

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., OCTOBER, 1858
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The Four Chariots Issuing from between the Two Mountains of Brass.

BY THE EDITOR.

HAVING beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet again informs us in chap. vi. 1, that he "turned"—"I turned," says he, "and lifted up mine eyes and looked." This indicates that his attention was directed to new objects, which he describes in the following words:

“I looked, and behold Four Chariots going forth from between two of the mountains; and the mountains were mountains of brass. In this first chariot red horses, and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot spotted horses and fleet; then I responded and said to the angel speaking with me, What are these my Lord? and the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth. The black horses which are in that, are going forth to the land of the north, and the white went forth to follow them; and the spotted went forth to the land of the south, and the fleet ones went forth; and they asked to go for to run to and fro through the earth; and he said, Go, run to and fro through the earth. So they ran to and fro in the earth.

Then he proclaimed to me, and spake unto me, saying, Behold those going forth to the land of the north have caused my Spirit to rest in the land of the north."

Here is an amplification of the vision of the Two Olive Branches, or Anointed Ones that stand by the Ruler of all the earth. The reader will perceive that the Two Branches and the Four Chariots and their Horses, all relate to the same agents by comparing Zech. iv. 14 with ch. vi. 5. In these places they are all said to "stand by the Ruler of all the earth." In both the chapters they are represented as symbols of Jehovah's Spirit. "These" the chariots and horses, said the angel, "are the Four Spirits of the 'Heavens going forth from standing by the Ruler of all the earth.'" In the first passage they are in the standing position; in the last, they are in motion from thence, on their appointed mission.

These four chariots are the cherubim of glory, which constitute the chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the most Holy Place, David styles them in 1 Chron. xxxiii, 18, "the Chariot of the

cherubim." The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Ps. lxxx. 1, "O Shepherd of Israel inhabiting the cherubim shine forth. Before Ephraim and Benjamin and Manasseh arouse thy might, and come for salvation to us. O mighty Ones (Elohim) turn us, and cause to shine thy Faces, and we shall be saved." The cherubim were the typical throne of Jehovah, before which the High Priest presented himself on the occasion of the annual covering of the sins of the nation.

In the first and tenth chapters of this prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Apoc. iv. and v., and he will find that the cherubim are representative of the Spirit corporealized and manifested in the Saints the Elohim of Israel—the One Eternal Spirit in multitudinous manifestation "whithersoever the Spirit was to go they went;" "they ran and returned as a flash of lightning:" "and the noise of their wings like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp."

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written—Ps. cxlix. There are "four" of them because there were four faces to the typical golden cherubim of the Ark of the covenant in the temple; and "four living creatures" in Ezekiel's vision; and "four living creatures" in the Apocalypse; and the reason why there are four and not three or five, is because of the military organization of Israel, the twelve tribes were set off into four camps; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan. The standard of Judah's camp or host, was a Lion; that of Reuben, a Man; that of Ephraim, an Ox; and that of Dan, an Eagle; and the faces of these four were united in the two Cherubim of the most Holy Place; and became the Elohim—Faces of the Eternal Spirit, self named Jehovah, which stood by the Ruler of all the earth, while he dwelt in them anterior to the Babylonian captivity.

Now as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organization is based on that of the twelve tribes; so that they came thereby to be represented by the Standard's of Israel's Camps. In vision, the four camps of the Saints, constituting nevertheless one encampment, occupy the position of the four camps of Israel in the wilderness—Judah on the east side; Reuben on the south; Ephraim on the west; and Dan on the north. For this reason, Zechariah's Four Chariots are termed "the Four Winds" or Spirits "of the Heavens;" and in their New Jerusalem symbolization the Saints' city is said to be "four square."

Zechariah saw the four cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs, and with the "Claws of Brass" pertaining to the Fourth Beast; and the "Band of Iron and Brass" around the Stump of the Babylonian Tree. The two mountains of brass and the two thighs of brass are identical; and represent the Greek Element of the "Great Mountain" that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots, and their horses, before Israel and the Saints. In the days of Maccabees the two mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. xi., the King of the South; and the latter, the King of the North. Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and so designated,

as in the place before us. At the epoch of the Four Chariots; that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map in the time of the End; and called Gog by Ezekiel; the other the Kingdom of Egypt. These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us the Egyptian province of the South Mountain of Brass will "not escape" subjection to the brass dominion of the North—"the land of Egypt shall not escape," xi. 42. This will be the relative position of the two mountains, with the Holy Land between them; the battle ground and bone of contention between the two powers, at the going forth of the chariots. But we may remark here, that though the rulers of the two mountains, or the dominant race, will not be racially Greek, still the North Mountain of Brass will be Greek in its superstition, or state ecclesiasticism; and the South Mountain also Greek in the possession of the Greek islands of the Mediterranean and Aegean Seas: being therefore, Hellenistic ecclesiastically or geographically, or both, they are dominions of brass, occupying, in relation to the Holy Land, the same political status as the two Kingdoms of the Ptolemies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the Chariots; and 167 years before the birth of Jesus Christ.

Zechariah saw the Four Chariots of cherubim "going forth from between" these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces, in this position they are the "Four and Twenty Elders" and the "Four Living Creatures full of Eyes before and behind," filled with the spirit as a lamp is filled with oil; and which in them burns before "the throne as the Seven Spirits of God;" which when in motion, "are sent forth into all the earth." But before they leave their standing position "to run to and fro," they sing to the Captain of their salvation, "Thou art worthy to take the Book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongues, and people, and nation; and hast made us for our God Kings and Priests; and we SHALL reign on the earth." When they sing this song they are in the land of Judah; Isa. xxvi. 1. They are there as "the Kings which are from a Sun's risings;" to prepare whose "way" the political Euphrates is "dried up." Apoc. xvi. 12; and the two mountains of brass are found temporarily occupying the place of its waters.

But Zechariah saw "them going forth." The wings of the cherubim are their armies; and the horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are, "as the noise of great waters," or a multitude of people. They go forth to conquer for themselves their dominion, or as Daniel expresses it, "to take the kingdom;" to "slay the fourth beast and to destroy his body;" to "take away his dominion, to consume, and to destroy unto the end." They "shall reign upon the earth;" but they must first conquer the nations; for the nations will not accept them for kings and priests without compulsion.

The saints in their career of conquest are "the stream of fire flowing and issuing from before the ancient of days;" they are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast and his Image, and the receivers of the mark of his name, with fire and brimstone in the presence of the Lamb; and the 144,000 redeemed from the earth; the First fruits; who follow the Lamb whithersoever he goeth. They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan vii. 9, 10, Apoc. xiv. 10, 11, 3, 4; 2 Thess. i. 7, 8; Ezek. i. 18.

The Four Chariots in motion are "the called, and faithful, and chosen" in company with the King of Kings, in actual conflict with the nations of the earth. Apoc. xvii. 14; and are seen in Chap. i. 14, as "the armies in the heaven following the Word of God upon white horses, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the Omnipotent Ruler—παντοκρατωρ. They invade the north and the south, and then make their expeditions into all other parts of the earth.

The horses of the chariots represent the forces commanded by the Saints; and the colors of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. i. 7, I will have mercy upon the house of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen; but "he will make Judah as his goodly horse in the battle."—Zech. x. 3; and "they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle; and they shall fight BECAUSE Jehovah is with them."—ver. 5. Judah and Israel are Jehovah's battle-axe and weapons of war, by which he will break in pieces the nations and destroy the kingdoms. —Jer. xxi, 20; but without the Spirit, they can no more effect this, than a battle-axe can wield itself in fight. The Saints will ride the tribes of Israel in their wars. They will be their goodly horses, then in their conflicts with the Kings of the earth and their armies, which will be utterly routed and overthrown. "Thou wilt ride upon thy horses," says Habakkuk, "thy chariots are salvation. Thy bow is made bare; the oath concerning the tribes is the word, Selah. With indignation thou wilt march through the earth; even in anger thou wilt thresh the nations. Thou wentest forth to save thy people, to save thine Anointed. * * * Thou leddest thine horses through the sea, the foaming of mighty waters." And alluding to the same crisis David says in Ps. lxxviii. 18. "The chariot of twenty thousand Elohim, thousands of thousands; the Ruler is among them as on Sinai, in the Holy" (Land.)

