

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., MAY, 1858  
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Mosaic and Nazarene Teaching Concerning God.

BY THE EDITOR.

No. IV.

IT has been well observed by some one whose name has escaped us, that "there exists in the universe only One Generic Spiritual substance, the sole Primary Cause, efficient, formative, and substantial, of all secondary causes, and of all appearances whatever; but endued in its highest degree with a supreme providential wisdom, and proceeding by ways incomprehensible to the spirits which emanate from it, apart from revelation." This is perfectly scriptural, and therefore in harmony with the teaching of Moses and all the prophets, among whom we include Jesus and the apostles.

In our last number we were treating of the Eternal Spirit, in relation to his Name. We continue to remark here, that this name is not a mere tetragrammaton, which superstition forbids or fears to pronounce; nor is it a mere word bestowed by the Spirit upon himself, as a father affixes a word to a son, which we call a name, by which to distinguish him from his other sons; nor is it the name Father, and the name Son, and the name Holy Spirit, three names, into which those "who know not God, the only true one, and Jesus Christ whom he has sent," are immersed. AIL, the Eternal Spirit, has not "three names." He did not say to Moses, "I will proclaim the names of Jehovah before thee;" "I send an angel before thee, . . . obey his voice, provoke him not, for he will not pardon your transgressions, for my names are in him;" nor did he say, "In all places where I record my names I will come unto thee." The Eternal Spirit did not speak after this fashion, but uniformly in the singular, having only One Name, and not three, as our friend of the Expositor very erroneously imagines and inculcates.

The divine Name defines what the Eternal Spirit is in manifestation. "Jehovah whose name is jealous is a jealous power." Here "name" defines what exists. "The name of the wicked shall rot," that is, the glory, honor, power, substance, that exist, constituting the wicked and their attributes, shall perish. Hence, when the Eternal Spirit is fully manifested on earth according to his revealed purpose, that manifestation is His NAME, or the name of Ehyeh, the I-shall-be manifestation of the Spirit.

This name was proclaimed to Israel by Moses in the formula so often quoted by the Jews in their controversy with the friends of Jesus, and with the Demons \* also, who presume to cry out that they know that he is the anointed Son of God. In Deut. vi, 4, Moses says, ekhad. Y'howah Elohainu Y'howah Yisraail Sh'ma

\* Jesus has left on record an infallible rule by which his friends may be distinguished from the Demons. The rule is expressed in his words, saying, "Ye are. my friends if ye do whatsoever I command you." "The Demons" is a phrase, in its application to men, that signifies those who believe that Jesus is the Anointed Son of God, but "do not receive his words," nor do what he commands. This is not the only sense of the word, but the sense in which it is used in this place, because the possessed of old confessed, but did not obey, the truth.

This is incorrectly rendered, both by Dr. de Lara in his letter, and in the English version. The doctor renders it, "Hear, O Israel, the Lord is our God, the Lord is one!" In the English version it reads, "Hear, O Israel, the Lord our God is one Lord!" But neither of these is a translation. "Lord" and "God" do not express the sense of the original. As we have shown already, the word Y'howah, or Ehyeh, has not the remotest affinity to the English word "Lord." We must, therefore, reject the above, which are mere paraphrases, or transformations, and translate the formula literally, that, knowing what Moses really did say, we may be able to understand what he said. And, doubtless, it must be an important proclamation concerning the Invisible One, or he would not have called the attention of the whole nation of Israel to his words. The literal translation, then, is, Hear, O Israel! I SHALL BE our MIGHTIES is One I shall be!

This is the proclamation in plain English. There is no word in it which is not perfectly intelligible. It announces a person who shall be; and if you ask Moses who that person is, he tells you, in Exodus iii, 14-16, and vi, 3, that the person who shall be is that same one who, four hundred and thirty years before, was known to Abraham as The Strength of the Mighty Ones, who visited him from time to time, and whose messenger appeared to himself in the bush. This answer is equivalent to saying that the subject of the proclamation to Israel is "One who is, and who was, and who is to come, the παντοκράτωρ, or Strength of Ail." He is while Moses makes the proclamation; he was in Abraham's time, and from an antecedent eternity; and he shall be when he comes as the Prophet like unto Moses. Nothing short of this can be deduced from the words of Moses. Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation, that, at some future time, HE, the Possessor of the Heavens and the Earth, the Most High, who admitted Abraham to his friendship, would appear in the midst of Israel; and that then, consequently, whatever his name might be called, he would be Imma-nu-ail, "GOD WITH US."

Now for this result to have been manifested, one of three things was necessary; either that AIL, the Eternal Spirit himself, should descend from unapproachable light, and have planted himself in the midst of the Hebrew Nation unveiled; or, that a portion of free spirit, emanating from his substance, should be embodied, constituting HOLY SPIRIT NATURE, or God veiled; or, that the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure. In either of these events, it would have been God with Israel, dwelling in the midst of them. But the first alternative was impossible: for God unveiled in any nation would be its destruction; for Moses testifies, that Jehovah declared to him, "There shall no man see me, and live;" and Paul, who taught the same doctrine as Moses, says, "No man hath seen, or can see Him;" and Jesus also bears the same witness, that "No one hath seen the Father, except he who is from Theos (Divine Power)

the same hath seen the Father."

The purpose of the Eternal Spirit to become Elohim to Abraham, Isaac, and Jacob, through their seed, excludes the second supposition. Mighty Ones in Holy Spirit Nature often appeared in the midst of Israel, and were, for the time, God with them. There is a notable instance of this on record in Exod. xxiv. 10. It is there recorded that "Moses, Aaron, Nadab, Abihu, and Seventy of the elders of Israel, saw the Elohim, or Mighty Ones, of Israel: and under His feet as it were a paved work of sapphire stone, and as it were the body of the heavens for clearness. And upon the nobles of the children of Israel HE laid not His hand: also they saw the Elohim, and did eat and drink. And JEHOVAH said unto Moses come up to me in the mount, and be there: and Moses rose up, and his minister Joshua; and Moses went up upon the Mount of the Elohim. And he said unto the Elders, Tarry ye here for us, until we come again unto you." In this narration the distinction is maintained between Jehovah and the Elohim; Jehovah referring to the Eternal and Invisible Spirit; the Elohim to the individualized, or embodied, manifestations of power. The Elohim were visible; for Moses says the nobles of Israel saw them, and eat and drank in their presence. The Elohim had spread for them an entertainment of good things; and welcomed them to eat and drink without alarm: for "upon the nobles of the children of Israel HE (the Invisible Jehovah) laid not his hand." Moses does not say that they saw Jehovah. He and Joshua alone were permitted to ascend to the mountain top; but even there they did not see Jehovah; for "no man could see him and live." They heard, but saw not.

In this scene, Moses and Joshua are types of Messiah in his approach to the Father; while Aaron, Hur, and their associates in company with the Elohim, are types of the Saints, the immortal nobles of Israel, in the setting up of the Gospel-Kingdom. The Elohim were the representatives of the personages to be manifested from the seed of Abraham in the Age of glory; the same Eternal Spirit being the substratum, or hypostasis, of the representatives, and of those whom they represented; for which cause "He" and "His" are affirmed of them. The Elohim and the Devouring Fire on the top of the mount were the typical manifestation of Jehovah's glory; which finds its antitype in glorious display of the things represented also in Ezek. i; x.; xliiii. 4; Rev. iv., v., xv. 2.

All these displays are Mighty Ones in Holy Spirit Nature, and therefore God; and God with them in the midst of whom the manifestation is made. The purpose of Jehovah excludes the Elohim of Sinai from the Elohim of the proclamation. This purpose is the development of Elohim from the Human Race equal to the Elohim of Sinai; or, as it is expressed in the words of Jesus, isangeloi, "equal to angels." The scripture reveals the principle upon which the Elohim of the Universe are developed by the Eternal Spirit. They are immortals, but were not always so. The Eternal Spirit dwelling in light is alone essentially immortal without beginning; but all the Mighty Ones, or Gods, he has created, have at some period of their history been subject to evil even as we. Moses teaches this in Gen. iii. 5, 22. The sagacious serpent, who had seen and heard the Elohim in Paradise—"the Stars of the Dawn and Sons of God"—told Adam and Eve that if they ate of "the Tree of the Knowledge of Good and Evil, they should be as the Elohim ("gods") knowing good and evil." The lie he told did not consist in saying this; for the Jehovah-Elohim admitted, that in the eating and its consequence they had become like one of them to know good and evil. "Behold," said he, "the man has become AS ONE OF US to know good and evil; and now lest he put forth his hand, and take also of the Tree of the Lives, and eat and live for the Olahm; therefore Jehovah-Elohim sent him forth from the Garden of Eden." When this was affirmed of Adam and Eve, "the eyes of them both were opened, and they knew that they were naked," and they were both ashamed and

afraid. This was the form of the "evil" which they experienced at that crisis; and Jehovah-Elohim testifies, that it was an evil they themselves had been the subjects of. Those who were Elohim contemporary with Adam had once been the subjects of shame and fear; and as these are symptoms of an evil conscience, they had once been sinners; and as it is a law of the Eternal Spirit's empire that sin works death, so they must have been once mortal; which is a conclusion in agreement with Paul's testimony, that the Invisible One "only hath immortality." Hence, though in his universe there are multitudes of Immortal Gods, yet in all that universe there is but one whose immortality is underived, and that august personage is He who created them. Thus all immortals but himself were once mortal—sinners subject to death; and while so subject, as much in need of a remedial system as we.

But at the fitting up of earth as a new arena for the display of the power and wisdom of the Eternal Spirit, they who figure in the work had attained to their eternal redemption; and had become "spirits"—Holy Spirit corporeal intelligences—because they had been born of the Eternal Spirit or Father. To what orb or planet of the universe they are indigenous is not revealed; but as they are not aboriginal to an earth-born race, they are not sovereign here; but only, as Paul says, "Public official Spirits sent forth for service on account of those hereafter to inherit salvation."—Heb. i. 14.

These, then, are not "OUR Elohim"—they are not the Elohim of Abraham, nor the Elohim of Israel, to whom the "Sh'ma Yisraail" refers. These Elohim, or Sons of Power, are to be developed from the earth-born seed of Abraham, upon the great moral principle of the intellectual universe, expressed in the two words, FAITH and OBEDIENCE—an obedient faith tested by trial. This principle necessitates the existence of evil in the system where the development of God is in progress; for there can be no trial where evil does not exist. The Eternal Spirit has, therefore, wisely created evil, first as the punishment of sin; and secondly, to afford scope for the manifestation of the approved. Upon this principle, Abraham's faith was tried and perfected; and upon the same principle, though not in the same way, the faith of all scripturally recognized as "his seed" is tried and perfected to this day.

The Sh'ma proclaims a plurality of Elohim, but does not define the number. Moses tells us elsewhere that they should be as the stars of the heavens for multitude—"So, O Abraham, shall thy seed be." To this agrees the testimony of the Apocalypse, where it is written, "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands." "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." These are they whom Ezekiel saw in a vision moving onward in victorious career. "In their going," says he, "I heard the noise of their wings, like the noise of great waters, as the voice of Mighty Ones ( $\sigma$  παντοκράτωρ, or in Heb shaddai, of Mighty Ones); the sound of the speech was as the sound of an army." Daniel also saw them in vision. "I beheld," says he, until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, and his wheels burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened." Whence came

all these thousands of the fiery stream? They are all the Sons of Power; Spirits born of the Spirit; Israel's Elohim, or Mighty Ones; who were once Jews and Gentiles in unprofitable flesh; sinners under sentence of death; but justified by an intelligent and obedient faith. These are the Elohim of the Sh'ma Yisraail, the hypostasis of whom is the "ONE JEHOVAH"—the One Eternal Spirit multitudinously manifested in the Sons of Eternal Power. When these become apparent at "THE ADOPTION, to wit, the redemption of the Body"—the "One Body"—then will be revealed the Mystical Christ—the Seed of Abraham—the "Son of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle; his head and hairs white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if glowing in a furnace; and his voice as the sound of many waters"—the voice of the redeemed of all kindreds, and nations, and peoples, and tongues.

