Paganism in their Oriental empire, and both desired that Britain should retain India, not for the augmentation of their power and glory but as a means of carrying the Christian faith among a vast race of people, to whom, however, they would allow the liberty of following their own faith as long as they pleased.

Mr. Arthur Mills, a Member of Parliament, in addressing a meeting at Taunton, said, "the English had had a dominion given them over 180,000,000 of people in India which had for a century been committed to their care; they had at this moment a government maintained there at an enormous expenditure, and that government is now deeply involved in debt while the multitudinous population of India, after a hundred years of British rule, are now in a condition very little removed from that in which they were under the most corrupt and cruel member of the House of Tamerlane. He did not impute the slightest blame to the existing government of India but he blamed all for so permitting a state of things to exist which was a disgrace to the Christian name. When he adverted to that subject, he did so, not in a party spirit, but in the spirit of a true patriot, and he thought it was not too strong an expression to say that the British rule in India had been used as a screen to protect the natives from the contamination of Christianity. He stated on the authority of the late Bishop Heber, that in one district of India, Christians were precluded from holding office, an order having been issued by the British government prohibiting any but Mussulmans and Hindoos from holding office.

Something in the way of self-condemnation has laid hold of the official mind in England for its conduct in Hindustan. Its sins of omission and commission are practically admitted to be great, so that while it is bathing its sword in the heavens of Delhi, and drinking deep of the miscreant blood of Moslems and Hindoos, its Royal Defendress of the Faith has commanded the people to humiliate themselves in fasting and prayer. This display of national hypocrisy came off on Wednesday, October 7, and is thus treated of in a leading weekly journal printed in London:

“Wednesday was pretty generally observed, if not as a day of 'humiliation,' as a day of abstention from work. Labor, however, did not entirely cease, for it might be observed every here and there in obscure places; but the shops for the most part were closed, and the streets wore a sort of Good Friday look of wretchedness and gloom. An east wind increased the resemblance; so that we might have almost imagined that, as Horace Walpole said,

‘Spring had set in with its usual severity.’ The clouds gathered thickly, and the rain fell heavily and pertinaciously, balking the hopes of those who designed to humiliate themselves at Greenwich, or to fast (on the eatable contents of heavy baskets) at Hampstead or Richmond. Great was the solitude of Piccadilly; inexpressible the dolefulness of the Strand. . . . The mass of the people not being in the streets, we will take it for granted that they were at church; and certainly, whatever may be thought of ‘humiliation’ according to Royal Decree, there never was an occasion more suggestive of sad and solemn thoughts. The reporters for the daily papers say that the religious edifices were well attended; and the streets in the forenoon showed many troops of worshippers passing on to church or chapel. They also showed laborers lounging about with their hands in their pockets, and ‘gents’ with cigars in their mouth, chaffering for apples and nuts with itinerants, and evidently not going to church or chapel. Here shrill-voiced women and husky-voiced men transformed for the nonce into a species of Christian Muezzim, though calling from the muddy pavements instead of the airy altitudes of minarets, and having a truly Episcopal eye to money matters—‘Mornin’ and Evenin’ Prayer, a penny!’ There the moping policeman stalked along by himself, like one of an army of blue devils. Such, in London streets, was the outward aspect of the Fast.

“Within the churches there were, we may be sure, many devout, and no doubt many sorely stricken worshippers—many also who only went because the queen commanded them, and it was the ‘thing.’ The following are a few extracts from some of the sermons of the day;

"The preacher at St. Paul's Cathedral observed that 'all must recognize in the Indian calamity the chastening hand of God. They were being punished because they had shown themselves in fighting the battle of God in India. They had neglected to spread the Christian religion amongst the idolatrous races of that mighty empire. . . . The British government had not evinced sufficient anxiety for the real welfare of the people. There were very few persons engaged in christianizing the heathen in India. They had not fought the battle of the Lord in that country; they had only been engaged in fighting the battle of man: and if they were sincere that day, they could not help acknowledging their short-comings in India had been visited by the national calamity they all deplored."

The preacher at Westminster Abbey attributed the existing ruin and desolation in India to "the accursed traffic in opium another deadly poisons for the purpose of profit and revenue, a sin as deadly as that of slavery."

