

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., AUGUST, 1858
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Lecture on the Present Position and Future Prospects of the Jews, by “the Rev.” Ridley
Herschell, a “Converted” Israelite.

THE following columns, under the above caption, are notes of a lecture reported for the Herald of the Kingdom, by Mr. Robert Roberts one of the reporters of the Caledonian Mercury, which was delivered in the Saloon of the Royal Hotel, Edinburgh, N. B., on the 19th of April, 1858, by "the Rev. Mr" Ridley Herschell, of London, well known there as a convert from the-law-and-prophet nullifying traditions of the Synagogue, to the equally gospel-perverting precepts of "the Church." The subject of the lecture was the present position and future prospects of the Jews. The attendance was select and fashionable, being composed principally of ladies. The lecture for the most part was a genuine effusion of Gentileism on the conversion of Israel; but presented one or two features which Bro. Roberts felt sure would be of interest to the readers of the Herald, so he just put them together in a connected form and transmitted them to us for publication. We receive them as a very acceptable contribution to our pages; and are much obliged to him for the trouble he has taken to put us in possession of the notes.

"The lecturer, who has long been connected with the society for the conversion of the Jews, commenced with a few general observations on the feelings of repugnance with which the Jew is received. 'Converted, or unconverted,' observed the lecturer, 'there exists among the Gentiles not only a feeling of prejudice, but a sort of dislike towards them; and I will give the reason; it is because the Gentiles are their debtors. We never like creditors, and so the Gentiles illustrate a general feeling in entertaining an antipathy towards the Jews, whose debtors they really are.' The lecturer alluded to what he designated a 'marvellous mistake.' It was a general mistake to reason the Jews don't believe, ergo the Gentiles do, and a great deal was said about the rejection of the Jews, and the stepping of the Gentiles into their place; but if they would only carefully consider one or two facts, they would discover that there was a greater number of believing Jews, in proportion to the mass of the nation, than there was of believing Gentiles in proportion to the great mass of the Gentile nations. He put the case thus:—every third person in the world is a Chinese idolater, every fifth, a Hindoo; every seventh, a Mahomedan; every eighth, an idolater of some other description; and every ninth, a Romish idolater; so that out of the whole population of Gentiles, there was only one-eighth per cent, belonging to the Protestant religion, and of that small portion, how few were real believers! Numerically speaking, therefore, he maintained that there was a larger proportion of Jewish believers in the world, than of Gentiles. He went on to speak of the extraordinary increase of

Jewish converts that has taken place during the last half century, remarking that the preaching of the gospel as a whole had produced more effect among them than among the Gentiles, and that if the Gentiles had to make the same sacrifices in professing faith in Christ that the Jews had, there would be a fearful thinning of the ranks indeed. Missions in the east, as a whole, had been most difficult and unsuccessful, chiefly because the Jews were there surrounded with idolatry and superstition bearing the name of Christianity. The Christian idolatry in Jerusalem was the greatest abomination Jerusalem had ever witnessed, and an idolatry far outstripping any the Jews had ever been guilty of. He referred to the rites and ceremonies practised by the Greeks and Latins, and observed, that the public enactment of such lies in Jerusalem, by the combined priestcraft resident there, made the Jewish heart shudder, and drew him with tenfold vehemence to the place of wailing, there to weep scalding tears over his departed glory. He held his Bible in his hand, and read of the once prosperous condition of his nation. He looked upon the ruins before him, and read of the time when the wastes should be builded, and then turning his eyes upon the abominations of the priests, he associated the name of Christ with the superstition, and exclaimed, 'This my Messiah! this the religion I am to embrace? No, no, never, never!' For these reasons it was almost impossible to get the Jews to listen to anything about Christ.

"The lecturer then alluded to a discovery that was made on the occasion of his visit to Palestine, whither he had been deputed to make inquiries as to the feasibility of establishing a Jewish farm settlement. Prior to that time, Arabia Felix had never been visited; and one of his colleagues, a Mr. Sterne, determined to do so without delay. He fitted out an expedition, and set out on his journey, and after enduring incredible hardships and privations, entered the territory. Here, he discovered, to his great surprise, a community of about 200,000 Jews, living among Mahomedan tribes in a state of cruel bondage. They were in great poverty, and were constantly exposed to the depredations of the ruthless tribes by whom they were surrounded. Their knowledge was restricted to the Mosaic laws and ordinances. They had never heard of Christianity; and when the New Testament was read to them, they were utterly amazed, and eagerly purchased numbers of Testaments. Large numbers of them became convinced of the Messiahship of Jesus, by the simple reading of the book, and exclaimed, 'Ah! we can see the reason now, why we are suffering so much! Our fathers rejected the Messiah?' and, notwithstanding their extreme poverty, they leagued together, and despatched an expedition to Aden, whence they procured £30 worth of Testaments.

"They were constantly oppressed, and manifested the greatest desire to emigrate; and he was happy to say that, though the land was desolate, and trodden down by strangers, the stranger was wasting away. The prediction that 'the land shall be without inhabitant,' had been almost literally fulfilled; and the land was only awaiting the return of its original possessors. All along the coasts of the ancient land of Philistia, there was hardly any inhabitants, and the same was true of the ancient region of Syria. From Dan even unto Beersheba, and from the river of Egypt to the great river Euphrates, the whole land was nearly vacant. It was crying out to its children, 'Come, come, how long will you let us lie desolate?'

"The mountains of Judah with their terraces neglected and forsaken, were saying, Will you not come and plant vineyards upon us again? and the stones were looking out of the ground as if they cried, 'Are we forever to be desolate? Is there no promise that the waste cities shall be builded, and the desolation of many generations?' Such was the state of the country, and what were they to think of it? The same word that had said, Christ, 'was to be a light to lighten the Gentile,' had also said, 'he would be the glory of Israel;' and why won't they believe that? He was happy to say that a marvellous change had taken place in the

history of that country within the last few years; and he thanked God, and took courage for the prospects that were opening up as a consequence of the late Russian war. A firman had been issued by the Turkish government, conferring upon foreigners the right of possessing lands in any part of Turkey, ten years free of rent, and six years free of taxation. Availing themselves of this firman, the lecturer and others of his nation, had purchased a plot of ground near Jaffa, in Palestine, covering an area of forty acres, and planted a Jewish settlement, for the purpose of affording employment to the Jews in their own country. This settlement had been in operation for about a year, and was prosperous; but as his hearers would have seen from the papers, a dark chapter had already clouded its brief history. About three months ago, some marauding Bedouins broke in upon the settlement, and committed an outrage upon one of the resident families. At the time of its occurrence, he was in London, and when he heard of it, he had applied for redress at the proper authorities; and that application had providentially opened up prospects, with reference to the future of Israel and their land, such as had never before existed. He obtained an immediate interview with the Turkish Ambassador, and complained of the grievous breach of law which had been committed. The Ambassador assured him that the men would be brought to punishment; but, he replied that it was of no use to talk of punishment in a land where there was neither law, authority, nor order. Mr. Herschell pointed out that in the present dangerous condition of things in Palestine, there was no power to administer punishment, that the country was ruled by the wild Arab tribes with which it was infested, and that some vigorous remedy was required. He suggested one to his Highness. He recommended: that the Sultan should proclaim liberty to all Jews throughout the world to return to their land, with power to possess and cultivate the soil, —also, that he should offer them protection, and allow them to establish their own forms of municipal administration, empowering them to protect themselves. The Sultan would then have a neutral power, preserving peace and order in a land otherwise the prey of social anarchy and confusion. The country would soon become peopled with a hardy and enterprising race, in whose hands it would become prosperous and flourishing. The Ambassador, the lecturer proceeded to say, expressed himself quite captivated with the prospect Palestine had always been a source of trouble and annoyance to the Porte; and every scheme for its proper management had hitherto failed; but the one Mr. Herschell had placed before him, he pronounced the best he had yet heard. He declared his readiness to act upon it; and after a series of interviews between the lecturer and the Ambassador, in which the matter was discussed in all its bearings, a document was drawn up, embodying the result of their deliberations, and officially forwarded to the Turkish Government. It was now under its consideration; and the lecturer had not the least doubt that it would be acted upon, as it was identical in principle to the firman recently issued. Who could tell what the result would be? He would say nothing about the fulfilment of prophecy; but it might be the means of gathering together a number of Israel into their own land, preparing the way for the fulfilment of that prediction which said that Jehovah's spirit shall be poured out upon the House of Israel, when they shall look upon him whom they have pierced, and mourn in Jerusalem. The church was waiting for that day, and the whole nations of the earth was waiting for the revival of that nation; and the day was perhaps now dawning, —the time when, according to Scriptures, messengers from the Jews should go forth to Tarshish, Pul, and Lud, to Tubal and Javan, and the isles afar off which have not heard of his name. He trusted the day was not far off.

“But before any thing of this kind had even entered his mind, in the providence of God they bought land in Palestine, near Jaffa, from the Porte, —the first land that had ever been consigned to British subjects. It was situated near the port where all travelers landed. Their object was, to have there a nucleus community of believing Jews, laboring on the ground as

far as they could, for their own support, and so escape the persecutions which they would otherwise experience at the hands both of their brethren and the superstitious tribes around them. They hoped by and by, to establish educational classes in the little community; and who could tell what, by God's blessing, it might become. It might be the place which might yet give the first hearty welcome to the returning wanderers of Israel, welcoming them to that part where Peter required a vision before he could believe that the Gentiles could be saved. He hoped his hearers would require no vision to be shown that the Jews would be saved according to God's promises, but that they would come forward and help them with their substance, in settling in that ancient Joppa, whence the gospel first sounded to the Gentiles.

"The agricultural settlement at Jaffa had begun. They had sent as its superintendent, Mr. Henshaw, an earnest, well-tried Jewish convert—a man who had for eleven years been superintendent of an institution in Jerusalem. His wife, a most devoted, enlightened, and refined Christian lady, had gone with him; and both had zealously devoted themselves to the work.

"He did not present these things before them as any very great thing; but at the same time, we would say, 'Do not despise the day of small things;' and if they sympathized with him who wept over Jerusalem, before its desolation, let them sympathize with them who are endeavoring to build the old wastes, and let them help them. He was not acting under any society in the matter. He was acting on his own personal responsibility; and it cost him a great deal of labor. He was not paid by any; and, he had therefore, a right to ask their active sympathies in this matter.

"A Ladies' Association had been formed in Edinburgh, the week before, for the purpose of prosecuting the matter. A few Christian ladies had united together to collect subscriptions, and he wanted some of his lady hearers to join them. In his opinion they could do nothing better for the cause of Israel; and they could do nothing better than to help Israel's cause. Whatever was done in connection with the land of their fathers, called forth feelings which no other locality could. Had none of them experienced the glow of feeling occasioned by hearing some familiar national air whistled in the streets of a foreign city, —in India, or any other country; and should not the very sound of the names, Jew and Jerusalem—localities hallowed in the Jew's memory—should not they call forth feelings which nothing else could? He assured them that the enterprise would prove an important one, and fervently urged them to take a part in its promotion."

The lecturer was listened to with profound attention throughout.

Gospel of the Kingdom not one Idea.

[Concluded.]

PROMISES COVENANTED TO DAVID.

THE covenant for David is recorded in 2 Sam. vii. 12-16; 1 Chron. xvii. 11-14. And Jehovah says to him, "I will raise up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom during the Olahm (or Millenium.) I will be to him for a Father, and he shall be to me for a Son, who in his being caused to bow down, I will chasten him with a sceptre of men, and with stripes of the sons of Adam: but my mercy I will not take from him, as that I put away from with Saul, whom I removed from before thee. And thy house and thy kingdom

shall be established during the Olahm in thy presence; thy throne shall be set up for the Olahm."