Such is the hidden mystery of the Sh'ma Yisraail revealed in the Nazarene proclamation of the Moses-like Prophet and his apostolic associates. "Hear, O Israel; the Eternal Spirit, who has surnamed himself EHYEH or Y'howah, because he will be for a Starry-Multitude of Sons of Power for Abraham, is nevertheless but one Eternal Father and they in Him as One! "To us," then, "there is but one Power, THE FATHER, out of whom are all, and we for Him; and one Lord Jesus Anointed, on account of whom are all, and we through him" All this development of an earth-born family of Gods, who shall take their stand in the universe as Seraphim and Cherubim of glory, is through and on account of Jesus Christ. He is the foundation, the chief and precious corner stone of this new manifestation of the Father-Spirit. Truly, as Moses says, it is a "Glorious and Terrible Name—Eth-Y'howah Elohekha—THE I SHALL BE THY MIGHTY ONES, O Israel."

But enough for the present; in our next we shall resume.

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## Analecta Epistolaria.

### Concerning some of the Jewish Festivals.

MY DEAR FRIEND: —It is worthy of observation, that your rabbinical correspondent, Dr. de Lara, in his epistle dated 9th of May last, copied into the first number of the "Herald" for this year, freely admits that devout Jews may perhaps be brought to believe that the same God who endued the Old Testament Prophets (Moses and Elias), with miraculous power, may likewise have bestowed the same power on Jesus of Nazareth, as testified of him in the New Testament; hence, then, devout Jews would admit that Jesus of Nazareth was divinely inspired as the prophets; but, that, at the same time, He taught the people error, by instructing them to believe on Him as the only true Messiah, the Son of God. It is obvious that such a "stiff-necked" people would, upon this same principle, deny any portion of prophetic testimony, not congenial with the traditions of their elders, even as they have expunged Isai. liii, from their creed; verily, "had they believed Moses and the prophets, they would have also believed in Christ." John v, 46.

You will perceive by the lists for the present year, a diminution in the number of subscribers, as compared with last year, which diminution, doubtless, arises from the appalling distress in our manufacturing districts, occasioned by the want of employment generally, as would appear by numerous letters received: and I would here draw your attention to a few donations received from Messrs J. Douglas of 16s. 8d.; R. Mill of 6s. 8d.; and J. Fulton of £1 10s.; the first of Glasgow; the second of Balgowan, and the third of Paisley; which, testify at this season of pecuniary difficulty, their zealous endeavors to

administer to your aid in proclaiming to a "faithless and perverse generation" the "glad tidings of the kingdom of God." At the same time I would suggest whether others might not materially relieve your onerous labors by occasionally preparing for a corner in "Analecta Epistolaria," some well digested and brief expositions of the Scriptures, more immediately relating to the doctrine of "the Kingdom and Age to Come." It is truly a doctrine of vital importance, inasmuch as it is the right portion of meat for the present season of midnight darkness, when the professed Church of Christ are asleep over the Scriptures, dreaming of "Peace and Safety" when a sudden destruction is nigh. Surely there are some faithful watchmen in Zion who will raise the alarm, "Behold, the Bridegroom cometh," previous to his appearing, as otherwise the Bride could receive no intimation "to prepare to meet him." Some watchmen must necessarily be awake at their watch tower, for the Virgins are all asleep, and it is manifest, from the clearest evidence, that the Bridegroom draws near, yea, is verily at the door, while to such watchmen more especially belongs the divine promise, "Blessed is that servant whom his Lord, when He cometh, shall find watching." And here permit me further to trespass upon your indulgence, while I offer a few desultory observations on some of the Jewish Festivals, referring, doubtless, to "the Kingdom and Age to Come."

First, there was every seventh day, the Sabbath, or seventh portion of man's time commanded to be consecrated to his Creator. Then likewise every seventh year; and again, after the seven seventh year, making up a seven of seven weeks of years, came the feast of Jubilee, i.e. the fiftieth year, when great freedom and redemption from bondage was effected, both in the persons and estates of men, all of which prefigured the holy Sabbatism "that remaineth to the people (Israel) of God," Heb. iv, 9; or, as may be rendered, the blessed Festival of a Sabbath, wherein they shall enjoy freedom from all pain, unhappiness, and corruption. But notwithstanding these gracious types of future bliss, how marvellous is it to find that multitudes of persons calling themselves Christians (who, after the manner of the adversaries of ancient Jerusalem, Sam. i, 7), would scornfully trample over and obliterate these types in pursuit of their vain amusements, Isa. lviii, 15, 16; truly, these are the "perilous times" of the "last days," "when men become lovers of pleasure more than lovers of God"—2 Tim. iii, 1, 4.

Secondly, The great Feast of Passover, in commemoration of the deliverance from Egyptian bondage. The pascal Lamb was then killed (as was also the Sabbath instituted long before the law of Moses or Aaron's sacrifices were enjoined), and after the Passover was slain on the evening of the first month in the year (which prefigured the very month, and time of the day, when "Christ, our Passover, was sacrificed for us"—1 Cor. v, 7), there was the offering of the "First Fruits." So now, nearly six thousand years have the true "Israel of God," been under bondage to the "Prince of this world," but they are hereby encouraged to look forward to the time of their final deliverance, when they shall not only have been shielded from the power of the "destroyer" at Christ's second advent, but shall then assemble with patriarchs and prophets to enjoy the highest Feast of the First Fruits, at the great nuptials of the Lamb in the "Kingdom and Age to come;" for then shall that blessed "First Fruits," "the first begotten from the dead," "make them to sit down to meat, and come forth and serve them"—Luke xii, 37.

Thirdly, The Feast of Weeks was observed after seven complete Sabbaths were past, and was so styled by the Hebrews, Exod xxxiv, 22, being kept seven weeks after the Passover. On 16th March, the wave offering of the first sheaf was made, and the divine blessing implored upon the ensuing harvest, which then commenced in that warm latitude. Fifty days being appointed for the gathering in of the corn (that is, the remaining fifteen days in March,

twenty-nine days in April, and the first six days in May), then came the Feast of Pentecost, on which very least the Holy Spirit was poured out upon the Disciples of Christ. Even so, there shall be the great Feast of the Harvest when all the fruits unto God are gathered into the "Kingdom and Age to Come." And surely never was there such a feast of Pentecost, nor such a feast of Weeks as shall then be, for the tongues of all admitted there "shall speak of the glory of the kingdom" Ps. cxlv. 11, and sing the "new song" of Moses and the Lamb. I would further make mention of the "Feast of the Trumpets," as typical of the "Seventh Trumpet" that shall ere long proclaim "The kingdoms of this world are become the kingdoms of our Lord and his Christ"—Rev. xi, 15. Also the "Feast of Atonement," or reconciliation; typical of the great reconciliation of the "Israel of God" to their offended Creator. But lest I should incur the censure of extending this epistle to the length of a pamphlet I will now conclude by briefly adverting to the Feast of Tabernacles, when the choicest of branches from the olive, the palm, and the fir trees, and whatsoever was esteemed valuable among plants, were gathered to adorn the dwellings of the people. This feast was likewise typical of the "Kingdom and Age to Come," the glorious kingdom of Christ on earth renewed, or paradise restored, when greater glory, beauty and excellency will be revealed than originally existed, for Jehovah will then, verily "make the place of his feet (footstool) glorious"—Isa. lx, 13; "instead of the thorn and brier, then shall spring up the fir and the myrtle trees," Isa. lv, 13; "then shall again be made to flourish, the box and pine trees of Lebanon's glory," Isa. lx, 13; "while the fruitful field shall even be accounted as a forest," Isa. xxix, 17; "and the fruit of the earth shall be excellent and comely," Isa. iv, 2, "yea. the previous waste, howling wilderness, and solitary desert shall become fragrant as the rose," Isa. xxxv, 1; "and everlasting joy shall crown the redeemed of the Lord, for all mourning and sadness shall for ever flee away," Isa. li, 11. And that it may be your inestimable privilege to enter into this heavenly inheritance of jubilant glory, rest and gladness at, "the glorious appearing of the great God and our Saviour Jesus Christ," is the heartfelt prayer of

Yours, very faithfully, in the "Blessed Hope" of Immortality,

RICHARD ROBERTSON.

89 Grange Road, London;  
Feb. 3, 1858.

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"Work of the Law" written upon the Heart?"

BROTHER THOMAS, —It is true that "ignorance alienates from the life that is in God"—as true as when the apostle penned the declaration in his letter to the Ephesians. It is also true, that "except a man be converted, and become as a little child, he can IN NO WISE enter the Kingdom of God;" which is equivalent to saying, "Except a man believe the Gospel of the Kingdom, and is baptised, and raised from the dead incorruptible and immortal, he cannot be saved." And it is here, that the Gentiles, doing in effect the law (and it is only truly converted Gentiles that do this—Editor), show the law written on their hearts, Rom. ii. 15; and that the doing the law is the effect of the writing. But how is the writing upon their hearts? When is it written? The reason why it is written, I understand to be that he may take out from among the Gentiles a people for his Name, Acts xv. 14. But the other two points are not so well understood. I can understand from the first four verses of 2 Pet. i., that it is by a KNOWLEDGE of the exceeding great and precious promises men are made partakers of the Divine Nature; but the question again recurs, How am I to convince others that this knowledge is only through the Gospel?

There is no news. We will still try to increase the circulation of the Herald, that it may proclaim as widely as possible the deep and glorious things of the Kingdom of God. We look forward with pleasure to your visit in the summer.

Please examine the original of Jacob's prophecy in Gen. xlix. 10, and see if there are not two words rendered in our Version, "UNTIL." Would it not be a better rendering to read, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet forever; because Shiloh will come, and unto Him shall the gathering of the people be;" clearly pointing to the coming in power and great glory.

Yours, in the (One) hope of the Calling,

J. M. STONE.

Henderson, Ky.,  
March 1, 1858.

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### The Questions Considered.

1. How is the writing inscribed upon the hearts of the Gentiles? The answer is, by God's teaching; for it is written in the prophets concerning those who attain to salvation, "They shall be all taught of God" Isa. liv. 13; John vi. 45. The question, then, arising from this testimony is, How does God teach men? As one man teaches another, and in no other way; and that is, by putting ideas into the mind. An idea is a mental image; a thought; something perceived: which image, thought, or perception, is produced by causing vibration in the substance of the brain-flesh. Brain-flesh vibrations excited by ordinary means and causes, Paul terms "the thinking of the flesh; and are common to all men: but when they are excited through the same means, but transmitting ideas undiscoverable by the natural powers; that is, ideas specially revealed from God, such divinely excited vibrations become "the thinkings of the Spirit" in the man, the effect of which is to make impressions, which become the engraving or writing of God.

We learn from the Scriptures, that God excites brain-flesh vibrations, productive of a great variety of thoughts or ideas, in different ways. "He spake," says Paul, "in divers manners." This diversity, however, he limits. He does not say, that he spake in divers manners to men in general; but through an appointed channel, and specified people—"He spake TO the fathers IN the prophets;" and, in the apostolic age, to the Jews in Palestine "in a Son;" and after this, he spoke in the apostles, and especially in Paul to the Gentiles. "It is not ye that speak," said Jesus to the apostles; "but the Spirit of your Father speaking in you," Matt. x. 20; "what ye hear in the ear preach ye upon the housetops;" verse 27, and "he that heareth you, heareth me." God spoke in the ears of the apostles, and they spoke into the ears of men; which, from the premises before us, was God speaking to and teaching the sons of men.

Men who are ignorant of God's purposes with respect to the future of the human race, are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching, is "the work of the law written in their hearts:" and is always the consequence of an affectionate understanding of the Word of the Kingdom. It is the work of the law of faith; which faith embraces "the righteousness of God manifested without the law, being witnessed by the law and the prophets," Rom. iii. 21. The devotion of which ignorance is the parent, is of the flesh, and not of God. His teaching first opens a man's eyes, by the enlightening ideas he puts into their minds; then, by the influence of these ideas which are his power for the purpose, turns them from their native darkness, and consequently from Satan

(for ignorance is Satan's power) to God: and the instrumentality operative of these results is Scripture and reason.

