

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., JUNE, 1858
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The Flying Roll, the Ephah, the Woman, the Talent of Lead, and the Tow Women, with
the Wind in their Storklike Wings.

BY THE EDITOR.

IN Zech. iv. the prophet, after the angel had "waked him, as a man that is wakened out of his sleep;" that is, after he had been figuratively raised from among the dead; he saw in a vision a Lamp with Seven Burners, Two Olive Trees, and Two Olive Branches; the last being representatives of "the Two Anointed Ones that stand before the Ruler (Adon) of all the earth." This was the Spirit of the Only Potentate, organized and manifested, in the Sons of God; that is, in the Saints, subsequently to their resurrection, or "awakening as a man waking out of his sleep;" and styled by Jehovah in the sixth verse of the chapter, "MY SPIRIT," upon the principle, that "that which is born of the Spirit is SPIRIT." NOW, while the prophet was contemplating this symbolical representation of Jehovah's Spirit in manifestation, he heard the Angel say, "This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, said Jehovah of armies. Who art thou, O Great Mountain? Before Zerubbabel thou shalt become a plain, even to cause to go forth the Head Stone with acclamations of Grace, grace unto him." In hearing this, the attention of the prophet was directed to a great crisis, which may be termed, the Fall of Gentile Dominion, and the full establishment of the Kingdom of God.

But, it is not our purpose to enter into the details of this remarkable and interesting vision of the Lamp and Olive Trees. We only introduce it here at all as an introduction to the vision which immediately follows it. The "Great Mountain" is named, and its reduction to "a plain" is declared; but no particulars concerning it had been revealed in the vision. We proceed, then, to remark in illustration of the subject that contemporary with the times of Zechariah, the great Gentile dominion that dominated Jerusalem and Judah and all the rest of "the Earth" from India to Ethiopia, being one hundred and twenty-seven provinces, under the three presidencies, or "ribs in the mouth and between the teeth of it;" (Dan. vii. 5.) was that of THE BEAR under the dynasty of Darius the Persian. Zechariah knew from Daniel, that this was not the "Great Mountain" to be destroyed before Zerubbabel, but by the Leopard power that would succeed it. He also knew from Jeremiah, and the history of his own times, that the Lion, standing upon its feet, with a man's heart, was not the constitution of the Mountain Power under which it is to "become a plain before Zerubbabel." This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem.

Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in the days of Jeremiah, "Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth, and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah." Jer. li. 25, 26. In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence socially, politically or architecturally, than if they had never been. The site of the old city of Nimrod on the Euphrates is literally "a burnt mountain"—a mound of ruins made by fire; and a type of the dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory. Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices; nor has a Chaldean by his own prowess, nor by the voice of a people, been made the corner, or foundation stone of a new political institution. This is what has not been known for 2400 years; and the prophecy decrees the continuance of the same condition without limit, in saying to the Burnt Mountain, "desolations of an Olahm shalt thou be, saith Jehovah"—an Olahm which began with the building of Babel, and ended with the fall of Belshazzar, Lucifer Son of the Dawn, who was hurled from the heavens by Jehovah's "sanctified ones," the Medes and Persians under Cyrus his Anointed Shepherd. —Isa. xiii. xiv. xlv. 28, xlv. 1-4.

Many of Zechariah and Haggai's countrymen who had witnessed the destruction of Jerusalem and the temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar's dynasty, and the completion of the new temple, which was finished shortly after Zechariah had the vision of the Lamp and Olive Trees. Hag. ii. 3. They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning, and its downfall from the rocks: what then could the Eternal Spirit mean by the "Great Mountain" he apostrophized, as destined to become a plain before Zerubbabel after his resurrection from among the dead? It was not the Chaldean, nor the Bear, nor the Leopard; for they saw by Daniel that all these were removed by conquest in the ordinary way. What else could it be then but that Fourth Beast Dominion which is to be destroyed by the Saints? To this then Zechariah's attention was turned. The dominion was "diverse" from all that preceded it. "It spoke great words against the Most High, and wore out the Saints of the Most High Ones, and thought to change times and Laws." This was a very peculiar dominion; and it was judged proper to give the prophet and his readers some idea of its origin; of the original of its peculiarity. Hence the prophecy of the "FLYING ROLL" and "THE EPHAH."

In Zech. v. i, the prophet tells us, that he "turned." In doing this, he occupied an altered position, which caused him to face new objects. The Lamp and Trees were behind him; and on lifting up his eyes and looking, he beheld "a roll twenty cubits long, and ten cubits broad, flying." On this roll a curse was inscribed; it is therefore styled "the curse." The flying of the roll indicated its progress, which became coextensive with the whole earth. The Angel's words express this. In telling the prophet what it signified, he said, "This is the curse that goeth forth over the face of all the earth, "not of all the globe; but of "all the earth" in the sense of the phrase as it is used in Dan. ii. 39; iv. 22. In these places, the dominion of Nebuchadnezzar is said to extend "to the end of the earth;" and the larger kingdom of the Greeks to "bear rule over all the earth; the extent, however, of these two dominions was unequal; and neither of these included the countries now known as China, Burmah, Central India, Russia, Germany, Italy, Spain, France, Belgium, the British Isles and other countries. We need not, therefore, look for something coextensive with the globe as the significancy of

the symbol; but coextensive with that section of it, over which the subject of the symbol prevails. This is "all the earth," in relation to it, though of very limited extent in regard to the globe at large.

The roll contained cursing on both sides upon certain criminals designated as thieves and perjurers. These were not common criminals; but the prophets that steal my words, saith Jehovah, every one from his neighbor, and use their tongues, and say, "He saith." Jer. xxiii. 30. These prophets were not only thieves, but also swearers—they invoked the name of the Lord falsely. "Both the prophet and the priest were profane; yea, in my house have I found their wickedness, saith Jehovah." This was the moral condition of the leaders of the Jews who caused them to err, and brought the Chaldean desolation upon them, from which a remnant had just been saved. The roll, therefore, which Zechariah saw, related not to the past, but to the future; when the prophets and priests in Jehovah's house should become thieves and swearers falsely by his name. In due time the curses of the roll would be brought forth upon them to their utter destruction. "They shall be consumed, together with the timber and stones of their house." Zech. v. 4.

The resemblance of these ecclesiastical thieves and false invokers of Jehovah's name, is an "Ephah going forth." It is the measure of their wickedness, which when filled up, would cause them to be brought forth from their land as their fathers were. "This Ephah is their resemblance over all the earth." But their wickedness which filled the measure is personified by a Woman, who is confined within the measure by a leaden weight indicative of their being destined for the furnace of Jehovah's anger, which should blow upon them like fire, and melt them as lead. Ezek. xxii. 18-22. A measure of wickedness subjected to the melting fury of Jehovah inscribed upon the sides of the roll, is the signification of the Talent of Lead, the Woman, the Ephah, and the Roll. But in order to show whose wickedness is contained within the Ephah, Ezekiel's Two Women are attached by the Spirit to the Ephah. They were seen by Zechariah "lifting up the Ephah, between the earth and the heavens," that is exalting wickedness to high places. These women are Aholah, or Samaria, and Aholibah, or Jerusalem, Ezek. xxiii. 4, 5; the two capitals put representatively for the nation. At a future period of their history, Zechariah saw them in vision, "going forth," and "carrying the Ephah," or measure of their wickedness, with them into the land of the enemy that rends them with its "great iron teeth,"—the land of their captivity, where they build for their wickedness "a house which should be established upon its own foundation," a house, destined, with its occupants, to be consumed "to the timber and stones thereof."

The two women are represented with wings like the wings of a Stork. Moses classed the Stork with unclean birds; so that for them to have such wings, shows that they were lewd, or unclean women or communities. The Stork is also a bird of passage, migrating from one country to another, at an appointed time; hence the women-bearers of the ephah being stork-like in their means of flight were to migrate at an appropriate time from the land of their uncleanness. The last feature of the symbol to be named is that, "the wind was in their wings." Wind is air in motion. When a bird flies the air fills its wings, and eddies into them, so as to waft it onward in the course of flight. The wings of the two women indicate that they were fugitive, and being stork-like, as we have said, that they were unclean and migratory. But wings are of no use without air to fill them; and no bird can pass through the air without setting it in motion, or producing wind. A bird could not fly in vacuo. Hence, these unclean, and fugitively migratory communities must be propelled by wind. What is wind in relation to such? "Terrors," says Job, pursue my soul as the wind." xxx. 15. In Jer. iv. 11-13, the coming in of an army swiftly and fiercely, destroying all before them, is expressed by a dry wind and

a full wind. Thus, "It shall be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse; even a full wind from those places shall come unto me. Now also will I give sentence against them. Behold, he (the Destroyer of the Gentiles) shall come up clouds, and his chariots as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled." This was the kind of wind that was in the stork-like wings of the two ephah-bearing women. They were borne on the wings of the wind into the land of the spoiler.

Here then, in the vision of the Roll Flying and the Ephah, was a symbolical representation to Zechariah of a captivity of Jerusalem and Samaria in a period of judgment subsequently to his time. Hence in searching out the meaning of the vision, we have to consult the history of the Jews posterior to the times of the prophet, and to ask of it this question—What going forth or captivity, on account of wickedness has happened to Judah, since her return from the seventy years in Babylon? The only answer that history gives, and therefore, the only answer that can be given is the "going forth" compelled by that dry and full destroying wind which swept over the land as a whirlwind, when the legions of the LITTLE HORN OF THE GOAT came from the eastern frontiers of the empire; and planted their Eagles before the walls of Jerusalem, under VESPASIAN and TITUS. * It was the prophecy of Daniel in ch. viii. 9—12; 23—25: ix. 26, 27, symbolically reproduced before the mind of Zechariah; and embodied by the Lord Jesus in his denunciations of the ecclesiastical thieves and perjurers, who "filled up the measure" or EPHAH "of their fathers" in crucifying him; in rejecting and perverting the glad tidings of Jehovah's kingdom and name; and imprisoning, banishing, and killing the apostles whom he sent to them: so that upon Jerusalem and Samaria, with all that adhered to their wickedness, personified in the Apocalypse as "that Woman Jezebel, who styles herself a prophetess, teaching and seducing the Lord's servants to commit fornication, and to eat things sacrificed to idols, ch. ii, 20. Upon her came all the righteous blood shed upon the land from the blood of righteous Abel even to the blood of Zechariah son of Barachus, whom they slew in the siege between the temple and the altar—all came upon this generation. Matt, xxiii, 32—36.

* Titus was adored by the EASTERN LEGIONS which under his command had recently achieved the conquest of Judea. —GIBBON, vol. 1, p. 87.

But the wind in their wings, was not to fan, nor to cleanse, but to spoil, and send the women and their wickedness of the Ephah, forth from the land they had defiled. That "wicked generation" was as a man exorcised of an unclean spirit; but afterwards repossessed of one seven times more wicked. John the Baptist had ministered to all Jerusalem, and all Judea, and all the region round about Jordan," the immersion of repentance, on the confession of their sins; and many of the Pharisees, and Sadducees even, came to be baptized. Matt. iii. 5—7. This was a great national repentance; a casting out of the unclean spirit, an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be in their midst, though unknown to him and them. But when their attention was directed to Jesus of Nazareth, the Son of Mary; who was claimed by a voice from heaven, and designated by the descending Spirit in dove-like form, as Son of God: they "saw no form nor comeliness; nor beauty in him, that they should desire him." This national feeling of disappointment, was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil sevenfold increased, effected its entrance into the house of Judah, and dwelt there. Under its inspiration, Jesus was despised and rejected; they hid their faces from him, and esteemed him not. They oppressed and afflicted him; and though he had borne their griefs, and carried their sorrows, healing their diseases;

yet they scourged, imprisoned, and ignominiously crucified him between thieves. Isa. liii. Thus Jerusalem that killed the prophets, and stoned those that were sent unto her, when she had added to her crimes the death of Jesus, and the iniquity of the subsequent forty years, had attained to the consummation of transgression, and nothing remained but for "her house to be left to her desolate." So that though the first of that generation was bad enough, its last condition was worse. In the green tree they had crucified the Holy and the Just One; in the dry, there was no abomination they eschewed. The ephah was filled, and the lead for the furnace rested upon it, to be melted when the fire should be kindled in Zion.