The preacher at the Temple Church considered that "the half-measures of the Government had been its ruin. Britain might have governed the Indians if it had left them as it found them—an ignorant, slavish race—and the Indian government, he believed, would not have been indisposed to have left them in that state; but the feeling and sense of the country were against such a policy, and the result was that we gave the natives of India a certain amount of education and liberty, but we did not instil into them the principles of religion. Education and liberty without religion brought about the first French Revolution, and here were the same cause and effect exemplified in the case of the Indians. He did not believe that Britain could hold India without a native army. That army must, of course, be officered by Europeans, and therefore it was absolutely necessary that we should improve the Christian character of those officers who represented our power in foreign lands."

The preacher at Surrey Chapel testified that "the conduct of Englishmen had been a reproach to Christianity. He referred to their toleration of the burning of widows on the funeral pile of their husbands; their throwing impediments in the way of native conversion to

Christianity, by sanctioning the loss of caste and property upon such conversion, and dismissing the converted Sepoy from the army; our application of a portion of the imperial funds to the maintenance of heathen temples; and in doing reverence to their false gods. They had dishonored God for the purpose of saving an empire; and by so dishonoring God that empire was endangered. It seemed to him that Englishmen were suffering manifest retribution because of their sins, which had drawn down the Divine displeasure.

The Chief Rabbi of the Jews in England, did not attribute the calamity to the sin of not Christianizing India. He said that though that day was the Feast of Tabernacle, they had made it a day of public prayer, because they wished to obey all the commands of their sovereign! This was obeying man before God. He took a cheering view of the situation, telling his hearers that "the nation had only to wait a little while, and the wrath would be over." He prophesied of the future from the past, saying that "History taught that the state of anxiety will not endure; that the people will enter into their chambers—the Chamber of Legislature—to correct past errors; and that the mutiny will ultimately lead to blessings for mankind at large. "The present state of the world," said he, "is depicted by the prophet Zechariah, xiv. 7, as being night nor day, a mixture of light and darkness, of belief and superstition, of hatred and love—the East struggling with the West: but in the evening there shall be light: the living waters shall go out from Jerusalem, and JEHOVAH SHALL BE KING OVER ALL THE EARTH, He one, and his name one." What then becomes, Rabbi Adler, of the British Power in India?

From these specimens it will be seen what was indeed the universal fact, that the version of the story of the Indian woe presented by the clerical phalanx was this: "having neglected to extend Christianity in India, having on the contrary tolerated the idolatry and the vile practices of the Hindoos, England has committed a gigantic sin, of which the revolt was the retribution." "This," says an English paper, "was the presentment of the whole clerical jury upon the offender arraigned before the sacred tribunal."

Upon this clerical verdict a few remarks may not be out of place. We agree with them all that "they have neglected," in a notable degree, to "extend Christianity in India:" yea, more than this, we agree with the Bishop of Oxford and Mr. Gladstone, that they have not only neglected to extend it, but that they have actually "discouraged Christianity and encouraged Paganism" By "Christianity" here, we mean what the Bishop of Oxford and his coreligionists of "church" and "Chapel," whether of the Establishment or Dissent, understand by Christianity. Official and Middle class England, inspired by the love of money and the love of power, have greatly discouraged this species of Gentilism; and have also patronized the more ancient species of Hinduism. This is a great offence in the estimation of all devout professors of the religion of the English and Scotch, to say nothing of the Irish; many of whom, both in Ireland and America, sympathize more with the Pagan and Mahommedan revolters, than with their "fellow Christians" of Anglo-Saxondom. But with us the offence is greatly mitigated when we reflect that the issue between Anglo-Caledonianism and Hinduism is not "THE TRUTH AS IT IS IN JESUS," but a question of morality and civilization. Is the European morality in India any better than that of the Mohammedan and Hindoo? The Europeans do not burn widows in Suttee, nor do they practice infanticide, and assassination: nevertheless, "Christianity" is evil-spoken of, and despised by the natives on account of the conduct of those who profess it. The natives lie, cheat, steal, get drunk, swear, commit whoredom, and so forth: so do the Europeans to the disgust of those who know the righteousness of God. In fact, we consider the immorality of European religionists more condemnable than the Hindoo, on the ground of Europeans knowing better—"Ye say ye see; therefore your sin remains." The

Europeans "profess to know God, but in works deny him;" so that, while the natives do not deny their gods by their works, the gods and the works being alike, Europeans are practical atheists, being the deniers of the God they profess to worship.