2. WHEN is the work of the law written on the heart? "Written" is past time. It may be known to have been written, by the subject doing what the writing enjoins. Obedience is the work of the law; what a man obeys is the thing written. Thus, if a man has it written in his mind, that immersion is simply an act to be done in order to be recognised as member of a Baptist church, when he is immersed he obeys that writing; and all the sophistry in Anti-Christendom cannot transmute that immersion into obedience to the Gospel. But half-a-dozen men may have been all immersed; it cannot, therefore, be determined that the same writing is in all their minds; because experience teaches, that wise men and fools, and more fools than wise, have been ceremoniously immersed. Therefore, the Spirits must be tried; and in trying them, we must take them to the writing in the Bible; and if we find them speak according to the Oracles of God, we may know that God has taught them—has been engraving his ideas into them; but if not—if they do not speak according to the Law and the Testimony, it is because the light is not in them. When the promises of God in the Bible are also found in a man's understanding and affections, the ideas of God shining out from the Bible into these, are in effect reflected from his mind, and are seen in his practice; which is found to be in conformity with the Divine precepts. "By their fruit shall ye know them; "but then, ye must be acquainted with the tree and its fruit, or ye may mistake; and take a pious infidel for a Christian.

3. How am I to convince others that this knowledge is only through the Gospel? By showing them what the knowledge revealed in the testimony is; in other words, "declare the testimony of God;" and reason out its propositions. The Gospel is emphatically styled "the glad tidings of the Kingdom;" strike out "the kingdom," and all that remains is "the glad tidings of," or "gospel of." A rational man will readily see, that the glad tidings centre in the kingdom; and as they are yet future, they are matter of hope, and therefore of promise, "exceeding great and precious promises." No kingdom, no promises, and no promised kingdom; no glad tidings, or gospel: hence, the knowledge can only be through "the Gospel of God, which he has promised afore by his prophets in the Holy Scriptures." It is the function of reason to demonstrate this from the testimony; and when the demonstration sounds upon the ears of honest and good hearts, they will be aroused to a collateral examination of the word, and they will not be difficult to enlighten. There are some, however, that cannot be convinced; either because they have no natural capacity, or are slaves to their lusts, or are in bondage to their worldly interests, or are not rational. Christ's sheep hear his voice; sound out the truth, and leave the rest to God.

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#### "Until Shiloh Come."

The passage in Jacob's prophecy I translate thus, "Thou Judah, thy brethren shall praise thee; thy hand (shall be) upon the neck of thine enemies; before thee, the sons of thy father shall prostrate themselves." "Judah, a lion's whelp, from the prey, my son, thou hast arisen; he kneeled; he laid down like a strong lion, and like a fierce lioness; who shall arouse him?"

"The sceptre shall not depart from Judah, nor a legislator from between his feet, for that Shiloh shall come; and to Him (shall be) the obedience of peoples."

"Binding his ass to a wild vine, and his ass's colt to a choice vine, he washed his raiment in wine, and his clothing in the blood of clusters of grapes; more flashing (his) eyes than wine, and whiter (his) fangs than milk," Gen. xlix. 8-12.

The above is a prophecy concerning the Lion Tribe of Judah, which has given the commentators a world of trouble. A work before me says, "The interpretations of this most difficult verse 10 are so numerous, and the arguments by which they are supported so voluminous, that even in this supplementary note we can only give the sense in which we ourselves (Messrs. De Sola, Lindenthal, and Raphall) understand the text, and which is strictly in accordance with the oldest version of the Pentateuch, and one of the oldest commentaries on the Scriptures; Onkelos and the tonic accents."

In their translation of Genesis, De Sola & Co. render the verse thus, "The staff shall not depart from Yehudah, nor the lawgiver from between his feet, until he cometh to Shiloh, and his be the obedience of nations." In this they make Shiloh a place; and affirm that the staff should not depart until Judah came to it; and then of course, the inference is that it should depart. Well, in the days of Joshua, "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them," Josh, xviii. 1. But instead of the sceptre departing from Judah when the tribe arrived there, Judah had never hitherto possessed it; for Moses, who was "king in Jeshurun," was of the tribe of Levi; and Joshua, who succeeded him, was of the tribe of Ephraim: and while the tabernacle was still at Shiloh, though the ark was not, Samuel anointed Saul of the tribe of Benjamin, to be king over all Israel. The ark never returned to Shiloh, and the tabernacle there was destroyed. "So God forsook the tabernacle of Shiloh;" and did not choose Judah for the staff-bearing ruler over Israel until the departure from Shiloh; and David became king over all Israel, two years after the death of Saul.

But, "until he cometh to Shiloh " is not the translation of ad ki yahvo Shiloh. There is no word in the text answering to the particle "to;" and furthermore, the verb yahvo is not the present tense, "he cometh," but is the future "shall come;" nor is Yehudah the nominative to the verb; it is Shiloh, which they put in the dative, or in the accusative governed by a preposition, which is not in the text. These are liberties which grammatical honesty will not tolerate.

But in relation to "until" as the rendering of ad, or ad ki, they are not satisfied; for in their supplementary note they say, "Much confusion has been introduced into the translation of this important verse, by considering כִּי as a particle, and rendering it combined with, כִּי, until." Yet this they have done themselves. "It cannot," they say, "be joined to כִּי without violating the Mazora and punctuation." But this is of no consequence. They are no part of the original text. Jacob and Moses knew nothing about the Masorites and their inventions; and we need not trouble ourselves with them in interpreting their prophecies. Their authority Onkelos, disconnects ad from ki, and renders ad by the Chaldee ad-almah, which they call for-ever; "a rendering, of which," say they, "we approve, as it appears to us much to simplify the meaning of the text. We would therefore propose to render it, after Rabbi Manasseh Ben Israel; "The staff shall not depart from Judah, forever."

This, however, is not translation, but substitution. We prefer to take the text as it is, and without regard to the Masora, translate it word for word as we have presented it; namely ad ki "for that," which is equivalent to because. The passage is easy enough, and teaches, that the reason why the staff or sceptre shall not depart from Judah is "because Shiloh shall come."

It is a text similar to Jerem. xxxiii. 17, "David shall never want a man to sit upon the throne of the house of Israel." This is thought to be very difficult of interpretation. Jeremiah is speaking of what shall be in the latter days and forward; and so was Jacob. When Judah shall act the lion, Shiloh will be with them; and thenceforth the sceptre shall not depart; and thenceforth David never want a man to sit on Israel's throne.

On the word Shiloh, De Sola & Co. say, "This word is understood by no one, though there is not any expression throughout the Scriptures, respecting which so much has been written, and which has served as the foundation for theological systems, like this much disputed word. The three opinions that enjoy the most favor are: the oldest, advanced by the Medrash, adopted by Onkelos, Jonathan, and the Jerusalem Targum, and adduced by Rashi, that Shiloh is the Anointed King, Messiah. The second, advanced by Rashbam, and adopted by Mendelssohn, and most modern Jewish authorities, considers Shiloh as the name of a city near Shechem, in the tribe of Ephraim, where the division of the monarchy took place under Rehoboam. and Jeroboam. They therefore render it, until he (Judah) cometh to Shiloh. The third consider Shiloh as signifying quietness, peace. They therefore render it, until peace, or the bringer of peace cometh, and apply it to Solomon. We ourselves are strongly biased in favour of the first opinion, supported as it is by the authority of Ezekiel xxi. 32 or 27, in probable allusion to the present text: since it is only by coupling this prediction of Jacob with those pronounced by subsequent prophets of the Lord, that we can understand the assurance the patriarch gives Judah, that though his supremacy may for a time be suspended, yet it shall not depart for ever, but at some future period be restored to him."

The clerical interpretation of the text is, that the sceptre of royalty and the legislative power was to continue with the Jews until Shiloh was born; and that at his birth they were to depart. They point the Jews to Jesus as a fulfilment of the prediction as the Shiloh; and affirm that the circumstances of his appearing answered the demands of the prophecy. But this cannot be admitted for the following reasons:

1. Jacob's prophecy belongs to the "uttermost part of the days" termed in Daniel "the Time of the End" or "the Latter Days;" not to "the last days, or end of the Mosaic Aion.

2. The sceptre had departed from Judah in the days of Nebuchadnezzar, who wrested it out of the hand of David's house, when he dethroned Zedekiah about 590 years before the birth of Jesus; and it has not been restored to Judah since.

3. There was no lawgiver descended from Judah, son of Jacob, in power at the birth of Jesus. The givers and makers of law were not Jews, but Gentiles; Herod, Archelaus, and the Romans, being rulers of the nation.

4. The symbols of royalty were not to be restored to Judah "until he shall come whose right it is" to reign over all Israel: the right belongs to Jesus, who is the Shiloh; but, when he appeared, he did not reign, positively refusing to accept authority, because his kingdom did not belong to that world; but to another, when Judah, "the fierce lioness" shall go through the nations as through a flock of sheep, Mic. v. 8; as Jacob's prophecy intimates.

5. Jacob's prophecy contemplates Judah in power and victory over enemies; whereas, when Jesus was born, Judah was subject and powerless under the Little Horn of the Goat; and will so continue till Shiloh shall return.

For these reasons, we reject the clerical theory; and look to the glorious appearing of the First Born to verify Jacob's prediction; for if Shiloh does not come hereafter, the sceptre has finally departed, and the lawgiver is no more for Judah. The interval from Nebuchadnezzar to Gog, is not a final departure of sovereignty, but only an INTERREGNUM to be succeeded by a renewal of the authority of David's house over Judah and all the other tribes. We are in "the third day" of the interregnum (Hos. vi. 2,) or 2,453 years since the fall of David's throne; for "a day with Jehovah is as a thousand years; and a thousand years as one day."

"Shiloh is understood by no one," says De Sola! Very strange indeed! Whatever its etymology, any one, not judicially blinded by unbelief may see from the text itself, that it relates to a person, a conqueror, and a ruler, not to a place. "Shiloh shall come; and to Him the obedience of peoples;" to him is the key to Shiloh. Shiloh is a man; and as people are to obey him, he must be a ruler; and as peoples only obey those who compel them, he must be a conqueror before he can rule them. All which is plain enough for the comprehension of a little child, though perfectly unintelligible to "the wise and prudent." Let us rejoice that we are what they call "fools."

EDITOR.

March 23, 1858.

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#### The Gospel of the Kingdom in Canada West.

Dear Sir: I write to inform you what progress the truth is making in Canada West, as I feel assured that any triumph of the truth will be a source of rejoicing both to you and your readers.

Last summer I was lecturing at Toronto and Queensville, the result of which is well known to you before. At the commencement of October last I went to Owen Sound, and having obtained the use of the school house, I gave two lectures on the necessity of the restoration of the kingdom again to Israel, to fulfil God's promises to the fathers, which promises were Paul's hope, and for which hope Paul and his brethren suffered the loss of all things. I then returned to Collingwood, and having hired the Hall, I gave three lectures there. Returning again to the Sound, I again obtained the use of the school house for two lectures more. The lectures, both in the Sound and at Collingwood created great excitement. I then returned again to Collingwood, and gave three lectures more; the result of the lectures in Collingwood was, that two embraced the faith, and acted in obedience thereto by being baptized into the Name of the Holy Ones. These had been previously immersed at Seventeenth Street, New York, into Campbellism; but they saw that Campbellism was not the "one faith" pleasing to God. They are now looking for the Anointed One to sit on David's throne, instead of believing that he is now on David's throne.

I returned again to the Sound, but no school house could be obtained. They had put me out of the synagogue, for teaching that there is no immortality until the appearing of Christ to establish his kingdom. But I succeeded in obtaining the Campbellite meeting house for four lectures; discussion was invited every night, great interest was awakened in a few honest hearts, whilst others were saying that I ought to be mobbed. The result of the lectures was, that eight, who had been previously immersed into Pentecost Kingdomism, became obedient to the one faith; six of them were then belonging to the Campbellite Church. I baptized altogether at that visit twelve, whilst many more were interested in the truth.