From these collateral testimonies we see that the symbols of Zechariah's vision represent the tribes of Israel, the Saints and the Messiah at their head, as "the chariot of Israel and the horsemen thereof," in which the Eternal Spirit rides for the redemption of his people and the subjugation of the world. The idea is grand, and was employed in a typical sense by Isaiah when predicting the fall of Babylon in chap. xxi. 7,10. He says, that the Lord told him to set a man on a tower to watch, and to report what he should see in vision. On looking, the watchman announced that he saw "a chariot and a couple of horsemen; a chariot of asses, a chariot of camels." He then listened with great earnestness, and hearing a roar, "he cried out, a Lion!" The meaning of this is explained in the ninth verse, where he says, "Behold, here comes a chariot of men and a couple of horsemen. And he continued to say, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken to pieces on the earth." The Ass was the symbol of Media, and the Camel of Persia. Hence "the chariot of asses" was the army of the Medes under the horseman, "Darius the Mede;" and the chariot of camels" the army of the Persians under the other horseman, "Cyrus the Persian." These chariots of the seventh verse are merged into one in the ninth verse and there styled simply, "a chariot of men" under the two horsemen. This is very plain and satisfactory; and from it we learn that an army under its commander is a chariot in the language of scripture; and its commander a horseman, or charioteer. The word pahrahsh, signifies both a horse, and a horseman; hence, in prophecy, the one is sometimes made to stand for the other.

When this chariot of Medes and Persians came in sight of the Lion he began to roar. This was the Lion of Babylon. Isaiah, Jeremiah, and Daniel, all make a Lion the symbol of Babylon's power. The watchman heard the roar of this lion in vision. But it did not scare off

the "asses" and the "camels;" for though he mentions the lion no more, he declares the fall of Babylon, which was equivalent to saying that the lion was snared and taken, or slain.

Zechariah's four chariots and horses, then, are the hosts or armies of Jehovah, from which in relation to mundane affairs, he derives to himself the title "Jehovah of Hosts." There are four divisions of his chariot, according to the standards of the encampment, and answering to the wheels. In "the war of the Great Day," the two Mountains of Brass will demand primary attention. The black horses are therefore sent forth into the north, and the white horses after them. The result of this invasion is the conquest of the north—of Assyria, and Persia, and Togarmah of the north quarters, and so forth. And while this is going on, the spotted horses go forth to the invasion of Egypt, or the south country, as seen also by Habakkuk. When these horses have done their work in the north and in the south, the Two Mountains of Brass will have disappeared; and the prophecy of Isaiah in chap. xix. 23-25, and of Mic. v. 5, 6, will be fulfilled. The land of Israel will have been wrested from the Gentiles; and Assyria and Egypt, conquered and annexed to the New Kingdom of Israel; and their populations enlightened, healed and blessed in Abraham and his Seed, according to the gospel.

But besides the levelling of these two mountains, there will be much other work to be accomplished. Therefore the fleet horses sought permission to go forth wherever the enemy was in arms. They received authority to go. Zechariah records, that they ran to and fro in the earth, but he does not tell us, against what powers they contended. His silence upon the point is interrupted by Jesus Christ, who revealed to John that they would march with Him against the Kingdoms of the West, styled apocalyptically, "the Beast and the False Prophet," and "the Ten Horns." Speaking of them he says in Apoc. xvii. 14, "These shall make war with the Lamb, and the Lamb shall conquer them; because he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful." When this war is finished, the kingdoms of the west will have been taken possession of by the Saints, as Daniel has foreshown, and then the apocalyptic acclamation will proclaim an existing situation of affairs; for "the Kingdoms of this World" will "have become Jehovah's and his Christ's"—ch. xi. 15.

These "goings forth" of the horses will be terrible to the nations. The prophetic colors are indicative of this. The first of these four chariots of men is horsed with red. Red horses show that the period in which the chariots are manifested is a period of war. The red horses are not represented as going forth to any country. The black, white, spotted, and strong or fleet, termed "bay" in the C. V., are seen by the prophet going forth; but not the red. The earth, or nations, are in the red condition at the time of the chariots issuing from between the Mountains of Brass. Peace has been taken from the earth, and men are earnestly engaged in killing one another immediately preceding the appearance of the chariots. This is expressed in Apoc. xi. 18, by the phrase, "the nations were enraged, and thy wrath came." Hence there is no need of a special going forth to take away the peace of the world—If the world of nations were in a state of peace at Messiah's appearing, the prophet would have probably seen red horses going forth upon a special mission; but being in a state of war as the result of the operation of the policy of the Frog Power, the first horses seen to issue forth are the black. This preadventual condition of the world is represented by "a man riding upon a red horse" in Zech. i, 8. Behind or after him, are the red, spotted, and white, "in the bottom," or between the two mountains, which go forth when the chariots appear. When all these have done their work, all the earth sitteth still, and is at rest"—the reign of peace begins.

The appropriateness of "red" to represent an ensanguined condition of the nations will be seen from the following testimonies. In Psalm lxxviii. 23, the Spirit says, "I will bring from

Bashan, I will bring from the depths of the sea; so that thou shalt plunge thy foot in blood of enemies; the tongue of thy dogs (shall lap) from it." And in Ps. lxxv. 8, "Elohim is Judge; he will throw down this, and he will exalt that: for there is a cup in the hand of Jehovah; and the wine is red; it is full of mixture; and he will pour out from it: all the wicked of the earth shall surely drink and wring out the dregs of it. But I will announce it at the Olahm; I will sing praise because of the Elohim of Jacob: and I will cut off all the horns of the wicked: the Horns of the Righteous One shall be exalted."

The Dialogue, also, between the prophet and the Messiah in Isai. lxiii., is intensely "red" in the color of the scene. The testimony may be presented in the following form:

Prophet. "Who is this that cometh from Edom, with dyed garments from Botsrah? This that is glorious in his apparel, travelling in the greatness of his strength?"

Messiah. "I that speak in righteousness, mighty to save."

Prophet. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?"

Messiah. "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment: FOR THE DAY OF VENGEANCE is in my heart, and the year of my redeemed is come.

And I looked and there was none to help; and I was amazed; and there was none to uphold; therefore mine own arm brought salvation unto me: and my fury it upheld me. And I will tread down the peoples in my anger, and make them drunk in my fury, and I will bring down their strength to the earth."

But the most demonstrative testimony to this prophetic signification of "red" is found in Apoc. vi. 4. It is there written, "and there went forth another horse fiery-red; and to him who sat upon him it was given to, take the peace from the earth, even that they might slay one another; and there was given unto him a great sword." Here is represented a period of war in which much blood would be poured out. A red horse, a great red dragon, and a scarlet-coloured beast, all indicate that they belong to an ensanguined page of human history.

The horses of the second chariot of Elohim were black. These go forth into the north country. To be the subject of injury, astonishment, and famine, from whatever cause, is represented in prophecy by BLACK. This appears from Jer. viii. 20, 21, as, "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people (Zion) am I hurt; I am black; astonishment hath taken hold of me." And in ch. xiv. 1, as, "The word of Jehovah that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters; they came to the pits and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground was chapt, for there was no rain on the earth. The ploughmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass." And in Lam. v. 10, he says, "Our skin was black like an oven because of the terrible famine." In Apoc. vi. 5, a period of famine is symbolized by "a black

horse" and a rider holding a pair of balances to weigh out at a high price wheat, barley, and wine.