Now, concerning the covenant, the Spirit of Christ in David says in Psal. lxxxix. 3, 4, "I have hewn a covenant (so expressed from the custom of cutting up victims, and passing between the pieces, in ratifying promises) for my chosen; I have sworn to David my servant, saying, I will establish thy seed during the Olahm; and I will build up thy throne for a generation and a cycle l'dor-wah-dor."

And in verse 19, "Concerning Jehovah our shield, and concerning the Holy One of Israel our king, in a vision then thou spakest to thy saint, and thou saidst, I have laid help upon a Mighty One: I have exalted one chosen from the nation: I have found David my servant; with the oil of my holiness I have anointed him; with whom my hand shall be established; yea, my arm shall strengthen him. The enemy shall not exact from him; and the son of wickedness shall not humble him. And I will beat down his foes before him, and will plague those who hate him. My faithfulness and my mercy shall be with him, and in my name his horn shall be exalted. And I will set his hand (or power) in the sea (Mediterranean), and his right hand in the rivers (Euphrates and Tigris.) He shall call upon me, saying, Thou art my Father, my strength, and the rock of my salvation. Yea. I will appoint him the first-born, the highest of the kings of the earth. I will keep to the Olahm my kindness for him, and my covenant shall be sure for him. And I have appointed his seed for eternity; and his throne as the days of the heavens . . . My covenant I will not break, and what has gone out of my lips I will not change. Once have I sworn by my holiness; I will not lie to David; his Seed shall be for the Olahm, and his throne as the sun before me. As the moon, also a witness, stedfast in the sky, shall be established Olahm."

And in Psal. cxxxii. 11, "Jehovah hath sworn truth to David, and will not turn from it, saying, Of the fruit of thy body I will place on the throne for thee. If thy sons will keep my covenant and my testimony which I will teach them, their sons also shall sit in the throne for thee during the cycle—adai-ad. For Jehovah hath chosen Zion; he has desired it for his habitation. This is my rest during the cycle; here will I dwell, for I have desired it. There I will make to bud a horn for David. I have prepared a lamp for mine anointed. His enemies will I clothe with shame, and upon him his crown shall flourish."

In the second Psalm the Spirit predicted that there would be a conspiracy of Jews and Gentiles against Jehovah and his Christ; but he also declares therein that, in spite of them, he would anoint his king upon Zion, the mountain of his holiness. In the seventh verse the resurrection of this king is predicted in the words addressed to him, "Thou art my son; I today have begotten thee. Ask from me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

But let this suffice. The Psalms are full of testimony concerning the sufferings of the covenanted seed, and of the glory that shall follow. Beside the Covenant of the Kingdom and Throne there is "The Word of the Oath" appointing David and Jehovah's son High Priest of Israel after the Order of Melchizedec. The words are, "Jehovah hath sworn and will not change, saying, "Thou art priest for the Olahm, after the order of Melchizedec"—cx. 4. This was an important item in the Olahm. It taught the abolition of the Aaronic priesthood, and the appointment of the Son of David, of the non-sacerdotal tribe of Judah, to the high-priesthood for a period termed in Daniel "a season and a time" and in the Apocalypse "a thousand years.

This was a remarkable High Priest—one born in the house of David, afterwards transferred to the right hand of Jehovah, after that to reign King in Zion supreme over all his enemies, and to officiate as High Priest in Jerusalem—at once King of Righteousness and Prince of Peace, as Melchizedec was before him in the same city.

Thus, in general terms, the measure of faith which constituted “perfection in degree” for those who walked in the steps of Abraham's faith, that they might be “justified by faith” though not “through THE faith,” (Rom. iii. 30) in the time of David, and thence to the baptism of John, was defined by—

1. The Covenant of the Land made with Abraham.
2. The Covenant of the Kingdom and Throne of the Olahm, made with David; and,
3. The Word of the Oath, constituting the seed of Abraham and David High Priest, or Prince as well as King, for the Olahm.

These three things understood and believed with all the heart; that is, with an Abrahamic disposition, such as was found in Nathaniel, in Zaccheus, in Mary of Magdala, in the apostles, in the three thousand, and such like, constituted faith perfect both in kind and in degree; a faith which distinguished believers in the Mosaic Olahm from mere Israelites, who boasted in the law, but violated it in everything that did not suit their convenience. An Israelite whose faith attained to this threefold degree of perfection “walked,” as Paul says, “in the steps of that faith which Abraham had before he was circumcised,” and by it became a son of Abraham in a higher sense than the hereditary, and an heir of the righteousness which gives right to the promises believed. The prophets were of this class. They were Israelites by nature, and Israelites by faith; nature subjected them to the yoke of the Mosaic law; faith made them heirs of the Olahm with its kingdom, life, honor, wealth, and glory. Had our friend of the Expositor flourished in all the brilliancy of his Christyanian gospelism in the palace of David, as cup bearer to the Lord's anointed; and had he told the Royal Prophet that all that was necessary to constitute one of his subjects “an Israelite indeed” was the sincere belief that, when the seed appeared, he would be “the anointed son of God;” and that it was quite unnecessary to be troubling the people's minds with “covenants” and “oaths,” which were tests of faith that tended only to sow dissension and to divide the nation; had he discoursed to David as he homilizes his contemporaries on the sufficiency of a faith expressed in two words of Psal. ii. 7 *beni athtah*, “Thou art my son,” which the devils themselves uttered with trembling earnestness; had this been the fruit of what he calls his faith, the royal ancestor of Jesus would have regarded him as a faithless son of Belial, and, in the words of one of his own inspired melodies, have said, “What hast thou to do to declare Jehovah's statutes, or that thou shouldst take his covenant in thy mouth? Seeing that thou hatest instruction, and casteth his words behind thee”—Psal. l. 5,16,17. Our friend's “kind of faith” and “degree of faith” he pleads for, measured by the disposition and intelligence of believers in the time of David, would have placed him among “the Jews by nature,” or rather among the children of the house of Esau, who were starving upon the mess of pottage, while Israel enjoyed the birthright.

But when John the Baptizer appeared, the measure or degree of faith was enlarged. It suffered not the diminution of a jot or tittle, but was amplified by the announcement that the Son of God, the King of Israel, of whom Moses in the law and the prophets did write, who is to bear the sin of the world, was about to be manifested to Israel through baptism. This was announcing that “the kingdom of heaven was at hand,” or more correctly, that, “the Regal Dignity of the heavens has approached,” and is about to reveal himself. John's proclamation would stir up the people to the study of the scriptures, that they might know under what

circumstances he was to appear, where he was to be looked for, what sort of a person he was to be, and so forth; that when he appeared they might know if he answered to the description given.

After John the Baptizer was imprisoned, Jesus took up the announcement where he left off. When John immersed his blood relation in the Jordan, whose real official character and paternity he did not know, until Jehovah publicly acknowledged him by a voice from the heavens, saying, "This is my Son, the Beloved, in whom I delight," he also testified that Jesus was the Son promised to Israel of David's house. This was an article of faith added to the truth embodied in the covenants and the Word of the Oath; and so enlarged the measure or degree. Apart from those three things, the proclamation of the paternity of Jesus was of no more interest to mankind than the testimony of Moses and Luke that Adam was "Son of God." The devils believed that Jesus was the anointed Son of God, and trembled, for they saw him as their destroyer. But like their co-religionists of our day, their faith was imperfect; it was neither "perfect in kind" nor "in degree." They believed in the anointed sonship of Jesus; but like modern devils, they knew nothing, and cared less, of the "Covenants of Promise" and "the Word of the Oath." Those, however, whom John's baptism of illumination had prepared for the King of Israel, and who therefore walked in the steps of their father Abraham's faith in kind and degree, they confessed that Jesus was "THE SEED" of Abraham, and the SON of David and Jehovah, concerning whom they were instructed in the covenants and word. This made the difference between them and the devils in matters of faith, even as now. The devils had "an imperfect faith," just that "weak" or "ignorant" thing our friend of the Expositor is the apologist of, while the disciples of Jesus had a perfect faith in kind and degree—perfect enough for justification, if not to cast mountains into the sea.

OF THE MYSTERY OF THE GOSPEL.

Nevertheless, the faith had not then, as yet, attained its full dimensions. The measure or degree was to be still further enlarged. The enlarging of the degree of faith to a fulness that was to endure without diminution or addition until the apocalypse of Jehovah's King in power and great glory, was the work in which Jesus and the Apostles labored faithfully. During the last seven years of Daniel's 490, the period of the joint labors of John the Baptizer and Jesus of Nazareth, the Covenant of the Land was "being confirmed for many;" as Paul says, "Jesus Christ became a minister to the circumcision on account of the truth of God, in order to confirm the promises of the fathers," called theirs because they held them as their hope, which confirmation was completed in Jesus being "cut off" or covenanted, that his blood might become "the blood of the covenant," he being its mediatorial testator. While he was engaged in this work of enlarging the degree of faith, some things were purposely hidden from the eyes even of the apostles. Still their faith was perfect in the appointed degree. They believed the promises of the two covenants and the Word of the Oath, and they believed the new article of faith, that the son of Mary was the Covenant-Person, son of David, and son of Jehovah; but there were certain things which the prophets, and even the angels, desired to see into, and some which not the Son himself, but the Father only, was acquainted with. These things they were not permitted to understand till their great teacher was risen from among the dead. 1st Pet. i. 11, 12; Mark xiii. 32; Luke xviii. 31-34; Jno. xii. 16.

Now, these things were all "the things of the name of Jesus Christ" pertaining to "THE MYSTERY OF THE GOSPEL," "the Mystery of Christ," or "the mystery which hath been hid from ages and generations, but now is made manifest to the saints," by the apostles' preaching—Col. i. 26, iv. 3; Eph. vi. 19; 1st Cor. ii. 7; Rom. xvi. 25. They believed in Jesus as

the Christ, the Son of God; they believed also the covenants and the Word of the Oath; but they understood not the Mystery of the Name, until Jesus had risen from the dead, and then "opened their understanding that they might understand the scriptures" of the prophets. Luke xxiv. 45. When this was accomplished the measure of their faith was enlarged, and they were prepared to go forth and to invite Israel to faith perfect in kind and in degree with their own.

The mystery is based upon the Son-manifestation of the Father-spirit in the flesh of Abraham and David, called Jesus Anointed; the condemnation of sin in that flesh crucified; the justification of Jesus by the Spirit in his begetting to Holy Spirit Nature; and reception again to glory. The foundation being laid, a superstructure is raised upon it, expressed in the words of Jesus, "Thus it is written, and thus it behoved the Christ to suffer, and to stand up from among the dead on the third day; and that enlightenment and remission of sins by his name be published to all the nations beginning from Jerusalem." — Luke xxiv. 46, 47. This, as explained by the apostles to Jews first, and afterwards to Gentiles, in their preaching and writing, termed "THE REVELATION OF THE MYSTERY," With the two covenants and Word of the Oath, constitutes the appointed degree of faith, which people are invited to embrace with all their heart, as a qualification for the "One baptism." Being enlightened in these things, and becoming obedient in consequence, he has attained to "the unity of the Spirit." He is of the One Body, the Mystical Christ, into which by the One Spirit he has been baptized with the One Baptism, having one Lord, and one God and Father, with one faith and one hope of his calling—1st Cor. xii. 13; Eph. iv. 4-6. What a contrast between this "New man, renewed by knowledge after the image of his Creator," and the miserable abortions that pass for Christians, who can only cry out with devils, profess to be ever learning, but never able to come to the knowledge of the simple yet beautiful and glorious truth we have herein endeavored to set forth.

Having thus exhibited in general terms the faith in perfection of degree, we will be a little more precise for the readers' benefit, and present it in the form of a numerical synopsis, that he may see at one view what are the items of the One Faith and the One Hope which are before the mind of the scripturally enlightened believer of the Gospel of the Kingdom and Name, before he is invited to the baptism, or obedience of faith, which it enjoins. Let no one, however, treat it as a creed. We do not present it as such. Our friend of the Expositor is very anxious to get at something definite. He will see that we do not teach that all the Bible must be understood and believed to make an immersion valid baptism; yet he will be enabled to see the immense disparity between his pigmy Christians of Lilliput, with their two-word "faith," and the gigantic babes of the Exalted Jerusalem, the Mother of the Sons of God.

