

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., SEPTEMBER, 1858
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Mosaic and Nazarene Teaching Concerning God.

No. VI.

IN our previous articles expository of the scripture revelation which the Eternal Spirit has given concerning "God," we have shown—

1. That Moses, the prophets, and Jesus all teach that the Godhead is one AIL, or Power; and that this unity is absolute:
2. That they teach, that the ONE SELF-EXISTENT ETERNAL AIL hath never been seen by any mortal man; —that he is an undivided and invisible unity, pre-existent before the beginning of all things intelligent and material:
3. That they teach, that he dwells in unapproachable light:
4. That they teach, that SPIRIT emanates from His Substance; and that SPACE, which is unbounded, or infinite, is filled with this SPIRIT—Spirit, which is seen in the lightning, and heard in the thunder, “the voice of God:”
5. That they teach, that all created things are *εξ ὁυ* out of this Spirit, and by it; and therefore out of and by the Eternal Power; who is consequently "the Father" of whatever exists:
6. That they teach, that "there be Gods many and Lords many," which are called Elohim, Shaddai, Adonai, and so forth; and that these are created intelligences—corporeal manifestations of the Spirit of the light-inhabiting ETERNAL INCREATE:
7. That they teach expressly or by implication, that these created deities have all been originally subject to evil even as we; and that they have become Immortal Gods after the moral and physical type exhibited in the biography of Jesus of Nazareth:
8. That they teach, that all immortals are "the Sons of God"—of Him who only hath immortality as an essential quality of His self-existing and uncreated substance:
9. That they teach, that in seeing God, men saw embodiments of the Spirit of the Eternal Increate, not the Eternal himself, “whom no man can see and live;” and that these embodiments are Sons of Power, i.e. of God:
10. That they all teach, that the doctrine concerning God reveals the multitudinous manifestation of the ONE ETERNAL INCREATE by his Spirit; which is styled "the Manifestation of the Sons of God:"
11. We have shown, that these Sons of Power ("sown in weakness, raised in power") in the aggregate constitute "THE NAME OF JEHOVAH"—a Name of Multitude; a myriad-

manifestation of THE SPIRIT OF THE INVISIBLE GOD—THE ONE I SHALL BE; "God manifested in flesh;" which is a grand mystery, but apostolically revealed:

12. We have shown, that Sonship to the Eternal One is an Old Testament element of this great mystery; and that an Individual Son was as necessary to the development of the "Many Sons," as an Isaac was to "Israelites indeed;" "we through Jesus."

These things having been demonstrated, much rubbish has been cleared away. Trinitarianism and Unitarianism have both received a quietus. There are not three Gods in the Godhead; nor are there but three in manifestation; nevertheless, the Father is God, and Jesus is God; and we may add, so are all the brethren of Jesus Gods; and "a multitude which no man can number." The Godhead is the homogeneous fountain of Deity; these other Gods are the many streams which from this fountain flow. The springhead of Deity is one, not many; the streams as numerous as the orbs of the universe, in which a manifestation of Deity may have hitherto occurred.

"God," said Jesus, "is spirit"—*ἦταν αὐτὸ θεός, pneuma ho Theos*. Heathen Greek writers, whether poets or orators, generally meant by Theoi, the plural of Theos, nothing more than supernatural beings of a higher order than men. The word, in itself, had attached to it none of those more metaphysical conceptions which belong to our term Divine as significant of the uncreated and eternal. The great teacher, Jesus of Nazareth, did not use the word Theos at all, inasmuch as he discoursed not in Greek. The probability is that he used the word Ail; and that John who wrote in Greek, selected Theos in the singular number, and appropriated it to a Hebrew signification, which the teaching of Jesus would explain. "There shall not be there other Elohim before me." This was said by Jehovah to Israel. When Jesus, therefore, spoke about God in relation to bowing down, and serving or worshipping him, he had doubtless referred to Ail-Shaddai, who afterwards named himself Jehovah, or Yahveh. "Theos is Spirit," then, is equivalent to saying, AIL, or Jehovah is Spirit. But the proposition of Jesus is not limited to individual unity; its scope is multitudinous. Spirit is Theos; that is, whatever is Spirit is Theos—is of a higher nature than that of mortal men. Hence he declared to Nicodemus, "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Here are two natures—the Man-nature, and the God-nature. We all know by experience what flesh is. It is a wind that passeth away. It is vanity, and "profiteth nothing." We do not, however, know experimentally what the God-nature is; all we can at present know is what is testified concerning it in the teaching and experience of Jesus and the word. He was flesh, having been born of the flesh, though not by the will of man; and he is now Spirit, having been born of the Spirit from the grave. Jesus then is Spirit. Paul styles him "a life-imparting Spirit," and "the Lord the Spirit" Being Spirit, he is therefore Theos or God, as well as the Father. He is now no longer flesh and blood; but HOLY SPIRIT NATURE—a flesh and bones embodiment of Spirit; and therefore of the One Jehovah.

Jesus is the type, or pattern, in whom is illustrated the plural manifestation of divine and multitudinous unity—ONE in many, and yet that many ONE, as symbolized in the Mosaic Sh'ma Yisraail. This idea was the basis of the doctrine, which Jesus said was not his, but the teaching of Him that sent him—that is, of the Eternal Spirit or Father. "My doctrine is not mine," says he, "but his that sent me. If any man will do his will, he shall know of the teaching whether it be of God, or whether I speak of myself."—John vii. 16,17. His doctrine consisted of THE WORDS which Moses predicted in Deut. xviii. 18, the Eternal Spirit, Jehovah, would put into his mouth; and to which, if any one will not hearken, "he shall be destroyed from among the people."—Acts iii. 23. We hope our friend Marsh, and all others like him, who contend for the sufficiency of the faith of the demonized in the divine Sonship

of Jesus, will defer to this. We repeat, for the illumination of such speculators in Old-Man theology:

That justification unto life and glory in the kingdom of God is predicated upon three things—

1. Upon believing the testimony concerning Jesus Christ;
2. Upon receiving the doctrine of the Eternal Spirit he delivered to the world; and,
3. Upon one so believing yielding an assured and affectionate obedience to the precepts he enjoins.

"Thou hast," said Peter to him, "the words of eternal life; and we believe and are sure that thou art the Christ, the son of the living God."—John vi. 68. In this, Peter connects the words and the personality of Jesus as the subject-matter of faith. This is to "believe on Jesus"—to accept him according to his claims; and to receive his words as reported by them whom he commissioned to preach them. And "this is the work (ordained) of God, that ye believe *into him whom εἰς δὲ*, he hath apostolized," or sent forth. "As my Father hath taught me," continues Jesus, "I speak these things;" and "If ye continue in my word ye are my disciples indeed; and ye shall know the truth which I have heard of God, and THE TRUTH shall make you free."—John viii. 28, 31, 32, 40. Hear also what he said on another occasion in regard to this matter. "He that believeth on me, believeth not on me, but on Him that sent me;" which is equivalent to saying, he believes the doctrine I am sent to teach—doctrine which originates not from me as son of Mary; but from the Eternal Spirit who sent me, and, by his effluence, dwells in me, speaking through me, and working by me. Therefore he said, "If any man hear my words, and believe not (those words), I, (the son of Mary) judge him not." Who shall judge him then? God certainly; and because God's doctrine is not believed: for says Jesus, "He that rejecteth me, AND receiveth not my words, hath that which judgeth him; THE WORD WHICH I SPEAK, that shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should make known and what I should treat of." Nothing can be plainer, more intelligible, or emphatic, than this. We may confess that Jesus is the Christ, the Son of God, as the demonized of ancient and modern times, but this will give us no right to the things comprised in "the great salvation"; we must not only believe this, but we must also intelligently believe the doctrine that Son was sent to teach the Jews. If we are ignorant or ashamed of this, we shall be condemned, though we may make the loudest professions of faith in, and of love and devotion to Jesus. What can be more to the point than these sayings of Christ—"If a man love me, he will keep my words; he that loveth me not, keepeth not my sayings; and the word ye hear, is not mine, but the Father's who sent me." A man cannot keep the words of another if he be ignorant of those words, neither can he believe them: hence no one scripturally loves Jesus who is ignorant or faithless of his teaching. A man ignorant of the truth taught by Jesus, though ever so sincere in his belief of error, is in his sins, and under sentence of death; for it is only that truth believed and obeyed, that frees from sin and its consequences. "Sanctify them through thy truth, O Father; thy word is truth." This is the sanctifying element of Christianity; and that truth is the word of the kingdom hearkened to and understood by the honest and the good of heart. Mat. xiii. 19, 23; Luke viii. 15. But they who, in face of these plain statements of Jesus, persist in averring that a man is justified, and becomes one of the saints of God, and obtains a right to the life, honor, glory, power and riches of the kingdom, by acknowledging the paternity of Jesus, while he is ignorant of the doctrine he received from the Father, and delivered to the Apostles, are neither honest nor good of heart in the scripture sense of the expression. They are the Ecclesiastical Know-Nothings, of whom Paul writes in 1 Tim. vi. 3,

4, saying, "If any man teach otherwise, and consent not to wholesome words, THE WORDS OF OUR LORD JESUS CHRIST, and to the teaching which is according to godliness, he is smoky, knowing nothing—destitute of the truth," and so forth. This is the condition of the clergy, ministers and scribes of universal "Christendom," as it is called; and of the leaders of the people whom they cause to err. The wholesome words of the Lord Jesus are ignored by them all; for if they do not in so many words declare that he lied, they practically convert his teaching into falsehood by their abominable traditions. He declared, that if a man did not believe the gospel of the kingdom he and his apostles preached, that man should be condemned; but they in word or deed say, "No; a man may be saved though totally ignorant of the whole matter." For what else is the language of the religion-gettings and "consolations of religion" ministered by the clergy to their ignorant dupes on every side? They make void the doctrine of Jesus by their traditions and practice, and speak evil of the truth they pretend to preach. And it is but pretension; for of that truth they are obstinately ignorant in all its details, knowing neither the Father, nor Jesus Christ whom he has sent; and treating with contempt, or indifference and neglect, the words he delivered, if by any chance or accident any of them happen to come before them. But of such the Lord hath said, "Whosoever shall be ashamed of me AND OF MY WORDS, of him shall the Son of Man be ashamed when he shall come in his own glory, and in the Father's, and of the holy angels."—Luke ix. 26.

But to return from this digression penned for the especial benefit of those who pay but little regard to the doctrine taught by the prophet like unto Moses; who are willing to honor Jesus with empty words of piety and love, but are positively averse from being troubled with his hard and inconvenient instructions: we proceed to remark that in the words of eternal life which he delivered, he declared the principle that "THE FLESH PROFITS NOTHING." When, therefore, he said, "He that seeth me, seeth Him that sent me"; and elsewhere, "He that hath seen me hath seen the Father," he excludes the idea, that the Flesh born of Mary's substance was the Father. This was not the Father, but simple flesh; for "that which is born of the flesh," said he, "is flesh."

He that seeth the Spirit, then, seeth the Father; for it was the Spirit that uttered the words through Jesus, as clearly appears from his saying, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he performs the works," or miracles. The Flesh, or Mary's Son, was the earthen vessel, the Cherub, hidden as a polished arrow in the quiver, or shadow of the power of the Eternal Spirit; in other words, "the Spirit of Jehovah rested upon him" after his anointing. He was filled with the Effluence * of the Eternal Substance, and covered with it as with a halo of power, so that he was hidden, covered, or protected from the machinations of evil doers, and from evil influences, which could not harm him until the protecting effluence was withdrawn. This resting upon, indwelling and covering, was the sealing and anointing of the Father, foretold in Dan. ix. 24. —"Sealing the vision and prophet, and anointing the Holy One of the holy ones." And John the Baptist bare record of this, saying, "I saw the Spirit descending from heaven like a dove, and it abode (or rested) upon him." The Spirit Dove was the seal or mark of the Father; the form or shape assumed by the Divine Effluence in the anointing of Jesus. John saw this Spirit Dove, and so did all the surrounding multitude; for Jesus said to them, "Have ye not at any time heard the Father's voice, or have ye not seen his form? Or have ye not his declaration abiding in you; that him whom he hath sent, to this one ye should not give credit?" In these inquiries, he referred to what was well known to all who attended John's proclamation. The Father's symbol was the Dove, and "the voice," the declaration, "This is my beloved Son, in whom I am well pleased." They had seen and heard this, the sealing and acknowledging the prophet—the Father bearing witness to the Son—yet did they not give credit to the doctrine he set forth.