But before the fire was kindled, Jerusalem and Samaria had received the word of the Lord. Acts viii, 14; v. 28; vi. 8. They did not however long continue faithful; but began to steal the words, and to swear falsely by the name of the Lord. They began to teach contrary to the wholesome words of the Lord Jesus; and to assume authority in rivalry of the apostles themselves. They were opposed to the glad tidings of the kingdom being preached to any but Jews; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the law of Moses, as well as to believe the gospel, and be baptized, or they could not be saved. 1 Thess. ii. 16; Acts xv. 1—5. These Judaizers were particularly troublesome to the apostles. They commended themselves, and gloried after the flesh, saying that they were Hebrews, and Israelites, and the seed of Abraham, and apostles, and ministers of Christ. 2 Cor. x. 12; xi. 13, 18, 22. But Paul says, that they were false apostles, deceitful workers, and ministers of Satan, who perverted the truth, and preached another Jesus, another Spirit, and another Gospel; and that therefore they were accursed. Gal. i. 6—9; ii. 4; iv. 17; vi. 12. These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John and Jude are very hot against them in their epistles; and in the letters to the seven ecclesias, they are denounced as pretended apostles, Nicolaitans, the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophets, Satan, liars and so forth. They were evil men and seducers, deceiving and being deceived; having forsaken the right way; and therefore "cursed children." These were the "false prophets" that Jesus predicted would arise and deceive many. The effect of their teaching was to cause the spread of iniquity in all the cities of the land; and because of this the love of the many became cold; and the congregations in Judea, became as apostate as the faithless generation whose carcasses fell in the wilderness. Jerusalem and Samaria had again earned for themselves the character of Ezekiel's Aholah and Aholibah, two women of lewd and treacherous demeanour. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according to "the curse" or Roll in flight.

When the Apostasy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead; and when the Mosaic Law and Institutions had vanished away as the result of the desolation of the Temple, all that were not slain or imprisoned, became sojourners in the lands of the Little Horn of the Goat. This national dispersion of the Jews, was the flight of the two women into the countries of the Fourth Beast dominion, then pagan. In their flight, the Judaic Apostasy from the Christian Faith, was not left in Judea, to grow up into a papacy there. But having been formed and organized in that country, and propagated from that centre, it was expelled from thence, and driven by the national calamity, the wind in the stork-like wings of the two women, out of Canaan that "they might build for her a house in the land of Shinar."

This saying connects the Judaic Apostasy with the Babylon of the Apocalypse—that "they" the Harlot-Judaizers of Judea and, Samaria, "might build for her" the Wickedness, or

Falsehood, rishah, systematized by them, and symbolized by the Ephah, Woman and Lead, they bore with them in their flight, "a house," or kingdom, "in the land of Shinar," into which they were expelled. The house of Judah in which Christianity was born and nourished and transformed by "false brethren" into a system of falsehood, had been demolished. If this had not come to pass, they would doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah, a kingdom in the native land of Christianity. But the demolition of Judah's commonwealth and the dispersion of the Jewish communities from Judea and Samaria compelled the adherents of the Harlot of the Ephah, or Jezebel the Prophetess, to build for her a home in some other region than the Holy Land. This other region is styled in Zech. v. 2, *eretz Shinar*. This phrase is as symbolical or representative, as the Ephah, the woman, the lead, and so forth, and consequently is no more to be interpreted of the Shinar where Nimrod flourished and his contemporaries built the tower of Babel, than that "Ephah" is to be interpreted of three pecks and three pints, or the woman therein of a literal woman shut up in a three-peck measure, under a cover of lead. The literal and typical Land of Shinar was that country into which Aholah and Aholibah had gone forth because of profanity and falsehood against the Mosaic Law, and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah. That was the Shinar of the past, the Shinar of the Chaldeo-Babylonian Olahm, beginning with Nimrod and ending with Belshazzar. The Chaldeans, the rod of chastisement in Jehovah's hand, had blindly punished Judah and her companions for their apostasy from Moses, and had afterwards been punished in turn for their own crimes by the Medes and Persians. Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the past. A new era was now commenced, as indicated in Jehovah's words, by Haggai, saying, "Consider now from this day and forward, from the four and twentieth of the ninth month from the day that the foundation of Jehovah's Temple was laid, consider. Is the seed yet in the barn? As yet the vine, and the fig tree, and the pomegranate, and the olive tree have not brought forth: from this day will I bless."—Chap. ii. 19. Judah was thus invited to faithfulness and consequent blessedness. Nevertheless, Jehovah, foreseeing that when Messiah should appear among them, and cause that system of truth to be proclaimed which was the great burden of the law and the prophets, they would become more wickedly apostate even by sevenfold than when carried off the land to Babylon, revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a future Shinar, anticipated in its relations to Judah and her apostasy from Jehovah, to the Shinar of the past.

The word Shinar is derived from the nouns, *shain*, a tooth, and *ar*, an enemy; it means, therefore, *Enemy's Tooth*, as *Shinab* signifies *Father's Tooth*. Hence, the phrase *eretz Shinar* means "The land of the enemy's tooth." This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted, and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast, in Daniel's vision, the Beast of the "GREAT IRON TEETH," had been a wind in the stork-like wings of the two women by whom the Harlot of the Ephah was carried forth; and the testimony of the Apocalypse, as we have already seen, reveals her subsequent existence, with all the impudence of a harlot and pretended prophetess, in the midst of the seven Ecclesias of Asia Minor. This was a province of the dominion of the Great Iron Teeth, the enemy of Jews by nature and of Jews by grace; in other words, the land of the enemy's tooth, or Shinar's Land, where "Babylon the Great" was to be built up for Jezebel, the Harlot of the Ephah, by those "who say they are Jews and are not, but do lie, and are of the Synagogue of Satan."—Apoc. ii. 9; iii. 9—the two women that carry the Ephah.

When John was in Patmos, the Judaic apostasy as leaven was leavening the whole lump. It was on this account that the seven letters were written to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. It was an era of contending elements, from which a new civil and ecclesiastical order of things was to "be established and set upon her own foundation in the land of the Great Iron Teeth." At the epoch of the Apocalypse, the Iron Teeth were a pagan power, and ready to rend all that were not pagans. The Jews were divided between the Synagogue and the Church, and though the former boasted in Moses and the latter in Jesus, the Iron Teeth regarded them all as Jews and was the enemy of both. But in John's day, the Jews of the Church were divisible into two classes; first, those who were Jews inwardly, without regard to flesh, and secondly, those who said they were Jews, but were liars. The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority, so that in Sardis, for example, only "a few names" remained undefiled. It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian. It was these who labored indefatigably in building a house for the Harlot of the Ephah. They became a powerful political faction in the land of the enemy, and having found a warrior to their mind in Constantine, they placed themselves under his leadership, and in A.D. 324 became the sole ruling power "in the land of Shinar," as defined.

The twelfth chapter of the Apocalypse opens with the exhibition of Jezebel, the Prophetess, tricked out with the paraphernalia of royalty—not the royalty of the Kingdom of God, but the royalty of the "Twelve Caesars." In this chapter the two classes of Jews are necessarily comprehended in the same symbol, until the birth of the Man Child, after which a separation ensues, or rather is symbolically manifested. Those who are Jews inwardly are represented by the fugitive woman, a persecuted community, defended by "the earth," and nourished in the wilderness for 1260 years. But the Jezebel faction, commonly styled "Catholic" and "Holy Catholic Church," had become the Harlot of the State. Her palace was built in the land of the Enemy's Tooth, for the Fourth Beast dominion had become her habitation to dwell in.

But she was not content to be subject to the civil power. She aimed to be THE STATE, and the State she at length became. Her growth was rapid, and her power became supreme over the kings of the earth. She is brought out in this relation in Apoc. xvii. and xviii. There she is seen in her house, or kingdom, as the Great Harlot, ruling over peoples, multitudes, nations and their kings, drunk with the blood of the saints, and with the blood of the witnesses of Jesus, and saying, "I sit a queen, and am not bereft, and sorrow can not at all behold." Such is the Harlot of the Ephah in the Apocalyptic manifestation of Zechariah's vision. She is a ruling element in that "great mountain" which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches—the anointed ones that stand before the Ruler of all the earth.

The Gospel of the Kingdom not One Idea, but the Manifold Wisdom of God.

BY THE EDITOR.

IN The Expositor of Feb. 15, there is an article under the caption of "Test of Baptism," which our friend the editor prefaces by a mutilated extract from our columns in the November Herald, there published under the title of "Immersion apart from the 'One Faith' not the 'One Baptism.'" In the way the extract is presented, it is made to appear that we had originated "a test" of, or concerning, valid baptism, other than what he calls "the Bible test." We are made

to say that we have a test of baptism which we call ours, as "our test of baptism is really this." But this is a mutilation, and the mutilation will appear from the following statement:

We quoted this passage from our friend's pages: "We deem Dr. T.'s test of baptism unscriptural, and if carried out to the letter is calculated to divide the flock of Christ." These are Mr. M.'s words. We then proceeded to say, "What our friend terms our test of baptism is really this." The words printed in italics he has found it convenient to omit, and to commence his quotation right in the midst of the sentence. This would have been a matter of no consequence, if by so doing he had not made our words to bear a sense different from what we intended. The mutilation may serve his purpose better than the complete form of the sentence; but we object, that it does not answer ours to be so handled.

We have no peculiar test of our own. We see that the New Testament inculcates faith first, and immersion afterwards; and we see that the faith inculcated embraces, or is comprehensive of, what the Samaritans are said to have believed, when they believed the preaching of Philip; we see before our eyes, as anybody else but the blind may also see, in fair and legibly printed characters, that in Acts viii. 12, what Philip preached were "the things concerning the kingdom of God and of the name of Jesus Christ;" and we see therein testified, that having believed these things "they were" afterwards "baptized, both men and women." Our friend knows that every man whose eyes are not closed by disease or perverseness, can see this. Satisfied of this, we penned the words, "what our friend terms our test of baptism is really this;" supposing that we should have no reader of so dull a genius who would not readily and immediately perceive that it really was no test of ours at all, but a plain and straightforward declaration of what exists in the word. If we had coined a peculiar test, a test of fellowship which could be found nowhere else but in our periodical, we should not have prefixed the words our friend has found it convenient to expunge. He has thought it expedient to brand our statement of what we see in the scriptures with an unpopular epithet—at least, unpopular with his readers, we suppose—and, as if there were no such thing in scripture, he is pleased to style it, "Dr. T.'s test of baptism," which, as it is not in accord with Elder Marsh's test, he pronounces "unscriptural."

Having thus created this man of straw, and set him upright against the wall, he proceeds to pistol-practice at the creature's head, for the amusement of himself and friends. There he stands, the Straw-Man of Tests whose name is "Legion," and a terrible man by all accounts is he. Our friend grows very eloquent in denouncing his alleged abominations. When he sights him, he seems to be seized with a holy ague-fit, and straightway puts a holy bullet into his "horrid form," as a type of "these enemies of God."

Speaking of the test makers, he terms them "short-sighted mortals," "enemies of God," participators in "a work of folly and daring presumption," test manufacturers of test materials out of disturbed dreams and imaginary visions and revelations, compounders of truth and error, and so forth. But in his indication of test inventors is one very remarkable class, against which he seems to have extraordinary indignation. These are, exclusive dealers in the word of God. But, strange to say, he charges them with dissecting, rearranging, and so compounding it again as in reality to make it "a human test of the most deceptive character, and extremely pernicious in tendency."