Such are the calamities indicated by black, the symbol of mourning and woe to this day. Pestilence follows in the wake of famine. Hence the going forth of the black horses into the north country indicates the visitation of that ensanguined region with famine and pestilence, which will have their influence in bringing the peoples of that region to a right understanding of the Power they contend against,

The black horses are followed by the chariot with white horses. This indicates the complete subjugation of all the Russias, Assyria, Togarmah, Persia, and so forth; for Zechariah was informed that the chariots that went forth northward "had caused Jehovah's Spirit to rest in the north country." Hence white indicates conquest ending in purity and peace—"Blessed be Assyria the work of my hands." This blessedness results from the combined operation of the black and white horses. The famine and pestilence are followed up by military campaigns in which the Saints ride forth conquering and to conquer. This career of a power is symbolized in Apoc. vi. 2, as, "I saw and behold a white horse, and he that is sitting upon him having a bow; and there was given to him a wreath of victory, and he went forth conquering, even that he might conquer." Added to this, is the idea of purity, as the consequence of overcoming. This signification of white is very frequent in the Apocalypse. In the nineteenth chapter, Jesus and his Brethren are seen clothed in white, and sitting upon white horses, by which they are connected with the white horsed-chariot of Zechariah that goes forth to the conquest of the north. "To him that overcometh I will give a white stone, and on the stone a new name engraved, which no man knoweth saving he that receiveth it—Apoc. ii. 17, &c.; "they who have not defiled their garments, shall walk with me in white; for they are worthy. He that overcomes the same shall be clothed in white raiment," iii. 4, 5; vi. 11; vii. 9,13,14. —"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

The spotted horses of the fourth chariot go forth to Egypt, Arabia, and other districts of the south to work out the conquest and consequent blessedness of that region. The color of these horses is a combination of the black and the white, being "grisled," or spotted. What has been said, therefore, of the black and the white horses separately, may be said of these as a combination of the two. They effect in the south what the white and the black accomplish in the north; so that when their mission is complete, it will be said, "Blessed be Egypt my people"—Isaiah xix. 25. The highway out of Egypt to Assyria will be perfected; and the Egyptians shall serve with the Assyrians.

In the English version, the fourth chariot is to be horsed with "bay horses" as well as with spotted. But the original word does not indicate color. It is *amutzim*, and signifies, active, fleet, or vigorous. This plural occurs in no other scripture than the two texts of Zechariah, where the C. V. has "bay." This is not then, a prophetic color. The horses of the fourth chariot were spotted and fleet. The two mountains of brass being levelled, the fourth chariot as "a flying eagle" (Apoc. iv. 7) rushes forth upon the shoulders of the Philistines toward the west;" and spoils them, as they will then also spoil the children of the east—Isai. xi. 14. They career to and fro through the earth; which, as the result of their labours, "sitteth still, and is at rest." Zech. i, 11.

Thus Jehovah having "come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire: for by fire and by his sword will

Jehovah plead with all flesh; and the slain of Jehovah shall be many"—Isai. lxvi. 15,16: —this having come to pass according to the testimony of all the prophets, the Four Horns of the Gentiles will have been frayed by the Four Carpenters; and the Great Mountain, comprehensive of the Harlot of the Ephah and her house in the land of Shinar, and the two Mountains of Brass, will have become a plain before Zerubbabel and his chariot-hosts. As the result of this terrible and glorious work of the Saints, Jehovah will be a wall of fire round about, and the glory in the midst of Jerusalem; and many nations shall be joined to the Lord, and shall be his people; and he shall inherit Judah his portion in the Holy Land, whose iniquity shall be entirely removed: the Head Stone shall be brought forth with acclamations; and, as THE BRANCH grown up to David, he shall sit upon his throne and execute judgment and righteousness in the land; he shall build the temple of Jehovah: and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne, after the order of Melchizedec—Zech. i. 21; ii. 5, 11, 12; iii. 9; iv. 7; vi. 12, 15; Jer.xxxiii. 15-18; Ps.cx.4.

Tour in Canada West.

ON Thursday, July 9, we set out from New York City for Toronto, C. W., by way of Niagara Falls. We left Thirty-first street at twelve M., and arrived next morning at the Clifton House on the Canada side of the river, at about 7 A. M. This is a fine hotel, in the immediate vicinity of which is the ground where the Battle of Lundy's Lane was fought on the 25th of July, 1814, between the potsherds of the two governments on either side the Falls. Having blown each other to pieces to their hearts' contents, the survivors retired to their respective camps, leaving about an equal number of killed and wounded on the field, in practical appreciation of the honor and glory of being mangled for the gratification of those who make the quarrels, but are careful not to fight.

We found every one outside the hotel ready to overwhelm us with polite attentions. Cabmen were exceedingly anxious to drive us round "to all the points of interest." Storekeepers congratulated us upon the beautiful day; and obsequiously invited us to walk in and "inspect the curiosities." Standing by Table Rock, a youth asked us if we would not like to view the prospect from the observatory on the top of the neighboring hotel? But we declined, on the ground that we had put up at the Clifton House. He said, that made no difference. We asked how much he charged; for we had learned by this time that it was our pocket, and not ourselves, that was the object of attention. No charge whatever! Said he. Here then appeared to be a case of pure disinterested philanthropy! But as yet, we did not know what was inside of that hotel building. How could we refuse some recognition of such polite and liberal attention to strangers. "I was a stranger, and ye took me in!" How very kind! Come, then, said we to our daughter, who accompanied us, let us ascend the dome. "I'll show you the way," said this blindest of young Canadians; and on we went until we stood outside the observatory "viewing the landscape o'er." In the ascent no one asked, "Whither goest thou?" But we saw clearly, that descending to the street without question, was impossible. We beheld power and beauty from our exalted pinnacle, but shall not attempt to describe what we saw, for we could not do it justice; and if we could, our readers might not comprehend us, and so our labor would be lost. We beheld till time admonished us to divert the insatiable eye to other objects, and to begin our descent. Our first landing was in the midst of an ice cream saloon. How could we refuse a polite invitation to ice cream, after enjoying a glorious prospect without charge! Diogenes himself would have smiled a benignant acquiescence, especially on so hot a day. Having discussed the cream, and paid release, we reached the first floor without further question, but there we found ourselves in an Indian curiosity shop, and museum of fictitious specimens. "Walk this way, Miss, and inspect our curiosities," said a

winsome crinoline to Eve's descendant at our side; "No charge for the inspection!" But "no charge," is oftentimes the highest charge when entrapped into the purchase of useless articles for the sake of the appearance. How could we accept their attentions, and the consumption of their time in waiting upon us, and purchase nothing! This very unpaid for politeness, is an expensive and onerous obligation to violate your inclinations; so to get quit of it, we vamoosed with all possible dispatch. But we had not gone far, before another curiosity-monger rushed forth as though he were going to capture us viet armis. "How do you do, sir? Come in and see my curiosities!" "Much obliged, but would rather be excused!" This was literally, as the Japanese say, "running a muck" in curiosity! We found the best plan was to manifest no curiosity; for if we looked at a daguerreotype, the artist was presently at our elbow, inviting us to view his pictures. At length we were congratulating ourselves on having cleared the sharks, when a boy came suddenly upon us with a hollow glass prism, containing water, and poking it at us, ejaculated, "Look at the Falls through my glass, sir!" This was really the last negative we had to affirm; and so, passing up the road opposite the American Falls, from which a beautiful view is obtained, we made a circuit behind the woods, and through the public garden, to the Clifton House. Having frequently visited the Falls, we needed not to prolong our stay, even if we had the time at our disposal. At noon we left by the Erie and Ontario Railroad, the depot of which is about 200 yards from the hotel. This road connects at Chippewa, a village about three miles up the river, with the steamer to Buffalo, and runs down the river to the City of Niagara at its mouth, whence the Lake Ontario steamer conveyed us to Toronto, where we arrived about 3.30 P.M.

We sojourned in this city of British North America for a week, partaking of the hospitality of the brethren, whom the truth had developed there. Since our former visit, about two years ago, we found that a large placard had been posted, and several exposed to the public view in stores occupying commanding situations in the city, calling the attention of the people to "the Kingdom of God;" and informing them that we should deliver a course of lectures on that "great salvation," which at the beginning was preached by Jesus and his apostles, (which He proclaimed to be of the Jews,) at the Mechanics' Institute. We accordingly commenced operations on Sunday afternoon, and continued every evening, except Thursday, till Friday night, when we finished by a discourse on the Signs of Messiah's Advent, indicating that that much to be desired event was near, even at the door.