* By effluence we mean that which flows from, or out of the substance of the Eternal Father. We use it in the sense of the phrase Spirit of.

This sealing and anointing of the Cherub, was the subject of the following testimonies. "And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of Jehovah, and shall make him of quick understanding in the reverence of Jehovah; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and contend with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isai. xi. 2-5. But this was only partially accomplished at the epoch of the anointing. The judging of the poor, the contending with equity, the smiting of the earth, or nations and the slaying of the wicked, are events hereafter to be developed in the day of the power of the Son of Man. The testimonies of Matthew, Mark, Luke and John, abundantly illustrate the former, or inceptive part of Isaiah's prophecy, which, in its fulfilment, became the earnest of the certain and literal accomplishment of the rest.

In Isaiah xlix. 2, the effect of the anointing is thus foretold. "Jehovah hath chosen me from the womb; from the bowels of my mother (Mary) hath he made mention of my name (by Gabriel.) And he hath made my mouth like a sharp sword; in the shadow of his hand (or power) hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, thou art my Servant, O Israel, in whom I will be glorified." Here the Cherub of the Spirit bears the name of his ancestor Jacob, whose name was changed to Israel, which signifies "Prince of Power," i.e., of God, in our vernacular—שֶׁרֶאֱל in the original. His mouth was truly like a sharp sword, for it cut deeply into the hearts of the self-righteous hypocrites of his day, who gnashed upon him with malice and dislike. When he opened his mouth to speak, the WORD OF POWER uttered wisdom, counsel and knowledge; and of this word, Paul says in Heb. iv. 12, "It is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." In Eph. vi. 17, he exhorts the saints to take it as the weapon of their warfare against all crotchets and imaginations that exalt themselves against "the knowledge of God,"—the knowledge revealed by Him. "Take," says he, "the Sword of the Spirit, which is the Word of God; and with this " stand against the Devil's wiles,"—verse 11.

But the Cherub of the Eternal Spirit in the days of his flesh and blood, did not wholly fill up the idea presented in the phrase "made my mouth as a sharp sword." In his future manifestations, he is represented in the Book of Symbols, as having "a sharp two-edged sword issuing forth from his mouth." We refer to Apoc. i. 16, and c. xix, 15. In the latter place, the use he is to make of the sword is stated in these words, "that with it he should smite the nations." The interpretation is, that at his approaching advent, he will assume the position indicated in the chapter in relation to his associate Cherubim, on the one hand, and the hostile nations, on the other. Being the Commander-in-Chief, or "Captain of Salvation," the Word of Power goes forth from his mouth. He commands that the nations be smitten, and his orders are obeyed; and though they make great resistance, they are finally overcome by the energy, whereby he is able to subdue all to himself. —Phil.iii. 21.

When we contemplate the Cherub before his sealing and anointing, we see only the Son of Mary—"the Seed of the Woman," in the words of Moses; and Son of God, in the same sense that Adam was. The New Testament writers give us very little information concerning Jesus during thirty years of his sojourn in the covenanted land. All we learn concerning him

after his return from Egypt is, that he dwelt in Nazareth, and was subject to Mary and Joseph; and worked at the trade of his mother's husband. He knew his real paternity was not of Joseph; he never went to school; yet was he wiser than those who assumed to be his teachers, being filled with wisdom, the grace of God being upon him; and was the beloved of all who knew him. —Matt. i. 23; Luke ii. 40, 40-52; Mark vi. 3; John viii. 15; Psalm cxix. 97-104. He was clearly in an intellectual and moral condition parallel with Adam's before he transgressed. The "grace of God" was upon Adam, and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh, if he preferred it, rather than the Divine law. This was the case also with Jesus, who, in his discourses, always maintained the distinction between what he called "mine own self" and "the Father himself," who dwelt in him by his effluence. "The Son," said he, "can do nothing of himself"; and this he repeated in the same discourse, saying, "I can of mine own self do nothing." He refers all the doctrine taught, and all the miracles performed, to the Father, whose effluence rested upon him and filled him. If this be remembered, it will make the "hard sayings" of his teaching easy to be understood.

Thus, in John vi. 38, Jesus says, "I came down from heaven;" "I am the bread that came down from heaven—the bread of life; if any man shall eat of this bread, he shall live in the Aion, and the bread that I will give is my flesh." These sayings caused the Jews who heard them to inquire, How can this man have come down from heaven whose father and mother we know? And, how can he give us his flesh to eat? These inquiries were prompted by their rule of interpretation, which has been the rule of their posterity through all ages to this day. They interpreted the discourses of Jesus by the principles of the flesh. "Ye cannot tell whence I come," said Jesus, "and whither I go. Ye judge after the flesh." They only conceived of the flesh born of Mary coming down from heaven, and of their eating that flesh as they would eat meat. They did not recognize the voice of the Father in the words that came from the mouth of Jesus. If they had, they would have understood that it was the Spirit that had come down, and was to "ascend where he was before:" that the Spirit claimed the Cherub born of Mary as "his flesh," because it was prepared for Him. —Psalm xl. 6; Heb. x. 5; and that he gave this flesh, which he calls "my flesh," for the life of the world; which flesh, Paul says, "through the Eternal Spirit offered himself without fault to God." Judging according to the principles of flesh-thinking, they did not understand that it was an intellectual eating and drinking of the Spirit-and-life words, or teaching, that came down from heaven concerning the Christ and him crucified. "Thy words were found, and I did eat them," says Jeremiah; but the contemporaries of Jesus had almost as little taste for such eating as ours. When a man marks, reads and inwardly digests the subject-matter of the Father's doctrine, he eats and drinks it, and is "taught of God," as all must be who would be saved. That doctrine sets forth the things of the kingdom of God, and the things concerning Jesus Anointed, among which is the sanctifying of those who believe the promises covenanted, through the offering of the body of Jesus once. They who understand the doctrine of the Father, and believe it unto obedience, eat the flesh and drink the blood of the Son of Man; for, saith he, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." This indwelling is by faith of the words which are spirit and life, as appears from Paul's exhortation to us, saying, "Let Christ dwell in your hearts by faith." When the words, or doctrine, of the Eternal Spirit concerning the kingdom and name are the subject-matter of our faith, we dwell in Christ, and Christ dwells in us. The Jews did not see into this, because they judged after the flesh, which, in this great matter of God and salvation, is altogether ignored as unprofitable. "It is the Spirit that quickeneth; the flesh profits nothing; the words that I speak unto you are spirit and life;" therefore, if these words dwell in us, "spirit and life" dwell in us, otherwise not.

We must judge then, after the Spirit, for "the deep things of God," which are "the things of the Spirit of God are spiritually discerned." There is a sense, then, attached to the spirit-and-life words of Jesus enunciated by him in preaching the gospel of the kingdom, which the natural man, judging after the flesh, cannot receive. It is evident that the Son of Mary, the body laid in the sepulchre, was never in heaven till his ascent thither after his resurrection: how then, says the man who thinks only after the flesh, can "the Son of Man ascend where he was before?" This is as incomprehensible to him as the eating of the flesh and the drinking of the blood of a slain man imparting life to the eater; and he exclaims with Nicodemus, "How can these things be?"

To this question, the answer, in principle, is, that "that which has been born εκ, of, from, or out of, spirit, is spirit;" and as "God is spirit," is therefore God. "The Spirit breathes where he pleases, and thou, Nicodemus, hearest his voice; but thou perceivest not how he is come, and in what he goes away; thus is every one who has been born of the Spirit." Nicodemus and his contemporaries heard the Voice of the Spirit, breathed forth in the words of spirit and life uttered by Mary's Son, who they knew was a teacher come from God. But they did not perceive that this teacher was the Eternal Spirit, nor did they comprehend how he came. Judging by flesh-appearances, they only saw Mary's Son, as they saw Isaiah or one of the prophets, as teachers come from God. They did not perceive that Jesus was "a body prepared" by special Spirit-creation, the Cherub upon which the effluent power of the Eternal Substance rested; and that upon him and through him, he walked through the country, breathing forth his voice in the doctrine taught, and his power in the miracles performed: not perceiving this, still less did they comprehend that the Effluent Power would so thoroughly change the constitution of the "Body Prepared," that it should be no longer corruptible flesh perpetuated in life by blood and air, but should be transformed into spirit-flesh and spirit-bones, constituting a Spirit-Body—a material, corporeal substance—essentially incorruptible, glorious, powerful, deathless, and quickening; and that in this, as corporealized spirit, the Effluent Power that had "come down from heaven"—from the abode of the Eternal Substance, "which no man can approach unto"—would "ascend where he was before." They did not see into this any more than our Trinitarian, Arian, or Sabellian contemporaries do. These accept symbols created by the controversies of past ages, but can explain nothing, having no scriptural understanding of the "heavenly things." The Son of Man born out of the flesh was flesh—mortal blood and flesh, but he is no longer so. The same Son of Man has been transformed into incorruptible spirit-substance, and is therefore spirit; and as spirit (not as flesh) is "where he was before." He is "Jehovah the Spirit," the fleshy element being an accretion to the Effluent Power, which does not change the constitution of the Spirit, but is spiritualized thereby.

Between the two living manifestations, was interposed the death-state. In this state, the Cherubic Flesh was deserted by the effluence of the Eternal Substance. The effluent spirit forsook Jesus when he exclaimed upon the cross "My AIL, my AIL, why hast thou forsaken me?" The effluent power by which he had taught and worked was withdrawn from him for some time before he died. The Spirit no longer rested upon the Cherub, yet that Cherub continued to live as other men. In process of time, he expired. He was now, like the Cherubic Veil of the Temple, "rent in twain." It was no longer affirmable that "I and the Father are one;" but that "I and the Father are twain;" for the Father was no longer in him, nor he in the Father. In the tomb of Joseph of Arimathea, the body was in the condition predicted in Psalm xxxviii. "Jehovah's arrows stuck fast in it, and his hand pressed it sore. There was no soundness in the flesh; its wounds stank; and its loins were filled with a loathsome disease: feeble and sore broken, his lovers and friends stood aloof from his stroke, which had

consumed him, and laid him low in a horrible pit." This was the death-state of the Cherub. Will any one affirm that that dead body was the Father? That it had lived in the world before the world was? That it was the Creator of all things? Nay, it was the flesh only in which sin was condemned; and had it been left there, it would have crumbled into unprofitable dust. — Psalm xxx. 9.

But, in the wisdom of the Eternal Substance, this could not be permitted. This flesh must be born again, and its ears must be opened. — Psalm xl. 6; Heb. x. 5. The Eternal sent forth his spirit, and "healed his soul" of that "evil disease," which his enemies said, "cleaved fast unto him, that lying down, he should rise up no more."—Psalm xli. 4, 8. But the Eternal Power defeated their machinations, and proved them to be liars; for He turned the body into spirit, and made it ONE IN NATURE with himself—the Spirit-Son of the Eternal Spirit, equal in power and glory—GOD.

In this Holy Spirit Nature, the effluence of the Eternal went away. "In what he goes away, Nicodemus, thou dost not perceive." He did not comprehend that the emanation of the Father's substance, converged and focalized, and rendered visible in the Spirit-Dove—that the Spirit which had come thus, would go away corporealized in a body born from the grave, to the place in which he was before, and there rejoice in the glory possessed before the world was.

These things being understood, it is not difficult to understand the import of the sentence, "thus is every one that has been born of the Spirit." He is first in the flesh, subject to disease and death. This, however, is to be superseded; and those who are "taught of God," and by that teaching are enlightened by the spirit-and-life words of the truth, which brings them to "the obedience of faith," are transformed, or "fashioned like unto the body of his glory." This occurs at the epoch of the resurrection, termed by Paul, "the redemption of the body"—the One Body—"the manifestation of the Sons of God," who all become "like him" in body, as they have been in faith and practice—Spirit, because born of the Spirit, and therefore God, because, "Spirit is God."