Now, we know of no one who claims to be a more exclusive dealer in the word of God than himself; yet here are five pages of dissections, rearrangements, and compoundings, the result of which brings us to his fiat concerning a valid immersion, namely, that a sincere faith

in Jesus the Christ, or the anointed Son of God, is a sufficient qualification for immersion into the name of Christ. He calls this, "the inspired Philip's test," and "the Bible test." But unfortunately for our friend's notion, it is by no means certain that the words were spoken as recorded, if spoken at all. In some copies of the Greek, the text reads, "I believe on Christ the Son of God." But then, who is he? Our friend's test, in some of its originals, does not say! The probability is, that the words have been interpolated by some transcribers, who sought to compress the faith into a nutshell for the convenience of the ignorant, the lazy, and the speculative. Spuriousness is stamped upon the face of the text. It is not likely that the Samaritans would be taught by Philip "the things concerning the kingdom of God and the name of Jesus Christ," as a qualification for baptism; and the Ethiopian by the same Philip, shortly afterwards, that "Jesus was the anointed Son of God," and nothing more. Upon the supposition that Philip acted thus, had the Samaritan believers and the Ethiopian come together within twenty-four hours after his immersion, and compared the matter of their faiths together, there would have been found a marked discrepancy between them. The Samaritans would have found the Ethiopian no further advanced than "the devils;" and the Ethiopian would have found them talking mysteries! Our friend's test is not the Bible test, but a "various reading," very convenient for shoring up a bowing wall or a tottering fence.

After all his indignation, then, against tests and test makers, he has a test, and one, too, widely patronized in the antichristian community; a test based upon a questionable text, and placing the subject of it on a level with the faith of "devils." We admit that this devilish test is a very convenient one. The professor that works by it can preserve his orthodoxy with all sorts of religionists. It makes the Mormon immersion a valid baptism; for the Mormon as sincerely believes in "Jesus the anointed Son of God," as our friend Marsh, or the ancient devils. The Greek immersion is also transmuted into a valid baptism by the same talismanic test; so also the Campbellite, or Methodistic, or Millerite, or Christ-yan, immersions, which are all predicated on traditions subversive of the promises of God, they are all turned into valid baptisms by Doctor Antichrist's dissections and perversions of the word to suit the policy of his diabolism. This same accommodating doctor has come at length to admit immersionists within the pale of his orthodoxy. He only requires them to admit that "whosoever believes that Jesus is the anointed Son of God," is qualified for church ordinances, and he will give him a license to buy and sell in his spiritual bazaars. But, while we believe firmly that Jesus is the anointed Son of God, we deny that God, by Jesus or the apostles, ever taught, directly or by implication, that the belief of that isolated truth qualified a subject for the "one baptism." It is a mere antichristian fiction; very convenient indeed as a passport to the world's favor, but utterly subversive of the gospel and the obedience it demands.

Here, then, is Doctor Antichrist's Test, which our friend has mistaken for the bible test. "By their fruits shall ye know them," both the doctor and his test. It is the qualification of ignorance, superstition, and conceit, for an immersion accounted valid in the low grounds of his dominion. Take an excited fool, frenzied by a draught of clerical liquor at some revival orgy, a creature as ignorant of the Scriptures as Balaam's ass; take such a one, and subject him to the operation of our friend's bible test, and he instantly becomes qualified for a valid baptism. Say to this religion-getter, "Sir, do you sincerely believe in Jesus the anointed Son of God?" He replies to this leading question, as he supposes he ought to do, with a monosyllabic "Yes!" In this way he is tested; and as our friend says it is the only bible test, no one must ask him another question, great or small, because any other question is not contained, or implied, or rather is not expressed, in Acts viii: 37. You must put no more questions, because you might bring out his ignorance in bold relief, and it might be discovered that he actually did not

understand the words or terms of the question to which he answered "Yes!" If you ask any more questions, you are, according to our friend's sophistry, an inventor of tests, and a divider of the flock of Christ. Now, this would not be an exceptional case. The clerical Christ-flocks are full of such immersed ignoramuses, who do not know their right hand from the left in the things of God. And because of their profound ignorance of the Word, they go in for our friend's spurious passage as their talisman. Our friend is said to have more intelligence now, but in former times he was mixed up with the clericalism of Christ-yan-ism; and seeing that he is said to have more intelligence now, we are astonished at his clinging to old Antichrist's test, which one would think he could hardly fail to see is a mere cloak for ignorance, infidelity, and conceit. We admit that it is hard to have to tell an old christyan that he is not a Christian, or an immersed Methodist, or Campbellite, or Adventist, or any other sort of an immersionist, Ye are not Christians because ye have not believed the Gospel of the Kingdom before ye were dipped. This is a very isolating declaration, and narrows down the circle of one's popularity very considerably.

What our friend calls "Dr. T.'s test," he says, "is not a bible test;" yet says also, "true, it is very near this." He says, "it differs enough from the word of God to show that it is man's production, and suited to a dogma of his invention." He seems to think that it is impossible for a man to state what he sees taught in the word, and the order in which it is set forth, without the statement being a test of some kind. This is irrational, and mere trifling. What is it we affirm in our statement, that is not scriptural? We state—

1. That the first thing that the apostles taught their hearers was the Gospel of the Kingdom;
2. That after they had heard and examined what they heard, they believed;
3. That the Gospel of the Kingdom they believed, consisted of "the things concerning the kingdom of God and of the name of Jesus Christ;"
4. That having "with the whole heart" believed these things, they were baptized into the name of the Father, and of the Son, and of the Holy Spirit.

Here is faith first and baptism afterwards. This order holds good in every case. He cannot cite a single case as the result of apostolic teaching, in which immersion came first and faith afterwards, or not at all, as in the vast majority of modern instances: neither can he produce a single apostolic convert who knew less of the Gospel of the Kingdom at his immersion, than our friend knows thirty years after his. We cannot read in the Bible of such a case, though there are many spoken of there that needed to be taught first principles. But the ignorance among Christians of the apostolic age was wisdom, compared with the profound ignorance of those who think themselves very wise in this. Is it wisdom to tell us that a confession, in common with devils, of the mere personality of Jesus, without any regard to the words he preached, is all that is necessary to justification in baptism? Jehovah said by Moses concerning Jesus, "I will put my words into his mouth; and whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii. 15-19. These words were the glad tidings of the Kingdom, which have been nullified by Antichrist's test, which substitutes the anointing and Sonship of Jesus for belief of Jehovah's words he was sent to preach as gospel to the poor!

Our friend says he rejects what he calls Dr. T.'s test, because it is vague and indefinite in its specifications. He says that "it states that the faith which qualifies for baptism" is comprehensive of the things concerning the kingdom of God," but does not define those "things." Here again our friend only quotes a part of what we wrote. We did not stop short at "God," but wrote, "is comprehensive of the things concerning the kingdom of God and of the name of Jesus Christ" The words in italics it is convenient for him to omit; but it is convenient also for us that they should be restored. Now by this we mean, that the faith defined by the apostle to be "the substance of things hoped for and the evidence of things unseen," when analyzed, will be found to testify to those grand topics represented by the words "Kingdom," and "Name." He objects to our test, because we have not defined "the things." If we had really set about making a test, we should; but not having entered upon that work, we felt under no obligation. A man who had studied Moses and the prophets would not require such a definition. They would have been so palpable to his mind, that it would only have been necessary to allude to them for them all to stand in array before him. Jesus preached the things of the kingdom of God, and of the Name. Study his discourses in Matthew, Mark, Luke, and John. They were in strict conformity with Moses and the prophets, where it is written of the true believers, "they shall be all taught of God." When God prepares men for the water, he draws them far in advance of the devils. He teaches them concerning the covenant he made with Abraham, Isaac, and Jacob, in which he promised them and Christ (Jesus and all in him) fee simple property in Canaan for the Aion, with patriarchal supremacy over all nations. He teaches them, also, concerning the throne and kingdom covenanted to David and his house for that Aion. He teaches them how God must be manifested in them according to his name, so that when his purpose shall be fully developed, they will constitute God in manifestation, the Father through his Sons, Holy Spirit Nature. He teaches them that Jesus Anointed is the Great Exemplar of this Name; and that men, to be accounted worthy of this God-manifestation, must now enter the name, and become the subject of illumination and remission therein. He teaches them his plan of being just, and the justifier of men from the faith of Jesus. These become familiar topics with them who are taught of God, and the understanding of them leads them to obedience, that they may have right to the tree of life, and may enter through the gates into the city.

When our friend comes to understand the word of the kingdom, he will write very differently from the pages before us. We should not be surprised if he were to be desirous to call in all the Expositors in which he has written on the gospel and its obedience, that he might commit them to the flames. He does not write like one whose mind is at ease concerning his position. His speculations are mere apologies for ignorance and unbelief. When we take up the New Testament, we find no writing there at all like them. We find the apostles reproofing men for not being more intelligent in the word, but we find no whittling down the word to a minimum of belief. Jesus exclaimed. "O fools, and slow of heart to believe all that the prophets have spoken! " while our friend's arguments seek to work out a justification for people who know nothing about the prophets at all; who affirm dogmas utterly subversive of all they reveal; who can only cry out, with the devils, "O Jesus, we know thee who thou art, the anointed Son of God!"

"Weak in Faith."

Our position, which our friend admits "is very near" the bible one, is impregnable. We do not seek to justify ignorance and unbelief on the ground of pious infidels being sincere, or on any other plea. We leave this to those who have a fellow feeling, which is said to make men wondrous kind. We have no fellow feeling for infidelity, nor for that weakness which our

friend calls ignorance, when men perversely shut their eyes against the light. The Spirit threatens such with a just punishment, an Aion-destruction from his presence, for not obeying the gospel. Our friend does not seem to discern the difference between weak in faith and weak in the faith. He says he rejects what he calls Dr. T.'s test because it rejects "him that is weak (or ignorant) in the faith." Now a man weak in faith is an outside barbarian, whose faith is not strong enough to bring him to the obedience the glad tidings demand; he is a man who can only cry out with the devils, and then turn Campbellite, Methodist, Baptist, Christyan, or something else of the kind. The apostles themselves reject such, for one of them says, "The face of the Lord is against them that do evil;" he pronounces their ways "pernicious," because "through such the way of truth is evil spoken of;" "speaking evil of the things they do not understand." Another says, "He that is not of God doth not hear us; hereby know we the spirit of error." These are weak in faith, and, as St. Paul says, "alienated from the life of God through the ignorance that is in them."

"Weak in the Faith."

The weak in the faith are a different sort of people. They are not outside barbarians, who can only cry out with the devils and are then at the end of their creed. They are enlightened persons, persons whose eyes have been opened to see their state by nature, to see the light of "the glad tidings of the kingdom," to see "the things concerning Jesus," and to see "the revelation of the mystery." And more than this, their illumination has resulted in the putting off the Old Man and his deeds by baptism for the Name, and by the same act, in the "putting on the New Man, which is renewed by epignosis, or exact knowledge [not by ignorance] after the image of him (God) who created him." By being possessed of the One Faith and the One Hope of the Calling, and by being afterwards baptized, access, or admission, into the faith, or into the grace, was ministered to them, "in which they stood, rejoicing in hope of the glory of God." They were now in that into which they had entered. Still, they were not all of the same mental calibre, nor of the same strength and stature. Still, they had all heard the prophet like to Moses in hearing the apostles to the obedience of the faith; and, until the devils got in among them, with Doctor Antichrist at their head, preaching up sincere ignorance and the confession of an abstract proposition as a qualification for baptism, "the multitude of them that believed were of one heart and of one soul," which resulted from unanimity of faith and practice, which the apostles were always solicitous to maintain, saying, "God grant you to be like-minded one toward another, after the example of Christ Jesus, that ye may with one mind glorify God, even the Father of our Lord Jesus Christ." And again, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Here was no ground left for an apology for ignorance to stand upon. The apostle didn't pray saying, "May the Father grant acceptance to the ignorant in the faith, for he knows the disparity in the human intellect or understanding forbids perfection in faith of the gospel; he knows that it is unreasonable to expect it; we therefore thank him that he has made gracious provision for an imperfect faith among those who call themselves the disciples of Christ, and that he will accept a man who, with the devils, believes and trembles, though sincerely ignorant of everything not confessed by the devils! Great is Allah! Blessed be he! "

How different from such a meagre piece of Mohammedan theology is the following rich and beautifully expressed prayer of the apostle for his brethren in Ephesus, saying, "I bow my knees unto the Father of our Lord Jesus Christ, after whom all the family in heavens and upon earth is named, that he would grant to you according to the richness of his glory, to

be strengthened with power through his Spirit in the inward man, that the Christ (or Anointing Spirit) may dwell in your hearts through the faith, being rooted and grounded in love, that ye may be fully able to comprehend with all the saints what is the breadth, and length, and depth, and height; to know also the love of the Christ surpassing the knowledge, that ye may be filled up to the fullness of God," ch. iii. 14. And in ch. i. 19, he prays "that the God of our Lord Jesus Christ, the Father of the glory (to be revealed), may grant to them a spirit of wisdom and revelation in exact knowledge of him, that the eyes of their understanding being enlightened, for that ye may know what is the hope of his calling, and what the richness of the glory of his inheritance in the saints; and what the exceeding greatness of his power in us believing, according to the working of the power of his might, which he wrought in the Christ, having raised him from among the dead, and set him at his right hand in the heavenlies." How different this to the special pleadings of our friend for the sincere ignorance of himself and coreligionists! In the testimony before us, Paul tells the Ephesians that they had been enlightened, (πεφωτισ ἐνους perf. part, pass.,) for that they might become the subject of resurrection power and glory, εἰς τὸ εἶδεναι ἡμᾶς: in other words, they were enlightened in the understanding of that to which the gospel called them.