This brought out the venom of the serpent against me, the priests from the sacred desks denouncing me as infidel. The Rev. Mr. Macdonald, Baptist minister, placarded the walls with the announcement of two lectures, to refute the pernicious doctrines of "a Thomasite" who was then in that place. I attended the last lecture; four ministers were there, of different denominations. At the close, I asked the privilege of discussion, which was granted. The mayor was chosen for chairman; the subject for debate was that of Natural Immortality, which all four of them failed to prove, each of the ministers in their turn asking me questions. The audience saw the weakness of their priests upon the question under debate. The chairman at length joined issue with the priests, and told them that they had better leave me alone, as I was a man of great volubility of speech. This discussion turned out for the triumph of the truth, and for the establishment of those who had already received it.

I turned again towards Toronto the latter part of December, lecturing on my way at Queensville, in the Methodist meeting house. After delivering four lectures, there, I came to Toronto, where I remained until the commencement of the new year. I then returned to the Sound, having obtained a hall to lecture in. The priests, acting upon the baser sort, got up a mob against me, yelling at me through the streets like wild beasts; stones and snow balls were aimed at my poor cranium, but without effect. They brought a rail to ride me on, but they did not carry their threats into execution. The mayor sent a constable to protect me whilst lecturing.

But amidst the persecution, the truth had its effect upon some more honest hearts. I remained there a month, lecturing on Sundays and in the week upon "the things concerning the kingdom of God, and the name of Jesus the Anointed One." Eleven more were buried with him by baptism. There is now an association of twenty-three brethren looking for the appearance of the King to set up his kingdom in the covenanted land, when the bodies of their humiliation will be fashioned like the body of his glory. You see by your subscription list that I obtained eight subscribers for the Herald.

Since then, I delivered six lectures in Scarborough, which I hope will germinate in due time. During the last fortnight I have been at Fort Perry, delivering twelve lectures there. There are some there to be baptized on my return, which I expect will be in about a fortnight. I must conclude, by wishing you success in your endeavors to obtain heirs of the kingdom of God.

I remain, sir, yours in the hope of life at the appearance of Jesus the second time,

JOHN WILLIAMS.

Toronto, C. W., March 17, 1858.

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#### A Word from Iowa.

Dear Brother Thomas: I herewith forward to you a little of the needful for your exceedingly valuable paper. I conceive the Herald to be worth more than all the rest of the religious papers extant. Indeed, that is not a fair comparison of its value. I know of but one paper beside the Herald that is devoted to the truth as "it is in Jesus;" and that is the Gospel Banner. I have been a reader of the Expositor, published by Mr. Marsh, about eleven years; and before the eyes of my understanding were enlightened by the Gospel, I prized it more highly than rubies. But I am compelled to dismiss it as a Gospel-nullifying sheet, and decline its future weekly visits. There are a good many in this section of country who would be highly gratified to see and hear you, but we are generally poor, and particularly so in these hard

times. Can you give us any encouragement to visit us next fall? If you will do so, I will see what can be raised in the way of substantial aid. And that your life may be long spared to prosecute the work of awakening many to prepare themselves for the reception of the Great King, is the prayer of

Douglas, Fayette, Iowa,  
Feb. 27, 1858.

Yours, in the fellowship of the One Body,

WM. O. STEARNS.

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"I am not Mad, most noble Festus."

Dear Sir: Enclosed please find four dollars, which you will please place to my credit as a "conscientious subscriber" to the Herald. I heartily appreciate your labors in the cause of truth, and should feel a suspension of them to myself a great and irreparable loss. I have a thousand questions to ask, but cannot venture to trouble you with them, and will wait patiently for more light for their solution. I anxiously await the publication of your long expected Exposition of the Revelation, as I confidently expect it will throw a flood of light on that mysterious book. I am regarded as one beside myself when I speak of the truths you advocate, and find it necessary to be very careful not to cast these "pearls before swine," &c, as I find it utterly impossible for persons of swinish dispositions to appreciate them. The "Summary of Christianity" is a work I have never yet seen; if it is what I should infer from its title, I should like a few copies to put in the hands of some of my more candid friends. Please send me some four or five copies, if you have them, and I will remit the price. Hoping and praying that you may have health, strength, and ability to continue your labor of love in the cause of truth and righteousness, I remain, very sincerely yours in the blessed hope,

P. P. LEARNED.

Charleston, Mass., Mar. 17, 1858.

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Campbellite Policy.

Dear Doctor: For several years past I have seen the sneers of Alexander Campbell and others in reference to you and your doctrine. I have frequently inquired of various brethren concerning your whereabouts, and what you believed; but no one would or could tell me. I have also inquired of various publishers for your works, that I might ascertain for myself what you believed, but none could tell me. Well, I thought it strange that all our leading men should be for everlasting talking about your doctrine, &c, and yet none of them tell me where I could get your writings, to see for myself what you did teach.

But, as we say, a good old Baptist brother, a minister, stayed at my house several days ago, and he told me that you were a Destructionist, and also that he thought you lived at Richmond, Virginia, and that you published a paper advocating those views. Well, if such is the case, I say "Amen" to it, for I firmly believe it to be God's truth, and so I teach every Lord's day, though as yet I am nearly alone in my belief on that subject.

During the last three months, I have had some four discussions on that subject with various preachers, which have made quite a stir here, and have convinced one of my opponents of the truth. But my brethren are trying to put me down, (I belong to what are nicknamed the Campbellites. Well, I can put them down by arguments, but the Devil's method of refuting an opponent I can't approbate, so I suppose they will turn me out of their synagogue, like they did you.

Please let me know what works you publish, and the price by mail.

I remain, your brother in Christ,

W. S. KNIGHT, M.D.

Fountain Co., Ind., March 8, 1858.

The above was sent to Richmond, Va., and advertised there. Brother Maddux, in that city, seeing it on the list, kindly forwarded it to us, for which he will please be assured that we are much obliged for his attention.

The letter itself is a very unsophisticated illustration, from the interior of the hostile encampment, of the policy that rules in the midst thereof. It is a policy emanating from the Bethany Heart, which is but another phrase for the Old Man of the Flesh, who occupies the Chair of Natural Religion, that is, of the Heart-religion of the Old Man, in that Asylum for the Blind. Wherever the influence of Bethany Heart-religion rules the conscience, there the proscriptive policy of majorities against argument prevails. If our correspondent contend for what he believes to be the truth, and it square not with the traditions, they will certainly make a Jonah of him for what they may deem the benefit of the ship. They tried this with us. They tried to throw us overboard, but they could never get such a grip upon us as to make their heave effectual. W. S. K. is mistaken, in supposing that they cast us out of the sect; they tried, but for the reason stated, never could succeed. Their policy towards us has been to treat us like a mad dog, that is, give us a bad name, and leave us to the tender mercies of the cruel. These have killed us, as they imagine, times out of mind; but unluckily for them, we have a sort of indomitable vitality that will not permit us to remain dead, so that we are ever and anon coming to life again; and remarkable enough, every resurrection fills us with renewed vigor for the fight!

EDITOR.

## Miscellanea.

### The Thinkers, The Sayers, And The Doers.

The world of man may be divided into three classes, the Thinkers, the Sayers, and the Doers.

The first class, small in number but powerful in influence, comprises the real sovereigns of the world.

By the silent and irresistible might of ideas, of which they are the earthly source, they conquer men and render them submissive and obedient, turning them which way they will. They speak, and listening multitudes obey; for they speak with authority—the effectual authority of truth. To this class belong the philosopher, the seer, the sage, or whoever, distinguished by whatever title, extends the limited boundaries of knowledge or of truth, whether in ethics or in physics.

The Thinker imparts into the world new ideas, brings forward new matter for thought, produces more food to nourish and strengthen the soul. In its presentation there may be much dross mixed with the pure metal; but the gold will eventually be recognized, separated from the dross, and carefully preserved. A great work, requiring the untiring devotion of great and rare abilities, is that of the Thinker.

This work becomes to him his world. Men and their affairs are naught to him, for he is far above them, out of sight and hearing of their endless tumults and jargons, His attention is so fixed that nothing however pleasing, nothing even of pretended or real importance, can distract or divert it. Nothing is of importance to him but his work. All things else utterly fail to awaken in him an interest real and permanent. With an earnestness, the depth and strength of which no one besides himself has guessed, he devotes himself to the solution of those problems which are the great realities of his life.

Because of this unwearied application the work is done; but others must now take it up. The Sayers are, from the nature of their function, more numerous; and though of a secondary, are yet of essential importance. Their function is to present to the world the work wrought out by the Thinkers. The great world of men do not understand the language of the Thinkers. To them there is no meaning in it.

But this work was not wrought out with so much toil to be confined to one or a few. Whatever may have been the design of the worker, it was the purpose of the great God who worked in and through him that all men should some time and in some way receive from it life and strength.

The Sayers are the mediators between the Thinkers and the people. They reconcile them, and join them together in sympathy and effort.

They dilute the concentrated ideas of the Thinkers, so that the weak stomachs of children in knowledge and understanding may receive and digest them.

They deal out to them such portions as they can dispose of, that they may gradually increase in strength.

They engage the attention of the careless and listless; make clear to the mind of the stupid, things which are obscure; kindle, temper, and direct the enthusiasm of the earnest; and aid men of all classes and dispositions to understand and obey truth.

Thinkers live to think. They express their thoughts, it is true, in words, yet not that they may diffuse, but that they may put them in form and preserve them.

They may hope for their perpetuation and diffusion, but are not careful to secure it; for besides that they are absorbed in their proper work, they feel sure that men will never permit truth once presented to be irremediably lost. To think aloud that others may hear, is their work.

To take up the life-giving sound, and echo and re-echo it around the world in the ears of all men, is the work of the Sayer, The Sayer originates nothing. He takes what he finds and tells it over and over again in a hundred different forms, that in some way by importunity if in no other, he may lead men to accept it.

The enthusiasm of the Thinker is excited to know all that mortal man ever knew, and more; of the Sayer, to make others know, by every possible means, all that he has learned from the Thinker.

The Thinker is recluse, and seems to others cold, distant, and unsocial in his manners. He is often quite unconscious of the existence of the outward world, and sometimes dreams that it is all an illusion of his senses; goes about with an abstracted air, and gazes with a vacant look on the seemingly realities around him. The Sayer lives among men as one of them, and yet above them. He sympathizes with them as real men and women; and if he have a benevolent heart, he sincerely desires to promote their welfare. He points to the isolated Thinker, and explains to men that he is too much pre-occupied with his great work to become their companion.

But whither tends all this thinking and saying? whither but to doing? Thought is the first expression of man's intellectual life. But the thought seeks a form and it becomes enshrined in words, through the medium of which it is rendered capable of preservation and communication. The Doer receiving the thought from the Sayer in the form of words, embodies it in other forms more influential and unchanging.

He incorporates it into governments, churches, schools; he frames it into ships, railroads, and cities; he embodies it in commerce and all the various arts of civilized life. And all these advance not a step in their progress toward perfection beyond the idea of the thinker. Nay, the thinker keeps so far in advance that he is often contemned, if not hated, by those who understand the ideas embodied in the manners and institutions of the society of which he forms a part better than they do his abstract thoughts, which, seeking better forms, would destroy all that they hold dear.

The Doers are the practical men; and the end of their labors is to renovate the world, transforming it from its natural wild and crude state fit only for the abode of brutish, savage men, into a new world bearing everywhere the marks of intelligence and beauty. The end! no, it is but the beginning of the end. Earth is to be made a paradise because man is to be made an angel. It is to be made new that it may become a fit habitation for the new man who is to inhabit it.

A great work, then, has the Doer; and an earnest, faithful, and patient man should he be. For not only in the natural world, but much more in the moral world, must the many evils everywhere obstructing the growth of the good be uprooted and destroyed. But the man of faith is comforted by the assurance that the great work does not, depend alone on himself or those immediately co-operating with him; but that all men, even though unconsciously to themselves, are in one way or another helping to effect the grand result. For "the wickedness of the wicked shall come to an end," and all efforts to preserve it but hasten its destruction.

What, then, is the end of all this thinking, saying, and doing? What but the discovery and announcement of truth, and the practical application of it to the life and conduct of men!

And all thinking, saying, and doing which does not tend to promote this end has no intrinsic worth. H. M. —Life Illustrated.

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### A Gospel Crisis in Rochester, N. Y.