The faith by which the ancient Christians were justified from their sins in being baptized exhibited the following truths:

1. That Abraham's descendants in the line of Isaac and Jacob, would constitute a GREAT NATION,
2. That all other nations of the earth, when enlightened, would be blessed in Abraham and with him.
3. That all the Land of Canaan should be possessed by the Christ, by Abraham, and all in them.
4. That they should possess it in what Paul terms the Economy of the Fulness of Times; styled also the Millennium by some, because it should continue a thousand years.

5. That in that Millennial Economy Israel and the nations, enlightened and justified, will constitute the kingdom and dominion, which under the whole heaven will be possessed by Christ and the Saints.
6. That the throne of that universal dominion will be in Jerusalem; the throne of David restored; that it will be occupied by David's son and Lord, who will be Priest upon the throne, and bear the glory.
7. That the Christ should be caused to bow down, being filled with iron and the shaft of a spear, and pierced in the hands and the feet, or crucified; that in being thus crucified in Sin's flesh, he would bear the sins of his faithful brethren to the tree; that their iniquity being made to meet in him in this way, he would become an offering for sin, pouring out his blood unto death.
8. That the Christ being delivered to death for the sins of the many, the covenants in whose promises they believed would be brought into force, he being the MEDIATOR thereof; and then be raised from among the dead alive for evermore, for justification unto life of the believers of the promises; for by his stripes they are healed.
9. That being raised, the Christ would ascend to the right hand of POWER; nor be forsaken thereof while there remained any foes to be subdued.
10. That Jesus of Nazareth, son of Mary, is that Christ of whom these things are testified by Moses and the prophets; and that, though crucified through weakness, he was raised from the dead HOLY SPIRIT NATURE, and now sits at the right hand of POWER, temporarily absent from the earth.
11. That God is spirit, and the son of Mary was flesh; that God, who sent him, gave him the spirit without measure, which constituted his sealing; so that the words he spoke and the miracles he performed were the deeds and doctrine of the ETERNAL SPIRIT, through whom he offered himself without spot to God.
12. That being glorified, he is "the Lord, the Spirit," the Alpha the Omega, the First and the Last. He who is, and who was, and who is to come, the Almighty.

Such are specifications of the Covenant of the Land, the Covenant of the Aion-Kingdom and Throne, the Word of the Oath, and the Mystery of the Gospel; which four things comprehend what is termed in Acts viii. 12 "the things concerning the kingdom of God, and of the name of Jesus Anointed." Many more collateral details might be elaborated, as may be seen by any attentive reader of the scriptures; but we do not hesitate to say, and our one-idea Diabolonians will not venture to deny it, that the man who, as the result of his own diligent investigation and study of the Scriptures, can say from the heart, I believe these specifications, is duly qualified for immersion into the Name; that in the act, his kind of faith (faith working by love) maybe reckoned for "repentance;" and his degree of faith for "remission of sins." Surely such a faith is perfect both in kind and in degree, which can perfect the conscience, and constitute the believer an heir of the kingdom of God, with eternal life and glory. "We speak wisdom," saith Paul, "among them that are perfect;" and again, "In malice be children, but in understanding be perfect; let us, therefore, as many as be perfect, be thus minded." This was a perfection resulting from having "no more conscience of sins." An imperfect faith, for which our friend has such affection, cannot produce the result; for pardon is predicated on perfection in kind and in degree; as it is written, "He that consents not to wholesome words, the words of our Lord Jesus Christ, and to the teaching which is according to godliness (the mystery of which is great) he is smoky, knowing nothing; but doting about questions and strifes of words, whereof cometh (among other things) perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness." The words referred to by Paul are the glad tidings of the kingdom, which Jesus began to preach in Galilee; and alluding to which he said on Olivet, "This gospel of the kingdom shall be

published in the whole habitable earth for a testimony to all the nations." This he said before he was crucified; and after he rose from the dead he commanded his apostles to go and preach that same gospel, beginning from Jerusalem, and said, "He having believed and been immersed shall be saved, but he that has not believed shall be condemned." These are the wholesome words of Jesus Christ announcing the gospel of the kingdom as the one faith perfect in degree. He that believes it has faith perfect in degree; but he that believes it not, whatever else he may believe, has an "imperfect faith," which is fit only to be mended, or castaway as vile.

In a former number of the Herald we discoursed upon the case of the eunuch at considerable length; and we are not aware that our friend has taken any notice thereof. We need not, therefore, now enter upon it again. We shall content ourselves, for the present, with the remark that, the eunuch was of the Jewish faith, and a student of the prophets; and that his faith only required the addition of the Mystery of the Gospel to exalt it to "perfection in degree," as it was already "in kind." There is no parallel between the eunuch and the ignorant Diabolonians of our days. These know nothing about the prophets, the hope of Israel, the covenants, and so forth. Their "sincere faith" is unadulterated folly; they have heard of Jesus—that other Jesus preached by the clerical servants of Antichrist—but of the Jesus Paul preached they are as ignorant as His Unholiness the Pope. If this Italian were dipped, he would make a Christian of our friend's type. And why not? Prince of devils that he is, he believes all our friend believed about Jesus some thirty years ago. Let our friend ask him, "Dost thou believe, with sincere faith, that Jesus is the anointed Son of God?" He would answer, "Yes." Upon this our friend would be bound to admit, upon his own premises, that Antichrist had the faith of a Christian!! But try this false prophet with the degree-measure of faith we have herein exposed, and his infidel character would soon be seen.

PAUL AT CORINTH.

Our friend of the Expositor is evidently not very well satisfied with the sufficiency of his one-idea diabolonian outcry for justification; for after telling us that the eunuch's answer to Philip, which he terms "the inspired Philip's test," is the only infallible rule, the only direct test in the Bible by which to know a professor's fitness for a valid immersion, he shoots off beyond Azotus into the heart of Corinth to show what they believed as a qualification for the one baptism. But the curiosity of the thing is that we do not find in the passage he quotes Philip's test at all! He cites the reader to Doctor Antichrist's last appeal for bolstering up his crotchet of an imperfect faith in degree for justification. The reference is 1st Cor. xv. 1-11. If the reader compare this with the doubtful passage in Acts viii. 37, he will find that the eunuch says, "I believe that the Son of God is the anointed Jesus"—*τηστενω τον υιον τον θεου ειναι τον Ιησουν χριστον*; while in the text from Paul Jesus is not named; and instead of saying, "I delivered to you first of all, that Jesus is the anointed Son of God," as he ought to have done, according to the theology of Diabolos Antichrist, D.D., Paul says no such thing, but declares that he delivered to them, among the first things, how that the anointed died for their sins, according to the scriptures (of the prophets) was buried, and that he rose again on the third day, according to the (same) writings." Here were three propositions;

1. The anointed died for sins, according to the prophets;
2. He was buried; and,
3. He rose again, according to the prophets.

And these propositions were not the very first things of all, but only "among the first things." Our friend italicises the words of the English version, "first of all," but he knew very well that they are not a correct translation of *εν πρώτοις*. In the propositions there are historical events implied; but that implication Paul kept in the background when he first introduced himself to the Corinthians. He did not tell them at first that he had died, had been buried, and had risen again. This was not his manner of preaching. We are told by his companion and co-laborer Luke what his manner was in presenting the truth in Acts xvii. 2, 3. "Paul," says he, "as his manner was went into the synagogue unto the Jews, and three Sabbath days reasoned with them from the writings, expounding and proving,

1. That it was necessary that the Anointed one should suffer; and,
2. That he stand up again from among the dead; and,
3. That this is the Anointed One, Jesus, whom I announce to you."

Here are three propositions set forth in an order which cannot be improved. If our friend had been in the synagogue he would have charged right into the third proposition, by which he would have thrown the whole concourse into an uproar, which would have resulted in his violent expulsion and defeat. No; Paul had more wisdom than to do this. His opponents said that, "being crafty, he caught them with guile." He was too wise to make a direct onslaught upon the prejudices of the Jews, who detested the name of Jesus. Paul was careful, therefore, not to mention his name, until he had excavated a mine right under their feet. There were the writings of Moses and the prophets in their midst, ordinarily read and commented on in their meetings. They taught, and the Jews all believed their preaching concerning the appearance in Israel of the Anointed One of Jehovah styled in Hebrew Messiah, and in the Greek Christ. Upon this ground Paul and all the Jews, both people, priests, and rabbis, could meet in peace and concord, unanimously agreed. But they were not agreed that when Messiah appeared he would be persecuted to death. Still, they would listen to a proposition affirming that, when he came, the prophets foretold he would come to suffer death; but while they would discuss this with equanimity, they would not entertain without tumult the third proposition, that the crucified Nazarene was he. Hence Paul did not preach Jesus to them until he had first proved his first and second propositions from the prophets.

Now this view of the matter is established by his course at Corinth. He came there from Athens alone, and found employment with a fellow-craftsman, with whom he worked at tent making. "Every Sabbath day," however, he went to the synagogue "and reasoned." During these days things went on smoothly enough, "and he persuaded the Jews and the Greeks" by his prophetic expositions and logical demonstrations that his first and second propositions were true. But though they admitted this, Paul had not yet invited them to the consideration of his third proposition, which was, like the subject of it, a stumbling block and ground of offence. Indeed, being alone, Paul was afraid to come out with the declaration that "Jesus is the Christ." In his letter to them afterwards, he tells them that he "was with them in weakness, and in fear, and in much trembling." During these Sabbath days, then, he was "declaring unto them the testimony of God," expounding to them the gospel from the prophets, as he did at Rome (Acts xxviii. 23), yet all the time saying nothing directly about Jesus being the Christ, the Son of God; he preached to them the Christ, and he a crucified one, but who he was he forbore to say. Upon this proposition he was for a time non-committal.

But in process of time Silas and Timothy arrived in Corinth from Macedonia. This encouraged and emboldened Paul considerably. At the same time the Spirit perceived that a crisis was duly formed for the introduction of the third proposition, and therefore constrained

Paul, demonstrating to the Jews that the Christ was Jesus. Referring to this, he says in his letter, "My speech and my preaching was not in the persuasive words of man's wisdom, but in demonstration of spirit and power, that your faith might not stand in the wisdom of men, but in God's power.

Now mark the result. As long as Paul evangelized the gospel to them without naming Jesus all was peaceable enough; but as soon as he announced that Jesus is the Christ, all was tumult and confusion, and "they opposed themselves and blasphemed." This consequence of introducing the third proposition shows that when he preached the gospel he did not "first of all" preach Jesus as the Anointed Son of God. No one, we presume, will deny that during all the Sabbath days he was in Corinth before the arrival of Silas and Timothy he preached "the gospel of God (which he had promised through his prophets in the holy writings) concerning his Son, of the seed of David according to flesh," &c. —Rom. i. 1-3; this being admitted, it is an evident conclusion that the proposition, "Jesus is the Anointed Son of God" is not the gospel. Hence in Rom. xvi. 25, Paul presents us with what he terms,

1. "My gospel; and,
2. The preaching of Jesus Anointed; and,
3. The revelation of the Mystery, which was kept secret during Aion-times, but now made manifest through prophetic writings."

The Corinthians "heard" these three things, which contain the Covenants of Promise, the Word of the Oath, and the Mystery of the Gospel, as already itemized in the testimonies and specifications before the reader. Paul's third proposition is an indispensable element of a faith "perfect in degree," for without it, though a man could be a very good Baptist, or disciple of John, he could not be a Christian; and on the other hand, if a man's "faith" were summed up in the devil's outcry that they "knew Jesus the anointed Son of God," but knew nothing of the things so often insisted on herein, he might make a very pious devil, but though dipped often enough to make a blackamoor white, he could not be Christ's and therefore Abraham's seed and heir according to the promise.