Nevertheless, though thus enlightened in the hope of the calling, or the kingdom, and the name of the anointed Jesus, there were some among them whose consciences were too readily defiled by old prejudices. Multitudes of them had been trained up under the Mosaic customs. Some thought that as Jehovah had enjoined a distinction of meats in the law, he would still be pleased with that observance; and the more so, as he was pleased with their belief and obedience of the gospel. They therefore said, "Touch not, taste not, handle not." But Paul disapproved of this, and called it "a show of wisdom, in will (or unordained) worship, and abasement." He told them that meats did not commend any man to God, who had created them to be received with thanksgiving of them who believe and know the truth; for the truth concerning the kingdom believed, does not cause the faithful to stand in a distinction of meats and drinks, but "in righteousness, peace, and joy in a holy spirit." These brethren, (for they were not outside barbarians,) were weak or asthenical. They were in a sickly state. They were not, however, to be rejected; for concerning such Paul says, "Him that is weak in the faith receive, (but) not for disputations of reasonings. One indeed believes to eat all meats, but the weak eateth herbs. Let not him that eateth despise him that eateth not; and he that eateth not, let him not condemn him that eateth; for God hath received him," the eater of meats.

A like weakness obtained among some of the brethren with respect to days. "One esteemed one day above another; another esteemed every day alike." These were differences of opinion that in no way nullified the faith. A man could be a very good Christian, and yet a teetotaller and a vegetarian, and even a Sabbatarian. These are asthenical affections, or weaknesses, which brethren will get over as they grow in faith and the knowledge of God. We quarrel with no brother about these things. They are the infirmities of brethren, which we are quite disposed to bear, though they are not in harmony with our ideas of the fitness of things.

We object, however, that our friend has no right to take refuge among the weak brethren in the argument. The question for him to solve is, Art thou a brother in Christ at all? not, Art thou a weak brother? When the point is settled that he is a brother, it will be time enough then to discuss his relative strength or weakness. One of the members (an official member, we believe,) of the society in Rochester to which he belongs, and a very warm personal friend too, recently told the elder that although he had called him Brother, he looked upon him as an unbaptized man, yet now believing the gospel; and besought him to consider

what he was doing, and not stand in the way of others. Now this official brother knows our friend, the editor, better than we do; neither he nor the reader, therefore, will deem us presumptuous or uncharitable in saying that we wait for proof that the editor of the Expositor is a brother in Christ at all; for in all our New Testament reading we never read of an unbaptized brother in Christ, or a Christian, weak or strong, since the day of Pentecost; and his official friend says he is unbaptized.

Hence, all those passages he quotes from the epistles have no bearing upon the argument. Whatever provision the Bible makes for the imperfections of Christians, has no relevancy to those who cannot prove that they are Christians, disciples, servants, brethren, saints, in the faith, in Christ, and so forth. If our friend have no other faith to adduce as the basis of his immersion thirty years ago, than that confessed by the devils of antiquity, we confess that we cannot help standing with those who say that Elder Marsh has not proved that he is in Christ. This is the issue, never to be lost sight of till scripturally and logically cleared up.

Our friend asks a question in Paul's words, which is addressed to all who do not take his assertion for proof in this matter, and we suppose, especially to our humble, or presumptuous, self, as he may happen to regard us. The question is this: "Who art thou, that judgest another man's servant?" In answer to this, we say, Prove to us whose servant you are! If you say that you are God's, you will be able to prove when and how you entered into his service, and will rejoice to do so. We know how sinners in the days of the apostles forsook the service of Satan, or the Adversary to the Gospel of the Kingdom, and how and when they entered the service of God; show us, dear friend, that thou hast done likewise, and we will admit that you are the servant of God; will admit that you are the servant of God; and if after that you choose to eat herbs, or to eat all meats but pork, (for it was about meats Paul was writing, not about sinners obeying the gospel,) we shall leave you to your own liking, and to your Master, who would sustain you from falling in the day of account.

But our friend has not proved that he is a servant of God, so that the question is not applicable to us. We are not convinced that we are judging one of the Lord's servants, in maintaining the Lord's truth against imposition. We should rejoice in being able to address Alexander Campbell and Joseph Marsh, and other men of their class, as faithful brethren and saints in Christ Jesus; but while the one rejects the promises, and the other substitutes an immersion upon a devil-basis for an enlightened obedience of faith, we cannot help being found in opposition to both. The truth in their hands is crucified, and made of none effect. Their test, which is the same, is a floodgate to all sorts of ignorant abominations. Profession of sincere faith in Jesus as the anointed Son of God, is the theological talisman in a nutshell that is to transmute a devil into a saint! A. Campbell does not even stipulate for immersion; for he says there are Christians among the sprinklers! What saith our friend upon this point? Does he believe that a sprinkled Babylonian or Diablonian is a Christian? But it matters little whether they be immersed or sprinkled; for he that understands not the word of the kingdom, and consequently does not believe it, has no part in the "great salvation;" for, says Paul, "without faith [that faith he had just defined, Heb. xi. 1-6] it is impossible to please God."

Our friend quotes from 1 Cor. iii. 10-15, which has about as much to do with the matter at issue as the launching of the Leviathan with the building of the Capitol. Paul is not talking, as our friend imagines, of an individual building his own personal profession of Christianity upon his confession of the anointed Sonship of Jesus; he is speaking of teachers such as himself and Apollos, as spiritual architects, building disciples, comparable to gold,

silver, precious stones, wood, hay, stubble, upon the foundation laid in Zion, (ch. iv. 6.) He is speaking of the loss that such teachers would experience, if their converts should fall before persecution, as wood, hay, and stubble before the fire. A teacher will only receive a reward for those that stand the furnace like gold, silver, and precious stones; provided always, that he himself maintain his faithfulness unto the end.

(To be continued.)

Analecta Epistolaria.

The Assyrian, and the Rebuilding of Babylon.

Dear and Respected Brother: —I am not changed in my belief respecting the rebuilding of Babylon "upon her own base," and of its becoming the throne of the Latter Day Assyrian's empire. I likewise as confidently expect, that the Assyrian will palm himself off on the Jews as their Messiah, and in their temple in Jerusalem show himself that he is God; and finally denying both the Father and the Son, involve the world over which he shall have control in gross infidelity and idolatry.

I am confident that there are many strange developments to obtain in the Euphratean and Mediterranean countries—many things to be developed which '66 or '68 will not see matured; and for this reason regret your having so decidedly fixed upon that time for the Resurrection, and the overthrow of the Assyrian.

I am convinced from comparing what the prophets say respecting Babylon, Assyria, and other neighboring countries, with what the current news of the day unfolds, that a new era of great commercial prosperity is about to dawn upon those long neglected and despised lands: that they are about to become the most important commercial countries in the world; and that Babylon will, ere the end, attain to that proud position as a commercial city, from which the Book of Revelation, I think, clearly shows she is to be brought down suddenly, and by supernatural power. The infidelity of the end springs from the commercial system of which Babylon will be the centre. The subject is a deeply interesting one, and necessitates a revising of new and old expositions of the prophecies pertaining to the time of the end.

Will you oblige by giving in the Herald your exposition of the following Scriptures? namely, of Zech. v. 5-11, the prophecy of the Ephah; and of Zech. xi. 15-17, the prophecy of the regardless, cruel, "idol shepherd," whom God has promised to raise up in the land of Israel, because of the rejection of the good shepherd.

You may remember that the first of these was one of the questions propounded in "Work cut out for slack times," some three years ago; and being still unanswered, I hope you will be enabled to give it soon, I am puzzled to know how you can make out "the land of Shinar" to mean any other land than that where the confusion of tongues occurred. Admitting that the prophecy is a symbolical one, it does not follow that no part of it is to be understood literally, and especially the eleventh verse. Now Mr. Strange, while maintaining that the "land of Shinar" is to be understood literally, treats the prophecy as a symbolical one. He does not tell us that the "house" to be established there means a house; that the "woman" means a woman; or the "two women," two women, and so forth.

It is to my mind a most interesting portion of the sure prophetic word; and many here are anxious to know what thou thinkest concerning it?

Candidly speaking, I do not think you can explain it in harmony with your views of the latter day Assyrian, his city, and dominion. I shall be rejoiced if you can still prove that they are scriptural; or if you shall yourself see that Babylon land Assyria have a much more important part to act in the great drama of the latter days than your writings have hitherto led us to believe.

Many here are investigating the subject, and will be much gratified by as full an explanation of the prophecies referred to as you may be enabled to give us either in the Herald or by letter. The former would be preferred. Anxiously awaiting this, I remain yours affectionately,

JAMES R. LITHGOW.

Halifax, N. S.,
January 12, 1858.

The first paragraph of our brother's communication, avers his unchanged belief of

1. The rebuilding of Babylon "upon her own base" in the land of Shinar, where Jehovah confounded the speech of all the earth.

He affirms this as the meaning of the Ephah being established in the land of Shinar upon her base; for it is the Ephah and its contents, that are to be established, and not the Ephah's House. But we have seen nothing from his author, Mr. Strange's pen, to prove that the old Chaldean empire, province, or city, Babylon, is the Ephah carried from where Zechariah was when he saw the vision by the two stork-winged women into the land of Shinar. Babylon carried from Jerusalem to the Euphrates in Shinar is a very curious imagination, to say the least of it. We refer the reader, and our beloved brethren in the faith, to the first article in the present number for further information on this point. We have there shown what is, which, when understood, will effectually deliver us from the strange hypotheses and assumptions of Mr. Strange. The surest defence against what is not, is the knowledge of what is.

2. This Babylon rebuilt becoming the throne of the latter day Assyrian's empire.

This proposition in the argument depends upon the fate of the Ephah. We have shown that it has nothing to do with the Chaldeans; but that it is "the measure" of Judah's wickedness "filled up" in their perversion of the glad tidings of the kingdom preached by the apostles. This was the Ephah to be established "upon her base" in Shinar's land; which, containing more cities than Babylon, does not, therefore, necessarily indicate that city. Erech, Accad and Calneh were all built in the land of Shinar by Nimrod, as well as Babylon. The establishment of the Jewish Ephah in the literal Shinar might induce one as logically to affirm that the throne of the latter day Assyrian's empire would be set up in Erech, Accad, or Calneh, as in Babylon. Babylon to be "carried into" the literal Shinar after the year 1858, to become the latter day Assyrian's throne, is a proposition for the proof of which there does not appear to our mind a jot or tittle of evidence in the whole range of scripture from Gen. x. to Apoc. xxii. 21. We trust, therefore, we shall be excused in most respectfully and affectionately avowing an absolute want of faith in the whole theory.