The attendance was more numerous than at our first visit two years ago; and might be termed good and encouraging. This is attributable to the fact that there have been more readers of our writings in Toronto during the past two years, than before our first visit; and that, as the result of that, several have become obedient to the faith, who individually exercise an influence in its behalf. "The change in public sentiment," says a popular English journal, "is due not so much to the labors of clergymen and divines, but rather to the persevering efforts of secular thinkers and lay theologians, and especially to the regular action of the press, which now discharges many of the functions of the pulpit—the pulpit, by universal admission, having fallen behind the requirements of the day." The press has in consequence, been called by Mr. Carlyle, the "lay pulpit." That is indeed its true character. We have periodically to deliver our homilies, to "improve" current events, to look the facts of life in the face, and to speak the truth to the best of our ability—truth, not always pleasant to speak or popular when heard. And if we may be allowed for a moment to refer to ourselves, we have taken our part in this lay preaching, honestly, without fear or favor. Our motto from the first has been 'progress'—the advancement of our common humanity through the 'free development of our spiritual nature.' The condition of progress is conflict—the constant criticism of the old, and the investigation of the new. In the defence of free thought, free

inquiry, free speech, we have had to fight many battles, and oppose not only avowed enemies, but professed and real, but mistaken friends. We have pursued the same course from the first, protesting against the fallacy and sophistry of the creeds and the bigotry of the sects. We have continually exposed the practical infidelity of much noisy religion, the practical viciousness of much conventional morality. But we have done this in a spirit of sincere loyalty to the highest truth—the central principles both of religion and morality. That we have accomplished all we wished it would be presumption to assert, but, on a review of the past, we can see that something has been done; we have not labored altogether in vain. The future must speak for itself."

The "secular thinkers," "lay theologians," and "regular action of the press," is the agency in Toronto and elsewhere, that has wrought out the "something that has been done" for the kingdom of God. It is an agency just adequate to the work to be accomplished before the thief-like coming of Christ—the work, namely, of gleaning the few ears of wheat to be found in the fence corners of the field, before the land is broken up for new developments: —the finishing of the work began by Peter at the house of Cornelius—Acts xv. 14—"to take out of nations a people for the Name of" "the Elohim of the whole earth"—Isai. liv. 5, styled by James ὁ θεός, ho, Theos. Our experience is, that "local secular thinkers," and "lay theologians" are more effective in their operations where they can influence the people to read the scriptures, and the most scriptural and uncompromising interpretations issued by the press, than by their own unpractised and unaided efforts. This generation is a perverse and unteachable generation at best, and very conceited withal. It requires, therefore, a peculiar sort of handling, which persons immersed all the days of the week in secular affairs, are not up to. We are often full of apprehension when we hear some undertaking the defence of the Truth, not that they have not the will to defend it aright; but that they are apt to get out of their depth; and to run the risk of laying the truth open to the enemy. Work with the press, which undertakes to affirm nothing without much thought; to affirm nothing it does not understand; and to affirm nothing it is not prepared to prove. A press that does not do this, ought not to be encouraged; and where such a press can be found, the war-policy of the Saints ought to diffuse its productions wherever their influence can obtain circulation for them; and though they will find it difficult to persuade Satan to read them, if they can only get his consent, he is most likely to suffer loss. We find that where the press has freest course, there the greatest results ensue, provided it is not counteracted by the folly or imprudence of its friends. Ignorance is Satan's power, to which no foe is so formidable as the press that faithfully exhibits the testimony of God with the reasoning of the apostles—a press that would weaken the force of these is satanic, however pious, or noisily religious it may be.

On Wednesday night as the lecture of the evening, we read a tract of twenty-one pages, 12mo, which we had recently issued from the press, entitled

"WHAT IS THE TRUTH?"
or
PILATE'S QUESTION ANSWERED
in a
SCRIPTURAL EXPOSITION
of the
"GOSPEL OF THE KINGDOM."

This occupied about an hour and twenty minutes in reading; after which we gave notice that we had a few copies with us, and if any were interested in what they had heard, and would like to possess it, if they would call upon Mr. Coombes, corner of Yonge and Richmond

streets, where we were staying, they were welcome to one without charge. We did not take them to the institute for distribution, preferring to test the applicants, judging that if they took the trouble to call for them, they were interested enough to read them. Over thirty were supplied in this way, others, however, calling but getting none, as our stock for Toronto was exhausted. But since our return to New York, we have forwarded to Bro. Coombe, 950 additional copies, making 1,000 for Canada, of whom the friends in Owen Sound and elsewhere in the Provinces, can obtain supplies. The tract is a republication by two brethren in Newark, N. J., of the article in the Herald for February, 1852, styled, "The Great Salvation." Before the type was distributed we had it stereotyped, and can, therefore, now afford to supply them at \$10.00 a thousand, in sheets. The brethren in Washington, D. C, and Newark, have each 1,000; and we would suggest that other companies of brethren would increase their efficiency, if they would order them by the thousand, and distribute them gratuitously, or at three cents apiece (as people are more likely to read what they pay something to obtain) by which their outlay would be returned, and means supplied to purchase more. If the tracts were folded and stitched, they would cost \$11.00 a thousand copies. We offer to supply them at cost.

After the reading was finished, an ex-city missionary rose to interrogate us. We listened patiently to a torrent of words in the brogue of green Erin, the point of which was, that we had discarded the idea of "going to a kingdom beyond the skies," and that the kingdom of God did not now exist; he wanted to know therefore, what Paul meant by saying "The Father hath translated us into the kingdom of his dear Son?" Perceiving that his aim was not information, but an endeavor to divert the mind of the audience from what had been laid before them, we determined to reduce him to a living absurdity. We asked him, if he endorsed what he had just quoted? He said, "I do." Very well; then you affirm, that a believing man is now in the kingdom of God's Son. This is the proposition; and as the burden of proof rests on the affirmative, it is for you to prove it. I simply deny that it is so, and will hear you patiently while you illustrate and establish the truth.

This put him to silence upon this point, for he was able to explain nothing. "Well," said he, "as you can only quibble, I will put another question. What is meant"—"Stop," said we, "no more questions till the one before the audience is disposed of." Though you have shown yourself unable to prove your proposition, you have certainly proved, that you know nothing about the matter; we shall, therefore, now address the audience, and show them the interpretation of the thing. In the first place, the writer testifies, that he continued unto the day of his standing before Agrippa, "testifying both to small and great, saying none other things than those which the prophets and Moses did say should come." Hence, all Paul's writings must be construed in harmony with the prophets and Moses, which none can do who are ignorant of their teaching; and therefore the universal failure of the clergy and their disciples to explain or understand his words; and especially the text before us.

In the next place, when a man is discoursing about the future, we have no right to wrest his words, and to affirm that he is speaking of the past. It is evident from Col. i. 5, that Paul is speaking of the future—about "the hope being stored up for you (Colossians) in the heavens, which ye heard of before in the word of the truth of the gospel." This is his subject, and therefore the key to the interpretation of any ellipse that may occur in his argument.

In the third place, the passage in verse 13 is elliptical, which omission "the knowledge of God" supplies. The text reads, "Giving thanks to the Father, having qualified us for the portion of the inheritance of the saints in the light; who delivered us from the dominion of the

darkness, and transferred unto the kingdom of the Son of his love; in whom we have the redemption through his blood, the forgiveness of sins." Now here we have the passage in its entirety; which is perfectly intelligible to "every scribe instructed εις την βασιλειαν, eis teen basileian, (the same form as in Col. i. 13) for (or unto) the kingdom"—Mat. xiii. 52. When a believer is "IN the Son of the Father's love," he has attained by faith unto the One Hope of the Calling. He is transformed from Jewish and Gentile ignorance and folly about immortal ghosts and sky kingdoms, unto THE HOPE OF the kingdom of which he had heard before in the word of the truth of the gospel of the kingdom: the hope of are the words supplied by the subject, which when expressed convey to the mind of the ignorant the idea which is perfectly obvious, though unexpressed, to him who understands and believes the prophets, which our inquisitor evidently does not. The believer of the truth is now "in the Son;" and being "in him," is "an heir of the kingdom," for, or unto, which he has been instructed.

This being disposed of, the ex-missionary was again started to his feet by some who seemed bent on victimizing him; for his movements did not seem to be altogether spontaneous. He still wanted to know "what was meant by John the Baptist being less than the least in the kingdom of heaven?" But instead of waiting for an answer, he continued an outpouring of verbiage that had no reference to the matter proposed. We succeeded at length in damming up the flood, and in asking if we should answer the question?" "No," said he, "I will ask another." This, however, we could not permit. A question was before us, and that must be disposed of before fresh matter was introduced. This did not suit his purpose. It was evident he did not wish us to explain anything; but to stand up in silence while he delivered himself of the hackneyed foolishness of his perverted brain. But we had no time, nor taste, for such a course; as we explained the case of John the Baptist, and then dismissed the meeting.