It is very easy to see what Paul preached to the Corinthians for gospel by reading his epistle to them, or even no more of it than the fifteenth chapter, which is, indeed, the apostle's declaration of what he preached, "Through which also," says he, "we are saved, if ye hold fast *τινι λόγῳ* to a certain word (or argumentative discourse) I evangelized to you, unless ye believed in vain." He declared to them "the testimony of God;" he preached a "crucified Christ;" he spoke "the wisdom of God in a mystery, even the hidden wisdom;" he spoke that they might know the things freely given to us of God;" he demonstrated to them the foundation corner which is the Anointed Jesus; he taught them that "all things were for the sake of the saints," who should be immortalized and glorified at the appearance of Jesus, with whom they should reign as kings; that at the end of the Olahm or Aion the kingdom should be delivered up to the Father; the Son subordinated to the Father; death destroyed; and God be all things to all men. Such was the glorious gospel he evangelized, to which he exhorted them to adhere. They believed it, and were baptized.

In conclusion, then, we would remark that, from what is now before the reader he will be able duly to appreciate the wisdom and intelligence of our friend's oracle, that, "no higher degree of faith than this (the sincere belief that Jesus is the anointed Son of God) is demanded" to qualify a man for immersion. He exhorts those immersed upon this one idea not to be troubled; but if they had not this degree of faith, which is itself next to none, to be re-

immersed without delay. With all due respect to our friend, we hope his readers will pay no regard to this advice. If they and he have no more faith than he glorifies, they are not fit for baptism. Our friend's gospel is "another gospel" with not an atom of vitality in it. This we have amply proved in this article. It is perfectly ridiculous to term Paul's third proposition the gospel or glad tidings of the kingdom, seeing that it expresses no tidings at all, good, bad, or indifferent, but simply declared the identity of Jesus with the Christ who was to come. The confession that he is Christ in the mouth of one ignorant of the prophets, as most are in these days, is senseless. Timothy made the confession Jesus himself made before Pilate, not that he was Son of God, but that he was King of the Jews. In fact, they go together as in the case of Nathaniel. We conclude, then, by exhorting our friend in his own words, "O, be wise, lest you lament your folly when it is too late to secure an inheritance in the kingdom of God!"
EDITOR.

Theiopolitical.

Russia and the North-West frontier of India.

WHEN, at the close of the year 1856, war was declared against Persia, we pointed out that our true policy in relation to Central Asia lay, not in the direction of an aggressive expedition to the Persian Gulf, but in rendering the north-west frontier of our own Indian empire "permanently unassailable." The question, we maintained, should, on our part, be viewed defensively, not aggressively. We were interested in Herat, and in Persia herself, no further than they could be made directly or indirectly dangerous to the tranquillity of British India. Other views, however, prevailed. A British fleet, carrying an Anglo-Indian army, entered the Gulf, occupied Bushire, and eventually took Mohammera. The declared objects of the expedition were the evacuation on the part of the Persians of the Herat territory; the humiliation, but not injury, of Persia herself; the dismissal of an obnoxious prime minister; and the destruction of Russian influence at the Court of Teheran. How have these objects been attained? The cost of the expedition amounted to nearly two millions sterling. Its drain upon our troops in India endangered, in the sequel, the existence of British rule in Hindustan. And surely this risk and this outlay should not have been incurred for nothing. Yet what are the facts of the case? Having gone to war for specified objects—having at Constantinople refused to a Persian ambassador terms pretending to be nearly all we required—having then, under the auspices of Louis Napoleon, accepted at Paris, from the same ambassador, terms less favourable to ourselves than those rejected by us at Constantinople—having then hastily closed the war without receiving one farthing indemnity—having evacuated Persia without retaining any territorial lien—having acceded to so much:—what, we repeat, is the present state of our relations in regard to Persia and Central Asia? Persia may have been humiliated, but only into hatred of us. Ferookh Khan has returned to Teheran with thirty French officers in his train. The territory of Herat is still held by the Persians, even in the face of a mission deputed by us to ascertain the truth of its evacuation. Persian influence and Persian documents are found at Delhi, inciting our own subjects to rebellion; and Russia is pressing onward more persistently, more permanently than ever, along the entire northern boundaries of Persia from the Caucasus to the Desert of Merve.

Now it is far from being our intention to irritate by suspicion, or to encourage unnecessary apprehension by exaggerated statements of danger. But it is, at the same time impossible to hide from ourselves that this question of Central Asian policy, and, above all, the question of Russian influence in Asia generally, assumes every year, to every politician of intelligence, a more and more serious aspect. Before the Crimean campaign we readily

accepted the assertion that the power of Russia would be exerted would leave matters on our frontier of India, not in Asia, but in Europe. Russia has now tried Europe, and, by a happy mischance, has failed. Asia is still open to her. The combinations that foiled her in Europe would not recur in Asia. And in Asia she possesses, moreover, an undisturbed fulcrum both of territory and material, whence, gradually, and almost without any chance of unexpected reverse, she may hope to move and sway the whole continent. So long as serfdom continued unshaken in Russia, we clung tenaciously, though somewhat doubtfully, to the assurance that, though omnipotent at home, she was powerless for havoc abroad. But serfdom is now shaken, and is likely to pass away at no very remote period. We know, from long and bitter experience, how impracticable it is for a great civilized power to remain stationary in Asia, even when honestly desirous of so doing. We know from observation, from the accounts of travellers, from the records of our Foreign office, and from numerous independent private sources, that Russia is at this very time striving by every possible means—among others by means of English capital—to increase and permanently maintain military lines of communication towards the banks of the Arras and the north-western provinces of Persia; that Russia has already occupied the Caspian Sea with her steamers; that her irregular troops, her forts, and her wells are to be found at convenient distances from the eastern shore of the Caspian to the Aral, and at Khiva; that Russian agents are at Herat and at Kandahar; that Russian emissaries have been found in India, and have compelled us into the adoption of a passport system; and finally, that in Tartary, even to the extreme eastern coast of Asia, Russia is pressing Southward upon China. We gather from sources equally independent, and almost equally numerous, that a common impression—an impression which among half-civilized tribes ominously tends to fulfil its own prophecy—prevails in Central Asia that an invasion of British India will be undertaken, and that in that invasion they will partake. [This invasion will doubtless be entertained: but judging from Ezekiel's prophecy, it is probable that it will not reach beyond the Holy Land. Gog's invasion of Palestine and Egypt, will be an advance towards India: but he will never get there: for both he and the Merchants of Tarshish are broken on the land of Israel. —Editor] Our own officers on the frontier speak of Russian outposts being advanced so near to the Indian frontier as Khokan, and of the friendly tribes exterior to our frontier speaking openly of coming disturbance, expressing astonishment at our supineness, and admitting that they are not able to remain neutral. We find from a work [Views and Opinions of Brigadier-General Jacob, C.B., collected and edited by Captain Lewis Pelly, author of "Our North-West Frontier."], recently published, that the oldest and most distinguished military commander on our north-west frontier has from the first been emphatically of opinion that the Persian expedition was a great error; that its effects would be momentary only, would be enormously expensive, and as regards security from threat, insult, or real attack, exactly as before. We find that General Jacob had further, and wholly unknown to us, before the commencement of the Persian war, strongly deprecated the invasion, and as strongly advocated and explained the defensive "arrangements along the frontier requisite for placing our Indian Empire in a state of permanent and increasing security and repose." Those proposed arrangements have our cordial and unqualified support. We shall quote the General's own words: —

"At present all that is required to be done is to ensure the certainty of success and security on our own frontier . . . I have long past thought over the subject of the arrangements proper to secure our north-western frontier.

"There are but two great roads into our Indian Empire from the north-west—but two roads, in fact, by which it is possible for a modern army to march.

"One of these, the Bolan, lies through an entirely friendly country. The Khelat territory extends to Pesheen, forty miles beyond the head of the pass, in the table-land of Afghanistan, and is inhabited by Belooch and Brahooee tribes, who are of an entirely different race from the Afghans.

"The road through the Bolan is, even at present, generally good, and sufficiently easy for an army to proceed by it, with all its artillery, stores, &c. This road is also the shortest from Herat to British India, and is the natural outlet to the ocean of the commerce of a very large portion of Central Asia.

"From the foot of the Bolan, one continuous and almost dead level plain extends for nearly six hundred miles through Kutchee and Sind to the sea.

"The only other great road, the Khyber, is very differently circumstanced. The people are unfriendly and barbarous, the country is far more difficult, and the distance greater; while there is already a strong division of our army at Peshawur, so that we are tolerably well secured in that quarter—quite sufficiently secured, indeed, under the arrangements contemplated by me, because from Quetta we could operate on the flank and rear of any army attempting to proceed towards the Khyber Pass; so that, with a British force at Quetta, the other road would be shut to an invader, inasmuch as we could reach Herat itself before an invading army could even arrive at Cabool.

"Such a position would form the bastion of the front attacked, and nothing could, with hope of success, be attempted against us until this salient were disposed of. We may, I think, then, leave the Khyber without further discussion of the statistics of this road at present, and confine our attention to the Bolan.

"The more the matter is considered in all its bearings, relations, and consequences, the more certain it will appear that there should be a good British force at Quetta, a good made road from that place through the Bolan Pass to Dadur, and thence continued through Kutchee to the British frontier, to connect with the lines of road in Sind. The portion of this road from Dadur to the sea must, I think, eventually become a railway, but probably not till a very long period has passed by.

These paragraphs, with their appended summary of arrangements, contain the pith of the Central Asian question, in so far as it at present concerns us. And we acknowledge, that if the sum expended in the Persian Gulf, principally for the enrichment of the enemy, had been applied to this permanent defence of our own frontier, we should have been far better prepared when our mutiny broke out, and should now be in a condition of comparative security from external insult. We do not desire to complicate our Eastern difficulties by raising up ghosts to terrify. But we cannot forget how suddenly we were overtaken by Indian internal disorders, when our highest authorities were assuring us that India was "profoundly tranquil." We remember, also, that the same experienced soldier who, long prior to the revolt, warned us of its approach, and characterized, at the hazard of his own commission, the then condition of the Bengal army as being our greatest source of danger, now warns us, and has any time these two years been warning us, that our neglect of the north-western frontier of India is "commensurate with that" of our Indian Empire. "If," he adds, "we remain idly looking on from the valley of the Indus at Russia's Central Asiatic game, the consequences to us will be such as no statesman would wish to contemplate." Again we say, we distrust no one, and we deprecate all aggression on our side. But we warn England against being once

more found sleeping on an Asiatic mine. Forewarned should this time be forearmed; and, for ourselves, we shall at least continue to raise our voice against all official and public indifference to this most serious question.

London Leader.

Miscellanea.

Virginia Ecclesiasticism.

In our number for May is an article over the signature of our highly esteemed co-laborer for the kingdom of God, Albert Anderson, under the caption of "Virginia Ecclesiasticism." As we stated in a note to the article, "we took considerable liberties with his communication;" and we may add now, that they were so considerable as almost to obliterate the characteristics of its original authorship. To this brother Anderson makes no objection, only for certain reasons of his own, he would like the reader to know what of the article pertains to him. To gratify him, therefore, in this very reasonable request, we insert the following communication, which is a transcript of so much of the article as belongs exclusively to him.

EDITOR.