3. The Assyrian enthroned in the rebuilt Babylon palming himself off on the Jews as their Messiah.

There is certainly no calculating to what extent the folly of "a stiff-necked and perverse" generation may proceed. We do not, however, think that even Jewish absurdity will so far stultify itself as to shout "Hozanna! Blessed be He that comes in the name of Jehovah!" at the manifestation of the latter day Assyrian; who, by all the prophets, is represented, not as the Saviour (as indicated by the word "Hozanna"—save now), but as the destroyer of Israel and all their hopes. The Assyrian is to be broken on the mountains of Israel because of his oppression of Judah and Jerusalem, in connection with his blasphemy as the Imperial Chief of a system of blasphemy, by which all nations are intoxicated and deceived. Gog, the King of the North, the Great Mountain before Zerubbabel, the Dragon, the Fourth Beast of Daniel, the Little Horn of the Goat, and so forth, are all identical with Isaiah and Micah's Assyrian, who will be found in the Holy Land oppressing it when Immanuel (God with Judah) and the Bethlehem-born Ruler of Israel shall appear. But in all these prophecies the reader will find no such idea suggested as that contained in the above proposition, No. 3. Will the Jews be such arrant fools as to embrace a Gentile as the Messiah, who, by the concurrent testimony of all their prophets, is to be of the seed of Abraham; and of the house of David, according to David, Isaiah, Jeremiah, Ezekiel, and so forth. Be this, however, as it may, no destroyer of the nation and its hopes can palm himself off as the Messiah, who is looked and longed for as he that is to come to Zion, to redeem and justify Israel, and to make them glorious throughout the earth. Such a supposition is not only at variance with all scripture and Jewish history, but contrary to the constitution itself of the Jewish mind.

4. The Assyrian enthroned in Babylon rebuilt on the banks of the Euphrates, showing himself as God in the Temple of the Jews at Jerusalem.

Israel can have no temple as a house of prayer and sacrifice for the nation out of Jerusalem. A power enthroned in Babylon would not manifest its divinity in Jerusalem. If it set up for the God of the Stellar Universe it would certainly do so at the seat of its power; for all "the Powers that be," have the chief temples of their divinities, personal or idolatrous at the capitals of their dominions. Thus, St. Peter's at Rome for the Temple of the Latin God; with secondary temples in Paris, Madrid, Brussels, Lisbon, and so forth; St. Sophia, the Temple of the Greek God, provisionally in the hands of the Mohammedans; the Caaba, the Temple of the Mohammedan God in Mecca, the original throne of the Caliphs; the Mosque of Omar, a secondary, on the site of Solomon's temple; St. Paul's in London, the Temple of the Protestant God; and so on. In which of the temples of these different and hostile Gods is the Assyrian of the latter day to sit as the Most High possessor of the heavens and the earth? Mr. Strange, in effect, says in none of them; but in the temple of the God of Israel; "in their temple;" in the temple of the Jews. But they have none, and can have none until "the Man whose name is The Branch" come "and build the Temple of Jehovah; . . . and they that are far off shall come and build in the temple of Jehovah" likewise—Zech. vi. 12, 15. There may be Jewish Synagogues in Jerusalem; but there will be no national temple there until the antitypical Cyrus shall appear and overthrow the Assyrian, and make proclamation, saying, "to the temple, thy foundation shall be laid!" Isai. xlv. 28.

But Mr. Strange has been misled in this matter of the temple by the Common Version of 2 Thes. ii. 4. Let the reader turn to it. He will find that it teaches that "THE MAN OF SIN," called (also "the Son of Perdition" because he is to be consumed and destroyed; and "the Wicked," or Lawless One, $\acute{o} \acute{\alpha}\nu\omicron \omicron \varsigma$, manifested through the working of Satan, or the

Adversary: he will find that this POWER "as God sits in the temple of God showing that he is God; that is, that he is the Creator and Sustainer of all things that exist, in heaven above and in the earth beneath! But we affirm that Paul never taught the revelation of any such man or power. In what he wrote, he merely reproduced what Daniel records in ch. xi. 30-39. In this passage the prophet subdivides THE POWER into two elements—the King and the Eloah Mauzzim, or Mighty One of Guardians, or the Little Horn of the Goat, and the Little Horn of the Fourth Beast, which in the latter day manifestation is evidently one; and the Eyes and Mouth of the latter, which are the other. These two are Paul's ONE POWER called "the Man of Sin;" and of which he wrote, saying, "Being opposed, and exalted over everything called (Theou or Sebasma) god or an object of reverence, so as that he in the temple of the god, as a god, sits (καθισαι aor. 1. inf.) proclaiming himself, because he is a god." In scripture, princes, rulers, magistrates, and all in authority and power by whatever title designated, are styled "elohim," or in our vernacular, "gods." The Man-of-Sin power was to set itself up over all other powers; and in a certain Nave, ναός, or dwelling of the god, or the Habitation of the Man of Sin, termed by Daniel "His estate" that is, the King's, to sit and proclaim himself above all the rulers of the earth. But we need not enlarge more upon Paul's prophecy here. In Anatolia more can be seen upon the same subject. We shall content ourselves now with remarking that Mr. Strange has mistaken Paul's use of the words theos and sebasma; supposing that by the former he meant the Eternal Spirit; and by the latter, an object of religious worship, as an idol is worshipped. He meant neither; but spoke of a composite power claiming supremacy over all its contemporaries, and the allegiance of all the people of the earth. Paul's idea is expressed in the apocalyptic phrases, "the whole earth wondered after the Beast," and they worshipped the Dragon which gave authority to the Beast, and they worshipped the Beast"—c. xiii. 3, 4: "all that dwell upon the earth shall worship him, whose names have not been written in the Lamb's book of life"—ver. 8. And again "the Two-Horned Beast of the Earth had power to give life to the Image of the Sixth Head of the Ten Horned Beast of the Sea; that the Image should both speak, and cause as many as would not worship the Image should be killed"—vers. 11-15: "the kings of the earth have committed fornication with the Great Harlot that sits upon many waters; and the inhabitants of the earth, all nations have drunk, and have been made drunk with the wine of the cup in her hand; for by her sorceries have all nations been deceived"—xvii. 1, 2, 4; xviii. 3, 23: and lastly, "the Dragon was shut up that he should deceive the nations no more till," &c.

5. The Assyrian enthroned in Babylon rebuilt by the Euphrates, and proclaiming himself Messiah in the Temple at Jerusalem, shall deny the Father and the Son.

"This is the Antichrist," says John, "that denies the Father and the Son. Every one denying the Son has not the Father"—1 Epist. ii. 22, 23. This antichrist was already extant in John's day; for he says in verse 26, "I have written these things to you concerning them who seduce you." Speaking of these seducers whose doctrines constitute them "the Antichrist," he says, "Many deceivers are entered into the world, who confess not that Jesus the Anointed came in flesh. This is the Deceiver and Antichrist," 2, Jno. 7: and in 1 Ep. iv. 3, he says, "already it is in the world."

Hence, we need not wait for the development of the latter day Assyrian for one who shall deny the Father and the Son. "He that abideth not in the doctrine of Christ, hath not God;" that is, he is a denier of the Father and the Son: for "he that abideth in the doctrine of Christ, he hath both the Father and the Son." "GOD MANIFESTED IN THE FLESH" is an element of the great mystery of godliness, which the Nicolaitans, or adherents of the apocalyptic Balaam and Jezebel denied. They taught that the flesh of Jesus was a holier flesh

than ours; a flesh without spot or blemish—clean, undefiled, immaculate. The consequence of this absurd falsehood was the denial of the teachings concerning the Christ set forth in "the Revelation of the Mystery" by the apostles in their preaching. It destroyed some of "the things" they taught "concerning the Name of Jesus." Thus, if his flesh were not in all things identical with ours, which Paul terms "Sin's Flesh" then he was not "made sin for us;" then he did not come "in the likeness of sin's flesh," and God did not "condemn the sin in the flesh;" then he did not "die for our sins," nor was he "delivered for our offences," but only pretended or seemed to die, as Nicolaitans affirmed; then he was not "made in the likeness of men;" then God was not "manifested in flesh," nor "justified in spirit;" then Jesus was not "made of the seed of David according to flesh;" then he was not "made a little lower than the angels for the suffering of death;" then he himself did not "partake of flesh and blood;" and consequently, he is not Elder Brother to the Saints; and was therefore "not in all things made like to the brethren;" nor could he be High Priest over the House of God, having nothing to offer before him; then he is not "the Mediator of the New Covenant," his blood is not "the blood of the covenant," and that covenant is not sanctifying: then he is not "the Altar," nor the victim; nor did he "his own self bare our sins in his own body to the tree." All these denials flow logically from denying that Jesus Christ came in the flesh. To affirm this was therefore to depart from the doctrine concerning the Christ, or to deny the Father and the Son. The epistles show that the denial was widely spread in the days of the apostles, who styled the falsehood "that of the antichrist," and the disseminators of it "the Deceiver and the Antichrist."

This being incontrovertible, we say that we have not to wait for the manifestation of the latter day Assyrian for the denier of the Father and the Son, for that which is absurdly enough termed "Christendom," is doctrinally, ecclesiastically and civilly Antichrist. All sects and their clergy, from the Latin Jezebel and the Papal Mouth through which she speaks great and blasphemous words against the God of Heaven, down to the latest edition of impiety and hypocrisy in Utah; all, without exception, "transgress, and abide not in the doctrine of Christ," and, therefore, as John saith, "hold not God;" that is, hold not the true teaching concerning God, and, therefore, do not know him, and are consequently "alienated from the life of God, through the ignorance that is in them." "Christendom," so called, is properly ANTICHRISTENDOM; that is, it is the dominion of Antichrist, and is, therefore, symbolized in Apoc. xx. 2, by "the Dragon the Old Serpent, who is Diabolos and Satan;" that is, the Deceiver and Adversary, its doctrinal and ecclesiastical elements deceive and intoxicate the peoples, and, aided by the civil power, is adverse to the saints wherever found, and "has prevailed against them," and will hereafter contend against them, until they are cast into the abyss and shut down there "for a season and a time." This is the fate that awaits "the Deceiver and the Antichrist," now about 1800 years old, in the persons of all ranks, orders and degrees of the clergy, and the powers that sustain them; which clergy, in his and in all subsequent times, Paul styles, "False apostles, deceitful workers, transforming themselves into apostles of Christ." "Ministers of Satan transformed as if they were ministers of righteousness," after the manner of their master Satan, "who is himself transformed into an angel of light;" "whose end shall be according to their works."

6. The Assyrian enthroned in the Euphratean Babylon, and sitting as the Creator of the Stellar Universe and the accepted Messiah of Israel, in the Temple of the Jews at Jerusalem, and denying both the Father and the Son, shall involve the world in gross infidelity and idolatry.