But if the morality of Anglo-Caledonian religion be of such questionable superiority, what shall we say of its theory? Is its theory scriptural and more rational than that of the natives? The religions of Europe are not inculcated in the Bible, it is therefore no opinion, but a self-evident proposition, that they are not Scriptural. They are only alluded to in the Bible as "Names of Blasphemy," and "Mother of Harlots," and "Harlot Women," and "All the Abominations of the Earth"—as things defiling, and to be eschewed. To these belong the religion of Mr. Gladstone and the Bishop of Oxford, of Cardinal Wiseman of Dr. Chalmers, and of the whole herd of the Dissenting inclosure. There is not one of them reckoned "orthodox" by "society" can establish their theory and practice from the New Testament interpreted in harmony with Moses and the Prophets. They are one and all heathenism, "christened with holy water—a heathenism or gentilism elaborated by "the thinking of the flesh"—a mere creation of the "carnal mind." In proof of this, it is only necessary to refer the man enlightened by the truth to what they do and say. Bishop of Oxford Christians believe with the Pagans in the existence of an immortal soul in mankind; one and all, they believe in "the Elysian Fields" of the heathen under a different name; they have adopted the pagan rite of sprinkling with water: concerning which Justin Martyr says, that "It was invented by demons in imitation of the true baptism signified by the prophets, that their votaries might also have their pretended purifications by water:" and the Emperor Julian, out of spite to the Christians of the fourth century, "used to order the victuals in the market to be sprinkled with holy water, on purpose either to starve, or force them to eat what by their own principles they esteemed polluted."— Dr. Middleton.

The Christians of those days rejected water sprinkling as hateful, heathen, and polluting—a counterfeit of the true baptism which is sprinkling of the heart with the blood of sprinkling, and washing the body with cleansing water— Heb. x. 22. In be-sprinkling baby-faces and the faces of babies in the name of God, European religionists constitute themselves not only Pagans, but blasphemers—taking the name of Jehovah Elohim in vain, which men are forbidden to do.

But the analogy between Europeanism and heathenism is far from being exhausted in these parallels, as we have shown elsewhere. But these are sufficient for the present; and in view of them we hesitate not to say, that if the British government had encouraged Oxford-Christianity, or Dissenting-Christianity, or Scotch-Christianity, or any of the Christianities peculiar to "the court of the Gentiles." (Rev. xi. 2,) they would have been guilty of patronizing two or more systems of heathenism instead of one. Their real offence is, that they should have patronized any. Seeing that they were the Executive Administration of an empire embracing all religionists and men of no religion at all, they ought to have proclaimed equality for all, and have interfered only to protect the lives, liberties, and properties of the people they ruled.

The British government has never yet discouraged Bible-Christianity in India; not, we suppose, that they are more favourable to it than to the denominational counterfeits, but for the simple reason that it has not yet been presented to the Hindoos under their sway. The time is approaching when they may be put to the proof on this point: at that time when they shall be called to surrender their badly administered dominion into the hands of Jehovah's King, and his Associates. Till then, Hindooism will prevail in India; and all the prayers of all the

parsons of Britain will never bring the day in which the natives shall ascribe glory and honour to the God of heaven in the precepts of righteousness and truth, on their account. They will never bring it, we say, for they have no influence within the veil. —EDITOR.
November 29, 1857.

The Day of Humiliation.

The day of “solemn fast, humiliation, and prayer” passed exactly as we expected. An additional Sunday was thrown into the middle of the week, with a subject dictated for all the sermons, the congregations being expected to make a collection. There was “prayer” varying in its fashion according to the tenets and colour of the congregation, more or less sincere—more or less moral—more or less bereft of any belief in its efficacy. There was a “humiliation” with the greatest number for the two hours in which the congregation was in church; a humiliation mingled with no small sense of Sunday finery. But where was the “fast?” Not a single meal was omitted on that day; on the contrary, it was a Sunday dinner instead of a working-day dinner.