BRO. CHASE from Michigan has recently been preaching at "Chapel Hall" in Rochester. His last discourse was on Baptism. He is said to have laid the subject fairly and faithfully before his audience, in the judgement of the majority of the society meeting at that place. After he had finished, bro. McMillan and bro. Bradfield, two friends of the truth there,

who have not only believed the Gospel of the Kingdom, but with scriptural intelligence obeyed it, rose up, and bore a faithful testimony to the truth also. After them, a gentleman who has been under the water—who, before he was placed there, was in faith-fellowship with those Orthodox "Devils" who responded to what our friend, the Editor of the Expositor, styles "The Bible Test" of fitness for an immersion, which should be, he thinks, considered valid; this gentleman, we say, who believed with "the Devils" referred to in Luke iv. 41, that "Jesus was Christ the Son of God," and was immersed upon the belief of this, mixed up with divers gospel-nullifying traditions; this gentleman, under the influence of truthful convictions, arose, and said, "Brethren, I have to go into the water again. I have had my doubts for upwards of two years; but I begin to see my way."

On the Sunday following, the Editor of the Expositor preached from James i. 25—"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." This was addressed to those who had obeyed the "law of liberty" which is "the law of faith," and as such demands "the obedience of faith," as the condition of emancipation from the dominion of sin. It requires to be looked into as orthodox devils are incapable of doing, so long as their master Satan holds them in bondage to his Bible-test. It was addressed to those under that law; for their blessedness is predicated on their "continuing therein," and on their "not being forgetful;" which implies that they had obeyed the law, and were in the enjoyment of liberty. Hence, this text could have no bearing upon the case of the gentleman in fellowship with the orthodox Devils. The thing to be proved in his case is this, Was his immersion, based upon a joint confession with the Devils, obedience to the perfect law of liberty? In other words, if the Devils had been immersed, would they have been Christians? And if not, upon Expositor or orthodox principles, why not? They had confessed our friend's "Bible test;" and had, therefore, according to his decree, all the faith necessary for a valid immersion. The text did not apply to him. Had he at some former time obeyed the law of liberty; and from forgetfulness of what he had heard, was about preparing to obey it again, there would have been relevancy in its application. But that was the point at issue. Had he, or had he not, obeyed the gospel in being immersed on the confession of the Devils?

All present understood what the Editor of the Expositor was driving at; few of them, however, saw any force in his remarks. One, however, was an exception to this. His compositor, who in the Expositor signs himself "S," took the floor after the Editor had finished, and said a great deal; and among his sayings is said to have stated, that "for a man to know the gospel he must know all the Old and New Testaments; and required to be forever learning it." He denounced all tests whatever, saying "they were all human," and so forth. Brother McMillan told them that the gospel could be stated in thirty minutes, more or less; and that he was not for ever learning it. It is true, that "some are ever learning," as Paul says of certain silly women led captive of men having a form of godliness, but practically denying its power; and besides this, though "ever learning, are never able to come to the knowledge of the truth." This truth must be something more than the Editor of the Expositor's Bible test, which the Devil's confessed so promptly. The "silly women" all believed what the devils believed; and so did those men of corrupt minds, whom Paul classes with Jannes and Jambres, but who were "of no judgement concerning the faith." They were like "His Holiness the Pope," and "His Grace the Archbishop of Canterbury," and Queen Victoria, "Head of the Church, and Defendress of the Faith," and many other queens and graces, and holinesses, among the sovereigns of our Model Republic! They all cry out as the Devils did, "O Jesus, thou art Christ, the Son of God;" but concerning "the faith"—"the hidden wisdom of God in a mystery"—the Gospel! the preaching of Jesus Christ, the revelation of the mystery—

concerning these things, they are as ignorant as Hottentots; and though "ever learning, never able to come to the knowledge of the truth."—1 Cor. ii. 7; Rom. xvi. 25. Bro. McMillan said that he knew the gospel, and had intelligently believed and obeyed it; and exhorted them both, that is, the Editor of the Expositor and "S," to retire home and learn the gospel the Samaritans received from Philip; and to be immersed for the name of Jesus Christ into remission of sins, as Peter also enjoined upon the Pentecostian First Fruits. This wholesome exhortation was publicly offered; and we doubt not, received as unpalatable exhortation sincerely and affectionately presented, is entitled to be. Afterwards a little more was added of the same sort. The Editor was told by his friend that he looked upon him as an unbaptized man, though now, indeed, believing the gospel. He besought him to consider what he was doing, and not to stand in the way of others, of whom some had spoken to him of his position. Bro. Bradfield exhorted him also to the same end; and parted with him not without hope that he would become obedient to the righteousness of God testified by Moses and the prophets. But hope told these brethren a flattering tale. While they were looking for obedience, "S," or another, was setting up type at the rate of three or four thousand ems a day, repudiating their conclusions, and giving them the cudgel over our back. A few days after the sermon on the law of liberty, the Expositor for Feb. 15, was published. In this there is an editorial under the caption of "Test of Baptism" occupying five pages. Eleven lines from the Nov. Herald is our friend's text. He is considered in Rochester to have issued this as his ultimatum; and that, though much labor has been expended upon it, it has only resulted in building up a man of straw, and then demolishing it. It has had the effect, however, of destroying all hope in the minds of his friends that he will ever obey the truth as well as believe it. We are sorry to hear this. We had hoped that as he had made so many changes from bad to better, he would yet advance one more step, and place his foot upon the rock. He doubtless, thinks he is there already; but with all the antecedents before us that exist, we cannot see that he is. He is right, however, not to act if unconvinced of the scriptural necessity, because "whatsoever is not of faith is sin;" and he may better remain as he is than by a faithless action add another to the catalogue of his offences.

We, however, are not yet destitute of hope. Our friend was once deep over head in Millerism, in which he could no more endure to be pressed with certain sayings of God incompatible with the crotchets of that system of folly, than he does now to be pestered with any other test than the devils confessed: yet now he approves those sayings, and sees and admits the error of denying them. We know, however, how much more easily men pass from one form of error to another, than from error to the truth; and especially how still more difficult it is to bring the human mind to a childlike obedience to that truth. All this we know, still we would fain hope that our friend will come out right at last.

We are glad to hear that things have come to a head in Rochester, N. Y. No real good can be done in that city until what is there called "the church of God" become such in deed and truth by an intelligent obedience to the glad tidings of the kingdom of God. There are some there have done this; but how many we know not. The true Ecclesia is "a pillar and stedfast supporter of the truth"—of "the mystery of godliness which is great."—1 Tim. iii. 15, 16. This is something more than the confession of the devils. But how can "a church" hold this relation to the truth, or mystery of godliness, if its members are not agreed upon what it consists in; or if only three or four have accepted, in the appointed way, God's invitation to his kingdom and glory? The gospel is not an abstract proposition; but as the word imports "a joyful sound," "glad tidings," "good news;" but to one untaught of God, that is, ignorant of his teaching contained in the prophets, there is no glad tidings in the sound of the words "Jesus is Christ the Son of God." Saul and David, Aaron and his household, were christ; and Adam the

First was "Son of God;" but there is no good news in this. Jesus did not say, "He that believes that I am Christ the Son of God, and is baptized shall be saved." He knew very well, that men might believe this as did the demons and the Centurion that superintended his crucifixion (Mark xv. 39,) and yet be ignorant, and consequently faithless, of the message his Father sent him to deliver to the Jewish nation. He therefore predicated the salvation of men upon the belief of his message as well as on the reception of himself in the character in which he appeared; and on their being baptized upon this faith. No mind, we conceive, unspoiled by the vain philosophy and deceit of the "religious world" can fail to see this in the saying of Jesus, "He that rejecteth me AND RECEIVETH NOT MY WORDS, hath that which judgeth him: the Word which I have spoken, that shall judge him in the last day"—John xii. 48. That word in the parable of the sower is styled by Jesus himself "THE WORD OF THE KINGDOM;" and they only are there compared to "good ground" who "understand it." If a man confess Jesus, but do not receive this word, he is still under condemnation; and vice versa—a man must receive both for justification by faith.

Until then "the church in Rochester" can attain to this faith, it cannot stand out as "a pillar and support of the truth." We hope, now that they have began to move, they will find no rest until they can all say We understand, believe, and have obeyed the invitation of God to his kingdom and Glory. When it has thus put itself in harmony with the truth, it will be prepared consistently to press faith and obedience upon the outside barbarians. But they must become Celestials themselves, after a type not to be disputed by those who understand the scriptures. They have had many doctrinal troubles in Rochester, which have had a winnowing effect. Our friend Cook and his faction have been fanned out; and others scattered off elsewhere. All this was necessary, that the approved might be made manifest. Perhaps a family equal to Noah's may be developed. But we shall see; a few standing on the rock are of more use to the truth in an efficient advocacy thereof, than five hundred upon the sand. May our friend of the Expositor yet be numbered in the Ark without debate.  
EDITOR. March 1, 1858.

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#### Virginia Ecclesiasticism.

"There are many unruly, and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. — Paul.

To all concerned about Bible truth, the following is submitted by the subscriber.

In the "Union Christian Intelligencer " of Dec. 19, 1857, a sectarian sheet published in Virginia, specially pleading for the notions currently and generally known in America, by the very appropriate name of "Campbellism,"— is an article entitled, "Judge, Rule, Govern," over the signature of one, "E. E. Orvis;" a soul-pedler from Yankeedomia, Campbellistically styled, "an evangelist." This gentleman, as I am informed upon good authority, when he first appeared as a star of Geary-magnitude (and thereby "hangs a tale!") among the Campbellite Reformers of all sects into one mammoth community under Alexander Campbell, President of Bethany College, and grand plagiarist of Mr. Walter Scott's very superficial conceptions of the gospel—when he first began to twinkle among these world-devoted, and highly respectable, but inveterately deluded religionists, in lower Virginia, professed to believe in the personal reign of Messiah upon the earth. He was told, however, that if he advocated this doctrine he would not be countenanced by his brethren, his "dear" brethren, of course, in Virginia. For weighty pecuniary reasons, which all soul merchants instinctively appreciate, and which in his case were very special, but which need not be specified, he took the hint; and

whatever he believes upon the subject, he has been particularly cautious not to offend the ears of his apostolic brethren with so unpalatable and unpopular a doctrine! I suppose, then, that even his brethren would admit, if they dared deal honestly with themselves, that their brother Geary—I beg pardon, I mean—that their brother E. E. Orvis, is a time-server, a pedler of his conscience (if he have any,) shaping his course upon the harlot-principle of prostituting himself for hire; and therefore, unworthy of the esteem, or confidence, of all honest believers and advocates of the truth.

In regard to this spiritual exponent of Old-Dominion law, and Virginia-Campbellism's criticism, I would say, Let him who thinks he knows anything, become a fool that he may know something.

“A little learning is a dangerous thing,  
Taste not, or drink deep of the enlightening spring;  
There shallow draughts intoxicate the brain,  
But drinking largely sobers us again.”

He has attacked Joseph Cross, D.D., the talented, and for a clergyman, the wonderfully enlightened author of Pisgah Views of the Promised Inheritance; and John Thomas, M.D., author of Elpis Israel; two men as far superior to himself, as the orb of day to the moon walking in borrowed brightness. He probably does this in order to obtain notoriety; a very important consideration to one who has found soul-peddling, though aided by a sacrifice of conscience, and a stipulation of so much per preaching-visit, inadequately remunerative apart from pettifogging in the law!