From Toronto, accompanied by Bro. Coombe, we went to Queensville, about 30 miles north. The use of the Methodist house had been obtained at this place by Bro. Degeer. Curiosity brought out a goodly number on Sunday afternoon; but thenceforth the number attending scarcely exceeded twenty-five. Still, if all these had been of the honest and good heart class, it would have been an encouragement. However, many or few, our business was to show them the truth, which we did not fail to do in six discourses. It was seed-time only; but what may come forth, the future will reveal.

When about leaving Queensville, we received an invitation to visit Oshawa, where we were informed there is a large and commodious chapel, which we could have at any time, and any length of time we might desire, except on Sunday forenoon. The invitation came through Mr. L. C. Thomas, Commissioner of Queen's Bench, &c, and a minister of the Christian denomination. "Having read," says he, "some of your writings, and heard much about you, and being greatly interested in the truth, I hope I shall be pardoned for taking the liberty of writing to you for the purpose of soliciting you, if possible, to come this way and lecture." We regret that it was not in our power to comply; for where a door spontaneously opens, it is well to enter in. But we were on our way to Owen Sound, the extreme northwest settlement of the Victoria civilization in Canada West; show bills had been issued notifying the public of our coming.

We took the cars at Holland Landing for Collingwood, where there are three brethren. What this place may be in a century, if not abandoned in despair before then, we know not; but at present it is anything than inviting. But the present condition of places is of little interest to those who are looking for their inheritance. We arrived about noon, and in an hour

and a half left on board the Canadian, a Georgian Bay steamer, for the Sound, about 60 miles distant from Collingwood.

Five hours and a half steaming against a strong north wind, brought us at length to Connel's wharf, at Owen Sound. Here we were met by brethren Blythe and Sims; the former an old Campbellite of the Sycamore Lodge, in Cincinnati, Ohio; but now no longer hoodwinked by the cowl of Bethany. He took us to his house, where we were very agreeably and hospitably entertained during our stay at the Sound. Four others of his family are rejoicing in the truth, and express great astonishment that they should have been so long imposed upon by such a shallow system of error, current under the name of "Campbellism." Until the gospel of the kingdom was introduced among them, the Campbellites, as a sect of worldly religionists, were rather well to do; but since it has spoken, their countenance has fallen, and the pains of death have seized them. If the Great Shepherd have any more sheep among them, they also will respond to the voice of the truth, and come out, and purify themselves by obeying it; but if there be no more, they will go on from bad to worse (and from all accounts it cannot be much worse than it is already), until the body dissolves in its own corruption.

They who have accepted the invitation to God's kingdom and glory in this settlement, number, we believe, about twenty-eight. They were formerly votaries at the shrines of Wesley, Cranmer, and such like, walking in the darkness of fanaticism and folly. But the truth has exorcised them of the legion of demons by which they were possessed; and they now sit together in Christ, clothed in a right mind. Twenty-eight Bible students in a new settlement is the light of that settlement, which cannot fail, if they walk in the light, to make the clerical darkness of their region visible to all candid inquirers after truth. And the darkness there is very great; for the clergy of Owen Sound, instead of being lights to the people, are darkness intensified; so that they only become visible objects by being blacker than the night that reigns.

We addressed the people seven times during our stay, beginning on Sunday morning and ending on Thursday night. The people turned out well, notwithstanding all the sinister influences at work to prevent them. Their attention was good, and decorous; for there were no clergy among them, or any of their militia, "fellows of the baser sort," as on former occasions, to stir them up to riot. There were, indeed, two or three attempts at annoyance, which, however, were promptly suppressed by the constable; but the interruption was only temporary, and sufficient to indicate what the barbarians would do but for fear of the consequences.

On Sunday afternoon, a man possessed of a Methodist demon, uttered a few ravings about what, of course, he did not understand. He pretended to want to be informed what Paul meant by "having a desire to depart and be with Christ?" Now the demonized of this class have a certain stereotyped circle of questions, which they put, not for information, nor explanation; but in order to divert the minds of the audience from any subject discoursed upon; and which they fear, if the impression be not obliterated, may alienate them from the clerical traditions by which they have their advantage. The Rich Man and Lazarus; the Thief on the Cross; Stephen's Exclamation; Depart and be with Christ; Absent from the Body, Present with the Lord; and God, the God of the living, not of the dead—are the principal topics of the queries they delight to put. While they ask you what is meant, they can themselves explain nothing; for when you throw the burden of proof upon them, they have nothing to say. Penetrating the policy, or rather craft of the demonized, we determined to play

with him until we entangled him in his own foolishness, and caused him to expose himself to the reprobation of his hearers.

"Of course," said we, "you are perfectly well acquainted with the doctrine Paul sets forth in the text referred to; for, we take it, that you produce it as your argument against what we have been teaching in our discourse. Now, in Paul's day, there was no such language in being as the English; therefore Paul did not utter the words you have quoted; hence you will be kind enough, first, to tell the audience what he said; and secondly, the meaning of what he said, that we may know what argument we have to answer." But he had to confess, that he could not tell. "Then," said we, "as you give it up, we will inform you, that he did not in any language say, that he had "a desire to depart, and to be with Christ;" what he said was, την επιθν ιαν έχων εις το αναλνσαι και συν Χριστώ είναι, which being translated signifies, Having the desire for the returning, and being with Christ. This being what he said, do you wish me to tell you the meaning of what he did not say, or of what he did?" "Of what he did." "Then," said we, "we need not trouble ourselves about your question, which is evidently fictitious. Nevertheless, for the information of the audience, we will explain the words, which no one having any regard for his philological reputation will venture to deny, is a correct rendering of the original. We then, explained the passage, the details of which we need not here report, as they are already before the reader in Vol. vii. p. 63; suffice it to say, that it gave our demonized friend a quietus from which he did not recover while we remained. The clergy, who, when Bro. Williams visited the place were very noisy and belligerent, but in the end signally discomfited, kept at a very respectful distance. Prudence, with them, has come to be the better part of valor; they do not even "fight and run away, that they may live to fight another day." Their policy is to keep out of harm's way, that they may have no occasion to run. This is the wisest course they can pursue; for so sure as they stand up to oppose the truth, they must be put to shame.

But the time came for us to leave the Sound. Several brethren accompanied us to the steamer with expressions of brotherly kindness and good will; and on Friday at 8 A. M., we were again afloat upon the waters of the deep. Not being impeded by the wind, we reached Collingwood in three hours and a half; and having landed were met on the wharf by Bro. Connell, who took us to his house on the outskirts of the town. As the train did not start for Toronto till 4 P.M., we had time for a little sociality at his hospitable board. The sight of Collingwood, and much of Owen Sound, where he built Connell's wharf at a cost of \$4,000, once belonged to him: but he was cheated out of it by certain Campbellites now in Toronto and at the Sound, to whom he intrusted the entry of the land, he being in Chicago at the time. These same people are now the sanctimonious pillars and support of Campbellism in the places indicated; and are a fair illustration of its fruits; and we hope that, if at either place, any of these parties shall profess to believe the gospel of the kingdom, and essay to join the brethren at the Sound or Toronto, they will be required to prove their sincerity by restoring to Bro. Connell that of which they have defrauded him. "Disciples of Christ" and "Reformation," indeed! Christ never taught his disciples to defraud one another; yet among them he had a Judas who was a thief, and betrayed him to the enemy. If disciples at all, they must be of this class. Messrs. Fanning and Oliphant, brethren to these thieves and robbers (for they are of the same sect) exclaim against our wickedness for calling them Campbellites, and adjudge us to very unpleasant results for this when dealt with according to our works: but though so zealous against us, and boasting in their pretended reformation, we see nothing in their writings, and less in their proselytes, condemnatory of such. As these Toronto and Owen Sound defrauders of a former brother to the amount of \$20,000, are speakers and leaders in his bishopric, why does not Mr. D. Oliphant come down upon them with his thunder, and make them do justice,

or clear out of "this reformation?" Let him get the names of those men from Mr. Connell, and then deal with them as they deserve: and until he have done this, let him forbear any more hypocritical attacks upon our position.