A strong sense of the terrible calamity in the East did impart a greater solemnity, earnestness, and truth to the feeling of the day than is customary in these observances. We have the evidence of this feeling in the general strain of the sermons. Seldom have we gone over a mass of clerical literature so devoid of any individual “striking point,” very seldom have we seen so much harmony in the universal utterance. Not indeed that the clergy, whether of the established or non-established churches, grasped the true problem which was presented to them. They were, perhaps, compelled to take it up according to professional fashion, the fashion being set in ages long past; but they did their best to reconcile the practical requirements of the present day with the contracted knowledge of past ages. Their version of the story which they had to tell was this: having neglected to extend Christianity in India, having on the contrary tolerated the idolatry and the vile practices of the Hindoos, we have committed a gigantic sin, of which the revolt was the retribution. This was the presentment of the whole clerical jury upon the offender arraigned before the sacred tribunal.

There are some flaws in the case. As one preacher pointed out, if England is the offender, * justice has strangely visited with retribution not England but India; # has inflicted the larger share of penalty not even upon the English in India, but upon the Hindoos, amongst whom the slaughter is far greater than amongst the British. + Some of the more timid amongst the clergy tremble lest modern knowledge should prove to be inconsistent with sacred truth; as if truth and genuine knowledge could ever be inconsistent! as if we should find out in the works of the Creator facts inconsistent with inspiration! On the occasion of the last day of solemn fast, we had much broader and more truthful explanations of our wrong-doing, and, therefore, much clearer light thrown on the method of reform. But still there were some few who could seize the truth, and set it forth even in an established church. One preacher laid down his discourse upon the established tramway. The Divine ruler of the world, he said, “accorded not to individuals the final judgment on their deeds until the close of their career, but communities of men have their probation in this world;” and in the government of the world there are moral laws as well as physical laws:

* The English and Hindoos are offenders against heaven; and therefore both classes have suffered by the sword, by ruin and disaster. —EDITOR.

England is retributed in the large sums she is compelled to spend in putting down the revolt and repairing the damage; in the thousands she will yet have to lose by war, cholera, &c.; and in the affliction these losses will entail on families at home. —EDITOR.

+ This fact only affects the degree of the punishment. The sepoy is a devil, less mitigated than the English; therefore the slaughter has been greater. —EDITOR.

"All the physical convulsions that have agitated the world have proceeded in conformity with the natural laws assigned from the first by God. An earthquake, a volcano, an eruption, a flood, though seeming to break in on nature, does nevertheless fulfil its laws as truly as the falling stone, or the raising sparks of fire, or the ripple of the streamlet of the valley. So we may be sure that the just laws of the Moral Government are fulfilled in the most inscrutable of human events, as truly as in the ordinary tenor of human existence. There is a human probation going on beneath the Eternal Eye. There is a moral meaning for all that happens. We must not then suppose that when we have traced to social and natural causes the enormous crime and misery which have just afflicted our Indian Empire, we have done with them."

The Times, said the same preacher, "has had the courage to charge the blame of the present outbreak of heathenism in the East on the defective Christianity in the middle classes, who have abetted the Indian Government in compromising between Christianity and heathenism." Dr. IRONS did not question these statements; but he retorted that the press does but reflect the mind of the middle classes; and we may add, that in the main, if the middle class have pandered to compromise in India, the press has pandered to the middle class. But says Dr. IRONS, "this mutual shifting of the blame on one another is unworthy of a solemn hour like the present." "We have all had our share in the low tone of religion and morals among the people." "If England will not trust religion, God will pluck up and destroy our power." We may, perhaps, question the accuracy of some expressions here, but it is the rough assertion of a great truth.

If we, as a people, habitually mingle truth and falsehood, if we adulterate our sincerity with mere outward conformity, we undermine the strength that is in us, and render ourselves incapable of maintaining our own greatness. Strewed throughout the churches of the country on that day devoted to communing with the Divine Power was a mass of hypocrisy, of pretended belief, of acquiescence in doctrines that are no longer sincerely accepted; and in the Divine Presence the people of this country were lying. Is it possible that it can throw its heart into the work, can prevent its mind from becoming confused, or can distinguish between conscience and hypocrisy, between the work to be done and the work that ought not to be done?