This is the last item before us of Mr. Strange's strange hypothesis. Strange by name and marvellously strange in dogma truly! Why, what doth our strange author think of "the

world," "the present evil world," before that the "latter day Assyrian" is enthroned, and Nebuchadnezzar's "Great Babylon, built by him for the house of the kingdom by the might of his power and for the honor of his majesty," is rebuilt? Does he think the world is not now involved in gross infidelity and idolatry? Nay, can any infidelity and idolatry be grosser than what everywhere obtains! How many "professed Christians" believe "the glad tidings of the kingdom" preached by Jesus, and the same tidings and "the revelation of the mystery," conjointly proclaimed by his apostles? Tried by this, which Paul declares is the rule and standard of judgment, the world is as grossly infidel as is possible. The most pious are the most infidel, if there be any degree of comparison in their infidelity. They will believe nothing that does not harmonize with their feelings, while "non-professors" are not so much ruled by these. "Satan," says Paul, "is himself transformed into an Angel of Light," and because he finds it to his worldly advantage. But he is practically an infidel and an idolater nevertheless. Wherever Romanism and Grecism are there is gross idolatry, makers of graven images and bows down thereto; and wherever Protestantism and Mahomedanism are there is gross infidelity. The latter day Assyrian, who will be a Greek religionist, can only change the form of the gross infidelity and idolatry which prevail. If he were to set up the worship of Jupiter and Apollo and all the gods again he would certainly not be able to "palm himself off on the Jews as their Messiah;" nor if he continue a Greek, because that superstition is based on the recognition of the Messiahship of Jesus and his resurrection. The Assyrian must become a Jew to deceive the Jews; but we believe that Satan will find it more to his advantage in the latter days to profess himself a Greek and to protect his old friend and minister the Pope than to renounce the superstition of Antichristendom, and turn Mohammedan or Jew. He has too much worldly wisdom than to ruin his affairs by so false a step as that. What! Satan embrace a despised and persecuted minority whose power is gone, or join himself to the falling fortunes of the Turk! Satan is not a child, nor in worldly affairs a fool. He is a sagacious, pious old knave, and well skilled in taking things at the flood and floating on to fortune. Give him riches, glory, honor and power; only fall down and worship him, and he will share with you all he has, and leave you to the profession of any opinions you please, provided only you do not profess the truth, which he will by no means tolerate in his parish, diocese or dominion. No, it is the gross infidelity and idolatry of "Christendom" that prepares it for the manifestation of the last, or Assyrian form of "mystery Babylon." The Assyrian is the acumination of extant abomination and blasphemy, not the generator of it. He is the blossom to be cut off, while the sour grape is ripening before the harvest (Isaiah xviii. 5), a product of the tree whose stump is banded with iron and brass, and whose roots are found in the power of Nimrod, "the mighty conqueror in the presence of Jehovah," and not the tree itself, as Mr. Strange's hypothesis would imply.

Dismissing, then, these six points, we proceed to remark that we admit that there are "many things to be developed which '66 or '68 will not see matured." We have, however, "decidedly fixed" upon no particular year. All we say is that, from all the evidence we can obtain, and which commends itself to our minds as the most Scriptural, points to those dates of our era as the most probable. The time is ample enough for the accomplishment of what is predicted, though certainly too short for the development of Mr. Strange's theories. We do not feel bound to find scope for these, in which our beloved correspondent doubtless perceives we have no faith, and of which we only speak respectfully for his sake. The Assyrian will possess Jerusalem before the resurrection, and will probably be broken on the mountains of Israel before it; and then the awakening comes. "I have trodden the winepress alone, and of the people there were none with me. And I looked and there were none to help, and I wondered that there were none to uphold; therefore, mine own arm brought salvation unto me, and my fury it upheld me."—Isaiah lxiii. 3, 5. If the saints had been raised previously to this

outpouring of wrath, the conqueror in this passage would not have predicted that he would tread this winepress alone." The fall of the Assyrian inaugurates the advent of Christ, which precedes the resurrection. There are eight or ten years yet to elapse before that crisis, which, in these days of steam and electricity, afford ample verge and time enough to create it. Alexander the Great overran the earth from Macedon to India, and ended his career at Babylon in twelve years. Napoleon I. attained the zenith of his power in about the same time. Things progressed slowly then. When the Assyrian gets fairly under weigh, he is to rush like a whirlwind, and many countries will be overthrown. This wind may begin at any moment, and when it shall begin to blow, who shall stay the tempest? It will not be a time of rebuilding new commercial emporiums, but of heart-failing for the ruin on every side.

We make out "the land of Shinar" to mean the whole apocalyptic earth, upon the same principle that the apocalyptic "great city," Babylon, is styled "Sodom and Egypt, where also our Lord was crucified."—c. xi. 8. He was crucified in the Holy Land, without the walls of Jerusalem. This is the literal. But he was also crucified at Sodom and in Egypt. Jerusalem is styled Sodom in Isaiah i. 10, because the moral character of her people had become Sodomitish. She was, therefore, "spiritually called " Sodom. For the same reason Antichristendom is called Sodom and Egypt, and our Lord is said to have been crucified there, because Palestine and Egypt are provinces of the Fourth Beast dominion, and Jerusalem one of its cities, in which, also, "his body, the Church," the mystical Christ, has been crucified, and the character of the city and province being fitly representative of the system that has prevailed against the saints, their names have been extended over it, and the great city is called Sodom and Egypt. This is the spiritual.

Now apply this principle to "the land of Shinar." The literal Shinar was the arena of Nimrod's exploits after the confusion of tongues. Jehovah made use of him to scatter the people because of their wickedness because it was great. The wickedness of the spiritual "Sodom and Egypt, where our Lord was crucified," and the confusion of tongues that prevails there, philologically and doctrinally, is like to that in the literal Shinar in the beginning; therefore, in the apocalyptic style, the territory of the dominion of Antichrist is "spiritually called," in Zechariah, "the land of Shinar."

But whether we can explain the prophecy of the Ephah or not we shall not say in this place. We shall content ourselves with simply referring the reader to the article on the first pages of this number. We are glad to hear that many of the brethren in Halifax, N.S., are investigating the subject. Light will break in by such a course, and by having occupied themselves for some time past upon it, we doubt not they will be the better able to appreciate the exposition we herein submit for their enlightened consideration. In the hope that they will be able to discern the truth more and more, in all its bearings, we subscribe ourselves their faithful friend and brother, the EDITOR.

May 1, 1858.

"Our Scribes."

Brother Thomas: —I have had the perusal of Elpis Israel, also of three volumes of the Herald of the Kingdom, during the past winter, through the kindness of a good friend. Having in the perusal of these obtained such an amount of truth, in part new to me, I am thirsting for more; and I now write to you to have the Herald forwarded to me forthwith.

And now, dear sir, I have my membership among a people that you rub up quite sharply occasionally. But for all that, I do not get my faith from Bethany. The truth from your pen is as welcome as from that of any other man living; and your subjects, and the reasonings thereon are so far superior, and have so much more weight than the matter and subjects that our scribes treat of in these days, that they appear as chaff compared with yours. I am determined to have independence enough to have the truth wherever I can get it.

I want, if you please, to hear your views about the rant and noise now among the sects called "the Great Revival of 1858." There is not enough of the prophets and apostles in it to suit me.

I shall, if health permit, write again when I hear from you, and send for Elpis Israel * and Anatolia. Please receive my best wishes and prayers for your success in spreading the truth and in dispelling error.

I remain affectionately yours,

G. F. HENDRICKSON,

Bushnell, McDonough, Ill.,

April 20, 1858.

* We have no Elpis Israel on hand. —EDITOR.

It is the Leaders Cause to Err.

WE doubt not that our worthy correspondent is a type of many who bivouac in the Campbellite encampment—of many who would act candidly, ingenuously, independently, if their leaders did not cause them to err. The policy of these was strikingly illustrated by the testimony of Dr. Knight on page 107 of our May number. They raise an evil report, and take all possible care that the members of their flock shall not have the means of testing its verity for themselves. Many more of the Campbellites would be now rejoicing in the truth, and in the liberty with which it makes free, than do at present, but for the ill-starred influence acquired over them by their clergy. These we "rebuke sharply;" their victims we seek to pluck as brands out of the fire. Of the leaders there is little to be hoped, because they have to be convinced to the shipwreck of their worldly interests; nevertheless there are some even of these who are honest-hearted. For such we cast in the net, and sincerely trust that many fit for the master's use may be yet fished out of the dead-sea of Campbellism, and all its cognate systems of gospel-nullification. We rejoice that our correspondent has stepped out in advance of his confreres, and is "determined to have independence enough to have the truth wherever he can get it."

"The Great Revival."

As to the "Great Revival of 1858," our view of it is, that (to use a vulgar, but very expressive phrase,) it is a pure and unmitigated humbug. There is no Christianity in it. The Bible has nothing to do with it; nor any other spirit than that of Antichrist, which is the spirit of the flesh, that works in the children of disobedience.

Yet, out of this stupid folly good is educed. The damnation preached by the clergy, or Satan, has a restraining influence. Some sinners are beyond their reach, and for these Satan provides soldiers and gens d'armes, or policemen; for others he prepares ecclesiastical policemen whose staff of office is Hell and the Devil. By fear of these he makes sinners walk piously and more inoffensively in his dominions than they are naturally disposed to do. If a

man named "Orville" is such a wretch as to acquire the name of "Awful," a blow with the spiritual staff will make him abandon pugilism, the biting off of noses, the gouging out of eyes, and so forth, and become a member of one of Satan's synagogues, whose outward propriety of conduct in society is enjoined. This is an improvement for the time being—a social mesmerisation in a useful direction. But in regard to salvation, the proselyte is as far removed as ever. There is nothing saving in the clerical system. The clergy are blind, and the people are blind also; and blindness added to blindness will not cause to see. The clergy cannot teach the people the way of salvation. They can get up a revival, but of what is it a revival? Not of the truth certainly; for the revived are as ignorant of that after the revival as they were before. It is a revival of folly and infatuation. A renewed intensification of clerical sorcery—a storm in the moral atmosphere of society, which, when it has exhausted itself, subsides into equilibrium, and a calm ensues.

The following article from the N. Y. Herald is quite to the point in regard to what it terms—

"The Practical Part of the Business."

An article which we elsewhere republish from the New York Observer one of the leading organs of the present revival, shows that the clergy are satisfied that the movement has at last gained strength enough to warrant something more practical than the conversion of sinners, and the "new birth" of prize fighters and play actors. This article, after alluding touchingly to the joy which is felt in heaven at the change which has come over Awful Gardiner and his associates in the Spirit, bewails the fact that notwithstanding the efforts of the preachers, the bulls and bears of Wall street continue to buy and sell stocks as heretofore. It exults in the fact that "the Spirit has brought Christians of different names into sweet accord in this revival . . . and in works of love"—(we trust that the insulting article against the Catholics in the next column is not a sample of the latter); and goes on to say that "the church has come up to the help of the Lord against the mighty." Whether it is consonant with sound Presbyterian doctrine to speak of "the Lord" as needing help from "the church," we cannot of course undertake to say; nor can we explain the somewhat vague allusion to "the mighty"—which may possibly be a veiled allusion to the Pope of Rome. But now we come to the pith of the question. "The quickening impulse of this revival," says its eloquent apologist, "ought to be seen and felt for many years in the increased energy with which our schemes of benevolence are pushed onward, by the vastly enlarged benefactions that will flow into the treasury of the Lord . . . Prayer and alms will go together . . . Prayer, zeal, faith, money and men," &c.

Here we have at last the practical fruit of the religious excitement which has pervaded this community for several weeks past. It is the old story; it is in "benefactions" "money" and "alms" that the workings of the spirit are to culminate. The wicked are being converted; they must pay. The stiff-necked are bowing before the Throne of Grace; they must give benefactions. The indifferent are being stirred up; they must subscribe to missionary societies. Money, money, money, is after all the last and no doubt the sincerest cry of the churches. Prayer and zeal they would like as well; but we have never heard of their refusing money because the donor had not prayed sufficiently, nor do we think that any religious society or church in this country has ever been known to decline a ten dollar bill because there were doubts of the donor's zealous exertions in the church's cause.

"The Lord's treasury is empty." Very likely; that of the United States is in the same condition. The merchants are no better off. The fact is, the only treasury that is not empty at

the present time is that of the devil in Wall street, and his imps, the bulls and the bears. The preachers who attend to “the Lord’s” business on earth, and are so good as to act as his financial agents, will perceive that he is in good company, and that the only exception to the rule of penury is the arch enemy. This should be consoling.