In Nov. 1856, before this stupendous philologist turned from pedagogy and Campbelliting to pettifogging for his hire, I accepted an invitation to discuss with him in the Campbellite meeting-house called Jerusalem (mainly built by our brethren before their eyes were opened to the truth; and taken from them without compensation by Campbellites, whose contribution towards its erection was as nothing, but whose numbers over-counted theirs; an illustration of Campbellite morality on a par with that furnished by the iniquitous policy of their periodical press): in this house the discussion between us occurred. But though his powers of argument were so gigantic, he and his employers being judges, they were not weighty and potent enough to prevent a very valuable member of his flock refusing to be starved any longer in the dry and dusty pastures in which he guarded them with his crook. This loss may have brought a change over the spirit of his dream; and may have predisposed him for his late mean and exceedingly cowardly attack. He endeavours to put us to shame by questioning our veracity. This is all very well. If we testify what we know is not true, we deserve to be put to shame; and for our shame to be proclaimed from the house-tops. We make no complaint of this. But we do complain, that this man should accuse us in the columns of a paper; in which, he has the best reason to believe, that we should not be permitted to say a word of self-defence. This "Union Christian Intelligencer" is a notoriously unfair, and one-sided weekly sheet. Its spirit is as mean and beggarly as its appearance; and a bitter opponent of the gospel preached by Jesus and his apostles. It is edited by Messrs. Coleman and Walthal. The former, a fanatic of the Baptist sect in Virginia, who, finding he could never be anything among its churches, but a very common sort of an ecclesiastic, and knowing that the Campbellites were in the custom of glorifying all who joined them from other sects, especially preachers, as "noble souls," "choice and intelligent spirits;" he suddenly turned his ragged old coat inside out, and that which he had been denouncing as "damnable heresy," he now professed to glorify as the "ancient gospel" of Jesus Christ; and that "gospel"

he had been immersed into as a Baptist, he now repudiated. Immersion is the form of gospel obedience. What he obeyed as a Baptist, he turned his back upon; and what he embraced as a Campbellite, he has not obeyed! A pretty editor this of an ancient gospel paper! The other Simon Pure was more consistent. A. B. Walthal, in professing conversion to the ancient gospel, though he did not understand it, was consistently reimmersed. He was then a lawyer and partner in a store, and guardian for the orphan. The mercantile speculation "burst up;" the orphans lost 10,000 dollars by the crash; nevertheless, one of the partners (not A.B.W.) managed to hold on to two plantations, and about fifty negroes! At the time of this explosion, A. B. Walthal was cooperating with Dr. Thomas, and advocating the principles he contended for in regard to baptism and immortality; in defence of which, some of his writings are extant in the Apostolic Advocate. But in those days, as in these also, the loaves and fishes were not basketed in the place occupied by Dr. Thomas; and A. B. Walthal was in desperate need of these. He had already got more of Dr. Thomas' funds than he could repay, and there was no prospect of being able to raise more in that direction; so he also turned his coat inside out, and straightway absquatulated to the Dutch to the tune of 400 dollars a year! This was about eighteen years ago. He was put into the priest's office for a crust of bread; and has from that time served the Virginia Campbellites for hire, preaching their dogmas, and not daring, as he loves the cash and the basket-store, to affirm the principles from which he has so egregiously apostatized.

A precious triplet of paltry souls is here before us! Soul-pedlers all for filthy lucre's sake, accounting, by their practice, that "gain is godliness." What can be expected of a paper, with such as its correspondents and editors! It is the tomb of justice, the whited sepulchre of virtue, intelligence, and truth; the den and hiding-place of the lurking poltroon, who fears to strike where the wounded may strike again. These malprincipled persons have struck at us in the dark, but happily without leaving a scratch upon our skin. We did not know that we had been attacked for a long time after it occurred. This is part of the policy of Campbellism and other sects—to attack their opponents in secret; and when the attack is discovered, to deny them a defence before their readers. This is the policy of sin and Satan; and abhorrent to every mind enlightened, and made free by the truth. The article was handed to me by a friend; and but for the urgency of brethren I highly regard, I do not think I should have noticed it. It is useless to send this to the "Union Intelligencer," which would only serve it as it has other communications issuing from us; I therefore send it to the Herald, which, though hated by Satan, is sought after and read by many of them who, if seen in the act, would feel like one skulking off with another man's sheep across his back.

Having disposed of the personalities inaugurated by E. E. O.'s attack, I proceed to remark, that the word κρινεῖν, krinein, as used in Acts xvii. 31, signifies to judge, rule, or govern. E. E. O. makes a great parade, endeavoring to appear a profound critic; and to prove that I am without authority, in so rendering the word. But, as a set-off to this, a gentleman and a scholar, and one who is not a member of any church, residing in this county, tells me, that his Lexicon renders the word krino "to rule." Another Greek Lexicon, which I carry with me, under this word, says, "Since in the East the King is judge, hence, to regulate, rule, reign, judge with regal power and splendour;" and refers to Matt. xix. 28; and Luke xxii. 30, as examples in which it ought to be so translated. Grove's Greek lexicon so renders it, which the gentleman referred to above, and who resides at Laneville, has in his possession. A Greek Lexicon appended to the Greek Testament, and gotten up with great care, after the example of Mill, and with varied readings by Griesbach, and upon the authority of Greenfield, and confirmed by its being based upon Wahl's Lexicon, renders the word "judge, rule, govern." A copy of this travels with your humble servant.

Having thus given dictionary authority enough to convince any one who is not sold to a sect to work the evil it requires, I will present some Bible authority in the case. John the Baptist, and Jesus, who preached the Gospel of the Kingdom, proclaimed, saying, "Repent ye, for the Kingdom of the Heavens is at hand." The time indicated in Daniel had been fulfilled for the Gospel of the Kingdom to be preached; it was at hand to set forth this kingdom in the gospel. See Mark i. 1-3, 14, 15, "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

"Now after that John was put into prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand, Repent ye, and believe the Gospel."

It is evident from those testimonies, that the Kingdom was at hand in the sense of its being exhibited in the preaching, or proclamation of it by John the Baptist, and Jesus the Anointed of Jehovah. See also Luke x. 9, 11; and Matt. xi. 12, 13. In Luke xvi. 16, we read, "The Law and the Prophets until John; since then, the Kingdom of God is preached, and every one is pressed into it." This is conclusive evidence to me, that wherever the gospel is preached, the kingdom may be said to be brought near to the people. Now, let the reader consider the question, What inducement did John and Jesus urge for repentance? I affirm that they urged the gospel, or glad tidings of the Kingdom of God, as containing all the needed incentives to repentance. Paul did the same that his great Master did, but not in precisely the same words, "God commandeth all men everywhere to repent (that is, to be wise after having been unwise); because he has appointed a day in the which he would judge or rule the world in righteousness, by that man whom he has ordained; whereof, he hath offered assurance to all, having raised him from among the dead." We must believe that the Master, and the apostolized disciple preached the same gospel, as inducing repentance.

The word *krino* is illustrative of the richness of the Greek language; it signifies both judge and rule. This criticism is substantiated by the prophetic testimonies; for example, in prophetically representing the reign of the Great King in Psal. lxxii., David says, "Give the King thy judgments, O God; and thy righteousness unto the King's Son." This shows that when Jesus is King in Zion, his judgments will be recognized as those of Jehovah. Isaiah in chap. ix. gives both ideas, "Unto us a child is born, and a Son is given; the government shall be upon his shoulders; his name shall be called Wonderful, &c.: of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth, even for the Olahm. The zeal of Jehovah of armies shall accomplish this." Here are both ideas of judging and ruling. In Prov. viii., Wisdom says, "By me kings reign, and princes decree justice; by me, princes rule, and nobles (even), even all the judges of the earth." Here princes, nobles, and judges are interchangeable terms. All through the book of Judges the rulers are styled judges, the two offices being in the same person. This is to be perfectly verified when Messiah and his Holy Ones shall administer the Kingdom of the Heavens in righteousness over the future world of nations. In Matt. ii. 6, we have the word ποιᾶν ποιμαίνει, rendered rule in the Common Version. This is another illustration of the richness of the Greek. It signifies both to feed as a shepherd his flock—and to rule; because shepherds in olden times, both ruled and fed their flocks. God in Messiah will rule Israel and the world of many nations, as a good shepherd feeds and rules his flock. In this chapter, Jesus is set forth as King of

Israel, the Anointed One of Jehovah. It would require a volume to treat fully all the testimonies upon this subject. See Mr. Cross's book on the personal reign.

As to E. E. O.'s saying, that Dr. Passmore and myself are heralds of "an imaginary kingdom," I retort the accusation wholly upon him and his fellow hirelings, I admit that the kingdom we preach is in ruins, but deny that it is a creation of our idealities. We can point to its real territory in Palestine, covenanted to Abraham, Christ, and all in Him; we can point to its real subjects, the twelve tribes of Israel scattered among all nations; we can point to its real metropolis, or mother city, Jerusalem, now under the feet of the Turks; we can point to its real King and High Priest, at the right hand of Power; we can point to its real nobles, some among the dead, and a few among the living, who all believed the Gospel of the Kingdom and died, and lived in the hope of it; we can point to the real promises of God, that all these reals shall come together by the power of the Eternal Spirit, and shall be a real military regal power on the earth that shall subdue and rule over all. All these real things we can point to; but to what can E. E. O., and the bungling journeymen of his hireling-craft point to as an offset to these? To a mere fiction of their crazy brains, of which they know nothing but their own imaginings for a foundation—a gossamer kingdom beyond the skies, of which the Bible refuses to utter a word. We advocate no such kingdom as this. The kingdom we advocate is that Christ taught his disciples to pray for; that it may come, and by its power cause the will of God to be done on earth as it is done in heaven.

With respect to E. E. O. further discussion would be time and labor thrown away. He is so stone-blind with respect to prophecy, and so excessively superficial in Greek, that he lacks the qualification, necessary for the appreciation of an argument or criticism. He is too wise in his own conceit to learn. Such may do for pettifogging in which arrogance and brass may carry a case with a judicial numbskull, and ignorant jury; but with Christ's freedmen by the truth made free, a very different course is necessary. E. E. O. can prove nothing, and refute nothing; but jabbars like a magpie, and as much to the point. To bruise such "an unruly and vain talker" in a mortar is labor lost; for his own craftsmen will not stake the validity of their principles upon his defeat. They do not regard him as an authority; nevertheless, he is about the average of them all. In regard to him, the editors of the *Intelligencer*, Dr. R. Richardson, and such like, it is only a question of darkness, not of light. Which is the darker body than the other; not which is the lighter. As we must contend with "the darkness of the Aion" any how, or not contend at all, which would be to neglect our duty, I would prefer to discuss the subject at issue between us and the Reformers, as well as all other sects, with Mr. Alexander Campbell, at any time and place that he and his admirers will fix on as suitable to a fair, public hearing. I say this as confiding in the truth, and not in myself. This would be cutting the matter short; for to lay him in the dust, would be to put to flight the whole host of the Philistines.

With best wishes to all the friends of Bible truth, I remain an humble disciple in the school of Jesus — Jehovah's prophet, priest, and king for Israel and the nations.

ALBERT ANDERSON.

King William, Va.,  
Feb. 27, 1858.

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As we have taken considerable liberties with brother A.'s communication, all that he repudiates of the above, we assume the responsibility of in our own proper person. We felt free to put in a word or paragraph here and there as the attack was upon us, as well as upon

him and others, though we are ignorant to this date of what E. E. O. is inditing against us. We have received a slip which seems to be aimed at us, though our name does not appear.

EDITOR.

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Clerical Peers and Clerical Paupers.

To the Editor of the "Examiner."

SIR—The clergy of the Church of England may be divided into these two classes—peers and paupers. The twenty-seven peers receive annually £151,300. The pauper incumbents, who have less than £200 per annum, number 6,861; the pauper curates, in whose eyes the pauper rectors are rich, number 4,577.

The account in a tabular form stands thus:

Archbishop of Canterbury	£15,000 per ann.
Archbishop of York	10,000 "
Bishop of London	10,000 "
Bishop of Durham	8,000 "
Bishop of Winchester	7,000 "

The remaining bishops (save Sodor and Man) have incomes ranging from £4,200 to £5,500 per annum, and are called by one of their own order (the Bishop of St. Asaph), "needy men."

There are thirty benefices under £20; 1,629 of £50 and under £100; 1,602 of £100 and under £150; 1,355 of £150 and under £200. The curates are thus paid: 302 have under £50 per annum, 485 under £60; 259 under £70; 356 under £80; 188 under £100; 1,333 under £110; 75 under £120; and 310 above £150.

It may be asked how do these poor clergymen live? They live for the most part (those who have no private means) on bread, cheese, butter, and water. A large number are glad of cast-off clothing from a society established some thirty years ago for the purpose of clothing the naked, "poor and pious " ministers of Christ's church. There are more applicants than clothes to give away. Hundreds petition every year for £10 from the Society of the Sons of the Clergy.