As if to anatomize and expose the nature of our religious observances before our face, a great commercial company had specially added to its museum for the day. The Crystal Palace Company had procured a monster specimen of the genus Preacher, and the attractions of that zoological curiosity drew an immense crowd of holiday congregationalists. SPURGEON preached to 23,500 persons. He knew that he was expected to be "striking;" he has a voice as capable as any of filling some part of that museum church; and he has the ready knack of saying things that are not generally spoken out, in a coarse language which borrows its apology from fanaticism, and adds a spice to religious unction. In this direct language of a Walworth Peter the Hermit, he told, not home truths, but home truisms; pleased the people by loudly abusing them to their faces; and begged on behalf of the collection with a forty-parson power. The congregation laughed, almost applauded. One and all, whether High Church or

Low Church, Catholic or Jew, joined, or at least appeared to join in the "prayer" of the Low Churchman; and having thus gaily "humiliated" themselves on that solemn day, no sooner had SPURGEON ended the entertainment, than half of the congregation hurried back to town engagements, while the other half rushed to finish the "fast" in the refreshment-room. For seldom have the waiters of the Crystal Palace been so busy as on that day.

In all this great national exposure there is something that is respectable as well as painful; something sound and earnest as well as that which is hollow and ridiculous. The country means to do well, but it cannot distinctly see its duty. Being Christian, it ought not unquestionably to discourage Christianity in the East; being wise, it ought not to tolerate the most odious, silly, and even bestial idolatry. But recognizing as we do the sacred right of freedom for conscience, we must leave to Hindoos their faith, must allow them the latitude that we claim ourselves. Christians are not bound to tolerate, in any land which they govern, murder, torture, or compulsory slavery, on the assertion that it is sanctioned by the Hindoo gods. But on the other hand, if it pleases Hindoos to bow before idols, or to perform any other act which is not an aggression upon their fellow creatures, our conscience is not so clear of follies that we have the right to prevent them. We need not supply them with the laws to carry out their tyranny; we need not tyrannically restrain them from folly. If we enforce the broad laws of humanity against murder, rapine, and depravity, we may leave the rest to the free trade of progress; for if the Hindoo cannot overthrow the empire of the British, neither can he resist or divert the calm, wise, and beneficent course of a Government higher than any which resides on earth. —London Leader.

(From the Gospel Advocate.)

Call to the Ministry.

A friend (S. G. O.) wishes to see an expose of the call to the ministry in the Advocate. He says, he heard a preacher not long since attempt to prove that he was specially called to preach as were the apostles. No sensible man acquainted with the New Testament can arrive at any such a groundless conclusion. The witnesses and ambassadors of Christ, were particularly called by name, and qualified by the Spirit, to make known the will of the Savior to the world—they "brought glad tidings of good things to light," and revealed the mind of God "not in words which man's wisdom teaches, but which the Holy Spirit teaches." These revelations were written in a book, and since the sealing up of the testimony of the apostles and prophets new developments have not been made; they have not been needed, and consequently all who have professed themselves the especially called and sent, have been, and are, impious impostors. Faithful men should be called by the church, qualified and commissioned to preach the Gospel, and this is Heaven's arrangement to convert the world. "If an angel from Heaven preach a new gospel, let him be accursed."—Paul.

John Locke.

The celebrated John Locke, for fourteen or fifteen years, applied himself closely to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else. He was never weary of admiring the grand views of that sacred book, and the just relations of all its parts. He every day made some discoveries in it, which gave him fresh cause of admiration. And so earnest was he for the comfort of his friends, and the diffusion of sacred knowledge amongst them, that even the day before he died he particularly exhorted all about him to read the Holy Scriptures. His well-known recommendation to a person who asked him which was the shortest and surest way for a young gentleman to attain to the knowledge of the Christian religion, in the full and just extent of it was, "Let him study the

Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author; salvation for its end; and truth, without any mixture of error, for its matter.”—Selected.