Well may the apostle exhort believers to "walk worthy of God, who has called them to his kingdom and glory." It is indeed "a high calling," and a great manifestation of divine love bestowed upon men by the Father, that he should invite them to become his sons, and when manifested in the Divine nature, be in them "all things for all." When we contemplate such a destiny, that we are to be elements of the Spirit-glory, the Cherubic manifestation of the Eternal Spirit, which is to fill the earth as waters cover the sea, we ought, indeed, to "purify ourselves, even as he is pure," and to live superior to the mean and petty considerations of time and sense. "Walk worthy of God"—worthy of a position in which we shall be *ισαγγελοι*, *isangeloi*, equal to angels, "the sons of God being the children of the resurrection." But here we must leave the matter for the present. In a future number, we shall resume the consideration of the Cherubic manifestation of the Spirit.

Theiopolitical.

Why is France Arming?

We have the happiness to possess a Government which, if we are to believe all it tells us, has found means to conciliate France without condescending to any of the ordinary means of conciliation, and it is so much our interest to believe it that we are not disposed to weigh

probabilities minutely, or call into question what some might consider very doubtful assertions. Let us, then, by all means, take it for granted that our diplomatic feud is at an end, and that a state of feeling has succeeded very different from that which dictated the curt and acrid despatch with which Count Walewski concluded the correspondence. Let us turn our minds to the exploits now enacting on the tropical plains of India, to the oratorical thunder launched against us from the temple of the Capitoline Jove at Washington, to the destinies of Commissioner Yen, to the bloodstained valleys of Montenegro, or to whatever other quarter may challenge the attention of the political observer. Still there is one unfortunate fact which will force itself upon our attention in spite of the very best exertions we can make to persuade ourselves that the political atmosphere is quite as clear on the side of France as we could desire. For what purpose, or in what quarrel, against whom or for whom, we know not, France is undoubtedly arming on a scale, with a method, a system, and a deliberation, truly formidable to all the neighbours—whether, like ourselves, they have the good fortune to be sheltered from the impending storm under the umbrageous branches of an entente cordiale, — whether, like Belgium, Piedmont, and Spain, in the consciousness of their inability to resist, they listen with no unreasonable trepidation for the first howl of the coming tempest—or whether, like Austria, they know not how soon they may be compelled to fight for their dominions against a brave and well-disciplined enemy. France is certainly arming, and arming both by land and by sea. Her army, already large, is undergoing considerable increase. She is just on the point of completing a railway which connects all her military stations with the fortifications of Cherbourg, a port constructed at enormous pains and at a vast expense, and possessing every facility that skill can devise for the simultaneous embarkation of very large bodies of troops. France is, besides, busily engaged in the construction of a great steam-fleet, armed and propelled on the very best and newest principles at present developed by the art of war; she is gathering up her colossal strength, and would appear to be on the eve of some vast enterprise, in the prosecution of which that strength is to be put forth to the utmost. Not only is the military element studiously strengthened and increased, but it is beginning to assert a predominance over civilians which shows itself more and more every day, and naturally makes us anxious about our relations with a country in which the balance is so completely pressed down by the superior weight of the military class.

It is in vain that we seek for anything in the present condition of France which can account for the remarkable proceedings to which we most unwillingly allude. The finances of the country are in a state that must render any naval or military expenditure not absolutely called for by necessity or honor peculiarly inexpedient. The people of England have no wish nearer their hearts than to remain on the very best terms with their formidable and warlike neighbor, and we are sure that there is no country in Europe which would regard a rupture with France with any other feelings than those of the most genuine abhorrence and dismay. We cannot believe for a moment that the enormous preparations which France is making are intended for defensive warfare, for there is not the slightest symptom of a wish in any quarter to attack her. Her form of government agrees entirely with the notions entertained by the Governments of the greater part of Europe, and we in England have long learnt to renounce the Quixotic notion of forcing our own ideas upon other nations. If France is happy, we are content she should be so in her own way, and desire nothing but to see her great, peaceful and prosperous. Why, then, is France arming?

It may be that the peculiar form of government in which France has seen fit to indulge, necessitates some increase of the army for purposes of domestic repression, and we would much rather believe it is so than suppose she is marshalling her forces for some foreign war; but, if we grant that the army is increased for the purpose of insuring domestic tranquillity, on

what ground are we to account for the corresponding and contemporaneous augmentation of her fleet? The navy has always been a favourite force in England, because, among other reasons, it is a force which cannot readily be used for the purpose of coercing the people. In France the same principles must apply, and we are at a loss to know for what purpose a large steam navy is being prepared. France has but few colonies, and those of inconsiderable extent. She has no large foreign commerce to protect, no refractory India to reconquer and reorganise. She has nothing to fear from a descent on her coasts from any foreign power. Why, then, is France arming and augmenting her navy?

We have a right to ask the question; for, whatever be the enemy against whom the thunderbolt is forged, there is no doubt that these warlike preparations in a time of profound peace tend to inflict upon us, in common with the rest of our neighbours, many of the calamities and miseries of war. If France will insist on increasing her armies and her navies, she forces us, her neighbours and her allies, to do the same. We have too much at stake within this little island of ours to be contented to exist by the permission and on the sufferance of any ally, however magnanimous. History warns us against incurring the fate of those nations who have trusted the power of the sword in other hands than those in which they were content to trust their freedom. If France is determined to arm we must either be content to lie at her mercy or prepare to arm too. If she increases her regular army we can hardly do less than call out and embody our Militia. If she insists upon increasing her navy, she forces us most unwillingly, from the barest considerations of prudence, to undergo the expense of a Channel Fleet. This expenditure, which is not required for domestic purposes, nor for the defence of our colonies, nor for the reduction of the India Rebellion, is purely of the nature of a war-expenditure in self-defence, forced upon us by the threatening attitude of a Power which tells us in the same breath that it is our cordial friend and sure ally. We should prefer other proofs of cordiality, friendship and alliance than are to be found in an attitude which compels us either to trust ourselves blindly and entirely to the professions of a neighbouring State, or to hamper our commerce, embarrass our financiers, and retard necessary improvements, for the purpose of keeping up a barren and unprofitable force to defend us against attacks which may certainly never have been contemplated, but which it is our bounden duty to render impossible. The time has arrived when we ought to speak plainly on this matter. We have had too much of compliment and grimace of late, and a little openness and sincerity on the part of England would be refreshing, were it only for their novelty. We would, then, take the liberty respectfully to submit to the Emperor Napoleon that it is the sincere wish of this country to be his good friend and true ally; that to this end we have made many sacrifices, and are prepared to make many more; but he asks too much of us if he expects that he is at once to enjoy whatever power, support, or influence, his alliance with England may give him, and at the same time to inflict upon us by his vast military and naval preparations a war-expenditure which we are most unwilling to incur, and which casts upon us many of the evils of a state of actual hostilities. In politics many things apparently discordant may be made compatible, but it is impossible that two powerful and neighboring nations can at the same time be arming against each other and united in close alliance and cordial friendship. —The Times.

The Fate of Turkey Sealed.

IT is a hard task for men or nations when they deliberately attempt to undo a fact which has already been settled by the irreversible decrees of nature. Turkey is teaching all Europe this lesson at the present moment. For fifty years past the politics of Europe have never been without some phase or other of the Eastern question. Whether the theatre of diplomacy were Paris, Vienna, or St. Petersburg, there was always to be seen the figure of a

dim discrowned Sultan, no longer, like his ancestors, invoking Allah on the battle-field, and leading on the hosts of the Moslem against the infidel, but squatting on a gorgeous carpet—pale, sad, rueful—like the ghost of a caliph expelled from Paradise. After settling all their other quarrels, the statesmen of Europe have always found the Eastern question remaining on their hands. If they patched it up in one place, it fell to pieces in another. If they put new pillars to the front portico, the next instant the scullery was in ruins. If, undismayed by this disaster, they renewed with much pains and great cost the essential part of the structure, ten to one if the workmen employed in doing it were not buried beneath the fall of a great stack of chimneys breaking through the crazy roofs, and rendering one-half of the huge mansion permanently uninhabitable. Such a state of things of course invited depredators. The empire resembled a house in chancery. It was everybody's property. Enterprising neighbors on all sides were on the watch to possess themselves of whatever lay nearest to them, or could be most conveniently carried off—a likely joist of timber, an adaptable piece of stone-work, a garden gate, or even an odd hinge. While the good friends of the Sultan were trying to keep them from entering at the front door, they crept in at the postern, or, if the rear was well secured, they would make a sudden raid into the hall. Even his good friends themselves pilfered on their own account, knowing well that the place would tumble to pieces, and actuated in their zealous efforts to protect it simply by a fear lest one should get a larger share of the booty than the rest. Thus it has been with the crazy old Turkish empire for the last half-century. Surely it is time to recognise the truth. The time for restoring it is gone. Its foundations are hopelessly cracked. Every beam is rotten. Every wall is slanting to destruction. To restore it is impossible. It would be as easy to raise old Babylon once more on the banks of the Euphrates, to turn the dens of the satyrs and wild beasts which howl there into splendid palaces, and re-establish the dynasty of Nebuchadnezzar in the midst of its hanging gardens and temples.

There is not a syllable of exaggeration in this representation of the present condition of the Turkish empire. Everybody knows this, and everybody but Lord Palmerston admits it. His lordship stated his belief on a recent occasion that few nations had made more satisfactory progress than Turkey during the last few years. We must make allowance for the indisposition which every statesman necessarily feels to acknowledge that the great object of his life has turned out a failure. In the long course of repairs which Turkey has undergone, Lord Palmerston has been master of the works. When Greece succeeded in vindicating its freedom, and was about to be erected into an independent state, English diplomacy turned the concession into treachery, by allowing to Greece an extent of territory altogether too small to sustain the fabric of independence. Left to themselves, the Greeks would soon overrun Thessaly, and extend their boundary to the Danube. We should see once more the glorious spectacle which was exhibited in Spain when the long-oppressed Christian tribes poured down from their fastnesses in the mountains, swept their Mussulman oppressors from one city after another, till the last remnant was driven from the soil, and the cross supplanted the crescent, from the Pyrenees to the Straits of Gibraltar. We review with admiration those deeds of Spanish chivalry, which form one of the brightest pages in the annals of Christendom; which ushered in the brilliant era of Ferdinand and Isabella; which, by kindling the national energies with the force of regained freedom, led to the discovery of America by Columbus, the discovery of a new route to the Indies and the Cape, and laid the foundation of that gigantic commerce which has descended as a heir-loom to ourselves. If we can admire such deeds when viewed through the vista of five centuries, why so averse to see them repeated now? If we still exult in the expulsion of the Mussulman from the soil of Spain, why are we so anxious to maintain the curse of his domination in other portions of Europe? The mountaineers of the Hertzegovine are now essaying to achieve their freedom just as the

people of Castile and Leon did many centuries back. What prevents them? The diplomacy of England—the policy of Lord Palmerston. A word from us would erect the Principalities of Moldavia, and Wallachia into an independent state; it is our policy alone which binds them hand and foot, and delivers them over to the rapacious, ignorant, insensate despotism of Turkey. Years ago, Palestine and Arabia would have been incorporated with Egypt in a new monarchy, under rulers who, though adhering to the Mahometan faith in matters of religion, were prepared to inaugurate a more enlightened and efficient system of government. We stepped in to hinder this beneficent revolution. We are still suffering from the consequences of one of the greatest wars of modern times, undertaken in defence of Turkey, and yet, after sacrificing our treasure and our army—such an army as we shall not soon see again on our shores—in the attempt to win this object, we are surrounded on all hands with the most overwhelming proofs that our efforts have been from first to last an ignominious failure. France is willing to let things take their course; to bestow the gains of that great struggle upon the Christian population of Turkey; to recognise the decay which we cannot prevent, and to allow free scope to the undergrowth of national sentiment and enterprise among the Christian tribes, which would in due course supplant naturally and peacefully the effete and obsolete government of Constantinople. Austria, for her own selfish dynastic ends, is opposed to this course, and we, whose interests and principles are all in favor of it, help Austria, who, without us, would be powerless, in keeping the carcass of Mussulman barbarism afloat. How long will the people of England permit their rulers to prosecute this miserable, unchristian, illiberal, inhuman, and perfectly chimerical policy, in defiance of every principle which we, as a free people, are bound to honor, and to which we owe our own greatness?