At 4 P. M. we bid adieu to our friend whose losses are as nothing compared with the recompense before him in the gospel. "All things," says Paul to the faithful, "are yours;" so that though cheated out of a few thousands while the wicked rule, capital and interest will all be made good a hundredfold in the Age to come. The distance from Collingwood to Toronto is ninety miles, making the route 150 from Owen Sound. We got to the station about 9 P.M., where we were met by Bro. Coombe, at whose house we arrived after an absence of two weeks.

Next day he accompanied us to Paris, about seventy miles west of Toronto. We arrived at 8 P.M., and were conveyed by Bro. G. L. Scott to his abode. He had given ample notice of our lectures, which were to be delivered in the Town Hall. This was obtained without cost, as the rule is to grant it without charge when the lectures are gratuitous. We spoke five times to more numerous audiences than attended two years ago. Although the subject was "the Great Salvation" none of the clergy came to hear. They have no taste for "a course of lectures on prophecy," which was the title of the placards. They know nothing about prophecy themselves, and judge others by their own ignorance. O blind guides! O miserable people to be bamboozled by such incapables!

On Thursday the time had arrived to leave Canada West. We had filled up a month with travel and discourse, having talked our way through, publicly and privately, until weariness had invaded our physique. After addressing the Canadian public in twenty-four lectures, we found it necessary to hasten home to prepare for a tour in Mississippi, Tennessee, and Kentucky, for which we depart on Wednesday, Aug. 18. We left Paris at noon, and arrived at Mott Haven next day at the same hour, thankful to the Giver "every good and perfect gift" for preservation by land and sea, compassed not to make proselytes to a sect, but to enlist honest and good hearts for world-rulers in the Age to Come. EDITOR.
Aug. 13, 1858.

A Canadian Conference, and the Doings Thereat.

Dear Sir, —I write to inform you that whilst at Owen Sound, last month, I received a request from Port Perry to attend a Conference there. I consented, and found through the Expositor that Friend Marsh and Elder Sweet were also to be there.

On the first of July, being the first on the ground, I opened the Conference by delivering a discourse from 1 Pet. iv. 17. I first ascertained "the house" upon which the judgment comes; this house being the household of faith, this household washed believers, over which house alone the High Priest Jesus presides. Heb. x. 21, 22; I then showed the nature of the judgment in the sufferings they had to endure. After this I contrasted the trials upon the house of God with those of them who obey not the Gospel, showing that the end of the disobedient would be a cessation of their existence (or death); that if God permitted such sufferings to come upon those whom he loved, even upon the obedient, where should the wicked or disobedient appear?

Friend Marsh was the next to speak. He took the Epistle of Paul to the Hebrews in an expository form, stating that the main object of the epistle was to show forth the things of "the world to come" of which the Apostle was speaking.

In speaking of faith, he stated that knowledge must precede faith, that we could not believe that which we could not understand. He also stated that "without faith it is impossible to please God;" but did not tell us that faith, to be acceptable, must embrace the things which are still a matter of hope, and of which the apostle was speaking, namely, of the world to come. In fact, he stated that "the faith" was the death, burial, and resurrection of Jesus; then that baptism places the professed believers of these facts in the school of Christ, who then go on to learn, &c. But if this be the case, then one can be justified without the faith Paul defines, because the death, burial, and resurrection of Jesus, are past events, and not future. He closed up by speaking of "the race set before us," and by saying that the easy besetting sin, was unbelief. But he kept out of sight the necessity of believing in the "Future Habitable," (which, as "world to come," he said was the main object in the epistle) before baptism: he stated that whatever Enoch believed, he had sufficient to please God; but he kept out of sight the testimony of Jude, that Enoch believed in the future according to the promises.

The next morning, a Mr. Stephenson spoke from a chart to the effect, that the coming of Christ may be expected in 1866: his chart shows forth great labour and research.

I then spoke from Jer. xliv. 28, showing that God had decreed to "make a full end of all nations but Israel." Hence all the promises were to that nation, and not to Gentile sectarians; and that the Jewish nation were now in punishment, but that God would bring them back from their captivity, and have mercy on them: that the Jews when restored would have a Governor, Jer. xxx. 21; Mic. v. 2; and that this Governor would be Jesus, their once rejected King. —Matt. ii. 6. That the Jews stumbled over that "stumbling stone," and, as a consequence, were broken, or reduced; or, in other words, they might have been the rulers, but now, through the rejection of their King, they are reduced to be the ruled, "the tail and not the head,"—Deut. xxviii, 9-13. On the other hand, the stone, over which the Jews stumbled, shall fall on the Gentile nations, grinding them to powder, —Matt. xxi. 44; Dan. ii. 44. Hence God has revealed his great design (through the word) to abolish all States, Kingdoms, Empires, and Republics; and so set up an Israelitish kingdom in the Holy Land, being then ruled by the now immortalized Jesus, and his future immortalized saints; when all nations and tongues "shall serve and obey him." The future establishment of this kingdom is the subject of the gospel proclamation: the end of its proclamation being to call out from among the nations, those who may become heirs by faith and obedience; and finally actual possessors, when the King shall come. No individuals shall share in this kingdom but "Israelites indeed." Hence the necessity of understanding the promises to that nation. God's proximate purpose in gathering all things under One Head; and which introduces to that which is ultimate, namely, that this earth shall be inhabited by one nation, and this nation eventually to be immortalized. Hence the future inhabitants of this earth will all be immortal or deathless, and all the remainder destroyed, together with death itself, at the end of the thousand years, when Jesus shall deliver the kingdom up to God the Father. But I showed that although God had doomed all nations, yet he has made provision, through which we may be preserved, by being adopted into this nation, even the Commonwealth of Israel. —Eph. ii. 12-19. How necessary, then, for Gentiles to be acquainted with the covenants of promise! Ignorant of these, we are alienated from the life of God."—Eph. iv. 18. We must become, then, children of Abraham, (the federal patriarch of this nation) through the faith. —Rom. iv. 13-16. The faith, then, of Abraham was, that he and his seed (the Christ) should possess the Land of Canaan, when all nations shall be blessed

through them with a righteous government. —Gal. iii. 7-18; Isa. iii. 1-4. This blessedness of all nations through the occupation of the land by himself and the Christ, was the gospel preached to Abraham, which must be believed before baptism can be acceptable. This baptism of the believer being the "circumcision of Christ" by which the body of the sins of the flesh is cut off, (Col. ii. 11.) he is adopted therein into the family of Abraham,—Gal. iii. 26-29. Therefore baptism to the unbeliever of those things cannot be the circumcision; because God does not forgive the sins of an unbeliever, or those who do not please him by "the one faith." Hence, then, the sects as such, deny the promises of God. They may believe in the death, burial, and resurrection; yet they blaspheme God in denying his future promises concerning Christ. I invited them to examine their relationship to Abraham, in the light of God's word, by first believing "the great and precious promises," then baptism; not baptism first, then faith. In the course of this exposition I was compelled to review friend Marsh's subject on the Hebrews, showing the untenableness of his position; and the faith through which Enoch pleased God.

Friday evening, friend Marsh spoke on Matthew xxiv., but carefully omitting to say anything of "the gospel of the kingdom "that was to be preached in all the habitable for a witness to the Gentiles. The substance of this discourse is not worth mentioning here. His handling of this subject was so weak, so contradictory, that I saw I was deceived in him, for I had thought that he was a better Scripturean than he is.

The first morning a conference was held at 8 a.m., to take into consideration the best means of making known the truth through Canada, and other items. The question was proposed to me, "If I had any objection to become an evangelist through Canada." I stated that in relation to the evangelist, I did not like the method of sending appointments so far ahead, as I thought that much good might be done by remaining in a place a little while after an interest is awakened. Friend Marsh said that I should be quite free to go where I pleased; to open fresh fields and go to any of the various assemblies throughout Canada; that a subscription must be raised; and that I could not have less than from five to seven hundred dollars a year. He said that he concurred with me, that I ought not to be trammelled. Now, all this time he admitted that he knew my "extreme views" on baptism, yet he appeared as if using all his influence to get me into the field.