"To all concerned about Bible truth, the following is submitted by the subscriber. In the "Union Christian Intelligencer" of Dec. 19th, 1857, is an article entitled, "Judge, Rule, Govern, over the signature of E. E. Orvis. When this said E. E. Orvis first came to Virginia, he advocated, as I am informed upon good authority, the personal reign of Messiah upon the earth, and man's mortality, as at present organized. He was told that if he advocated this doctrine, he would not be countenanced in Virginia. He changed his course after this, out of accommodation to his dear brethren, and to his own temporal or pecuniary interests. He makes, that is, he tries to make a great display of himself in attacking Dr. Thomas and Mr. Cross, two men as far superior to himself as the orb of day to the moon walking in borrowed brightness. He probably does this to obtain notoriety. If he would be humble and modest, he might get along right well amongst his fellows. He seems to me to resemble an overgrown spoiled child, and one made awkward by self-conceit. For his benefit I quote the following lines:

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

His attacking Dr. Passmore and myself in a paper, in which he had abundant reason to believe, we could not be heard in our own defence, proves him cowardly and mean. His assailing our veracity unnecessarily and causelessly, is a severe reflection upon his own.

I am disposed to dismiss him with few words, as an incorrigible case. I pronounce the 'Union Christian Intelligencer,' a one-sided, unfair concern.

Having disposed of the personalities inaugurated by E. E. O's attack, I proceed to remark, that the word krinein, as used in Acts 17, 31, signifies to judge, rule, or govern. E. E. Orvis makes a great parade, endeavoring to appear a profound critic; and to prove that I am without authority in so rendering the word. But as a set off to this a gentleman and a scholar, and one who is not a member of any church, residing in this county (King Wm.) tells me, that

his Lexicon renders the word krino, 'to rule.' Another Greek lexicon which I carry with me, under this word, says 'Since in the East, the king is judge, hence, to regulate, rule, reign, judge with regal power, and splendor,' and refers to Matt. 19: 2-8: and Luke 22: 30, as examples in which it ought to be so translated. Grove's Greek lexicon so renders it, which the gentleman referred to above, and resides at Lanesville, has in his possession. A Greek Lexicon appended to the Greek Testament, and gotten up with great care, after the example of Mill, and with varied readings by Griesbach, and upon the authority of Greenfield, and confirmed by its being based upon Wahl's Lexicon, is the one which I carry with me.

"Having thus given dictionary authority, I will present some Bible authority in the case. John the Baptist and Jesus, who preached the gospel of the kingdom, proclaimed, saying, 'Repent ye, for the kingdom of the heavens is at hand.' The time indicated in Daniel had been fulfilled, for the gospel of the kingdom to be preached; it was at hand to set forth the kingdom in the gospel.' See Mark 1: 1, 3, 14, 15. The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the Prophets, 'Behold I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.'

" 'Now, after that John was put into prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel.' It is evident from these testimonies that the kingdom was at hand in the sense of its being exhibited in the preaching, or proclamation of it by John the Baptist, and Jesus the anointed of Jehovah. See also Luke 10: 9,11; and Matt. 11: 12, 13. In Luke 16: 16, we read, 'The law and the Prophets until John; since then, the kingdom of God is preached, and everything is pressed into it.' This is conclusive evidence to me, that wherever the gospel is preached, the kingdom may be said to be brought near to the people. Now, let the reader consider the question, what inducement did John and Jesus urge for repentance? I affirm that they urged the gospel of the kingdom of God, as containing all the needed incentives to repentance. Paul did the same that his Great Muster did, but not in precisely the same words: 'God commandeth all men everywhere to repent; (that is, to be wise after having been unwise,) because he has appointed a day in the which he would judge or rule the world in righteousness, by that man whom he has ordained; whereof he has offered assurance to all, in that he has raised 'him from the dead.' We must believe that the Master and the apostolized disciple, preached the same gospel as inducing repentance.

"The word krino is illustrative of the richness of the Greek language; it signifies both judge and rule. This criticism is substantiated by the prophetic testimonies; for example, in prophetically representing the reign of the Great King in Psalm 72, David says, 'Give the king thy judgments, O God; and thy righteousness unto the King's Son.' This shows that when Jesus is king in Zion, his judgments will be recognized as the judgments of Jehovah. Isaiah, in chapter 9th, gives both ideas, 'Unto us a child is born, and a son is given; the government shall be upon his shoulder; his name shall be called wonderful, &c.: of the increase of his government and peace there shall be no end upon, the throne of David, and upon his kingdom, to order and to establish it, with judgment and with justice, from henceforth, even for the age. The zeal of Jehovah of armies shall accomplish this.' Here are both ideas of judging and ruling. In Prov. 8th, Wisdom says, 'By me kings reign, and princes decree justice; by me princes rule, and nobles (even) all the judges of the earth.' Here princes, nobles, and judges are interchangeable terms. All through the Book of Judges, the rulers are styled judges, the two offices being in the same person. This is to be perfectly verified, when Messiah and his

holy ones shall administer the kingdom of the heavens in righteousness over the future world of nations.

In Matt. 2:6, we have the word *poimanei*, rendered rule in the common version. This is another illustration of the richness of the Greek. It signifies both to feed as a shepherd his flock, and to rule; because shepherds in olden times both ruled and fed their flocks. God in Messiah will rule Israel, and the world of many nations, as a good shepherd feeds and rules his flock. In this chapter, Jesus is set forth as King of Israel, the anointed one of Jehovah. It would require a volume to treat fully all the testimonies upon this subject. See Mr. Cross's book on the personal reign.

I need not repeat all of my former letter; the reader can see the remainder of it by reference to the May No. of the Herald, beginning on page 111. He can pretty well discriminate between my language and that of my highly-esteemed and much-loved brother and friend. The apparently severe expressions are not mine; the lashing of Coleman and Walthall belongs to brother Thomas. I think they both deserve it for publishing attacks, and refusing to publish a defence against those attacks.

"It is due to my beloved brother to state that the striking realities pointed out in the paragraph beginning last upon the page 113 are his.

"I need scarcely repeat my invitation to Mr. A. Campbell to discuss any points of difference. I think E. E. Orvis, and R. L. Coleman have placed themselves beneath the 'dignity of my contempt.' I will not now enter into a list of Coleman's abuses against me. The world (I thank God for it) is wide enough for me and such men, to exist apart from each other. With best wishes to all the noble-minded and honest-hearted, I remain willingly an humble learner in the school of the great teacher, Jesus, the Messiah.

" A. ANDERSON.

Psychological Revivalism.

Dearly Beloved Brother, —The diversity of religious thought in our age is peculiarly remarkable. The "golden waters" of sectarian literature abound, few "sands of gold," however, have as yet been crystalized. "The dews of kindly affection and gold dust of noble thoughts," are not found plenteously in sectarian theology. In this *seculum multiforme* may be found, in a state of chaotic confusion, all the types of thought and theories of fancy of all the historic ages. The sects stand in silent co-presence in a "negative state of impotent antipathy." With them there is much dissolution of opinion, no fermentation of thought. They occupy a peculiarly critical position for the age, that of "fossil immutability." They have no energy to lead the intellect, no power to touch the heart. They cannot go back, because they have declared the absolute identity of their systems with Bible Christianity, which has been accepted as an established and fundamental truth. The one step forward is to self-annihilation as sectarian communities. Eminent clergymen appreciate their critical condition, they perceive the imbecility of sects and denounce them with a free-will logic, sometimes with rapturous cheers, and sometimes amidst the hisses and groans of the audience. In 1850, the Dean of Bristol concluded a fierce and virulent attack upon his order, whom he accused of "lording it over God's heritage," with a quotation from St. Ambrose, who says correctly, "there is scarce a heresy that has ever entered into the Church except by the way of the clergy!" In 1847, Dr. Chalmers published his *Conceptions of Popular Theology*—he thus writes in the *North British Review*, "As things stand at present, all creeds and confessions have become effete, and the

Bible a dead letter;” and that orthodoxy which is inert and lifeless in 1851, was by the Bishop of Oxford the subject of the following very frank confession: "He believed the great and fundamental objection to grant the Church of England any synodical action, arose less from any fear as to the mode in which she would use it, than from an entire want of faith in her divine mission! Men believe," he added, "that there was no presence of God with her; that there is no truth of God in her for which to live, and for which, if need were, to fall."

When such is the confessed condition of spurious Protestantism, dissenting and orthodox, it is not surprising that the minds of all earnest men, whose minds are of sufficient strength to force their own way into the higher regions of living faith, do so, leaving the "effete" inert and lifeless, creeds and confessions behind them. Sectarian literature, which is the expression of the imbecile and effete situation of the religious world, has no attraction for them. They are seen in their various stages of struggle for liberty and light, in the various compartments of the Palace of Truth.

The facial muscles of the broad-faced religious gentleman, have recently been remarkably agitated. An electric shock of irresistible force, has been playing its fantastic antics upon the minds of men, women, and especially the children; the excessive violence of this shock has acted independently of their predominant mental disposition. This religious energy flits about like a Will-o'-the-wisp, amazing all by its whimsical transitions. The bells were chimed, the altar candles dazzled, dogmas dallied, and the people were seized with religion and wonder. Sound-throated gentlemen of silk gloves and cambric ties, exhibited their comic tendencies and grotesque physiognomies. The impressible and mercurial minds of the people, were thrilled with the dreary effervescence of clerical enthusiasm. Indeed, the stirring up was carried to such a pitch, that Satan's kingdom appeared on the very verge of denationalization. Vast numbers of the scamps and good-for-nothings, were suddenly transformed into "ornaments of religion and virtue," and others became thoroughly honorable fellows. Christendom reeled to and fro like a drunkard, and Satan's grapes were gleaned. The hills and vales, the church and the workshop, resounded with the vociferation of the clergy and other noisy furor of their saints. All the gallows-birds, the profligate sons and daughters of earth, have not yet realized the kindly and sympathetic influences of this marvellous psychology. They were not the happy subject of the sublimely sudden leap—they were not brought into psychological juxtaposition with Golgotha and the skies, consequently they were not transformed into "ornaments of religion and virtue." Their wings are too heavy to soar among the stars; they have not been educated to rise from this lower world, soar among sidereal heavens, stand upon the pavements of the milky way, drive through the first and second heavens, and leave the fixed stars behind them, —or, what is still more difficult, to wing their way "through the boundless spaces on the other side of creation" on their "journey towards eternal bliss." "A broad and ample road," the journey of which according to Young, Queen Anne has been performing towards the heaven of heavens, where the angels are to receive her, and carry her still onward from the stretch of his imagination, which tires in her pursuit, through the boundless spaces of airy nothingness beyond the outskirts of creation.

A serene calmness has come over this whimsical creature, the "cure of souls," and squeezing men within the limits of orthodox dimensions, has been suddenly suspended, and society is again "silent as a picture." A mysterious dumbness has seized the oracle and calmed the "heart of all agitation." As a ghost it comes and skims away. I suppose when the temporalities and spiritualities of any given place are nicely poised, this noisy hysterical being does not draw well in harness. The miserable jargon and fantastic pedantries, strange spectral delusions and ignes fatui (which befog, bewilder and allure into the quagmires and fog-lands,

where the eye supplies no guidance and the foot no surety,) cannot, as gospel simplicity, moral culture, and Bible study, are not their instruments, proceed with their work.

This modern religion of astronomical attraction and charnel-house repulsion, has its convenient periods for rhapsodic solemnity on the stars and skulls. It sets before us a miserable jargon of chaotic nonsense as the faith in which we may rejoicingly live and hopefully die. Its stereotyped ideas are a miscellaneous accumulation of dogmatical, fanciful, and historical credenda. Berkeleist idealism, Spinozistic pantheism, and Swedenborgian mysticism, Pythagorean numbers, Platonic emanations, and Aristotelian abstractions, German neology, the "inward light" of Fox and "Coleridean moonshine," alike combine to form the muddy waters of this spurious scheme. This religious chameleon possesses a wonderful appetite for heterogeneous beliefs. It believes in Christ and Plato, Moses and Hugh Miller, Paul and Luther, Butler and the Bible. Its ignorance is as comprehensive as its faith is all-embracing.

"Things like this you know must be
In every famous history."

Cabalistic word-shuffling and spiritual alembicizing, are flowers of mind which are not palatable to men who have not utterly renounced their reason, who are not afraid of a little infringement of the status quo, and who investigate "the deep things of God" for themselves.