Who are these Mahometans, for whose patrons we set ourselves up before the world? What have they done, what are they doing, to vindicate, in the face of history, the crusade to which we are pledging our resources in their behalf? Where are those signs of progress which satisfy the yearnings of Lord PALMERSTON, and give a hope of some future restoration of the Ottoman empire. Restoration! What is it to restore life and vigour to Mahometanism? What would it mean at Delhi? Can it mean anything better at Constantinople? The Ottoman empire can only be reintegrated by a return to the principles on which it was founded; by carrying out the maxim of the Koran in law, politics, and commerce; by muzzling the Christian dogs, and holding over their vile necks everywhere the keen scimitar which destroyed their freedom centuries ago. Mahometanism means despotism, barbarism, rapacity, cruelty. Teach it to be just, tolerant, humane, and you let out its life blood. The murderers of Jeddah were five thousand strong. In open day, the representatives of France and England, with as many of their families as fell within the power of the assailants, were hacked to pieces. At Candia, the spirit of the Mahometan population is just the same. They clamoured for the blood of a Greek who had excited their anger. The Turkish admiral gave up the unhappy man, who had fled to him for refuge. He was forthwith strangled, and his corpse dragged through the town, amid the infernal shouts of his murderers. The same spirit of rapine and bloodshed is rampant throughout Syria, and the feeble officers of the Sultan try in vain to subdue it. Hopeless disorganisation meets us everywhere. The treasury of the empire is bankrupt, and while millions are lavished upon the vices and extravagance of the imperial household, new loans are sought to be raised in vain, not to cover even the ordinary wants of the state, but merely to pay interest on other loans. What can remedy a state of things so thoroughly rotten? What can arrest the downfall of a fabric which at every point is toppling to destruction? The fate of Turkey is sealed. No earthly power can arrest its downfall. We have only to do nothing, and the work will be done without us; but, whatever else we do, let us not be guilty of such treason against the interests of mankind as to delay by any act of ours a catastrophe which will fittingly crown a long episode of barbarism, and prepare the way for a

new outburst of national strife through some of the fairest lands of Europe. —
MANCHESTER TIMES.

The Mahometan World in an Uproar.

Things in the East look threatening. It is not merely the chequered nature of the news from India which gives rise to uneasiness; it is the whole system, organisation, and mode of social and religious being of Mahometanism in Europe and in Asia which gives disquietude. It is evident that the Mahometan, whether in Arabia, Syria, or Palestine—whether in Mecca or Medina—whether in Candia, Bosnia, Servia, or Montenegro—whether in Trebizond, Erzeroum, Bagdad, Damascus, or Palmyra, is now instinct with the spirit of intense hatred against everything Christian, and there needs but a slight pretext in any city or seaport town, where a handful of Christians dwell among a number of Turks, to induce the latter to rise and massacre indifferently the members of the Latin and Greek churches. Intelligence from Athens, arrived by way of Marseilles, states that a fierce and terrible reaction by the Mussulmans against the Christians had taken place in Candia—the ancient Crete, one of the largest islands in the Mediterranean, and forming the Ejalet Kirid, or country of Crete of the Turkish empire. All the European consulates in Candia had, it appears, been attacked, as well as the Catholic churches, and the Christians were quitting the city in large numbers. Mr. Pashley, now the chairman of the Middlesex sessions, who, when he travelled in Crete in 1834, was a fellow of Trinity College, Cambridge, estimated the population of Candia, at about one hundred and twenty-nine thousand souls. Its population has not much, if at all, increased during a quarter of a century, and we should say the population of Greeks, whether from the Morea or from the Ionian Islands, was as three to one compared with the Turks, not counting the male and female slaves. Yet, though numerically outnumbering the Turks, we find the Christians flying from the capital and from Candia, and taking refuge either in the Morea or in the Ionian Islands. This is an indication of the ferocity of the Mussulman. We need not say that most of the operations of trade in Candia are carried on by Greek or Latin Christians, and the necessary consequence of their flight must be to put a stop to the oil, wax, silk, fruit, and wine trades of the island. British and French commerce also must to a certain extent suffer. Great Britain supplies to the Candians manufactured stuffs, leather, iron, salt, provisions, lead, tin, hardware, and crockery, while our neighbors and allies, the French, supply coffee, snuff, wines, and articles de Paris. Hence this Mahometan fanaticism not only touches a question of toleration, religious belief, and humanity itself, but it touches also a question of commerce, of trade, and of intercommunication, and interferes with the freedom of demand and supply, with the freedom of import and export.

Nor is it alone on the shores of Crete that these unhappy Mussulman manifestations have taken place. In the south-eastern portion of Asia, in the country between the Tigris and the Euphrates, in the city of Bagdad itself, the capital of a Pashalic, where there is a little Anglo-Indian society or colony, disturbances have broken out on the subject of recruiting; and as in the vicinity of that city the lieges are veritable sons of Ishmael, their hands being raised against every man, it cannot be doubted that every man's hand will be raised against them. When it is considered that the commerce of Bagdad consists almost altogether of Indian manufactures and produce which are brought up the Tigris from Bengal by the port of Bassora, and distributed into the Nejed country through Syria, and over Khurdistan, Armenia, and Asia Minor, some idea may be formed of the importance and magnitude of the commercial interests at stake. Some of the caravans from Bassora to Syria have been known to consist of five thousand camels, each carry a quarter of a ton of goods, at an average charge of one hundred piastres per quintal, or about £20 per ton. The trade of Aleppo and Damascus

with Bagdad, through the Desert and across the Euphrates, is carried on by Mussulmans and Christians, some of whom are European Christians and British merchants, and should a fanatical feeling extend there may be no end to the complications, international, diplomatic, and commercial, that will necessarily arise. Bagdad, let it be remembered, is an emporium of cotton twist, Manchester prints, shirtings, woollen cloths, and hardware, and also of indigo, pearls, shawls, gums, and coffee of Mocha. We trust that British statesmen are alive to the exigencies of the occasion, and that they are fully aware of the Christian and commercial interests which may be imperilled.

Suez, as well as Bagdad and Crete, has not been insensible to this fanatical Mussulman excitement. The Christian population of Suez, which is numerous, has been threatened, and thus our monthly communications with India, through Aden and Bombay, may be imperilled. Fortunately a British ship of war, the Cyclops, is now at Suez, a vessel whose captain and crew have had an opportunity of witnessing the ferocity of the fanatical monsters at Jeddah. In the interests of civilisation a great lesson must be taught these barbarians, either by the authoritative power of their own government, or by the avenging hands of more than one civilised and Christian nation. We could have hoped something of Namick Pasha, if the individual bearing the name were identical with the able and civilised man who bore it in Europe a quarter of a century ago. But we fear there is no identity of persons, though the name be similar, and that very vigorous language, if not decisive acts, must now be had recourse to to vindicate the honor of our flag and the merciless outrages inflicted on Christians, two, if not more, of whom were invested with diplomatic functions. Ibid.

Erratum.

IN our number for August, on page 186 and column first, thirteen lines from the top, the printer has made us say, that "The Saints die, because they have become Christ's by intelligently obeying the Gospel of the Kingdom!" There is an omission here, called by Compositors "an out." The reading ought to be, "The Saints die, because of their hereditary descent from the first Adam, and obtain a right to immortality, because they have become Christ's by intelligently obeying the Gospel of the Kingdom."

Analecta Epistolaria.

Letters from Canada West.

No. 1.

RESPECTED SIR, —I know not in what age of the world the language of the prophet is more suiting than the present "that darkness is covering the earth, and gross darkness the people." But thanks to God the light shall soon arise with healing in its wings for those who have begun in the warfare, and continue steadfast to the end.

Truly the warfare is an obstinate one in these days of darkness and superstition, for men seem to think that if they are honest in what they believe, however much opposed to the truth, they shall be saved. But this arises from drinking so deep of the golden cup of abominations which has stupefied the world, and closed their eyes and their ears to the truth. It is difficult to reason with a drunkard. So it is with those who are drunk with the wine of the wrath of her fornication. But still there are some who are discovering, that there are poisonous

ingredients in the cup which must end in death. Oh, that men were wise, that they would consider and turn from these cunningly devised fables which have eat out the truth as a gangrene. The sickly sermonising on ghosts and sky kingdomism has destroyed the truth in relation to Christ's glorious appearing to set up his kingdom in the covenanted land, when Jerusalem shall become the throne of the Lord, when tyrants and despots shall no more decree unrighteous decrees, but that the once crucified Jesus shall return from the right hand of God, and all kings shall fall down and serve him, yea all nations shall call him blessed, and all the earth filled with his glory.

But the scales are falling off some eyes here and there. I have been lately at Owen Sound; three more there have "purified themselves by obeying the truth," having good and honest hearts, fearing not the reproach of men. For, as in the days of old, so now, persecution arises through believing the truth; they have to stand against an evil world that hates the truth. This is hard for flesh and blood; but still theirs is a glorious hope.

The brethren and sisters at the Sound feel desirous of seeing you when you come to Canada. If you could pay them a visit you will receive a hearty welcome there, and they are willing to give you a little of the needful to defray your travelling expenses.

The brethren meet together every first day of the week to break bread and to induce one another to love and good works. They are despised for His names' sake; for the sectarian world, however pious they seem to be, are "despisers of them that are good." Backbiters, lovers of pleasure more than lovers of God, having a form of godliness. Their prophets are prophesying falsely, and their priests are bearing rule by their means, and the people love to have it so. Many more would receive the truth but the people allow their priests to hoodwink them, for as soon as they see any of their flock receive a grain or two of the word of the kingdom, like the fowls of the air, they endeavor to catch it away, lest they should believe and be saved. But the time is not far distant when these shall no more eat the children's meat, for their occupation of deceiving the world shall be gone; when Jesus as the vice-gerent of God shall sit enthroned on Zion's s holy hill; when the cry of the oppressed shall no more be raised.

How necessary, then, is it for those who have the truth to be united in making the truth known. As good soldiers there must be unity of action. In order that we may be loyal subjects we must declare unending war upon the enemy—we may get some to desert from the camp. The loyal subject of Great Britain leaves his wife and family, his home, his friends, risks his life in the heat of battle, and all to obtain honor and glory amongst men. Shall not we, then, be loyal to our master who is in heaven, knowing that when he shall appear we shall receive a crown of glory that fadeth not away.

Let us, then, by this means lay up treasure in heaven; for where our treasure is there will our hearts be also. If our treasure is in the world we shall manifest it by doing more to obtain the things of the world than to obtain the things of God.

I find invariably that where men's hearts are truly opened by the truth that their pockets are opened to support it. But where men love "the Almighty Dollar" more than the truth the word of the kingdom is but little service to them; for it is written, "no covetous man shall inherit the kingdom of God." But, alas! how few is there that duly consider this; they spend pounds to maintain their rank in society but are parsimonious towards God in the advancement of his truth. They say, then, to raise some objection, "All that we have is not

ours, we are simply stewards; let us see that we use our master's goods that we may give a good account of our stewardship. We have nothing that we can call our own but our sins."

The time has come when believers of the truth ought to be putting forth all their energy to make known the truth—some good and honest hearts may receive it and be saved. But, oh! what an arduous task to those who stand against this crooked and perverse generation of hypocrites. How necessary is it for those that believe the truth to hold up the weak hands and strengthen the feeble knees, lest those that be lame be turned out of the way.

There is a great difference with those that are engaged in the fight and those who are simply lookers on. The lookers on do not feel the blows. The lookers on may find fault, for there is a class of fault-finders; but if they were engaged in the fight they probably would feel their weakness. But some of these carry their own faults in their wallet behind them, but other people's faults they carry in the front, so that they are constantly beholding other people's faults but cannot see their own; because behind their back. The good soldiers are few, the enemy is strong in numbers, therefore the more need of united action. May the good Lord aid and assist you in your arduous work to turn them from darkness to light. May you still be endowed with strength to wrestle against the rulers of the darkness of this age, and may we all at the end of the conflict come off more than conquerors. Amen.

I remain, sir, yours,

In hope of the glorious liberty of the sons of God,

JOHN WILLIAMS.

Collingwood, C. W. June 17th, 1858.

LETTER No. 2.