The distress of 10,000 working clergy-men is excessive; witness the reports of societies established for their relief.

Twenty years ago the Ecclesiastical Commission was established, mainly for the purpose of making better provision for the cure of souls.

Though four millions of money have passed through their hands, yet they confess in their last report that "the wants of the parochial clergy far exceed any means at present available," and that they still require £276,641 to raise 2,971 benefices to the minimum proposed value.

A glance at the reports of the Commissioners tells us how much of the four millions of church property that has passed through their hands has not gone to relieve "spiritual

destitution in populous places." They have paid the bishops alone £438,000; for episcopal residences £173,000. The charges of management have cost £90,000; and solicitors, surveyors, architects, and auditors have had £128,000! "Augmenting livings" seems to have been quite a secondary consideration with the lordly Commissioners; and in spite of the vast amount of spiritual destitution staring them in the face, they coolly propose further augmenting the income of poor deans, canons, and archdeacons. Shame upon their doings! Justice to the poor clergy, restoration of tithe to spoliated parishes, hire worthy in the proportion of labor to the working man—then think of our dignitaries, but not, I say, till then.

Be it remarked, that not one single penny has yet been given to any poor unbeneficed clergyman by the Commissioners. The reply is, "they have no powers," "no funds." The real reason is, they have no wish, no desire to help the poor curate of twenty years' standing who has £100 a year only, and a large family to support out of it.

I write this letter in hopes, not only, sir, that you will insert it, but that some real friend of the Church, and of her poor distressed clergy, will rise up to fight their battle in the legislature of Great Britain. It is high time to look into Church matters, to extirpate Church abuses, to abolish the order of clerical paupers, by making clerical peers disgorge some thousands of their ill-gotten wealth.

I am, Sir, your obedient servant,

A FRIEND OF THE CHURCH.

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PEOPLE'S NOTION OF ANGELS. —I have often tried to make out the exact ideas people have of angels—for they talk a great deal about them. The best that I can make of it is, that they are children, or children's heads and shoulders winged, as represented in church paintings and in plaster-of-Paris on ceilings; we have a goodly row of them all the length of our ceiling, and it cost the parish, or, rather, the then minister, who indulged in them, no trifle to have the eyes blackened, and nostrils, and a touch of light red put in the cheeks. It is notorious and Scriptural, they think, that the body dies, but, nothing being said about the head and shoulders, they have a sort of belief that they are preserved to angels—which are on other than dead young children. A medical man told me, that he was called upon to visit a woman who had been confined, and all whose children had died. As he reached the door, a neighbour came out to him, lifting up her hands and saying, "O she's a blessed 'oman." "A blessed 'oman," said he; "what do you mean? she isn't dead, is she?" "Oh no; but this un's a angel too. She's a blessed 'oman, for she breeds angels for the Lord."—Essays contributed to Blackwood's Magazine. —By the Rev. John Eagles, M. A.

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#### Satan against Satan.

THE World and his Wife are excessively and ostentatiously religious people. They are great church-goers, and wonderful admirers of a respectable, sleek, and quiet ministry. Being very rich and fond of display, and loving dearly the honor and praise respired from human throats, they are very liberal to "the Church," and "the Benevolent Institutions of the Day." But, in return for this, they expect to be well treated. The Church and the institutions must trumpet forth their liberality through the press; make them presidents, directors, treasurers, committee-men, and trustees; and give them "the consolations of religion" in their dying hour. This is all well understood, and efficiently worked out, by the thriving firm of Church, World, and Company, Soul Merchants, and Commission Agents to His Satanic Majesty, King Sin. The members of this firm may be recognized in the streets, especially on Sundays, by splendid and costly raiment, gilt edged and velvet bound books of very "common prayers,"

and "masses," white cravats, and such like. But, though rich and well to do, as these appendages are supposed to indicate, the "heart" being great, but the brain almost idiotic, the old gentleman and his better half are periodically subject to "low spirits." Every few years they fall into a cold state of feeling, which is invariably the alternation of previous high excitement, resulting from vast and hazardous speculations in which they have sought suddenly to enrich all the favored branches and members of their concern. But in speculating thus wildly, "they pierce themselves all around with many sorrows." In these "cold seasons," a chill and horror of great darkness runs through their flesh, and they feel an indescribable all-overishness, in which all the fornications and adulteries, rogueries, and dishonesty of their previous lives, rise up before their morbidly affected "conscientiousness," as so many blue devils and hobgoblins of the deep. Scared out of the little wits they possess by these flaming and sulphurous phantasmas, they rush together in crowds upon the principle that "misery loves company;" and fall "a praying" and singing to "the Devil's tunes," that they may "get their hearts right with God;" that is, with the god of their own flesh, the measure of their "faith" and "obedience"—THEIR FEELINGS. Their feelings are the God whom they adore; and when they "feel good," and "feel like it," you may as well attempt to drive a pig the way he does not "feel like" going, as to attempt to move them to the obedience of the truth. The very religious world will consent to nothing that disturbs the goodness of its feelings. It does not care how empty its head is so that its heart is full. When this is about to burst with admiration and love of its own idealism, it breaks out into shouts of "glory, hallelujah!" and declares that it has "found peace in believing!" Its religion, the religion of the heart is revived; and the empty head to which that heart belongs chatters and gabbles in all the abounding foolishness of clerical traditions.

When these "Revivals of Religion" are in blast, the clergy fence out all intelligence from the arena by proscribing all controversy as "dangerous to religion." This has been their policy in the current "awakening," as it is absurdly enough called, in this city and country side. They announce that there is to be no controversy; and though their votaries are permitted to talk a certain number of minutes, and to "pray" after the old heathen model, they may only prate in concert with the opinions of the professionals, who are on the look out for flats. In keeping with this was a sign projecting from a door in Broadway, announcing that within was held at such a time, "an Uncontrovertional Prayer Meeting." There is nothing the blind leaders of the blind people hate so much as to have the light of scripture thrown upon their sayings and doings, especially before the people, whose souls they pretend to cure by their sorceries. Their success in perpetuating their delusions depends on keeping out the light—"they love darkness because their deeds are evil;" and no deeds are more abominable before God than those which reduce his word to a nonentity and a lie. And this the clergy do; for they undertake to "cure souls" with "prayers," hymns, wordy exhortations, and popular tunes; while they fence off the Bible on the plea of excluding controversy as dangerous to "heart-religion!" The fact is, the Bible is of no other use to them than for texts. Their proselytes, if possible more ignorant than themselves, "get religion" without Bible aid; and keep it going till it dies a natural death, or gets cold, without it; and the clergy do not preach it, but only "from it:" what, then, do they want with the Bible? Clearly nothing, but for the appearance of the thing, and any pecuniary or honorary advantage it may bring.

We were delighted to see in the N. Y. Herald of March 28, a leading article placing these clerical impostures, termed "Religious Revivals," in their true light; and denying that the "Christianity" of the day is the true religion preached by Jesus and his apostles. The article is headed, "The Religious Revivals—What is True Religion?" We were so much pleased with it, that we read it publicly to the audience assembled at 187 Bowery. The N. Y. Herald is styled

by its contemporaries "the Satanic Press;" and, if we may believe the testimony borne by one editorial staff against another, they are all "the Angels of the Devil." Nevertheless, the Devil is not altogether ignorant of Scripture, as he proved when engaged in trying to persuade Jesus to worship him. The Satanic Press has read the Sermon on the Mount; and it perceives clearly, that the faith and practice inculcated there are not the faith and practice of the pretended ambassadors of Jesus, who take the lead, and shape the developments of the periodical revivals of the flesh-spirit. Satan perceives this, and denounces it accordingly. But why should Satan condemn Satan? Because the Clerical Satan hates the Satanic Press; and therefore the latter takes an opportunity every now and then of bearing witness against his brother, for the gratification of its own hate. Outsiders may look on, and enjoy the spectacle of Satan in tilt and tournament against himself; for, if Satan destroy Satan, how can his kingdom stand?

But, though Satan has his enmities against his clerical brethren, he by no means intends to carry them so far as to promote the knowledge of the truth. He does not mind telling the public that "the religion of the day differs in nothing from the paganism of the ancients;" that "it consists in fear, terror, and a sense of guilt;" that it would have been an insult to Christianity to call the religion now being manufactured in this city by its honored name;" that "to make Joe Surfaces is easy enough, and this is all the revivals are now making;" that it cannot be imparted by the current means, which it terms, "the mesmeric contortions of excitability and animal feeling;" and that "this is not the religion taught by the Sermon on the Mount." This is all true; but while Satan proclaims this to the four winds, and asks, "What is true Religion?" he is by no means willing to publish an answer to the question, which can be demonstrated from Moses and the Prophets. We have tried him. On March 29, we sent his Sooty Majesty an answer to his question, highly commending the truth he had told; and showing from the Bible what neither he, of the Satanic Press, nor they, of the Satanic Pulpit, can gainsay. But, as we expected, though we were brief, and though the columns of the N. Y. Herald, as of all others of the world's press, are full of all sorts of nonsense, our answer to the question has had the honor of being debarred from public view. The N. Y. Herald reports "prayers," and revival tactics, which it pronounces paganism, usque ad nauseam; but a brief definition of what true religion is, for this it can find no place! This is Satan's policy; and as we are his enemies, we must bear it patiently "until the time comes for the saints to possess the dominion under the whole heaven." Till then Satan will prevail in Church and State. But thanks be to the God of Heaven, "the hour of judgment" is at hand; and then all mouths will be stopped that "love and invent a lie." This stoppage will transfer the Pulpit and the Press to righteous hands, who will defend the truth and right though the heavens fall.

The following is the article of the N. Y. Herald; but not having retained a copy, we cannot give our reply.

#### THE RELIGIOUS REVIVALS—WHAT IS TRUE RELIGION?

"The character of true religion is best developed in Christ's Sermon on the Mount, but the freaks, vagaries, crimes, and follies of mankind, covered with the thin veil of piety, are only fit subjects for the satirist and the true reformer. It is some benefit to society to expose folly, even though, as it rarely happens, the parties whose absurd conduct is held up to public view are themselves insensible to correction. The age we live in may, with some justice, be called the mechanical age, for almost everything which can be effected by the labor of man is done in our day by the skilful adaptation of machinery. But a good thing may be carried too far, and this is the case with machinery whenever it is called into requisition in matters to

which it can have no legitimate application. We are ready to maintain that if machinery is good in constructing steam-engines, or in spinning cotton, in damming rivers and in blasting rocks, it is not equally good nor applicable in saving souls. Yet it is a fact, of which our good city of New York and our great country outside is at this moment a witness, that a large amount of machinery and of mechanical power is being set in motion to make men religious. This is a curious phenomenon—a singular spectacle—which, as a phase of human folly and madness, not new indeed, but very remarkable, is well deserving the close observation of the philosopher, the philanthropist, and the real Christian as understood in heaven. It is a sort of moral disease, which, having assumed the shape and extension of an epidemic, requires its causes, symptoms, and effects to be inquired into and ascertained.

"The character of the patients who are affected by the action of this epidemic, deserves specially to be noticed. One great and broad distinction may be made with respect to these patients. Generally, then, they do not consist of the poor, the industrious, the hard working class of the community, but of the more genteel and idle classes—of those who are, or pretend to be, above the common working classes. If any curious observer were to put his head into any one of the great meetings where men are undergoing the process of religious galvanization, and helping to work up themselves and others to the due pitch of frenzied feeling which is called (absurdly enough) 'conversion,' and profanely enough, the 'outpouring of the spirit,' he could not but be struck with the fact that on all sides he would see no other form or shape of human attire except broadcloth and gentility. Hence it is to be inferred that religion, such as is now in process of manufacture, is a luxury which, like canvas back ducks or early shad, only belongs to a special portion of the human family to enjoy. Poor people are required, of course, to be virtuous, to be honest, to be good, upright, and so forth; but to be 'religious,' to be 'one of us,' to be a brother or a sister along with respectable people of great wealth and high standing, requires at least some command of silk and broadcloth, some defalcation in a Wall street bank, or some dividend from a faro bank. Should any one be in doubt upon this matter, and call upon us for demonstration, we would invite him to put his head next Sunday into a classic church or any other similar establishment, in order to verify the fact that the religion which is now being manufactured at high steam pressure in this and other cities is a peculiar, genteel, showy, dressy, flaunting, fashionable thing, wholly confined to the 'very respectable' portion of society, who have plundered the public treasury and lost the proceeds, or stolen from some bank and spent the money, or robbed the orphan and gambled away the prize.