The sublime egotism of this scheme of curing souls is, that it regards man as a compound of the angel and the brute, therefore requiring a double process in conversion; the angel is exalted by the contemplation of an aerial paradise on the other side of death, "where the inmates," according to Dr. Chalmers, "float in ether, or are mysteriously suspended upon nothing"—"where every vestige of materialism is done away, and nothing left but unearthly scenes that have no power of allurements;" the brute is humbled by being reminded of its "relation to the stalls," and is squeezed into orthodox dimensions by fiery alarms of eternity; of fiery punishment; it is brought into psychological combat with "the fiery gulf" and a "wilderness of wonders burning round." Stoical indifference and mental calmness cannot always be maintained when we hear the groans of hell ascending "through the dark profound, ten thousand, thousand fathom,"— when we hear—

"The deep resounds; and hell, through all her glooms
Returns in groans the melancholy roar."

Awfully frightened by such diabolical caricatures, and ne plus ultra absurdities, man instinctively flies the "rubbish of the world, full bent on heaven, leans all that way, his bias to stars," in hope of the sublimely sudden leap, when he shall "burst the shell, yon ambient azure shell, and spring to life."

This faith, which is but an affair of police over the conscience—a scheme for keeping vigils over the temper of the mind and habits of the home, is entirely unlike the faith of the Bible, which is a generous stimulant of hope and recovery to an invalided world, whose natural forces were broken, and whose beauties, felicities, harmonies, were effaced by the gloomy realities of the darkening paradise. This faith unfolds the principles of political, ethnological and geogonic freedom. Points to the millennial anticipations of new-world-organization, and unfolds the sublime realities of a future life. Points to the pre-millennial advent as the time when other colors, sublimities and melodious harmonies of paradise, which, for six thousand years, have veiled their faces with the dust and clods of earth, shall

awake from their wintry torpor and fill the arms of death with all the grandeur, splendor, freshness, and luxuriance of eternal spring. The signs of the times are ominous, presaging the rise of the bright and morning star, the unclouded beauties of millennial day. There are many stirring scenes on the battle-field. The best educated statesmen declare "the future dark"—they know not whither it may lead them. The fog is so intense that none see their way with clearness. The splendid prophecies of sentimental folly which come so profusely from the lips of voluble peace prophets in the Crystal Palace, has been overshadowed by the clouds of battle-distress of nations, and perplexity. There has been no disposition to melt their cannon into steam engines and twist their bayonets into reaping machines, by the nations. This spirit must be content to wait for a fairer occasion. The age is rapidly drifting into war and anarchy. The sword of Italy intends to crush the "laws made to serve the tyrant's will," the dreamy destinies of the Anglo Saxon race, are rapidly vanishing. The most remarkable sign of the times, is, I think, the actual position of France; forty years ago she was a chained captive at the feet of Europe. Behold her in 1858 the leading power of the world. The frogs have their work before them, and of course the power that "produces sign-events" must be the most significant sign. There are many other striking and significant events such as the situation of Piedmont, the peculiar changes of the European powers, the sword of Italy and the people's war, who "scent their own battle and salute it with joy." "Constantinople," says the Westminster Review, "is still a ticklish subject," notwithstanding the eighty millions of British money, and the blood of thousands of brave men in the mud of Balaclava. The great object of the Crimean war was so to manage the Turkish question, that the spirit of revolution should be held from breaking out. "Freedom was the one especial thing which was not to be fought for," says correctly, the Westminster Review. Therefore England formed an alliance with two despots, selected the Crimea instead of Poland as the theatre of the campaign, where she struggled for the life of the third in the supposed war of liberty. The cannon of Sebastopol are still as death, her fleet remains under the water, but Russia is not exhausted. A great nation rallies rapidly. Russia is bound by treaty not to re-establish the Euxine fleet, or re-build the fortifications of Sebastopol. Nevertheless, we may assure ourselves, Sebastopol "will again resume its armor; its docks will again be cleared; again a fleet will float upon its waters, and when the steppes are crossed by railroads, and when in a few days, without exhaustion, the armies of the empire can be poured into the Crimea, the hazardous experiment of 1854 will scarcely be repeated." Patiently waiting for Christ, who embodies both God's ideas and the race's wants, I remain yours faithfully and affectionately,

WM. PASSMORE.

Lunenburg Va., June 11, 1858.

The Gospel in Norfolk, Va.

Dear Brother Thomas, —I remained in Norfolk eleven nights, and delivered ten lectures, of which three only enjoyed the light of day. In the afternoon of the fifth Lord's day (in May) at the distance of a mile or more, and at a place secluded from the city view, and under the influence of a cheering sunshine, I had the satisfaction of baptizing four sons of our fallen race, as believers of the gospel of the kingdom, formerly preached by Jesus and his apostles. After baptism we retired to the residence of brother Augustus Winslow, and broke bread in memory of the broken body of our great Redeemer. Others appeared deeply interested in the truth as recorded in the divinely inspired volumes.

I was requested to invite you to Norfolk. An ekklesia may be considered as having been formed in Norfolk, a body called out by gospel obedience, founded upon a disposition

begotten in its five male members; a disposition to carry into operation the heavenly will. I humbly trust that God will give increase to this little flock.

I marvel at any indifference and lukewarmness amongst the professed disciples of the truth as it is in Jesus.

Enlightened by the word, we recognize a period of sin, disease, and death, reaching from the transgression in Eden, to the times of restoration of all things, as spoken of God by the prophets. This long and dreary and awful period is characterized by the apostle as the bondage of corruption, and one during which we are subjected to sufferings. However, he cheers the believers in this manner: "I reckon that the sufferings of this present time are not worthy of comparison with the glory which shall be revealed in us; the earnest expectation of the creature waiteth for the manifestation of the sons of God. The creature was subjected to vanity, not willingly, but by him who has subjected it in hope that it should be delivered from the bondage of corruption, into the glorious liberty of the children of God." The period indicated by the last expression is the Palins geneia, the regeneration. Moses tells of the generation of the heavens and of the earth; Jesus of the regeneration. The spirit of God elaborated the former, the same spirit will bring forth the latter. And this is well indicated by the expression, "Times of refreshing from the presence of Jehovah." The Psalmist addressing Jehovah says, "Thou sendest forth thy spirit; thou renewest the face of the earth. This coming period of regeneration, of renovation, of restitution, affords scope for the glowing strains of the prophets concerning Zion and Jerusalem, the city of the great King, and consequently the joy of the whole earth.

I marvel at the lukewarmness of some who profess to believe the prophets in their abounding and heartburning testimonies concerning the kingdom and the glory of the kingdom and dominion, so soon to fill the earth. Why merge and submerge our energies in things that perish? Why not imitate the apostle in being able to say what he says in his epistle to the Christians of Philippi: "What things were gain to me I consider loss for Christ, &c. If by any means I might attain to the resurrection from amongst the dead. Forgetting the things behind, and stretching forth to the things before, I press toward the mark for the prize of the high calling of God in Christ Jesus." See the whole of the third chapter.

On the principle of love God gives us Christ, and in him all things. If we love him because he first loved us, is it a hard matter for us to love one another? Can we not provoke one another to love and good works? How is it that some neglect the assembling of themselves? Is this the way to prove their love to him who loved them, and gave himself for them?

In view of the rising of the sun of righteousness, soon to take place, in view of the near dawning of Messiah's day, and of the consequent filling of the earth with the glory of Jehovah, and of our being found in Christ and thus considered worthy of joint participation in the thrilling realities of that day of a thousand years, is it possible that we can suffer ourselves to be unmindful of what we have professed, ungrateful for the things promised, or indifferent to the burning word, and examples of patriarchs and prophets, and apostles, with Jesus the captain of salvation, leading many sons to glory?

These are intended as hints to all concerned. God Almighty condescend to undertake for his cause and for his people upon the earth, is the oft repeated prayer of yours in much esteem and affection,

June 12, 1858.

A. ANDERSON.

“Prepare a Place.” *

IN the first text, Jesus says, " In the house," or Kingdom, "of my Father are many abiding places; if not, I would have told you. I am going on to prepare room for you. And if I go and prepare room for you, I will come again, and will take you to myself; that where I am, ye also may be." Jesus has been at this work for the last 1800 years, and will not abandon it until he has developed the situation defined in the prophets as that which is to obtain and immediately precede his "coming again." The drying up of the great River Euphrates is a part of the preparation. Until the power represented by this river be taken out of the way, there will be no room for the House of the Father on the Holy Land. The River-Power is drying up, as all the world can see; and every one who recognizes it as a predicted sign of the times—a sign predicted in the revelation God gave to Jesus Christ; may discern Jesus "preparing the way of the Kings from a Sun's risings," or making room for his disciples and brethren, the Saints. He is overruling the affairs of the nations, and giving direction to political events, so that a crisis may be formed at Jerusalem, which shall necessitate his immediate and personal apocalypse. When you see the signs of the Sixth Vial, concentrating in France and Turkey, Austria and Italy, then says Jesus in effect, "Behold I come as a thief! Blessed is he that watcheth!"

* This should be read after J. W. Niles' letter on page 161.

The next citation reads, "For since through a man death, also through a man resurrection of dead ones. For as in the Adam they all die, so also in the Christ they all shall be made alive." In these words, Paul is only treating of certain dead ones, who are characterized by being "in the Christ." The Saints die, because they have become Christ's by intelligently obeying the gospel of the kingdom. Paul was not discussing the destiny of the heathen, nor of infants; but only of those who belonged to a certain "order," which is thus stated:

1. Christ the first fruits;
2. They that are Christ's at his coming;
3. The End; or those who arise at the end of Messiah's Aion; and added to Nos. 1 and 2, complete the God-Manifestation of the Eternal Spirit for this terrestrial province of the Universe—"God the all things in all."

No; it is better to die a heathen than to understand the gospel, and not obey it. "The ground of condemnation is that light," or knowledge, "has come into the world; but men love darkness," or ignorance, "rather than light because their deeds are evil." The heathen have no choice. They are born under a necessity through which they cannot, if so disposed, which they are not, force their way. The time has not come for their regeneration; nor is there in the world a power capable of effecting it. The glory and honor of enlightening, civilizing, and spiritualizing the heathen world is reserved for Jesus and the Saints. When they begin to work the world will wake up from its present stupefaction, and clerical intoxication. The influence and power of the blind guides of all nations will be blasted. God will show mankind that their present spiritual leaders are hypocrites and impostors; and having severed their bonds, he will, by his Saints, teach them of his ways; and by the breathings of his Spirit through them as the leaves of the forest of good trees, heal the nations—"the leaves of the tree were for the healing of the nations"—Rev. xxii, 2. Then the heathen will be responsible and accountable; but now they are not; for though the Bible may be sent to them by thousands, and missionaries by ship loads as gigantic as Leviathan, who can prove to them that the Most High is speaking? That the Bible contains a revelation from him? That it presents a reliable invitation to a veritable

kingdom and glory to be apocalysped in a cycle of centuries, or Aion to Come? All their traditions are against it; and these are inwrought into the very constitution of their flesh; and nothing but the spirit is potent enough to slay it and emancipate the world from its dominion. Missionaries! British, American, and European missionaries, to carry the Bible to the heathen, and render them responsible or even able to give an account! Preposterous in the extreme! This is only one form of flesh combating another; darkness contending with darkness; the beam saying to the mote in a brother's eye, "Let me, I pray thee, cast thee out!"

Where are the thousand millions of Gentiles that shall occupy the earth after an interval of five hundred years from this? Nowhere. And where shall our generation of heathen be in that remote future? Nowhere. "Out of the ground thou wast taken; for dust thou art, and to the dust thou shalt return." This is the sentence that rests upon flesh and blood, and resolves itself into a very brief and obvious calculation which may be expressed in the saying, "take nothing from nothing, and nothing comes." EDITOR.

Israel's Passage Through the Red Sea.