Respected Sir, —The cause of truth is triumphing even in the midst of the darkness. Last week, in passing from Owen Sound to Toronto, I lectured on Friday and Saturday night, at the Fireman's Hall, Collingwood, by request of a few inquirers after truth, as I had lectured there several times before. On Friday night I gave a lecture on the Kingdom of God. I showed that God has had a kingdom on the earth; that God reigned over the twelve tribes of Israel, that the ark was a moveable throne, from which he governed his people, and there he manifested his glory from between the cherubim. But they rejected God their King, in the days of Samuel According to their request in 1 Sam, viii. 7, he gave them a king in his anger; but only as his vicegerent to act in his stead; for God always held the prerogative of placing upon that throne whom he might choose. The Seat of Royalty also was transferred with the ark to Jerusalem, for in the days of Solomon it was still called the Lord's throne; still called the Lord's kingdom—1 Chron. xxix, 23; Ch. xxviii, 5.

But in the days of Zedekiah the Lord overturned his own throne with a promise of its restoration; that he has not overturned it for ever, but only until (Ezek. xxi. 26, 27), a personage should come to whom God would give the throne and kingdom.

I then traced the Scriptures down to see whom the throne was bequeathed to, and found that Jesus the virgin's son (Isaiah ix. 6, 7; Luke i. 31-33) was the rightful heir. I then found that he had not occupied that throne, but would so do in the future. Hence the necessity of the return of Christ, (Acts iii. 20, 21; xv. 16); therefore the kingdom promised to Jew and Gentile is the kingdom of Israel restored under an heavenly constitution; for instead of being ruled over (as in days of Old) by mortal David and his associates, it will be ruled over by the now immortalized Prince and Saviour Jesus Christ, and his resurrected and transformed

saints. This being the case, I showed that God's kingdom had no existence save as a matter of promise; that those who heartily receive it, it will produce in them righteousness, joy, and peace. This conclusion being deduced from the oracles of God, led me to show that rewards or punishments could not be awarded to any until the Son of Man came to be seated upon the throne of his father David, when the kingdom and dominion, and greatness of the kingdom, under the whole heaven will be awarded to the saints of the Most High. The reward, then, is not for ghosts, but for men and women, made immortal by resurrection or transformation. This raised the finer feelings of some that were there. After I had finished my lecture I gave the privilege to any of the audience to ask any questions if there was any thing that I had not made sufficiently plain.

A schoolmaster arose to debate the immortality question. We debated in turn until twelve o'clock; we broke up to resume it on the following evening, as he stated that he was not prepared, but would be prepared then. The next evening I took up this question from, Rom. ii. 7, and showed that from reason and Scripture no such doctrine was taught. Debate again took place with the schoolmaster, who, I supposed, was prepared. He brought a quantity of books, and said that if he fell he should fall in the good company of Luther, Melanethon, Knox, Chalmers, etc. I stated that if I fell I must fall in company with Peter, Paul, James, John, and Christ. As the debate went on he was compelled to admit that there was not any positive proof in the Scriptures, but that all was inference. He made a great many admissions during the evening, which made some of them mad against me, and they flung eggs at me through the window, but only one struck me. The chairman arose and said that he was sorry to say that the disturber of the meeting was a class-leader!

Next day (Sunday) I spoke again, and once since at the water-side at the baptism of a young man who had been investigating the matter for some time before. He had heard me lecture previously, and was induced to take your invaluable work, the Herald. He is now rejoicing in hope of that glorious kingdom to be set up by the God of heaven.

I am now about to commence a course of lectures at Scarborough, in the hope that the good seed may find its way into some good and honest hearts. I have two lectures announced for next Sunday. But Canada is intoxicated with Sectarianism. It is a difficult task to run against popular opinion. But it must be done. It is high time that the believers of the gospel of the kingdom should put forth their energy to endeavor to enlighten our fellow men, that they may obtain an inheritance among the sanctified. The signs of the times show that the day can not be far distant. Let, then, those who believe the truth not be found among the foolish virgins: or among those who shall be saying, my Lord delayeth his coming. But may our earnest desires be as John, "Even so come Lord Jesus, come quickly."

I remain, sir, yours in the one hope,

J. WILLIAMS.

Toronto, C. W., June 24, 1858.

Interesting Letter from England.

DEAR SIR: —It is a long time since I wrote to you, but it is not because I have forgotten you, or cease to be anxious concerning your welfare and the glorious work you are engaged in. It is rather because I do not wish to trouble you with letters, and not having had any thing particular to communicate of late. We get very regularly the Herald every month, and I can assure you we prize it highly for the truth's sake, which is therein so boldly and ably

advocated. Since I last wrote (six years ago), we have had some changes in Nottingham, all, I believe favorable to the truth; our meetings are well attended, and a good deal of interest is manifested in the things of the kingdom and name. We meet in a comfortable and commodious schoolroom, which we should very much like to get filled. If we had an able public advocate of the kingdom's gospel, who was willing to spend and be spent for the truth's sake, I have no doubt much might be effected in England, by way of opening the blind eyes; but until "the hour and the man have met," we must work on perseveringly and patiently, knowing that even our labor will not be in vain. I doubt not there are more of Christ's sheep yet among the Gentile goats, who will, having a good and honest heart, come forth and stand boldly for the truth. Dear brother, we have seen this of late; several young men we have among us who have reason to rejoice that ever they had seen your invaluable "Elpis Israel," or the "Herald of the Kingdom and Age to Come," who by these means, and our united testimony, have been brought into the knowledge of God and our Lord Jesus, now both our Lord and theirs. I know it would rejoice your heart to behold our order and steadfastness in the gospel; it would repay you to see the young and the old in the faith in Nottingham, earnestly contending for that faith once delivered to the saints.

Last year I had the privilege of paying a visit to the ecclesia in Edinburgh. The brethren met there in July, from various parts of the country, to deliberate upon the best means of promoting union and mutual cooperation in endeavoring to spread the truth. I must say I was pleased with the brethren in Edinburgh. I think they stand in the first rank among the faithful in Britain, both for energy, zeal, and a love and knowledge of the truth as it is in Jesus. I pray they and we all may be found faithful unto death—or until the revelation of the glorious king, that then we may receive the crown. O, how true it is, that the knowledge of the exceeding great and precious promises makes us partakers of the Divine Nature, leading us to purify ourselves as Christ is pure!

Having left the modern Athens, with all I held most dear therein, and arriving safe at home, I experienced a sad change, and began to think I should see my brethren and sisters no more in the flesh. I was suddenly taken with a most malignant fever, which completely prostrated me, and brought me near to the very sides of the pit—but God, in whose hand are the spirits of all flesh, has restored me to health and vigor again, and I trust I may abide in the flesh now, that living I may live more unto him, by bearing testimony of his wisdom and goodness, even of that wisdom which is revealed in the gospel of the kingdom, which he ordained before the world for our glory. The time is short. "The mystery of God is about to be finished, as he hath declared unto his servants the prophets." To those who are the instructed—the justified—having a knowledge of this secret, the counsel which God has determined, I think there can be no mistake about the signs of these latter days. May we all, then, LABOR and watch, that finally we may enter into the rest—God's rest—prepared from the laying the world's foundation, (Dan. ii. 22; Micah iv. 12). As I intimated we had some young men "come out from among them"—that is, the assemblies of the adversary. I may mention one from among the Campbellites in this town, who has left A. C's vineyard to work for the vineyard of the Lord, that when the Lord of the vineyard shall come he may reap his reward. This person became acquainted with me in going to a mutual instruction class of the Gentiles (as my custom is when discussion is allowed); he came to see by the light of the Scriptures that Campbellism is no better than other isms, as all will do if they will READ and THINK; and therefore he abandoned it that he might keep the commandments of God, and have the faith of Jesus Christ. T. Wallis, the young man referred to, wishes me to say to you that though not having seen your face in the flesh, yet he desires to be remembered to you, as he says you have been the means, in part, of turning him from darkness to light, and doubts

not but there are others who will rejoice yet that Dr. Thomas became the single advocate of the faith against the now visible darkness of Campbellism. Talking of that sect, I will tell you we have been storming the old fort lately, endeavoring to show the Campbellites what is THE TRUTH; but no, they wont have it. They issued hand-bills announcing a meeting every week at Barker Gate School-room, a "mutual improvement class;" strangers were invited to attend—discussion would be allowed, etc. Well, I went to Barker Gate, and took others of our brethren with me to see if they would allow reasoning in their synagogue; but we soon found that the strangers they wanted were not of our cast of mind. Strangers they wanted to the covenants of Promise, to make them, if possible, stranger still. The second night we were there they abused us most strangely indeed; one of their speakers (who holds a very dignified position in J. Wallis's "Ready Made," 12 Peck Lane), said we were a wolf in sheep's clothing come to disturb the meeting—though they only allowed us five minutes to speak in; but it was evident from their attitude toward us from the first, they did not mean to hear us. The subject one night was, "Faith and Works;" so we took into our heads to tell them what faith was, that it was not as they stated the belief of testimony concerning facts, but the substance of things hoped for as Paul affirms, and therefore the belief of promises. This was sufficient, it worked out the old spirit of Alexander the coppersmith (him over the deep); they perceived, I think, we had not come sneaking or crawling as they elegantly affirmed. J. Wallis came to the meetings; this Episcopos began to say we were introducing untaught questions, etc.; that he thought strangers ought not to be allowed to speak. We told him after the meeting that we were able and willing to show that we speak according to the law and the testimony. He said, "Would you like any one to come and disturb your meetings?" We replied he might come and speak for an hour if he liked, so that we might have opportunity to reply. "I should be very sorry," replied he. It does appear to me almost useless to talk with such unreasonable individuals; they are INTERESTED SO much in the £ s. d. question at Barker Gate; one of our brethren thinks, they are more a "Tailor's Club" than a church, as they seem to spin round the center pegs in Peck Lane. But I must make an exception; for T. Wallis, who has "come out," is employed by them at No. 12; how it will fare with him I know not—but of this one thing I am certain, they wont shake his faith; the Word has taken root, and I hope that he will be enabled to bring forth fruit unto life everlasting. In order to warn and admonish our friend T. W. against the teachings of "Owen," and the doctrines of what they called "Thomasism," J. Wallis gave him a book to read, "Universalism against itself," Personality of the Devil, and A. C's divine essay on "Life and Death." This essay he said had not been replied to, nor could the arguments (?) be refuted. But we told Mr. J. Wallis, when we next saw him, that the essay in question had been replied to six years ago—at least the principle arguments by yourself; and that you were willing to reply to all, if Alexander would give you page for page in his monthly. But this he will not do for weighty reasons. Talk of replying to that essay—why it would be pastime to any scribe well instructed unto the kingdom of the heavens. The essay is an imposition upon human reason. He begins by throwing dust into your eyes by BEGGING HIS GROUND, then fitting in the parable of the rich man, thief on the cross, etc., and after misrepresenting the arguments of his opponents, triumphantly concludes he has annihilated those "rather plausible sophists" of "no soul memory."

But why do these Campbellites make so much noise about Souls and the Devil and other kindred topics? It is because they wish to avoid coming to any direct issue on The Gospel. This they will not discuss, because that subject, said one of their members, is so indefinite! I have no doubt it is indefinite enough with them, but if they were disposed to prove all things, I have no doubt we might make some impression upon them. We have not done with them yet; we shall give them a trial and opportunity to see if they will become wise unto salvation. At present they refuse to hear us publicly; but I doubt not the time is coming

when they will see that at any rate those whom they have slandered as "infidels," etc., are not infidels of the promises of God, concerning Israel and the world.

I perceive by the November Herald, 1857, that you have Thos. Beadman among your subscribers. I presume it is the same who used to be in the Campbellite church in Nottingham. I knew him well, and rejoice that he now knows what he could never learn in the singer's seat at Barker Gate! May I ask when we may expect your work out on the Apocalypse? I will do my best if you require subscribers for the work—for I feel I can not do too much by way of propagating the knowledge of these things. And I feel anxious to know more concerning the "signs in the heavens," for surely the saints are now living in the time of the end. The thunderings and lightnings in the heavens of the kosmos are certainly indicative of a coming storm, a storm that shall ultimately sweep away the refuge of lies, and terminate in the clear shining after rain of Israel's king long looked for, when he shall come to be glorified in his saints, and admired in all them that believe.