I then said, that I had been laboring in the promulgation of the truth, receiving only from those amongst whom I labored; although, under present circumstance, it was hard at times. But, if they thought proper to assist me in the work, upon conditions of my being "untrammelled," I would accept the offer. It was proposed, seconded, and "carried unanimously," that I should become "an evangelist," and that a subscription be raised to that end. It was forthwith submitted to parties present to put down their names, stating what they would give; whereupon above one hundred dollars were pledged; and through a notice in The Expositor, to the friends in Canada, the remainder, it was thought, might be raised. But it appears that all this was only bait on friend Marsh's gold hook, as will be clearly seen in the sequel, for he was eager to get me into the field.

At ten o'clock I had to deliver another discourse, and spoke to them from Heb. ix. 16 17. In the afternoon, at half-past two, friend Marsh took a subject of discourse from Acts xvi. 31: "Believe on the Lord Jesus Christ and thou shalt be saved." He commenced by saying, that there was only one qualification necessary in order to salvation; that the gospel, in its broadest sense was good news of eternal human redemption, not an arbitrary word. Then he spoke of the gospel to Abraham. Abraham, he said, did not know the seed promised when the

gospel was preached to him by the Lord God. After a few remarks on the gospel of the kingdom, and the everlasting gospel, he spoke of the gospel in 1 Cor. xv., when he said that the gospel in its fullest sense, embraces the proclamation of the eternal purposes of God to man. The gospel, he said, does not end with the millennium. That the gospel has been suiting the capacities of the different dispensations. It has been developing more and more. He then spoke of hearing the gospel and understanding it. He said, that the gospel must then be qualified, or believed in its broadest sense; and that if we are called upon to believe in "the things of the kingdom," we must believe in its boundary, its waters, its worship, in relation to Ezekiel's temple; all this, he said, was its broadest sense. Besides, he said, that the disparity of the human intellect forbids it. That there must be a qualification, or none. But surely, friend Marsh, don't you believe in the kingdom of Great Britain; you know by whom it is ruled—by Queen Victoria; you know that it has a government; subjects to be ruled; a capital, London; and a territory; but, notwithstanding, can you tell how much water runs through the Thames? Can you tell how wide the streets are? or how thick the walls of the houses are? All this is the broadest sense. But do you believe in the Queen of Great Britain, and say, this is the narrow sense of the kingdom of Great Britain? Would you argue the disparity of the human intellect in this case? Pshaw! Then he stated that some believed the gospel in an hour. True, but who was the apostle teaching? Not those who believed in the burning up of the promises of God! Besides, says he again, the objects of baptism do not require us to believe in the kingdom! The death of Christ was the assurance of the promises, that Christ was raised from the dead! Hence baptism was a representative thing of that which we are required to believe; that baptism, when performed understandingly, represents the death, burial, and resurrection. — Rom. vi.; Col. ii. Hence this is all we are called upon to believe; and that baptism is a figure of our death, burial, and resurrection to eternal life. But, friend Marsh, where is that life to be enjoyed? Is it not in the kingdom? But in that passage in Col. ii., when he came to the word faith, he said, "not faith in the kingdom, but faith in the operation of God, who hath raised him from the dead. He then quoted several passages, rooting them out from their contexts and connection, to make his theory stand. But if faith in the death, burial, and resurrection is only necessary, what then is their future hope? He admitted that the death of Christ was the confirmation of the Abrahamic covenant. The passages quoted (in order to comfort "the children of disobedience," and, if possible, still to keep them in disobedience, lest he might lose a subscriber) have, in all their connection, something else appended to them in relation to the kingdom. In Matt, xxviii. 19, he says, that "teach" signifies a learner, a disciple. Hence we commence to be learners when baptized. — Acts ii. 22, 24. This, he said, was the gospel of the death, burial, and resurrection. But, does friend Marsh think, that his audience was so simple, as not to see, that the design of Christ's resurrection was to sit on David's throne? Hence the kingdom is here again brought to view, — Acts. iii. 13, 14—again points to the coming of Jesus as the prophet, like unto Moses, and to "the restitution of all things spoken of by all the prophets," even the restitution of the kingdom to Israel. The next quoted, was Acts viii. 5. Philip preached Christ. Now, surely, friend Marsh, you ought to have quoted the twelfth verse, to show what it was to preach Christ. To preach Christ, then, is to "preach the things concerning the kingdom of God and the name of Jesus Christ." Acts xi. 20. Paul preached Christ, that he was the Son of God. Here, again, then, to preach Christ is to preach the things concerning him. Surely Paul did not preach one gospel, and Philip another! In Acts xx. 25, we are told that Paul preached the kingdom. Acts x. 34-38, was next quoted. But does not friend Marsh see, that verse 37 says, that Cornelius knew the message that Jesus delivered commencing at Galilee, Matt. iv. 23? Cornelius, then, knew the doctrine of the kingdom preached by Jesus. Upon Acts xiii. 23-29, he argued that the word, glad tidings, was the whole gospel. But here Christ is indicated as him to whom the second Psalm applies; therefore the throne of David restored again in Zion; the nations as his inheritance; and the

uttermost parts of the earth as his possessions, are implied. Besides, verse 34 speaks of "the sure mercies of David."—Isa. lv. 3. Surely, friend Marsh, this is quoting Scripture with a vengeance, and tearing it from its context and connection. The next quoted, was Acts xvii. 1-3. But did Paul preach two gospels? No. But go a little further, friend Marsh. The resurrection of Christ is spoken of again in the same chapter, in verse 31; but it is in connection with "ruling the world in righteousness;" and that his death and resurrection is a confirmation of that glorious promise. 1 Cor. xv. was next quoted. And here the gospel is spoken of in connection with the resurrection and kingdom. But, friend Marsh, is not your system of quotation cunningly arranged; but still not craftily enough to deceive the children of light! I ask, can a man be honest, to collate passages in this fashion? Could you not find anything of the kingdom in all these connections? Rom. x. 7, was the next quotation. Here, friend Marsh did not take notice to whom Paul was writing. He was writing to those who had believed Paul's gospel, to whom he says, that it is "the power of God to salvation;" and he says that he was ready to preach that same gospel at Rome also. — Rom. i. 15-18. Now, what did Paul preach at Rome for gospel, for it is the power of God unto salvation? See Acts xxviii. 28, 31. This is what he preached at Rome! 1 Thess. iv. 13, the next quoted. Here friend Marsh, according to custom, rooted it out again. The verses following speak of the descent of the Lord, and of the immortalization of the saints. But, friend Marsh, is not the Lord coming to establish his kingdom? Does not Paul tell them in his next letter, that they were suffering for the kingdom of God, or in order to obtain it, 2 Thess. i. 5? I ask again, are your quotations honest? Is not all this trickery to vindicate your position, and the position of the children of disobedience, from whom you are obtaining your reward? What reward do you look for? Ought we not to know the nature of the reward before starting on the race?

(To be concluded in our next.)

Excerpta.

From the Gospel Banner.

Henry Ward Beecher on Baptism.

"In vain do they worship me, teaching for doctrines the commandments of men." — Jesus.

"The wisdom of this world is foolishness with God." 1 Cor. iii. 19.

The following is an extract from remarks made by H. Ward Beecher, in reply to the question, "Have you become a Baptist?"

"I remain where I always have been. I believe that immersion, pouring and sprinkling, are all alike baptism. If Christ ever was baptised by immersion, it does not follow that his disciples must be. It is the spirit of his life, and not its outward form, which we are to copy; otherwise we must needs all be circumcised and become Jews. If one has been trained to think that immersion is the only true baptism, or if arguments have been brought to bear upon him which convince him of its superiority, or if his taste leads him to feel that it is the most beautiful and appropriate method, then he ought to be immersed; and if for like reasons he prefers the affusion of water, or sprinkling, let him be gratified. I am indifferent as to the mode of baptism, and willing to conform to your views in the matter, so as to help you forward in the divine life. I have no objection to immerse you every month if you wish it.

There is no reason why this ordinance should not be celebrated as often as the Lord's Supper, if one desires it."

This so-called "learned divine" expresses his indifference as to the mode of administering this divinely appointed ordinance, alike receiving immersion, pouring and sprinkling as baptism.

This, we assert, is utterly at variance with the teaching of the inspired writers, for if anything can be proved from them, this point certainly can, —that immersion only is proper. The very meaning of the Greek words, *bapto* and *baptizo*, —I immerse or dip, goes to sustain this position.