DR. Robinson's statements as to the locality of the region called Goshen are brief, but satisfactory, though little is added to the information already possessed. He did not traverse this region, but made careful inquiry respecting it when at Cairo. The modern province of Esh-Shurkiyeh," extending from near Abu Zabel to the sea, and from the desert to the former Tanaitic branch of the Nile," is at this day reckoned the most fertile in Egypt, and it is here that the ancient Goshen must have lain. In the middle of the fourteenth century this district possessed 383 towns and villages, and was valued at a million and a half of dinars, showing that in that age it was one of the most valuable districts of the land. To the present day it retains its high value, and is said to yield the largest revenue of all the Pasha's provinces. Without determining how far north Goshen extended, and whether it took in Heliopolis or the district round Cairo, we must keep in mind its position relative to the desert into which it once sent in such haste its two millions and a half of alien population. Goshen lay alongside of the desert—say at least some sixty or seventy miles—without intervening mountain, or stream, or sea, or frontier stronghold of the Pharaohs. A march into the desert was to Israel a very easy and simple thing. Taking with them food and water, they could have started at once eastward, and been soon beyond the reach of "Busiris and his Memphian chivalry." Pharaoh might no doubt have pursued, probably dashed in among the unarmed rear with his chariots, but he could not have intercepted them. They would have been encamped in the desert before he could have heard the news of their departure.

It is this that is the true key to the question of their passage through the Red Sea.

It is usually assumed that from the position in which they were in Goshen they could not help crossing that sea in order to reach the desert. This would have been the case had Goshen lain somewhere between Cairo and Thebes. In that case they would have pushed forward with all haste northward, in order to turn the flank of the Mukattem range at Cairo, and get round the tongue of the Red Sea at Suez into the wilderness. But Goshen was far north of Suez, and by its proximity to the desert, furnished them with a way of immediate escape out of Egypt. Instead of availing themselves of this, however, they march southward, not eastward, that is, they marched in such a direction as not to escape either from the sea or from Pharaoh, which they might have done, but to throw themselves between both. Before this southward march escape was a simple enough process, merely demanding expedition and

order; after this, escape became not only difficult, but impossible, except by some supernatural interference, to extricate them from the meshes of that net into which they had deliberately thrust themselves. A people ignorant of the country, and following a leader as ignorant as themselves, might have committed this tremendous and fatal blunder; but they had lived for generations on the borders of the Eastern Desert, and therefore knew it well; their leader was one who knew the southern as well as the eastern district of the peninsula, for he had been at Horeb before this; and besides, the road between Egypt and the desert was thoroughly well known in those days, when the mines of Magharah and Surabitel-Thadem were worked by the Pharaohs; so that Israel's divergence from the natural road, which was one of comparative safety, and their selection of another, which was not only not the way to their destination, but one of hopeless and overwhelming peril, is something which has not yet been accounted for on any of those principles either of wisdom, or strategy, or daring which the history of great emergencies does sometimes exhibit. It was this divergence from the proper track, and the apparent madness of that southward movement, which deliberately threw the Red Sea between them and the desert, that led Pharaoh to plan and execute his attack. For such a divergent march as that of Israel there must have been secret reasons, and these reasons were not long of unfolding themselves. The God of Israel was here to fetch his last stroke of vengeance upon Egypt, and complete what the ten plagues had not yet effected. The peerage or "chivalry" of the land, as Milton well calls it, was now to be laid prostrate. For this end was the strange southward march—a march which acted as a stratagem of war to draw out the whole remaining host of Egypt in pursuit, in order to complete the humiliation of the kingdom.

Here, then, there is what one may, with all reverence, call a supernatural misleading of the people, in order to accomplish an end the most triumphant, and to lay the foundation of results, whose permanent duration may be seen centuries after in the history of the delivered nation.

The attempt, then, to evade or dilute the miracle of the passage of the Red Sea is one which multiplies twofold the difficulties in the adjoining parts of the history. The dissolution of the miracle does not satisfy any demand of the narrative, nor afford any clue to the strange story. The expulsion of the supernatural leaves the Mosaic narrative in a most unsatisfactory state—a state to which its unaffected and simple sincerity does not entitle it.

"Israel's passage of the sea," says Dr. Bonar, "has, by some been considered a strictly natural event, with nothing more of the supernatural in it than might be ascribed to a providential concurrence of circumstances. It is affirmed that the passage was made at or above Suez, that the tide was at ebb, that the ebb was a very low one, that the east wind made it lower, that the shoals were left dry, and that upon the dry ground thus produced by this fortunate concurrence of physical phenomena, the two millions marched across into the peninsular desert. This, however, is hypothesis, not history. The above statements are assumptions, not deductions from the Mosaic narrative. However plausible, they are conjectural and gratuitous. Their object is to furnish such an explanation of the event as to render a miracle superfluous; or failing in that, to reduce it to its minimum of the supernatural. Assumptions such as the above amount to positive inventions of fact—inventions not at all suggested by the record, and liable to peculiar suspicion, as having been got up for a special purpose—inventions whose tendency is to impeach the historian's truthfulness, and to impute to him language not merely exaggerated in the extreme, but incorrect and insincere; nay, studiously meant to mislead. We take the narrative of Herodotus as we find it; we make no assumptions inconsistent with his strict veracity; we give him credit for telling us fairly what

he saw and heard, in words not fitted to mislead or to leave us in doubt as to his own belief, and we are not warranted in treating Moses otherwise. That, by the acceptance of a literal interpretation of the narrative, we should be committed to the admission of the miraculous in the event, is no sufficient reason for resorting to such an exegesis or to such assumptions. Moses narrates the event in a way such as to make his readers suppose that he was relating a miracle, and not a providential concurrence of natural circumstances. If he meant no miracle, he misleads us entirely, both as to the event itself, and as to his own belief of its supernatural character. His narrative is fitted to deceive, and his descriptions are not merely overdrawn, but express the reverse of the actual fact, as when he speaks of the waters standing up, and forming a wall on either side, whereas they must have sunk down, and been much lower than usual, if Israel crossed at ebb-tide on the shoals. —Pp. 97, 98.

"Most assuredly Moses and David and Asaph and Isaiah believed the cleaving of the Red Sea to be one of the greatest miracles ever wrought on earth. They had no idea of an ebb-tide and shoals. Dr. Robinson and others may say that they were mistaken. If that position be taken up, then I understand the state of the question, and certainly it is the only real question before us—namely, whether the opinion of the sacred writers as to such a matter of fact is to be depended on? It is impossible to explain away their language, or to evade it by pronouncing it the exaggeration of poetry, or the license of oriental figure. Not that this is a question as to verbal inspiration. I confess that I do not see how we can have the thoughts of God if we have not his words; but this is not, after all, the question. Grant that the words are not infallible, still they are words which were evidently meant to express a miracle. The thought or opinion of the writers in the above case was, that there had been a miracle. Attach what value you please to their words, still the meaning is as obvious as any meaning can be; and it is with the meaning not with the value or quality of the words that our argument has to do. The only answer to all this is, that the words are inaccurate and exaggerated. But what authority has any one to pronounce the language of another inaccurate? If a man is prepared to prove them inaccurate by personal observation, or by other history, or by their involving an impossibility, let the evidence be stated in full. The advocates of the non-miraculous have not attempted this line of proof.

"In the absence, then, of evidence to the contrary, we must recognize the accuracy of the language employed in the statements cited above. The sacred writers believed in a miraculous division of the Red Sea, and they have said so. Let Rationalism step in here, and show that Moses and Joshua and David and Isaiah and Paul were wrong in their belief, for it is on this that the question really turns. And that question involves in it, not the fallibility of men, but the untruthfulness of God. For if God has spoken through them in any sense, then he certainly meant us to understand that the passage of the Red Sea was altogether supernatural. He would not himself speak, nor allow his servants to speak in a way that would convey a totally false impression of the facts. He would not, as the God of truth, have told us that the sea stood up on either side of Israel as a wall, if he wished us to understand that the ebb-tide had swept away every drop of water on the right hand and on the left."—Extracted for the Herald.

Czar.

THE Russians gave the name of Czar to the Khans of the Tartars. Karamsin says on this subject, vol. vi. p. 438:

"This word is not derived from the Latin Caesar, as several learned men erroneously suppose. It is an ancient Oriental word, as may be seen in the Slavonian translation of the Bible, and it was first given by us, the Russians, to the Emperors of the East, and afterwards to the Tartar Khans. It signifies in Persic a throne, or supreme authority; and it is to be traced in the termination of the names of the Assyrian and Babylonian kings, as Phalussar, Nabonatzar, Belshatzar, &c." He adds in a note, "In our translation of the scriptures Kessar is written for Caesar; but tzar or czar is altogether a different word.

"An Emperor of Russia at Moscow is a King of Assyria in Babylon," says De Custine in his *Russia*, p. 433.

"The Religious Revivals in a French Point of View."

THE American people furnish us a new example of the moral and intellectual disorder which we have had but too often to point out, and which might lead us to doubt their reason and their good sense. The fact of which we are going to speak is of such a nature that we truly do not know whether we must laugh at such quackeries or pity them as the result of mental aberration which has its cause in effects until now unknown, of an unimaginable atmosphere.

A mysterious fever, of the most singular nature, has just broken out in New York and in most of the States of the Union; it is well calculated to give a true idea of those people, who pretend that they are civilized.

From whence are the facts published in the American journals derived? To what sentiment do they attribute their existence? What remorse have inspired them? That it is difficult to say, unless it be found in a repentance as extraordinary as the very fault of the financial mistakes of that nation. Whatever may be the cause, the fact is that for some time a furore of prayers—and what prayers!—has taken hold of the population of the Union; the places of worship are daily overcrowded with people, weeping over their sins and demanding absolution, each to their own God, and in the midst of revolting and ridiculous mimics.

And it is not only in the places of worship that those exercises are practised; public places, coffee houses, theatres, concert rooms are the stages where those performances called revivals take place. They obtain a *succes de vogue*, and this vogue is well observed.

In fact, is there anything more singular and more curious than these solemn meetings where thousands of men and women kneeling in silence, interrupted by sobs and groans, and where at once arises the voice of an orator who relates the sins of which he has been guilty? Another exclaims that he has been very unhappy, and entertains his brethren with his family affairs, and the grief which he finds in his household. A third publicly thanks God that his son has left off drinking whiskey, and has forsaken the barroom for the place of worship. A woman implores the Almighty that He should move the heart of a young man whose indifference causes all her troubles; the last one claims the cure of a disease, and inveighs against doctors and the advertisements published in the newspapers.

We would never finish should we quote all the scandalous stories told about those meetings, where it seems an entire population has lost its good sense. It is a trait of manners to be added to the portrait of Brother Jonathan. Hypocrisy could not be found wanting in him.

In the meantime, while this religious fervency seized the inhabitants of New York and other cities, they gave an example of the comedy which they play for an end which we are unable to guess.

In one of the streets of New York, and about the funeral of a rowdy killed by a pistol shot in a barroom row, a quarrel arose between two members of the fancy. One of those honorable gentlemen pretended that the rowdy Paudeen had been murdered in a cowardly fashion. The other maintained, on the contrary, that he had only got what he deserved. In order to come to an agreement, a duel was decided. Seconds armed with revolvers ordered the crowd to stand aside, as if a performance was in question, and the two men conscientiously beat each other unmercifully, to the great merriment of the bystanders. The police, as is always the case on such occasions, was not present. They were undoubtedly at the revivals. Here is what New York has come to. —From the Paris Pays.

The Religious Mania in Canada.

THE Kingston (Canada) News states that revival meetings have recently been held in the country back of that place, attended with unfavorable results. The unsophisticated yeomen of both sexes attended these meetings under the influence of excitement. The furore of the participants in the religious exercises was of so extravagant a character at times that some of them actually shrieked, others stamped, and one is reported to have fairly jumped over a stove in a paroxysm of holy feeling. Among the enthusiasts was a farmer, past the middle age, who was previously remarkable for his quiet demeanor, but who, by frequenting the meetings, became at last a confirmed maniac. Last week the poor man was submitted to an examination by physicians of Kingston, who pronounced his case hopeless. In consequence of the result, the meetings were discontinued.