To be serious for a moment. The article from the Observer, which we presume may be regarded as officially disclosing the designs of the clergy who have organized and conducted the revival, is a general warning that the clergy are about to make one of their usual forays upon the purses of the public. They are going to do so at a time when the people of the country are as a rule poor and straitened in consequence of the revulsion. It is true that they are not going to proceed exactly after the fashion of highway robbers or tax-gatherers; no force will be used to collect "benefactions;" the work will be left to moral suasion. But we all know that in a vast majority of cases, such is the weakness of the human mind, the terrors of ecclesiastical wrath which these clerical money getters wield are as much dreaded as any material instrument of compulsion. We therefore presume that the present swoop of the churches upon the pockets of the faithful will be unusually successful. All the poor heart-broken persons who were ruined last year, all the half starving creatures who are working half time, all the unfortunate persons who have a prospect of speedy ruin ahead, will be coerced by the clergy into dividing their last shilling with some greedy church.

Whether money gotten by such means as this and spent in sustaining in unproductive idleness, and worldly uselessness, a crew of young men who ought to be making shoes or digging canals instead of blasphemously pretending that they are doing the Lord's work—whether gains of this kind, so acquired and so employed, can be of service to the true religion or to the maintenance of the ever living gospel of Christ, we leave to the pious supporters of the New York Observer to determine.

The following is the article from the New York Observer referred to by the New York Herald:

THE RELIGIOUS REVIVAL—THE CHURCHES COMING TO THE POINT AT LAST.

WHAT FRUITS THE REVIVAL SHOULD YIELD.

We are apt to estimate the power and value of a revival of religion merely by the number of sinners converted to Christ. This is the great first fruit. The soul is above all price; it profiteth nothing to gain the whole world and lose it. There is joy in heaven over one repenting sinner, and greater joy when the thousands turn to God. Who can count the value of the souls that this revival has brought into the kingdom? Who can estimate the woe escaped, the glory won? The soul's good, the Saviour's praise, this is the first great fruit.

But there are other fruits which the revival ought to yield, less noticed by the world, and perhaps less appreciated by the Church itself, but of infinite value to the people of God. If the revival is a genuine work of grace in the soul, quickening the faith, and subduing the pride, and increasing the zeal of the Christian in the service of his Lord and Master, there will speedily appear marked and precious fruits. Great and extensive as this revival has been, and though in this city alone we may number the converts by thousands, and in the country by tens of thousands, we know that the numbers are so small compared with the vast multitudes remaining unchanged, that we have no right to expect any perceptible improvement in the masses of the community. What are these among so many? Crime is not likely to be checked

because here and there a criminal has become an honest man; the rest are hardened. Perhaps they will be bolder and more reckless than ever. Men will pursue the world in haste to be rich, and fall into the snares of the devil. Wall street will be as rife with fraud and the stock board as full of gambling as it has been, and the whole world around us will move on as if the Providence and Spirit of God had not combined to arrest men in their mad career, and by convincing them of the vanity of all earthly things, had not turned their thoughts by force for a time heaven-ward.

Yet if the world is to move on as if nothing new or extraordinary had occurred, the Church will discover by her fruits the depth and strength of the work of grace she has experienced.

The church will be more humble, spiritual and prayerful than before. Brought down into the dust of repentance, chastened on account of past worldliness, and led to earnest and believing prayer, she will not immediately relapse into her former state and suddenly lose all the high vantage ground she has gained. We may expect to see her persistent in prayer for yet greater things than these. We may believe that she will be disposed to live above the world, to renounce the things of dishonesty, to keep clean the beautiful garments in which she has been clothed, and live in close communion with her glorious Head.

The church will be more united than ever in her works of love. The Spirit has brought Christians of different names into sweet accord in this revival, so that the spectacle has been more impressive to the outside beholder than anything previously seen in these awakenings. And if the conversion of sinners does not go on from year to year as it has done for a few months past, we may hope that the union of hearts will be continued and increased till the end of time, when the union is consummated of all who love Christ in the church above.

They will be more charitable, loving and forbearing, less disposed to magnify the points on which they differ, and more the things in which they agree. Drawn more closely to Christ, they will be more closely drawn to each other, and thus fulfil the prayer of the Saviour that they may all be one. If such fruits are not borne, the revival is not as deep, and wide, and pure as we have represented it to the world.

And the church ought to be more zealous than ever in every good work. She has come up to the help of the Lord against the mighty; she has been roused by a mighty impulse to engage actively in the work of saving souls. If now she falls back and becomes cold and lifeless, when so many are yet perishing and so much remains to be done, we may well suspect her sincerity. The quickening impulse of this revival ought to be felt and seen for many years in the increased energy with which our schemes of benevolence are pushed onward, by the vastly enlarged benefactions that will flow into the treasury of the Lord from a church that has made a new dedication of itself and all its resources to the service of God. Prayer and alms will go together and secure the blessing promised, as the sails of our benevolent institutions are filled with the gales of grace and borne along to the salvation of a world in sin. Hundreds of young men converted in this revival will devote themselves to the holy ministry, and thus fresh forces will be brought into the field. Prayer, zeal, faith, money and men, more of all the means, with the Spirit to crown them with the divine blessing, will disclose fruits worthy of the work we are enjoying, and fruits that will honor Him who is entitled to all the glory of the work.

A Good Investment

Dear Brother Thomas: —In inclosing to you my subscription, I would say that any one who wishes to make an investment of two dollars cannot do better than to subscribe for "The Herald." It is a welcome visitor to my family and the neighborhood in which I reside. I think I shall be able in a short time to get quite a number to subscribe for it. This is a new place and times being hard, the people about here are under the necessity of using all their means for the support of their families. But for one I feel willing to undergo some considerable inconvenience that I may be able to have the benefit of the reading of the Herald of the Kingdom and the Age to come.

In looking over it, too, I perceive accounts of your visits to several places in the different States of the Union, and often wish that things could be so arranged as to get you to come to Wisconsin and deliver a course of lectures on the subject of the Kingdom, Name and Age pertaining to the same. I think that means can be raised to meet your expenses and something more. Let us hear from you through the Herald.

I feel encouraged to move on in the course marked out by the Anointed and his Apostles, "redeeming the time, knowing that the days are evil." Convinced that God is not slack concerning his promise, but is long suffering and kind, not willing that any should perish, but rather all become faithful and live. Oh, may we be prepared to meet the King, who comes as a thief in the night, that we may be of that number who may scripturally lift up their hands and rejoice because their redemption draws nigh.

I remain yours in the "one faith and in the one hope."

ALPHEUS B. ALLERTON.

Rural, Waupoca, Wis.
Dec. 23, 1857.

Paganism Truly.

Dear Brother Thomas: —As to the truth, it never appeared more lovely than now. As time floats us onward, we feel we are nearing that focus point into which all prophecy bearing upon the present age is converging, and I apprehend it will be a scene far more august than anything that has ever transpired in the economy of man's redemption, namely, the great harvest home, a desideratum devoutly to be desired. O, how meagre the ghostly salvation of the sky kingdom, compared to the resurrection from the dead, and a kingdom on the tangible new earth. The orthodox "saint's rest," to me, is not only an old wife's fable, but savors strongly of paganism also. It is as baseless as a vision, and yet a darling theory of this nineteenth century.

I hope you will continue to wield the sword of the spirit, and thereby "pull down many strongholds" which, by prejudice, have hitherto been impregnable to truth. I have sometimes thought you rather uncharitable, but when I reflect on the language of the Saviour, I find it was without guile or deceit.

We are trying to keep up the ordinances regularly among us, and wait for His appearing.

Yours fraternally,

B. WILLARD.

Warsaw, Kosciusko, Ind., March 20, 1858.

Theiopolitical.

Turkey Since the War.

THREE Continental tourists have visited the Turks in their European encampment since the Peace of Paris, and M. St. Marc Girardin has compared their reports. (Revue des Deux Mondes, March, 1858.) What we are told is, in substance, what we believed when, during the Russian war, grand theories were afloat concerning the possible regeneration of the Ottoman Empire. Turkey, as a Power in Europe, is condemned to dissolution, and the only question is, how rapidly will her Christian population reclaim the dominion now held by a race of foreign conquerors who have never been naturalized during the four hundred years of their ascendancy upon the soil. The question is: will she merge under a great Christian government representative of her several provinces and populations, or will she part into detached states, which, unless united by a political confederacy, will become the prey of her natural enemies and unnatural protectors? That, in process of time, the Turk must abdicate, every circumstance of his history appears to prove. He is a soldier, altogether unfitted for citizenship. When he no longer wields the sword, he becomes inferior to the merchant, the agriculturist, or the priest of another religion. For a century, at least, he has been corrupting himself in the belief that to French-polish a Tartar is to render him a civilized being. The experiment has been tried, and failed. A bad Asiatic does not make a good European. To wear Paris boots, to eat pork, to wallow in wine-bibbing, to substitute one form of sensuality for another, to ape Western fashions and trample upon Mohammedanism without embracing Christianity, is not to progress but to recede, and this has been the policy of the Turks in Europe. Their immense territory lies under a weight of heterogeneous despotism; their Pachaics hang loosely together; their borders are in a chronic state of insurrection; and their Sultan, devoting one-sixth of the public revenue to his personal expenditure, personifies the atrophy and atony of his empire. The classes under his rule characterized by activity, energy, industry, scientific culture, courage, hope, and public spirit, are the Christian; the indolent, fatalistic, and improvident subjects of the Porte, are the religionists of Islam. If the late war was undertaken to promote the regeneration of Turkey, it was a gigantic failure. However, it was not undertaken with that view, nor was it altogether inoperative. It was a check to Russia; it saved the Danubian Principalities from immediate absorption; it modified an avowed supremacy in the Black Sea; and it gave a mortal though a lingering wound to the Ottoman Sultanate.

The Hatti Humayoun and the Magna Charta of Gulhane are among the Christian titles to possession, after the Turkish ascendancy has disappeared. They benefit without conciliating the majority; they are Christian charters and monuments of Turkish humiliation. Not that they are acted upon, except in the spirit in which they were conceded—that of yielding to pressure in order to avoid an explosion. The Turks know that the Christian population will never amicably accept their sway; they feel that to be civilized is to be powerful, but, incapable of adopting the codes and customs of the West, they have abandoned the fiery traditions of the East, and are content to receive lessons from Europe in the science of governing Europeans. Diplomacy has opened its school at Constantinople, but it has only denationalized its pupils, except where it has instructed them in the ingenuities of oppression. “We have before us,” writes M. Saint Marc Girardin, “a melancholy and curious example of the facility with which the Turks apply the maxims of European civilization in order to aggravate their tyranny over the rayahs. I alluded to the reform of the Greek clergy recently undertaken by the Porte, which, unless Europe should interpose its protectorate, will result in doubling the oppression under which the Greek subjects of the empire habitually suffer.

M. Girardin does not ignore the abuses of the Greek, ecclesiastical establishment, or deny that, in the Greek Church, confessors intrigue with penitents and prosper on the price of absolution. But the Greeks are corrupt partly because the Turks are rapacious, and if the priest be detected in venality, his sin may be generally traced to its source in the exactions of Constantinople. Now, the Turkish policy of 'reform' means a readiness to destroy the independent organizations of the Greek Church. The Government announced its intentions last November, "to harmonize the privileges and immunities granted to the Greeks by successive sultans with the progress and enlightenment of the age," in other words, to inflict an administrative uniformity of regulations upon the Church, and to abolish the temporal and judicial authority of the Patriarchate—a jurisdiction which now stands apart from the lawlessness of the Ottoman tribunals, and is of inestimable value to the rayahs. M. Girardin adds: "To discover in the European methods of procedure the means of creating new imposts, to satisfy Turkish cupidity while affecting to play the part of reformers, to pay for Turkish abuse and atrocity what in Europe is paid for justice and for the popular welfare and security, is the new Ottoman system, and it is in this disguise that it endeavours to dupe the Western nations. But the Western nations are not duped. They affect to be deceived, in order that they may enjoy the privilege of being indifferent." Thus, the West lends itself to this Eastern fraud, and while the cry is still "Regeneration!" Turkey becomes more essentially Turkish than ever.