Dear brother, permit me again to return you our thanks for your disinterested endeavors to enlighten our eyes in the knowledge of the word, through the Herald of the Kingdom. It is quite pleasing to see the postman, monthly, with the yellow envelope and President's heads, bringing good news indeed. Many there are among us who would willingly contribute of their means to support you in striving for the faith, but through poverty are not able, financially—but still will do all in their power, and bid you God speed.

Excuse this straggling epistle, and accept the thanks of true hearts.

Yours in the one hope of the calling,

W. OWEN.

P. S. —The enclosed letter was sent to our brother, Thos. Wallis, since he left Barker Gate, by one of their members, J. Dexter; we send it to you as a specimen of the sort of faith, charity, and understanding of that sect. He has had several such warnings and visitations, but he is now determined to obey the truth by being baptized into the one name. James the elder has been warning his flock, especially the young, not to be led away by their apostate brother, as, says he, there is a good deal of truth, but also much error among us. O, "the depths of Satan as they speak."

W. O.

New Lenton, England,
June 5, 1858.

Letter of Warning.

Dear Thomas, —Before obeying another gospel which is not the gospel let me beseech of you to consider for a moment what you are going to embrace and what to abandon.

Did I not hear you a few Lord's days ago stand up in the Church of Christ to call upon your brethren to hold fast the profession of their faith without wavering; to waver alas so soon yourself. —Was it because you knew of this that soon you would be no longer one of us, that made you exhort those you were then addressing to hold fast and not waver in their course?

Who are the friends that you have found dearer to you than Christ and your brethren that should induce you to abandon your first love in all its purity to a second love in its sullied

purity, as the Gospel is and must be when the peculiarities of man's predilections and distinctions are engrafted on it?

What higher faith do you want than a belief in Christ the Savior of the world?

What higher hope do you seek to aspire to than that of seeing him and being made like him?

What deeper love do you require than that which caused Christ to suffer?

What better consummation than that of immortality and eternal life?

What better assurance than "Where I am ye may be also?"

And yet with all these sublime and cherished aspirations more than human—Divine we are deemed to be without the Gospel, and our belief fit only to be cast to the winds of heaven, and man's discoveries are to bring to light a new and better hope, a special hope to be discovered in the last age of the world only, viz.: the hope of Israel.

Alas for the presumption of man, who dares to ascribe the discovery of what was in the Word before he had an existence and will be when he is gone.

See that you cast not away that which you have known and experienced as fine gold for that which you will find dross, lest having forsaken the true liberty wherewith Christ has once made you free, you are again entangled in a yoke of bondage, and are found to have despised the one Lord, one Faith, one Baptism, one Hope of our calling in Christ Jesus. May God help you to cling to the faith once delivered to the saints and a return to your first love and to the communion of your true brethren in Christ.

Yours, affectionately,

JOHN DEXTER.

Nottingham Forest, May 29th, 1858.

Miscellanea.

Voices from the Tomb.

There being still a little time before our departure for Canada West; but not sufficient for the composition of an article expository of "the deep things of God;" which require much, long continued, and patient deliberation before an interpreter can with "full assurance of faith" present his exposition with enlightening effect, upon any portion of the public mind, surcharged as it is with all the vain imaginations and crazy crotchets of the Old Man of the Earth: —Not having sufficient time for this grave and important enterprise previous to leaving home, we have concluded to amuse the little leisure thus created, in criticising the rehearsal and pantomime of certain performers within the sphere of ecclesiastical theatrics.

Dropping this figure we have to inform the reader in another, that two voices from a whited sepulchre of the dead have reached us; in other words, that we have received copies of two periodicals; one styled, "The Gospel Advocate," edited by Mr. Talbot Fanning, President of Franklin College, Nashville, Tennessee; the other, "The Christian Banner" edited by Mr. Oliphant of Canada West. With the former gentleman we had some slight personal

acquaintance while sojourning in Louisville, Ky., in 1844; but with the latter, none. They are both of the same tomb, or "Name and Denomination of Christians," as the phrase is, at the head of which is the Rev. Alexander Campbell, Professor of Natural Theology, and President of Bethany College, which is the Evangelist Factory, wherein is ground and duly mixed the white wash which beautifies and adorns the Sepulchre.

In vol. iv. No. 1, of the Gospel Advocate which appeared in January, '58, there is a page of matter over the initials of Mr. Fanning, under the caption of "Dr. John Thomas and his cause" As it may amuse the reader to peruse a specimen of the kind of matter rehearsed against us occasionally; and as we have a word or two to offer upon its contents, we shall give the article place in our columns under the caption of

LIGHT READING SLIGHTLY SUGGESTIVE.

"From the "Herald of the Kingdom and Age to Come, a periodical devoted to the interpretation of the law and the testimony," we learn that its editor, Dr. John Thomas, was in the western portion of Tennessee in August, and amongst other rather novel performances he immersed our old friend Matthew W. Webber, into the hope of Israel. Elder Webber said before his baptism, "When a boy I was immersed and joined the Baptist Church; though pious, I was dipped in ignorance of the Gospel Paul preached. That gospel I now understand and heartily believe it, and I deem it not only necessary, but my privilege to obey it." This was a righteous conclusion, and all persons baptized in ignorance, should be immersed in the name of Christ for the remission of their sins. We baptized one of like experience to-day, but we have called attention to the subject of Dr. Thomas' preaching with two objects in view. First, from his former notoriety amongst us, we have concluded some of our readers would be glad to hear from him; and, secondly, we publish our notice to express our astonishment at the remarkable shallowness of his boasted labor. If asked as to the peculiarities of the Doctor's teaching, we answer:

1st. He rejects a present immortality. All intelligent believers do the same. There is nothing new in this. Why then boast?

2d. He thinks persons should understand and believe the truth, in order to an acceptable immersion. So do all preachers of note amongst us. There is nothing original in this.

3d. The Doctor teaches his converts, that Christ will reign over his saints. So do all Christians. What is the discovery in this direction?

Then the Doctor has some idle talk in regard to the meaning of the word "destruction" and "annihilation of the wicked," which he understands not himself and no man on earth can believe. It is extreme mockery for Dr. Thomas to attempt to "explain the law and the testimony" which the Lord gave as the last explanations of his mind centuries ago. The worst feature in Dr. Thomas' cause after his high pretensions, is his wickedness in opposing us, in styling the disciples of Christ, "Campbellites and "Campbellite Baptists." We make no such professions, and Dr. Thomas, if a correct man, will amend his course. We wish to do him all justice, but unless he push us from the platform of Christ, there is not a hair's breadth of space for him to occupy upon the rock laid in Zion. It is simply ridiculous for him to attempt to build up a party. He must occupy precisely the ground we do, or renounce all belief in the

scriptures of truth. We believe what is written in the forms of inspiration, and we defy any one to believe the gospel and keep at a distance from us."

T. F.

Such is the article, which, as our caption intimates is "slightly suggestive." We are glad to find that Mr. Fanning is not altogether so dark as multitudes of his contemporaries, as is evinced by his admission of certain generalities, which they do not. He is evidently careful not to express all he would admit, if pressed to be particular; he therefore confines himself to the publication of the most superficial and general statements.

He admits, that "all persons baptized in ignorance, should be immersed in the name of Christ for the remission of sins." In his mind, then, the principle of reimmersion, because of a previous imperfection of subject, is established as correct. He admits, that "ignorance" is the ground of invalidity; and from the context, leaves us to infer, that he agrees that the subject must not be ignorant of "the gospel Paul preached;" for he justifies the reimmersion of Mr. Webber as "a righteous conclusion," who, when first immersed by the Baptists, had as pious and intelligent "a faith in Christ" as is generally current for "fine gold" in the religious world. But Mr. Fanning justifies his "old friend," and so in effect condemns the current coin as mere "bogus"—of no more value, in truth, than a pewter shilling: in other words, he practically declares (for he reimmersed "one of like experience") that the thing generally recognized under the phrase "faith in Christ," is not "the gospel Paul preached." But, Mr. F., avoids all details. He does not define what the gospel is that Paul preached. He leaves the reader to guess at his understanding of it; and to draw all sorts of conclusions as to his own profundity by affirming "the remarkable shallowness of Dr. Thomas' boasted labor in the same!"

It is truly amusing to read his specifications of our peculiarities. He had affirmed our "remarkable shallowness," and was consequently bound to prove it; hence the extreme pointlessness of his three particulars; and the especial inaccuracy of the third. He admits, that "all intelligent believers reject a present immortality;" and he is correct in saying, that we reject it also; but he is incorrect in misrepresenting us in contending that there is anything new therein. Our point is, that all intelligent believers from the Fall of Adam until now, have rejected a present immortality; in other words, have had no faith in the existence of "an immortal soul" in the mortal body, which has a disembodied dwelling in bliss or torment immediately, or remotely, after death, and before the apocalypse of Christ. Those who believe this dogma are not "intelligent believers;" and this is what is understood by the phrase "a present immortality; and Mr. Fanning says, that "all intelligent believers reject it." But Mr. F. carefully abstains from defining his terms. He does not tell us what he means by an intelligent believer. This would be inconvenient; for the Supervisor of his denomination, the President of Bethany College, and a multitude of its teachers and disciples, believe in "a present immortality." But Mr. Fanning agrees with us, that they are not intelligent believers; for "all intelligent believers reject it." Here, then, is something definite; and Mr. Fanning endorses it as an old truth.

In the second item, he says that all preachers of note among the "Us" to which he belongs, think persons should understand and believe the truth, in order to an acceptable immersion. He would have his readers believe, that there was no real issue between us and Campbellite preachers of note, in relation to this matter. What these preachers exhibit as "the Truth," we maintain is perverted truth, and therefore error; so that while we, the preachers and ourselves, would agree that an intelligent belief of the truth previous to immersion, is necessary to constitute it the "One Baptism;" we should not agree in one statement of what the

truth consisted in. With them, the necessity is only a matter of opinion; they think persons should understand, &c.; with us, it is full assurance of faith that they should understand and believe the truth before immersion. Mr. Fanning says, "Dr. T. thinks so;" he should have said, "He firmly believes it;" for there is no doubt in our mind in regard to it.

In his third item, Mr. Fanning is altogether wrong. Dr. Thomas does not "teach his converts that Christ will reign over his Saints." Mr. Fanning says, that all "Christians do this;" and as Mr. F. claims to be a Christian, he, therefore, teaches it with the rest. This declaration is proof enough for us, that Mr. Fanning, and all such Christians, do not understand the Gospel, or the truth, Paul preached. Mr. Fanning's "all christians" call their "churches" the Kingdom of God; and church-members the subjects thereof; and affirm that Christ is now reigning over them!!! We believe in no such nonsense. What we teach on these points is, that intelligently obedient believers of the doctrine of God are not the kingdom; but Heirs of the Kingdom; who are to reign with Jesus, their Joint-Heir and Elder Brother, over the Twelve Tribes of Israel and the nations of the earth, which will be their subjects for 1,000 years. Christ is not now reigning; he is simply within the veil, covering the sins of his household, as their High Priest; whence they are awaiting his reappearance, to make them like himself, and to give them the kingdom and glory of their hope, and which he promised to "the little flock." If Mr. Fanning do not believe in such a kingdom as this—a kingdom whose territory is the land covenanted to Abraham; its native born subjects, his natural descendants; its foreign subjects, "all the families of the earth;" its nobles, princes, priests, and kings, the seed of Abraham through Christ by belief of the promises, and so forth; its capital, Jerusalem the City of the Great King; its throne, David's restored to Zion: and its Imperial-Chief, Jesus of Nazareth, the King of the Jews."—If this kingdom is not the subject matter of Mr. Fanning's intelligent belief, he neither believes the truth, nor will he have any part in the kingdom and glory to which alone the gospel calls, although he may be very pious, and very zealous against "destructionists," and so forth. The kingdom above indicated is the kingdom of which the gospel treats. Its good news is about no other kingdom; so that it is this, or none. Such is "the discovery in this direction."