Conversion of the Jews.

THE conversion of the Jews in Palestine used to cost about ten thousand dollars a head; but even at this rate the mill does not grind well. Bishop Gobart very honestly breathes discouragement, talks of the doubtful piety of those that are converted, and the growing hate of the Moslem race. Services are regularly conducted in five languages; monthly, weekly, and other meetings held; money lavished; eight schools maintained, with hardly any result. All over Palestine it is the same.

A Fashionable Church.

"READ the following from the pen of Fanny Fern on the subject of fashionable churches:

"You enter the church porch. The portly sexton with his thumbs in the arm-holes of his vest, meets you at the door. He glances at you; your coat and hat are new, so he graciously escorts you to a seat in the he graciously escorts you to a seat in the broad aisle. Close behind you follows a poor meek, plainly clad seamstress, reprieved from her tread mill round, to think one day in seven of the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she had profaned with her plebeian feet. Hark to the organ! It is a strain from "Norma," slightly Sabbathized. Now the worshippers one after another glide in—silks rattle—plumes wave—satins glisten—diamonds glitter—and scores of forty dollar handkerchiefs shake out their perfumed odors! What absurdity to preach

the gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So, with a velvety tread, he walks all round the ten commandments—places the downiest pillow under the dying profligate's head, and ushers him with seraphic hymning into an upper ten heaven."

REV. Mr. Buas, a converted Jew, and Assistant Secretary of the Society for Ameliorating the Condition of the Jews, has been lecturing in Boston. A few nights since he stated that, in his official capacity, he had recently received a letter from England giving an account of a meeting of Rabbis in that country, to discuss the question whether Jesus was the true Messiah. "They had agreed, if the Messiah did not come in fifteen years, to accept Jesus as the true Messiah."

The British Minister to Turkey.

From the London Times, May 11.

SIR Henry Bulwer has been appointed to succeed Lord Stratford de Redcliffe as Ambassador at Constantinople. The post is one which requires no ordinary qualifications for Constantinople still remains the centre of intrigues which within a few years may again imperil the peace of Europe. Now, whatever his faults of temper may have been, Lord Stratford, by his long experience, and the weight of his personal character, did undoubtedly exert an extraordinary influence in the councils of the Porte. This kind of influence is now withdrawn, and cannot be replaced. There is not, on the Foreign Office list, the name of any one diplomatist who could at all pretend to the succession of the retired Ambassador. The system which he represented—the system of personal influence—had its evils as well as its advantages; but whatever these may have been, with Lord Stratford they have disappeared. It would require half a century to build up again the kind of Viceroyalty which he exercised at Constantinople. Still, it is not all loss. If Lord Stratford could at times bring a strong pressure to bear upon the Turkish authorities, it must also be admitted that he could set his own government at defiance. If the Turkish Ministry are now freed from a stern taskmaster, English statesmen are also liberated from the dominion of a dictatorial servant. The Embassy at Constantinople, both as far as we and the Turkish government are concerned, will henceforth be placed upon an entirely new, and perhaps—considering the altered circumstances of Europe—upon a sounder footing. The English Ambassador to that court must henceforth be in reality, as well as in name, the mouthpiece of the Foreign Office. Under this new state of things it would have been difficult to find a man of more varied experience than Sir Henry Bulwer. For the last thirty years he has been almost constantly employed in the diplomatic service. At Vienna, at the Hague, at Paris, at Brussels, at Constantinople, at St. Petersburg, at Madrid, at Washington, at Florence, his name will be found recorded in the lists of the various embassies. For three or four years, indeed, during this long period he remained at home, but even then he was in the House of Commons. For the last two years he has been engaged as Commissioner at Bucharest in investigating the state of the Danubian Principalities, and in this capacity has been brought into immediate contact with modern Turkish diplomacy. Whatever the success of his mission maybe, it would have been difficult to select a man with fairer antecedents for the post of our representative at Constantinople than Sir Henry Bulwer.

Unflinching.

Dear Sir: —I know of no publication like the Herald of the Kingdom. It rejoices my heart to read the writings of one man in all the world who is able scripturally to sustain himself without flinching or yielding.

Respectfully Yours,

JOHN PERKINS.

Cuyahoga Co., O.

British Patronage of Idolatry and Hindoo Conversion.

R. G. WILDER, an American Protestant emissary to the Hindoos, and who had resided in India over eleven years, in a sermon recently preached, said that the British Government pays out of its treasury \$850,000 every year for the support of idolatry, besides showing favor and supporting it in various other ways. A few years ago, it was not only giving large sums every year for the support of idols and temples, but from the principal shrines she was receiving still larger sums as revenue from the Pilgrim Tax. He condemned unsparingly the existing patronage of idolatry by the government. It had, however, done a great work by denouncing suttee, infanticide, and some other enormities, as capital crimes. The recent enactment, legalizing remarriage of Hindoo widows was another powerful blow against Hindooism. Just before he left India an enactment appeared against hook-swinging, and other cruel rites.

He said that Britain had 120,000 soldiers there, whom she had recently sent out to reduce the country to order; and added, "Why might she not send out as many soldiers of the cross to conquer India for Christ?" As he did not answer the question, we may as well do so, by saying that England has not got that number of Christians to send. Be this as it may, the question implies that he thinks she has; at all events, he plainly declares that "The church in America has abundant resources to evangelize India in one generation." Yes, but what an evangelization it would be! We have a beautiful illustration of it in the cities of Europe and America, whose evangelism is the same. What exceedingly Utopian and gullible speculatists Satan's people are! Though they know that Jehovah himself, by his spirit, in the Apostles and their contemporaries, speaking the languages of all the nations, did not convert their generation; yet they have the absurdity to affirm that the church in America, which knows only a spurious Protestantism—knows no other tongue than its mother English—and can give no proof of God's approval of their teaching—has abundant resources to evangelize India in one generation. Is it possible that R. G. Wilder is not "wilder than a March hare?" Certainly he cannot be sane.

EDITOR.

May 10, 1858.

Physical Force Reform.

DR. GUTHRIE, the most eloquent of living Scottish preachers, has recently published a work styled "City Sermons." They have been reviewed in the London Times, in which the reviewer signalizes the weakness, not to say, absurdity of the doctor's practical suggestions as to the best means of correcting the evils incident to great cities, which he so eloquently deplores: and a writer in Frazer's Magazine traces this weakness to the severe Calvinism of Scottish theology. "Dr. Guthrie," he says, "is a good man, in practice, and apart from his creed; but when he begins to write or reason, behold how vague and irrelevant he becomes! We do not blame him; it is the system, not the man, that is to blame. A benevolent Calvinist

must regard our sins and sorrows with blank bewilderment; do good by stealth, and blush to find it fame—for it is at the expense of its logic, at the peril of its consistency; and he must retreat from its speculative and practical dilemmas into a vague metaphor and windy palaver." It is certainly rather characteristic of Calvinism that it should call in the strong arm of the law to suppress moral evil, as it emphatically asserts in its fundamental principles the utter impotence of all moral means to change the individual or reform the race. In its eyes no man is in a more hopeless state than the merely moral man, and no instrumentality is predestined to more certain failure than one which depends for success on moral influence. A consistent Calvinist, therefore, is necessarily a physical force reformer."

The evils incident to great cities can never be extirpated by any moral influences existing in the world. The moral influences of Romanism and Protestant sectarianism are too feeble in themselves to keep under the lusts of human nature. We see this evinced in all classes of society. Vice reigns in the palaces of majesty and its lords spiritual and temporal, as well as in the styes of the swinish multitude; only in the upper strata of society vice is clothed in purple and fine linen, well washed, starched, and perfumed; while in the lower it is habited in malodorous and filthy rags. The moral influences are supposed to radiate from church establishments, which are embodiments of perfumed iniquity and sin. The most eloquent Dr. Guthrie is no doubt most intimately acquainted with the inefficiency of all church-moral influences; he, therefore, appeals to the strong arm of power for the suppression of vice. But the strong arm is itself intensely vicious and depraved; therefore in being stirred up by the doctor to work upon moral evil, it would only suppress one form of it offensive to him, and set up another form offensive to somebody else. The truth is that the Isms backed by the civil power are neither destined or able to correct the evils of society. This work is reserved for a power in itself holy, just, and omnipotent—a power that can break the neck of fashionable and vulgar iniquity; and authoritatively establish truth in the pulpit, and righteousness in the pews. A physical force reformation is what society stands in need of. It must be subdued first, and moralized afterwards. Physical force is the only argument mankind are at present capable of understanding. Subdue the existing generation, and put the rising generation under divine instruction and rule (not the instruction of "divines,") and the evils incident to cities and countries densely or sparsely populated, will all be removed—the Leaves of the Tree of Life are for the healing of the nations; and of this tree the moral influence is neither clerical nor Gentile.

Feb. 3, 1858.

EDITOR.

A Needed Work.

DEAR BROTHER THOMAS:—I feel as if it would be truly refreshing to see your face in the flesh, and talk over the glorious things of the glorious kingdom of our Lord and Saviour Jesus Christ. To its establishment and triumph our hope looks with unwavering confidence, knowing that yet a little while, and he that shall come will come, and will not tarry, and by this faith we live. The Herald increases in interest; the articles showing the harmony between the Mosaic and Nazarene doctrines are of the highest order; it is obviously a needed work to aid in the deliverance of man from the bondage of error, caused by the teachings of the Bible, having been made to give place to the doctrines of men.

Our little congregation at China Hall, West Baltimore Street, gets on very well; we are on the increase in knowledge, if not in numbers; and we are also encouraged by a fair attendance from outsiders. I am looking with great interest to Europe, it looks very pacific just

now, but I cannot think it will be long before we shall have some very significant sign of the event for which we long and pray.

With affectionate remembrances to you and your family, I am dear brother,

Yours most truly,

WM. P. LEMMON.

Baltimore, Md., May 10, 1858.

Sunday and Weekday Religion.

The tides come twice a day in New York harbor, but they only come once in seven days in God's harbor of the sanctuary. They rise on Sunday, but ebb Monday, and are down and out all the rest of the week. Men write over their store door, "Business is business," and over the church door, "Religion is religion," and they say to religion, "Never come in here," and to business, "Never go in there." "Let us have no secular things in the pulpit," they say; "we get enough of them through the week in New York. There all is stringent and biting selfishness, and knives, and probes, and lancets, and hurry, and work, and worry. Here we want repose, and sedatives, and healing balm. All is prose over there; here let us have poetry. We want to sing hymns and to hear about Heaven and Calvary; in short, we want the pure gospel, without any worldly intermixture." And so they desire to spend a pious, quiet Sabbath, full of pleasant imaginings and peaceful reflections; but when the day is gone, all is laid aside. They will take by the throat the first debtor they meet, and exclaim, "Pay me what thou owest! It is Monday." And when the minister hints something of their duty to their fellow-men, they say, "O, you stick to your preaching. You know not how to collect your own debts, and cannot tell what a man may have to do in his intercourse with the world." God's law must not go into the week. If the merchant spies it in his store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pelt it with stones, as if it were a wolf escaped from a menagerie, and shouting, "Back with you! You have got out of Sunday!" There is no religion in all this. It is mere sentimentalism. Religion belongs to every day; to the place of business as much as to the church.

High in an old belfry there is a clock, it is wound up once a week; it has no dial-plate or hands. The pendulum swings, and it goes tick, tick, day and night, unnoticed. What the clock is, in its chamber, keeping time to itself, but never showing it, that is the mere sentimentality of religion, high above life, in the region of airy thought; perched in the top of Sunday, without dial or pointer to let the week know what a clock it is, of Time, or of Eternity! —H. W. Beecher.