Pictures from Cyprus are deep perspectives of ruin, yet Turkey has been ostentatiously regenerating in that island for twenty years. In Famagousta there is not an entire edifice standing, and M. Girardin quotes a traveller who points to Famagousta as typical of the Ottoman Empire. "Two hundred livid and sickly individuals—Mohammedans—crouched amidst this desolation like beasts of prey sleeping among the bones of their victims. That city is emblematic of the Ottoman Empire." From Constantinople far into the interior the country is little more than a cemetery; and in all directions the latest explorers find only decay and exhaustion. The richest provinces of Europe are half desert, and the population most favoured by nature is the poorest, under Moslem rule. The witnesses cited by M. Girardin speak of Turkey since the Peace of Paris, not of the old-fashioned system which Constantinople itself affects to condemn, and the work of decomposition will go on, we are firmly persuaded, so long as the Porte continues to be numbered among the powers of Europe. —London Leader.

Political Clouds.

THE following extracts from the London, Paris, and Berlin, correspondence of the New York Herald taken in connexion with the acquittal of Dr. Simon Bernard in England charged with conspiring the death of Louis Napoleon Bonaparte, and the subscription of a million of francs in England, France, and Italy, for the families of Orsini and Pierri, will inform the reader that the French Power is taking up a position in which, "the empire" bids fair ere long to be any thing but "peace." The period cannot be far off when its "unclean spirits," shall go forth to stir up war at the cannon's mouth, as it did in the matter of the "Holy Shrines in Jerusalem," which bore fruit under the walls of Sevastopol. This time, Russia is more likely to be the ally than the enemy of France. In that event, Louis Napoleon may yet be on the liberal side in Italian matters, and consequently the enemy of Austria and the Pope. Sooner or later, however, the Russo-French alliance will dissolve, and the throne of Bonaparte disappear, leaving Russia and Austria in alliance against England and Turkey and whosoever they can rake and scrape together against the overwhelming despotism of the North. The Old World seems to be now verging on to the Second Stage we have indicated elsewhere, the events of which will lay Continental Europe at the feet of the Czar; and bring out the ensanguined despotism represented by the "Scarlet Colored Beast," of Rev. xvii, with its

Eighth Head complete. Of the extracts for the Herald of the Kingdom referred to, the following is from London: the writer says,

"I alluded just now to Orsini. The time of reaction has arrived, and he who a fortnight ago was cursed for a parricide, is now venerated as a martyr. Having ranked with the Ravaillacs and the Fentons, he is now deified as a Scoevola or a Brutus. What must the Emperor feel when he hears, as is the fact, that no less a sum than one million francs has been spontaneously subscribed for the family? The list comprises the names of men and families of repute in England, France and Italy, and in this latter country the subscription is headed by the chief nobility of Tuscany."

"We are slow to believe that which, if believed, would hurt our feelings, and so we sometimes study our feelings, hoodwink ourselves to the truth, and so suddenly find ourselves in no end of scrapes. The political world of Europe is evidently in an uncomfortable state of effervescence, awaiting only the popping forth of the rotten cork of diplomatic courtesies to cause no end of rows more or less awkward. A general feeling of vague uneasiness pervades the Continent, to say nothing of something like it here at home. We were always lost in wonderment at the incomprehensible conduct of the late government in not leaving a stone unturned with a view (and aided, too, by a portion of the London press) to provoke a rupture with France. Let us call your attention to the great exertions of Louis Napoleon to turn his naval resources to the best and most expeditious account. Considerable alarm is felt here at the probability of the Cherbourg and Toulon fleets, soon about to rendezvous in the Channel.

"Portugal is just now on the horns of a dilemma. Only to think of the senseless and absurd proceedings of that one-horse government illegally capturing a French vessel. The King of this narrow, continental slip has probably reckoned without his host, "being a Coburg," on the support of the new government, but we are told, on authority, that Lord Derby will not back him up. We have heard of more improbable visitations than a French fleet in the Tagus."

"The grand question of the hour is whether Russia and Austria are likely to come to blows. It is evident that Austria has long since forgotten her 1848 debt of gratitude due to Russia."

"Truth being stronger than fiction don't be astonished if Louis Napoleon yet takes the liberal side in Italian matters."

The correspondent from Paris of the same month, April, 1858, says,

"Pity it is that there should still be signs in the distance of political clouds whose gathering may one day interrupt the pleasure of the voyager. But an opinion prevails among all well informed persons, that in spite of many courteous speeches and of a manifest desire on the Emperor's part to keep matters as quiet as possible, there is still "mischief a brewing." This much is certain, that while the refuge question and the attentat of the 14th of January is much less discussed, the prominence of England's geographical position is continually brought on the tapis, accompanied by remarks which sufficiently indicate a desire to enforce a more equitable arrangement on this subject. Men of all parties seem to find a common field, and the fact of the English being themselves aware of French jealousy, as evidenced by the late Parliamentary discussion of the navy estimates, by no means diminishes the frequency of the comments made on this side the Channel. It is well known that the Emperor has intimated

to those around him that any remarks made on the subject of English and French differences will be most offensive to him, and suo more, his Majesty's private opinion is therefore a sealed letter. Notwithstanding which, however, his entourage are not slow to make their sentiments tolerably well known, and it may be said that at no time since its accession has the second empire been so free from invidious disparagement on the part of legitimists, Orleanists and republicans as now. It is generally supposed that Lord Cowley's present visit to London is to tell the Derby ministry all he knows. That his Excellency does not know much more than his neighbors, however, is probably pretty near the truth. He can but say—what all the world knows—that at no period was the French army in higher state of efficiency than now; that the means of increasing it almost indefinitely are most carefully provided for; that at Toulon, Brest and Havre the navy is receiving from the highest quarter perpetual stimulus by action, while at Cherbourg, the great national dock-yard, the travail is increased and increasing; but that in the meanwhile nothing can be fairer than the language of Napoleon."

And lastly, the writer from Berlin of April 7, remarks,

"The state of things in France and the incomprehensible behavior of Louis Napoleon have caused, and are still causing, the utmost anxiety here, as well as in the west of Europe. All confidence in his prudence and circumspection is gone, and apprehensions of a sudden coup de tete are entertained as vivid as when he pronounced the memorable and ominous words, "L'Empire c'est la paix." Muzzled as the French press is, no one can tell with any degree of certainty what is going on in the country itself; but this very circumstance gives the more weight to the violent and incessant attacks of its accredited organs upon England, it being naturally concluded that so acute a politician as the Emperor of the French would not allow the passions of his subjects to be lashed into fury without intending to avail himself of them for the prosecution of his plans. It is recollected that the war with Russia was ushered in by a similar discharge of paper broadsides; then, as now, the Univers led the van, launching the same anathemas against the schismatical Muscovites as it does now against the heretical English; and the occupation of the island of Perim affords as good a pretext for the expression of virtuous indignation as did that of the Danubian Principalities. In a word, there is a feeling of general uneasiness—a kind of presentiment that a terrible storm is brewing, which may burst no one knows, when, and shake all Europe to its foundations. England is evidently taking every precaution in her power to secure herself against any sudden irruption; Austria is increasing her army in Lombardy, and Russia is concentrating a strong force in the kingdom of Poland—perhaps to co-operate with her new ally against her quondam friends. As for Prussia, she will persevere as long as possible in the attitude of neutrality she maintained during the late conflict, though her wishes would prompt her to take the part of England if she were not afraid of being assailed by Russia in the East while engaged with France in the West. There is some talk, indeed, of her assembling a corps of observation on the Rhine; but unless a war should actually break out she will refrain from any step that might give umbrage to Louis Napoleon, who very possibly would be glad to indulge his bellicose propensities in some enterprise less difficult and dangerous than an invasion of England. So anxious is this government to keep on good terms with its formidable neighbor that the police have repeatedly admonished the Berlin newspapers to be cautious in their remarks upon French affairs, and Kladderadatch, whose irreverent witticisms had excited the ire of M. de Monsteir, the French Ambassador, has been obliged in consequence to restrict himself to sly allusions, in which China reads for France, and the ancient Roman emperors for their modern colleague."

"Quite accidentally, of course, the portraits drawn of Nero and Caligula bore a striking resemblance to an exalted individual who ought to be sacred from the wicked effusions of good-for-nothing quid nuncs, while the reports of the sayings and doings of Yeh and his fellow mandarins remind one rather too formidably of certain events that have transpired in those blissful regions whose happiness was secured by the coup d'etat. Of course, the French ambassador could not tolerate such audacious innuendos, and at his request Kladderadatch has again been seriously admonished to desist from its irreverent attacks, and to discharge the arrows of its wit in a direction less susceptible to the wounds they inflict. It will be perceived by this how sharp an eye the French diplomatists have on the foreign press, and what difficulties a newspaper has to labor under here, as well as in other parts of the Continent, when it is not only obliged to be careful of offending its own government, but is liable to be reprimanded for its strictures upon that of M. Bonaparte."

Miscellanea.

Small Talk.

BUT of all the expedients to make the heart, the brain, gauzy, and to thin life down into the consistency of a cambric handkerchief, the most successful is the little talk and tattle which, in some charmed circles, is courteously styled conversation. How human beings can live on such meagre fare—how continue existence in such a famine of topics, and on such a short allowance of sense—is a great question, if philosophy could only search it out. All we know is, that such men and women there are, who go on, from fifteen to four score, and never a hint on their tombstones that they died at last of consumption of the head and marasmus of the heart! The whole universe of God, spreading out its splendors and terrors, pleading for their attention, and they wonder "where Mrs. Somebody got that divine ribbon to her bonnet?" The whole world of literature, through its thousand trumpets of fame, adjuring them to regard its garnered stores of emotion and thought, and they think, "It's high time, if JOHN intends to marry SARAH, for him to pop the question!"—Whipple.

A Sensible Man.

To the Eds. of the Cincinnati Commercial:

In a notice which the Commercial the other day was kind enough to take of my discourse at SMITH & NIXON'S, on "Temperance," it was stated that I had embraced Christianity, from which it has been inferred that I had joined some religious sect. I am receiving letters containing abundance of pious exhortations, prayers, &c., which annoy me exceedingly. I have joined no church, and have not the most remote idea of doing so. I am no infidel, certainly; but have a very fair copy of the Scriptures, which I read, and to which alone I refer for religious truths. I have never knowingly deceived any one, and I am constrained to take this method of undeceiving the public.

Respectfully,

Thos. F. MARSHALL.

Profession and Practice.

IT may not be amiss, in these "revival" times, to say a few words regarding the difference between profession and practice. If religion consisted simply of a profession of belief in the existence and infinite attributes of the Creator; if it imposed no moral duties nor

required any restraint upon the actions or passions, all men, probably, would be religious. As it is, many do not go beyond profession, and hence their conduct is so inconsistent with the moral precepts of religion, that they furnish subjects of ridicule for the skeptic and the infidel. Religion is dishonored by them and its spread hindered.

Conduct is the true test of all religious character. Profession is of little value, unless it influences the conduct. Theoretical religion, unaccompanied by the practical observance of its moral duties, is barren and unprofitable. If, therefore, men desire to possess honor and religion, they must practice and illustrate its precepts. They must be kind, generous, benevolent and just in their words and acts. They must avoid the vices which degrade and corrupt, and cultivate the virtues which elevate and purify. If they would show that their religion is not an empty name, they must be upright in all the relations of life, honest, truthful, industrious and charitable—thinking no evil, and speaking no evil of their neighbor, but loving all and desiring the happiness of all. —New York Sun.

Sect.

A SECT is a body of men following some particular master, or united in some settled tenets. The word is derived from the Latin secta, which comes from sequor to follow; hence, a following. For this reason, the apostles and their brethren were a sect, because they followed Jesus as their master. All who follow Jesus are members of this sect, which is every where spoken against to this day. But while the disciples of Jesus are a sect, the founders of it would tolerate no minor sects within it. It recognizes but one following—"The truth as it is in Jesus."—EDITOR.

MR. Sintzenich's communication arrived too late for this month; which we regret: it shall appear in our next.
May 8th, 1858. EDITOR.