"The fact is, it requires a certain amount of means to become a respected member of the religious fraternity in these days. It is like admission to a club or some convivial society, of which no one can become a member without paying his bottle of champagne or other fees. If the inquirer should go a little further in his researches into the nature of the religion of the day, he would find that it differs in nothing from the Paganism of the ancients, on the contrary it is identical in many respects. It is identical in this; that it only requires a person diligently to attend the temples and the sacrifices, which if he does, he is told that he will secure himself a place in Elysium. Virtue, truth, and good conduct have nothing to do with this religion; it consists in fear, terror, and a sense of guilt; in attending the temples regularly and being present at the sacrifices. If these observances are followed, any evil doing is admissible. There is another strong resemblance between the two, in this, viz.: that the votaries of the present day are as great worshippers and devotees of Venus, Bacchus, and especially of Plutus, as the ancients were. It is true they repudiate the name, but they love the substance, and are sincere in their worship. Of the worship of Plutus they make no disguise, but bow down their heads humbly in adoration of wealth and money. Of Bacchus they pretend

to be great enemies, but are found oftentimes paying their devotions to him in secret. As to Venus, we hear every now and then of the warm devotion and love they feel for the goddess. It would be an insult to Christianity to call the religion which is now being manufactured in this city by its honored name. Sheridan has best described its true character in the person of Joseph Surface. Its true character is the sanctimonious and solemn utterance of fine sentiments and undeniable truths, joined with a reckless and hardened pursuit of a conduct the very reverse of truth, justice, and virtue. To make Joe Surfaces is easy enough, and this is all that the revivals are now making. These Joe Surfaces, however, are almost altogether members of what is called 'genteel society,' and it is from such a class that the present religious harvest is now reaping.

"Having succeeded, as we believe, in faithfully describing the class of patients who become seized with the racing epidemic, we are led, on duly considering the subject, into some insight into the causes of the epidemic itself. It is a maxim of sound Christian philosophy that like causes produce like effects. We have just come forth from a great commercial and financial revulsion. A sort of earthquake has shaken this class of people and their prospects and fortunes. The same thing happened in 1837; then there had been a similar financial revulsion; and it was immediately followed by a great revival among them, similar to what is now going on in our midst. Here we have the cause laid open to our view. When men whose whole aspiration is money making are suddenly checked in their flourishing career, and disappointment in all their glowing hopes stares them in the face, they naturally fall into a prostration of mind and despondency of spirit, which is, in its effects, equal to an attack of sickness. They then act precisely as a certain notorious personage is said to have acted when he was sick, of whom the rude couplet says:

‘When the devil was sick, the devil a saint would be;  
When tho devil got well, the devil a saint was he.’

"There is one very remarkable feature to be noticed in the religious galvanization now going on; and that is, the extreme—we might say the latitudinarian—liberality displayed by the operators and wirepullers, (the 'white choakers,' as some people call them,) in all the process at which they are laboring. It is a perfect amalgamation of the most heterogeneous ingredients. The movement is carried on by men of all shades of color in opinions. Fourierites, infidels, atheists, free lovers, spiritualists—all join in the operation. The men of the Tribune help forward the movement; and that alone is sufficient to show what sort of a movement it is, and what sort of people are engaged in it. So heterogeneous and ill assorted are the elements of which it is made up that, like a rope of sand, it will bind nothing and nobody; and like sand before the whirlwind, or chaff before a summer breeze, it will disappear and vanish from view as rapidly as it was brought into being.

"In all sober sadness we cannot but deplore the folly of our fellow-men. What folly to imagine that if religion is to be taken to mean what it ought to mean—if it means truth, goodness, virtue in conduct and action—what folly to imagine that it can be taught and obtained in the mesmeric contortions of excitability and animal feeling! What fanaticism to suppose that the exciting action of singing and praying in a crowd, and the exhibition in public of individual rapture and excitement, operating on the weak nerves of silly people like mesmerism or necromancy, can have any effect or operation so as to communicate wisdom to those who have wandered from its paths, or to render virtuous, honest, and good those who are habitually vicious, malicious, dishonest, and vile! This is not the religion taught by the Sermon on the Mount."

### Satan Blowing Hot and Cold.

A SYLVAN, as he was ranging the forest in an exceedingly cold and snowy season, met with Satan, who had been travelling, and who, being accustomed, as the clergy say, to a broiling hot climate at all seasons at home, was half starved with the extremity of the weather. Not being acquainted with him, the forester took compassion on him, and kindly invited him to his grot, a warm comfortable excavation in the hollow of a rock. As soon as they had entered and sat down, notwithstanding there was a good fire in the place, the chilly Satan could not forbear blowing his finger ends. Upon the woodsman asking him why he did so, he answered that he did it to warm his hands. The honest sylvan, having seen little of the world, admired a man who was master of so valuable a quality as that of blowing heat, and therefore was resolved to entertain him in the best manner he could. He spread the table before him with dried fruits of several sorts, and produced a remnant of cold cordial wine, which, as the rigor of the season made very proper, he mulled with some warm spices, infused over the fire and presented to his shivering guest. But this Satan thought fit to blow likewise, and upon the forester demanding a reason why he blew again, he replied, to cool the wine. This second answer provoked the sylvan's indignation as much as the first had kindled his surprise, so taking Satan by the shoulder he thrust him out of the cave, saying he would have nothing to do with a wretch who had so vile a quality of blowing hot and cold with the same mouth.

On Sunday, March 28th, the "Satanic Press" blew a breath of hot displeasure and contempt upon the current revivals and the Christianity they developed; but a week has only just elapsed and it turns completely round and blows a breath of an entirely different temperature. This is exactly Satan's policy. A week ago he told his readers that the popular religion was identical with paganism, and that it was a blasphemy to term the conversions outpourings of the Spirit; and on Sunday, April 4th, he changes his tone and commends the revivals as the work apparently of the "immediate and direct descent of the Heavenly Spirit;" and after hypothecating certain points, calls the excitement now on the wane because business is reviving, "a blessed work." "These revivals," says he, "certainly seem to have a touch of nature as well as a foundation in Scripture." Ah, Satan, thou knowest more about "nature" than "Scripture." They are full of nature, for they begin in the flesh, are fanned by the flesh, and perish with the flesh; but in Scripture they have no foundation. In this matter of revivals thou showest the cloven foot; and as in the fable so in the New York Herald, thou art at thy old vocation of blowing hot and cold with the same mouth.

We insert the following from the N. Y. Herald for two reasons; first, as illustrative of the Devil's policy and inconsistency when he dabbles in truth; and secondly, because of the excellent argumentum ad hominem it contains in refutation of the absurd pretensions of the old "Mother of Harlots," and of her Anglo-Episcopal daughter, and not of them only, but of all clerical hierarchies whatever. When Satan speaks truth, that truth should be endorsed by all who love the truth; but when he lies, and equivocates, and blows hot and cold with the same mouth, his delinquency should be exposed to the contempt and reprobation of all candid and ingenuous minds; and this we shall not hesitate, but rejoice, to do. EDITOR.

April 5, 1858.

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### CHURCH OPPOSITION TO REVIVALS—REASON—PLEA IN THEIR BEHALF.

It is noticed that a portion of our religious community has set its face against the present religious revivals. Thus we find the presses representing the High Church

Episcopalians and the strictly Roman Catholic finding fault with these prayer meetings—pronouncing them irreligious, mischievous and blasphemous. Most of the clergy of these two denominations entertain similar opinions. There are some exceptions in the Episcopal Church, but not many.

The philosophy of this conduct lies pretty near the surface, and is explained without much difficulty.

The Anglican and Romish Churches claim antiquity, regular descent, orders and a legitimate ecclesiastical authority. Their professed systems not only go back to the Head of the Church, but are attempted to be sustained by the actual and continuous succession of priests armed with powers as valid as His own. Of course, beyond such a pale as theirs there can, it is often asserted, be no salvation. If any be saved, say these high churchmen, out of our communion, they will be only "by the uncovenanted mercies of God."

These opinions have been frequently expressed from our pulpits, and in the discussions undertaken by the dogmatists of these two denominations. It follows, then, that these, although they differ essentially in some points of doctrine, do not as regards the validity of their descent nor the character nor efficacy of their respective sacraments. All who wish to get to heaven are expected to enter into their gates, and pay toll as they pass through. Their modes of preaching and praying, their interpretation of the Scriptures, and no other, their supervision of church membership and discipline through life, and the final charge of the body in their consecrated cemeteries, are insisted on as the way, the truth and the triumph. Thousands, hundreds of thousands, yes, millions of persons willingly yield assent, and hand over their souls to the care and management of the priesthood. Kings, peoples, nations have come under the yoke, and have upheld these great church establishments. History is compelled to go into cloisters and cathedrals for a large share of its materials, and every spire that adorns a city is a monument of religious supremacy and influence.

But these revivals present a very different aspect to those who live by the altar, claim its sacrifices and expect its oblations. If an old theatre, or a dissenting consistory, or "in an upper chamber," a crowd of people may assemble during the hours of business, pray for each other without license or diploma, or the imposition of hands—if they meet on equal terms, discard all religious differences and disputes, change at once their purposes of life and ordinary conduct, and if they gladly receive the inward conviction that the grace of God has touched their hearts, then what, in heaven's name, is the use of all the church mummery and machinery, the pompous rituals or priestly domination which are held so openly and tenaciously to be the true "means of grace" and the foundation for "the hope of glory?" If men can be and are converted from their sins outside of churches, without regard to liturgies or forms, without the instruction of the priests, and apparently by the immediate and direct descent of the heavenly spirit, then what becomes of the high and exclusive claims of those formalists who stick to, maintain and fight for their creeds and ceremonies as "necessary to salvation?" It is asserted that more persons have come under religious convictions through these daily assemblages for prayer within the last few weeks than during twenty previous years of clerical effort and sacramental offerings. Is it any wonder, then, that they are looked upon with distrust, if not dislike, by those whose whole strength lies in their antiquated forms and their plans of intercession, in their supposed power of the keys, and their right to send to perdition all who do not come in through their portals?

In the times of the Apostles thousands were converted in a day by the plain enunciation of the simple truths of Christianity. The Reformation witnessed similar scenes, where from the lowest ranks the opposition to the Romish church first commenced, and the religion of Europe became one of simplicity and spiritual elements. We are now witnessing a remarkable spread of religious feeling throughout this nation without the intervention of any extraordinary means, and apparently independently of church control—certainly of church dogmas. "Bishops, priests and deacons" rather hold back on this occasion, some of them do not hesitate to warn their flocks against this habit of worshipping God in business hours, and offering prayers not written for them hundreds of years ago! When men publicly come forward and acknowledge their previous bad conduct, and promise to amend their lives, we think they should be encouraged to proceed. If the shavers, usurers and defaulters of Wall street actually come forward, even for half an hour, and ask forgiveness of God and man for their numerous villainies, we are disposed to let them off on trial. If a better and more moral tone of feeling is entering our social circles; if truth, virtue, self-denial, humility, charity and the love of our neighbors are shortly to find their home in the avenues and around the squares, we say amen to the blessed work now going on; and as to those high-heeled churchmen who believe they have the exclusive right to convert sinners and rule their lives and consciences, we can assure them this movement is a complete refutation of their claims to the exclusive gifts of the Holy Spirit, and consequently of their presumptuous demands on the credulity of men. These revivals certainly seem to have a touch of nature as well as a foundation in Scripture. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

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And in this view of the subject Burton's is as good as Trinity.

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IF the Herald arrive somewhat irregularly during summer and fall, it will be because we are travelling. Lee-way will be recovered by the end of the year. —EDITOR.

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