Passing then, from this, we proceed to remark, that nothing is more easy than for Mr. Fanning to tell his readers that "Dr. T. has some idle talk in regard to the meaning of the word "destruction" and annihilation of the wicked" which he understands not himself, and no man on earth can believe." We beg leave to say, that we do understand it, and that many more than he imagines, also intelligently believe concerning it. But Mr. Fanning is not justified in styling the "talk" idle until he has proved it to be so by refuting the unanswered testimonies and arguments of our letter to him: published in the first volume of the Herald of the Future Age, p. 174, in the year 1844. There is a letter there of seven pages brevier, which, though written before we had uncovered the gospel of the kingdom and glory of God; and while still under the influence of Campbellite delusion—the same by which Mr. Fanning is still hallucinated; —that letter, we say, is still unanswered as far as we know, and replete with matter enough to preserve him from idleness of tongue and brain for the balance of his days. We may, therefore, pass on, and glance at another suggestion of the curiosity in hand.

President Fanning's thoughts appear confused. He talks about the "law and the testimony which the Lord gave as the last explanations of his mind centuries ago;" and says, that "it is extreme mockery for Dr. Thomas to attempt to explain it." Mr. Fanning evidently does not know what the phrase "the Law and the Testimony" signifies. We will therefore tell him. "The law and the testimony" is not applied to "explanations;" but is the thing to be explained. "The law was given through Moses, the grace (or gifts of the Spirit), and the truth

came through Jesus anointed." The Scriptures of Moses and the Prophets set forth the Law and the Testimony; and when Jesus and the apostles delivered their doctrine, or teaching, they interpreted, or explained, that sure prophetic word in reference to the sufferings which were to precede the glory of Christ; and to the righteousness of God, or remission; and also added further details in regard to the church and its enemies during the times of the Gentiles. "The law and the testimony" contained hidden wisdom; and the teaching of Jesus and the apostles is the revelation of that which was concealed from the ages and generations under the law; and for this reason the apostolic preaching is termed by Paul "the Revelation of the Mystery." Now, as he predicted, this revelation, or explanation of the secret, has been darkened. A mountain of rubbish, has been heaped upon it by the Nicolaitans, the Balaams, the Jezebels, and such like—by such as Hymeneus, Phletus, Alexander, and their long line of clerical successors; as Origen, Eusebius, Athanasius, Arius, Sabellius, Pelagius, Augustine, Jerome, Luther, Calvin, Arminius, Wesley, A. Campbell, W. Scott, Miller, and a host of their contemporaries and admirers. Men of tin's class have darkened the truth by words without Scriptural significance, and reduced the word to a nullity; they have taken the key of knowledge from the people and turned them unto fables—the merest old wives' fables. In view of this condition of affairs, it becomes necessary to explain the explanations, which Mr. Fanning thinks is "extreme mockery;" or else to leave the truth hopelessly entombed. The work we have imposed upon ourselves is to clear away this rubbish; or, at least, to dig such a hole into it that a man may go into the mountain and lay hold of the truth as hid treasure. The only book we study on theology is the Bible; and the more comprehensive our knowledge of this becomes, the more intense our opposition to all the dogmas and names of the "religious world." We undertake to interpret Moses and the prophets, in harmony with Jesus and the apostles; and when we succeed in this, we have "full assurance of faith" that we are right. Then look out Mr. Fanning and all your host. We ask no toleration nor quarter at your hands; and assuredly shall grant none. We are at war with all imaginations that exalt themselves against what we know is Bible truth; and will neither accept peace nor grant it, in this controversy, till the Lord come, or we are silenced in the grave.

This is our "course," which it is impossible we can "amend" or modify to please Mr. Fanning. We should like to gratify him, if we could; especially as he professes to wish to do us all justice. He thinks we are very wicked in opposing "Us." But, who is this very reverend and sacred personage that we should incur the charge of "wickedness" in opposing him? Pray, Mr. Us, tell us who you are! Are you represented by A. Campbell, W. Scott, Ferguson of Nashville, Dr. Richardson the philosopher, Franklin the grand rallyman, or our friend Tolbert Fanning? These are all leaders of people clamouring for the name—the much-abused name—of Christian; and all more or less at variance with one another. Campbell, the demonologist and disciple of Plato; Scott, a shipwrecked mariner, buffeting the waves without a rudder, chart or compass; Ferguson, styled by his brethren the spiritualist and infidel; Richardson, "who has done more, in proportion to his capacity, to carnalize and nullify the written oracles than any living man," except such as Fergusson; Franklin, who proclaims "a grand rally" to raise the wind for foreign missionary schemes, with a knowing eye to official cash! All these professes to be brethren, (for many still recognize spiritualists) as elements of "Us!" What an Us as contemporaneously typified by these! And we are denounced as wicked for denying the claim of such heterogeneous materials to the title of "disciples of Christ!" We do not style Christ's disciples "Campbellites," and "Campbellite Baptists." Let a man, or a company of men and women prove that they believe the gospel Paul preached and have obeyed it, and we will call them only by a New Testament title; but when such fail in that proof, we hold that we should offend against the truth of God to admit their claim. "Unless Dr. Thomas," says Mr. F. "push Us from the platform of Christ, there is not a hair's breadth of space for him to occupy

upon the rock laid in Zion." Does Mr. F. speak for himself, or for himself in company with the types above named? If Mr. F. identify himself with these, we have no hesitation in saying, that there is no need of Dr. T. to try to push you off the platform, for the said "Us" never occupied it. Nay, it is because we believe the Scriptures of truth that we repudiate the ground assumed by Mr. Campbell and his disciples. We shall be happy to fraternize with them, if they will believe the gospel and be baptized; till then we must oppose.

Having disposed of friend Fanning's animadversions, we may now register those of his co-religionist of Canada West. They occur in the Christian Banner under the title of "John Thomas and his Manifold Wisdom." From the caption we thought we were about to be treated to a critique upon some one or more of the points presented in our article, showing that the one idea basis of Campbellite, and other forms of Gentile speculation, was not the foundation upon which the Jew, and afterwards the Greek, were justified and sanctified in the days of the apostles; but that the faith that saved from past sins was the belief of what Paul styles "the manifold wisdom of God." But on perusing the article, we found no argument against any position therein assumed, the writer being more attracted by "the funny," than by the Scripture and reasoning in the case. We reproduce it as a second specimen of the

LIGHT LITERATURE OF CAMPBELLISM.

"Dr. J. Thomas, conductor of the 'Herald' of an Age yet to come, and of the Kingdom of this Future Age, reviews with his accustomed charity the position of the 'Expositor,' edited by friend Marsh, touching who are qualified subjects of baptism. This controversy between neighbors Marsh and Thomas, like almost all others, will, no doubt, minister profit in some form. The Doctor, who is very busy in opening up the actualities and peculiarities of an Age not yet arrived, has read some stout lessons to friend Marsh of the 'Expositor,' and has, according to custom, treated some others to a little of his spicy theologic greetings. 'Twould be funny, if the topic were not a grave one. The subjoined passage is as pleasant a specimen of the Herald's matter and spirit as has come under our eye, seeing there is no ism or ite hitched to any of the words, and hence it is re-produced for the benefit of all who choose to read:

" ' We are not convinced that we are judging one of the Lord's servants, in maintaining the Lord's truth against imposition. We should rejoice in being able to address A. Campbell and Joseph Marsh, and other men of their class, as faithful brethren and saints in Christ Jesus; but while the one rejects the promises, and the other substitutes an immersion upon a devil-basis for an enlightened obedience of faith, we can not help being found in opposition to both. The truth in their hands is crucified, and made of none effect.'

"In another part of the Herald, the Doctor, while making the truth of full effect, as he would say, in alluding to those whom we call disciples, is pleased to state: 'Many more of them would be now rejoicing in the truth, and in the liberty with which it makes free, than do now, but for the ill-starred influence acquired over them by their clergy.'

"Without looking into the next age, we know that the present is what may be called 'a fast age;' and if there are clergymen among the disciples, after all that has been proved against the clerical workers, we have, for our part, no objection that this messenger (who is engaged in preparing the way for a new age and its kingdom) lash these clergy with a whip made of larger cords than Jesus took to drive the official sinners out of the house that was sanctified at Jerusalem's sacred mount. But up to this moment we have not seen any disciple's name with

'Rev.' as a handle to it, except in a single instance; and therefore we must judge that teaching brethren, calling themselves disciples, are not yet giving marked proof that they are clergymen.

"As it respects the rejection of the promises by any of the brethren, or the crucifixion of the truth, we are able to say that there are some happy disciples who practically show that they believe in one of the promises to a much more wholesome extent than the editor of the Herald. We allude to the promise that when the Lord comes and brings his reward with him, he 'shall reward every man according to his works.' This, we must think, will be a very trying time for the Doctor; but meantime it is our candid opinion that he is both as zealous and as sincere as any clergyman between Maine and Minnesota. His nick-naming, accusing, and abusing a community, who, for twenty-five years have proved themselves strongly reformatory, must, it is candidly believed, constitute a portion of the Doctor's work for which he will receive a reward not the most pleasant. Even granting that Dr. Thomas was not treated genteelly a portion of the time he called himself a disciple, —or when he was a 'clergyman' among the disciples, — the gospel spirit would enable him to keep from the sin of dealing in nicknames, or any of the spice of apparent vindictiveness. We can admire the Doctor's courage, zealously, and ability; but his fruits, and the fruits of the Spirit, we frankly conclude do not agree."

D. O.

Although Paul wrote and preached much about the Kingdom and Age to come, neither topic seems to command the interest or respect of the writer, who seems more disposed to sneer at them than aught else. The Campbellite community seems to be the largest object his retina can receive. We are sorry for this, because, in comparison of the Kingdom and Age to which it belongs, it is an infinitely microscopic entity. Zeal for a sect, except for that every where spoken against in apostolic times, is a very unworthy expenditure on the part of any professing an interest in Bible truth. Can not some Christian in Canada enlist D. O. on the side of the Gospel of the Kingdom? Campbellism is a sinking craft. Every principle it started with it has abandoned or compromised, until at length its boasted apostolicity is but a name, and nothing more.

As to D. O.'s skepticism in regard to the existence of "clergymen" in and over the Campbellite denomination, we can assure him that in the United States it is no fiction. We have the thing here to perfection. The Superior of the sect is an ordained Presbyterian clergyman, immersed by a Baptist clergyman, both immerser and immersed as ignorant of the truth at the time as clergymen need to be. He never has put off the clergyman, having never put on Christ; for if he had, unless an apostate, he would not be speculating in colleges, which he was once opposed to; educating boys for the ministry of his sect; indoctrinating them in "Natural Theology;" patronizing Missionary Societies; admitting the Christianity of clerical proselytes, and so forth. A clergyman is known by his fruits. He is a hireling. Whether "Rev," "Elder," "Evangelist," "Bishop," or any other ecclesiastical designation, or no title at all be prefixed to his name, he that preaches the dogmas of a sect for a living, is a clergyman. In New York, Philadelphia, Baltimore, Richmond, Charlottesville, Louisville, Cincinnati, and numerous other places, the Campbellites have stationary preachers of Bethany Divinity at so many hundreds per annum. The clergyman recently translated from this city got \$2000 a year. His predecessor not quite so much. When about leaving here he coquetted with the Campbellite lady in Baltimore, but she offered him only \$1600. This he did not accept, and he proceeded westward. He found prospects there, however, not so pleasing as he expected, and it was intimated to the Baltimore lady that he would not be difficult! But, she perceiving that

it was her purse and not her soul he was fishing for, did not invite him to forsake the cure of "immortal souls" in the mighty and enlightened West! D. O. mistakes in supposing that we were "a clergyman among the disciples." We never preached, or undertook to cure souls, for so much per annum. Our course has always been to study the Scriptures that we may learn what they teach. We then go forth and tell the people what we have learned. We do not wait until some society, or committee, or certain list of subscribers stipulates to pay us so much if we will go; but we go at our own risk, and trust to the influence of the word preached to develop the means of paying our way. This is the way the apostles did, and the way Jesus commanded them to proceed; but it is not the way of clergymen "reformed" or unreformed. Where the teaching is appreciated, there will be a spontaneous and conscientious or just liberality; but where it is not, little or nothing will come forth. We spend the winter at home writing and publishing, which is our calling. But we are not unoccupied on the Lord's day. We have about forty brethren who meet in the city, and as they think we are capable of instructing them and the public in the word, we are regularly in place doing that thing. And we do it without pecuniary compensation. We travel to and fro by rail sixteen miles, and pay our own expenses; so that we work for nothing in this case, and pay our own way. Now while we are doing this, the "Evangelist," or by whatever other ecclesiastical title he may be designated, matters not, who preaches Campbellism (till recently) at 17th Street, N. Y., is receiving \$2000 a year for his speeches! This "Christian Baptist" preacher is Mr. P. Oliphant's spiritual brother, and one to whose name we have seen "Rev." attached in his advertisements. This is one of D.O.'s "happy" disciples, who practically show that they believe in one of the promises to a much more wholesome extent than the editor of the Herald—that when the Lord comes, and brings his reward with him, "he will reward every man according to his works!" What will be the reward then of these hirelings for their works, so well paid for now? And what will be our punishment for trying to teach the people to understand the Scriptures, without money and without price?

But that which will entitle us to the hottest place in D.O.'s hell, in his estimation, is the "nicknaming, accusing, and abusing the community" to which he belongs! Of course, it is very natural for him to think so; but he must bear with us while we deny the charge. His community was "nicknamed" before we had any acquaintance with it. We used to dislike the name Campbellite as much as he does; but when our eyes came to be opened by the prophets and the apostles, we came to perceive that it was as appropriate a name for "the community" as Wesley's for the Wesleyans, and therefore adopted it. D. O. and his brethren wish to be called "Disciples of Christ;" but we cannot accede to it for the plain and simple reason that they are not Christ's disciples; because they do not learn of Christ, nor respond to his teaching, but to the teaching that emanates from Bethany. Would D. O. have us call the Turks disciples of Christ? He would say, "No!" But why not? Because they believe the teaching of Mohammed, which is not the doctrine of God. This would be a very good reason; and for a like reason we cannot call D. O. and his brethren ecclesiastically the disciples of Christ—because they believe the teaching of Mr. Campbell, which is not the doctrine of God. We cannot concede the name in the absence of the thing.

If by "accusing" D. O. means false accusing, we deny the charge. Knowingly, we falsely accuse no man, or set of men; if we accuse D. O.'s "community" falsely, we are not aware of it; we know that we do not so intentionally. Of what do we accuse it that we have not proved? If a community make high pretensions and fail to establish them, he is not criminal who proves the failure; but they who claim what they are not entitled to. D.O.'s "community" claims to have restored the Ancient Gospel, and the Ancient Order of things; and to be the counterpart of primitive apostolicity in faith and practice. We deny it in toto, and

have often reduced the claim to mere pretence. We know what Campbellism is as well as Mr. Campbell himself, who is recreant to his own principles; and we know assuredly that the system he and his admirers, or co-religionists, by whatever name they choose to call themselves, call "the truth," is mere "philosophy, and vain deceit after the tradition of men, and not after Christ." In the days of our ignorance of the prophets, we used to preach it with great acceptance; but as the "sure prophetic word" took possession of our understanding, the Campbellite demonization of our intellect was exorcized. The system they profess recognizes a few historical facts, in common with Romanism and its numerous progeny, and upon them builds a superstructure which vanishes like a shadow before the truth.

Lastly, we remark, that to demonstrate the true position of a community, in regard to "the truth as it is in Jesus," is not "abusing" it, but using it according to truth. There is nothing sacred about Campbellism that it should not be freely put to the question. We accept the law of Moses, the testimony of the prophets, and the teaching of Jesus and the apostles, as beyond query or dispute; but when we come to the theological systems of Gentile speculators, we examine them as we would a piece of quartz, and if the precious metal be wanting—if the truth be not there—we cast it away with the same lack of ceremony or respect. Campbellism is a piece of worthless quartz, which we should rejoice in successfully persuading D. O. and his friends to reject for the truth, as we have done; and could we abolish it, we should esteem it a good work for which the Lord would greatly reward us when he comes. All of which we submit with the kindest feeling to the consideration of our former brethren who are still unfortunately bewitched thereby.

EDITOR.

June 30, 1858.

The Verbal Accuracy of Scripture.

THE denial of verbal inspiration to the Scriptures may seem a light thing; but let it be remembered that it is founded on the assumption of their verbal accuracy; and it is almost superfluous to say that inaccuracy of words involves inaccuracy of thought and of statement; so that, according to the deniers of verbal infallibility, the bible, though its author is God, contains inaccurate language, deals in inaccurate statements, and utters inaccurate thought. Other books are admitted to speak correctly the words and sentiments of their authors; but this alone does not convey either the words or thoughts of its author, but many things inconsistent with truth, and at variance with the author's mind! The denial of verbal inspiration may facilitate the Rationalist in evading all that he is not inclined to believe, and may free him from certain trammels which are felt to be irksome and oppressive; but founded as it is on the assumption of inaccuracy inward and opinion, it can only lead to an utter denial of the whole book itself, if not to a denial of Him whose revelation it professes to be.

If the Koran does not contain Mohammed's words, and does not accurately represent his sentiments, of what virtue is it as an exposition of Mohammedanism? If the Bible does not utter the words of God, and if it does not accurately represent his mind, of what use is it as a revelation from God? And what becomes of his love and truth, if he could give to his poor blind creatures a volume professing to come from himself, yet wanting in that most essential of all things, in authorship—a true statement of facts, and an accurate representation of the author's mind? —Bonar.

It is not without reason that one would contend for the accuracy of Scripture, even in its words. Accurate precision forms the very perfection of Euclid's "Elements," and Newton's "Principia;" nor is it any disparagement of these to pronounce them stereotyped and

unalterable. A modern German has, indeed, said, that "every thing noble loses its aroma as soon as men restrict it to an unchangeable form;" yet no one supposes that Euclid or Newton have lost their nobility because they are unchangeable in their form and truth. It is the glory of science, that each proposition in these works is as true to-day as it was when first demonstrated by its author. Truth never changes. It advances, it expands, it multiplies; but does not change. It may be added to, but it cannot be taken from. In acquiring new territory, it does not surrender the old. Its annexations are all genuine additions. No mathematics, however advanced, give up old territory; so no theology, however "advanced," can renounce the dogmatical acquisitions of the past, unless on the ground that they are false. To call them obsolete, is childish; to say they are not suited to the age, is a condemnation of the age more than of them. Mathematics cannot advance save by a perpetual recurrence to first principles; and it is only thus that theology can advance. Nor can any thing be more suspicious than this disposition to make progress by leaving old truth behind. No one feels himself shocked by his full belief in the "Principia." His adherence to these is no hindrance to progress; much the reverse. Nor does our adherence to the accurate and unchangeable forms of thought and theology, given us in Scripture, prevent us making constant additions to our knowledge. Love does not grow by giving up the past; nor does faith; nor does knowledge; nor does theology.

Not, willingly would any one admit the inaccuracy of a favorite author; not without a sigh would he bring himself to believe that the words of "Paradise Lost" were not Milton's words. So, not willingly can any one concede the inaccuracy of Scripture; not without a sigh can any one bring himself to believe that its words are not the words of God. If the atheist be really sincere, it must have been with a sorrowful heart that he relinquished the idea of the existence of an infinitely perfect and blessed Being; and it must have been with no ordinary feelings of terror that he discovered that the world's great arch was without a keystone. And if the deniers of verbal accuracy to Scripture be thoroughly sincere, it must have been with no common bitterness of soul that they discovered that the Bible was inaccurate, and that its words were not the words of God. What struggles it must have cost them to believe this! With what reluctance they must have come to this sad conclusion! With what fear they must enter upon all speculation, knowing that they are thus shut out from the great source of certainty! And with what tenderness should they bear with the scruples of those who are still clinging to the words of Scripture, and resting themselves on the belief that God has spoken, that God has written, not thoughts merely, but words— unerring words—which they find to be no chain, no trammel, but a lamp unto their feet, and a light unto their path!

The most original thinker is not the man who speculates or dreams; but the man who studies the processes of nature, outer and inner—and on these grafts his thoughts, and out of these originates his propositions, or axioms, or deductions. For all these processes are the visible expression of thoughts far higher and wider than those of man. So the most original and advanced theologian is not the man who flings abroad new opinions gaily clothed (as those notable errorists Pusey, Newman, Joanna Southcote, Alexander Campbell, Joe Smith, William Miller, and so forth;) but the man who studies every word of Scripture, and every truth and fact contained in these. ("Not by bread alone shall man live; but by every word proceeding from the mouth of God.") So said Moses and Jesus; for these words and facts are of all others the most pregnant and fruitful, seeing they are the embodiments of divine, and therefore infinitely profound thought; thought which, if carefully deposited and honestly cherished, will prove the parent of an endless offspring—true, original, and progressive, though not of course like itself, perfect and divine. —Eclectic Review.

The Truth in Norfolk, Va.

Dear Brother Thomas, —I take this opportunity of giving you a few outlines of our progress since Brother Anderson's visit to this place. We have weekly two Bible meetings; we have also two meetings on every Lord's day—the one in the morning for edification, the other, in the afternoon, to commemorate the death of our Lord.

We have had one added to our number since Brother Anderson left us, and we expect some more soon. There is quite a stir among the ghostologists of this place at present. Enclosed you will find the copy of a letter sent to one of the Synagogues of this place. We are very anxious that you should visit us this Fall, and if you can possibly do so please let us know in time, and all necessary arrangements will be made for your reception. If it is compatible with your judgment we would like for your first lecture to be on the Authenticity of the Scriptures, of which we would like to give due notice, that the people may have what can be said on this subject and be profited thereby. If your work on the Apocalypse is completed please send me a copy.

Yours in the one hope,

E. H. BEAZLEY.

Norfolk, August 4th, 1858.

A Testimony to the Freemason-street Baptist Church, Norfolk, Va.

Dear Brethren, —One of the most glorious prerogatives with which our Heavenly Father has endowed us is the right of private judgment, which right the rulers of the people in every age, both in Church and State, have labored to deprive mankind. I rejoice, however, in the fact that their hateful rule is fast drawing to a close, for it is written, "I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; in his days shall the righteous flourish, and abundance of peace, so long as the moon endureth; he shall have dominion also from sea to sea, and from the river unto the ends of the earth."

In the exercise of this right, of which I am conscious of being possessed, and of which I am determined none shall deprive me, I have for some time past been examining the evidence upon which every man's faith must be built, who would have the faith once delivered to the saints which alone is pleasing to God, and without which it is impossible to please him, I find that to be a faith resulting alone from a knowledge of God's will as revealed in the writings of Moses and the Prophets, together with the teachings of Jesus and his Apostles. This revelation from God to man is the great source or fountain of light to which all must come, and by the decision of which all must abide, because the Great Teacher hath said, "whosoever rejecteth me and receiveth not my words hath one that judgeth him, the words that I have spoken the same shall judge him in the last day." Seeing, then, that these things are so, how important it is that we should give heed to that injunction of the Apostle which says, "examine yourselves whether you be in the faith—prove your own selves." I can conceive of but one way in which this injunction is to be carried out, it is this, by comparing what I believe with what the Scriptures teach. I have endeavored to do so, and finding my faith in accordance with what they teach, I at once conclude that I am in the faith, but when I find myself believing the doctrine of going to a kingdom beyond the skies I examine the Scriptures, and, failing to find it there, I at once reject it as a heathen dogma, and believe heartily what I find taught there by Jesus, that "the meek shall inherit the earth." John says, "he has made us unto our God kings and priests, and we shall reign on the earth." The wise

man tells us "the righteous shall never be removed," but you say they shall; "the wicked shall not inhabit the earth, but the righteous shall dwell therein forever." Again, your church teaches that all men are in possession of inherent immortality; but Paul on that subject says, "to them who by patient continuance in well doing seek for glory, and honor, and immortality, to such as these God will give eternal life," for says the Apostle, "the gift of God is eternal life through Jesus Christ our Lord." Again, Jesus says, that "ye will not come to me that ye might have life." Seeing, then, dear friends, that eternal life is a gift from God to man at the reappearing of Jesus Christ, for says the Apostle, "our life is hid with Christ in God, when Christ who is our life shall appear then shall we also appear with him in glory," and I believe not before then, as you seem to think.

(Concluded in our next.)