Before quoting from the Living Testimony, however, we will give the opinions of a number of eminent men—some of whom were ranked with the Pedo-baptists—on the meaning of the word baptism.

"The very word baptize signifies to dip; and it is certain that the rite of dipping was observed by the ancient church."—John Calvin.

"Baptism is a Greek word, and may be translated a dipping, when we dip something into water that it may be covered with water. I would have those that are to be baptized to be wholly dipped into the water, as the word imports, and the mystery doth signify." —Martin Luther.

"Baptismos signifies immersion or washing the whole body."—Dr. Hammond.

"If you attend to the proper signification of the word baptism, it signifies plunging into water, or dipping with washing."—Bishop Taylor.

"The manner of baptizing was to plunge, or dip into the water, as even the word *baptizo* itself plainly enough shows."—Casaubon.

"There was no such thing as sprinkling, or rantism, used in baptism in the Apostles' days, nor many ages after them."—Joseph Mede.

"To baptize literally signifies to dip; and to this day throughout the East baptism is performed no other way, according to the ancient practice of the Christians."—Simon, the Jesuit.

"Christ submitted to be baptised—i. e. to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection."—Dr. Macknight.

We might quote the opinions of other learned men, but forbear, and proceed to the testimony of the apostles.

In the first place we will note that the multitudes that went from Jerusalem and Judea to be baptized of John, came to the river Jordan, and there submitted to the ordinance, Matt, iii, 5, 6. If John was a sprinkler instead of an immerser, we would ask, What need was there to resort to a river to perform the ceremony?

Our Lord also descended into that same noble stream, and was baptized. When the ceremony was over, he "went straightway out of the water." Matt. iii. 16. This is proof positive that he deemed it necessary to go into the water, in order to accomplish what he wished, viz. to be immersed. If he was merely going to submit to a sprinkling, think you that he would betray less sense than modern sectarians, by descending into the stream to accomplish that which could as well be done on the shore?

From the remarks of Mr. Beecher, we are led to infer, that he does not doubt the immersion of Christ. If so, we ask, was he not immersed by John, the same one who had baptized the multitudes that came before Christ, and if he had sprinkled these, think you he would immerse Christ? The natural conclusion is, therefore, that they were all immersed. "O," say you, "perhaps Christ performed it, as being 'the most beautiful and appropriate method.' " If so, we are led to conclude that when the multitudes came to John, he asked them somewhat as follows:—"How will you be baptized; by immersion, pouring, or sprinkling? 'I am indifferent as to the mode, and willing to conform to your views in the matter, so as to help you forward in the divine life.'"

How supremely ridiculous! and how contrary to the whole Gospel scheme, which points out only "one Lord, one faith, one baptism (not three!) one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 5, 6.

The apostle Paul, writes to the Romans as follows:—"Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 4, 5.

How foolish the idea of sprinkling appears when we try to harmonize it with this passage. When is a thing or person said to be buried? and when is a seed said to be planted? Surely not until entirely hid from view. If we give this passage its legitimate meaning, it harmonizes beautifully with the very word baptism, immersing, dipping, or plunging.

Dr. Macknight in commenting on this passage remarks thus:—"Our baptism, called in the preceding clause a planting together in the likeness of his death, being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us that we shall die indeed through the malignity of sin, as Christ died; but through the efficacy of his power as a Saviour, we shall at the last day be raised from the dead as he was, to live with him, and with God eternally."

The same words are used in Col. ii. 12, "buried with him in baptism, wherein also ye are risen with him," &c, plainly holding to the resemblance of baptism to Christ's death and resurrection.

In John iii. 23, we read as follows:—

"And John also was baptizing in Enon, near to Salim, because there was much water there" If he was sprinkling his converts, would he need much water? Of course not; but as he was immersing them it was necessary that he should have an abundance, therefore he invariably resorted to places where he could be well supplied.

Another idea to the point is found in the words of Ananias to Saul, —"arise, and be baptized, and wash away thy sins." Acts. xxii. 16. What a beautiful idea when properly applied. But how could a person be said to have washed away his sins, if he has merely sprinkled them away?

The case of Philip and the eunuch, although often referred to, is none the less important, giving as it does a great support to the true idea of baptism. It is said "they went down both into the water, both Philip and the eunuch, and he baptised (immersed) him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more." Acts viii. 38, 39. It is plainly evident that the eunuch was buried in baptism, else, why did they descend into the water?

Our Lord himself, speaking of the importance of being born again, says, "Except a man be born of water, and the Spirit he cannot enter the kingdom of God." John iii. 5. The resemblance to a birth cannot possibly be carried out by adopting the idea of sprinkling for baptism; but when applied to an immersion it is perfect, inasmuch as the person to be born of water is first buried from sight, and then appears again a new man, born into a probationary state; and when he falls asleep in death, his body is again buried, or hid from view; but on the resurrection morn it is born again, not of the water, but of the Spirit, to life eternal.

One thing is evident, from the testimony adduced, viz., that the action of baptism is not complete unless it bears a resemblance to the death and resurrection of Christ. The Lord's body of flesh and blood was crucified; so the man who is about to change his worldly life for that of a Christian, must crucify his old fleshly man, Rom. vi. 6. Christ was buried in the tomb, so the convert must be buried in baptism, Rom. vi. 4. Christ was raised again in a new life; so the man who is buried in the waters of baptism rises again to newness of life, v. 4.

Mr. Beecher boldly affirms that Christ's outward example goes for nothing. "It is the spirit of his life we are to copy, otherwise we must needs all be circumcised and become Jews." This shows at once the position of this modern exponent of Christ's life and example. He sets aside, or copies whatever he chooses. What a powerful show of reasoning is this, that if men imitate Christ in baptism, they must also do so in circumcision! Sophistry complete!

Was not Christ born a Jew, and therefore must needs be circumcised in order to fulfil the law? Again, suppose you that Christ had any control over his own circumcision, when only eight days old? And do we anywhere find him commanding men to attend to his rite, except as applied figuratively to the heart? In not a single instance; but he did command his disciples to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Suppose, for illustration, a person coming to a knowledge of the truth desires to obey it by being baptized, and he asks himself the question, "How shall it be done?" Would not these words of our Lord naturally come to his mind—"If any man serves me, let him follow me" John xii. 26. And how are we to follow Christ? By walking in his footsteps, or imitating him, as did Paul. See 1 Cor. xi. 1. It is evident, then, —despite the lying assertions of a professedly learned man, —that a person thus situated must necessarily descend into the water (as said Christ) and be immersed, if he would fulfil the Lord's commands and injunctions. 'Tis

"Through Jordan's flood he leads us
To Canaan's happy shore,"

and not through sprinkled drops of water.

Mr. Beecher trifles with this divine ordinance as though it was a human invention, and a mere matter of sport. He goes so far as to say that he would baptize men every month if they wished it, although we do not find a single instance on record where a person was immersed twice into Christ. On his accommodating principle, men may with their mouth glorify God for two weeks, and curse him other two, and then get this hireling Priest, or some other with like principles, to baptize him again, and so on ad infinitum.

It is no wonder, however, that he should possess such a spirit of accommodation, for men can be hired to do or say almost anything, if liberally paid. If he "spoke the truth, the whole truth, and nothing but the truth," he would be in danger of losing the princely income of \$ 7,000 a year, which he now receives, independent of proceeds from Lectures, &c, amounting to about \$3,000 more. But by letting men have their own way in these matters, he passes for a kind man and a good Christian.

Acknowledged as being at the head of his profession, and yet uttering such foolishness as appears in the extract given, need we wonder at the utter ignorance of those who look up to the broad-cloth gentry as leaders in spiritual matters? Taking him as a fair sample of the profession, we do not hesitate to say that they are entirely ignorant of the first principles of Christ's gospel, and instead of their teaching being according to the oracles of God, it is neither more nor less than the "vain traditions of men, which make the commandments of God of none effect."

We have said sufficient, however, to convince any reasoning mind, that the position taken by Mr. Beecher, is at variance with the opinions of learned men; with Scripture testimony; and certainly with common sense.

The people err in placing their confidence in man, instead of the Lord and his word. Take heed, then, to the words of Isaiah, and "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" and of the Psalmist, that "It is better to trust in the Lord than to put confidence in man."

Geneva, Ills.

T.

Henry Ward Beecher Again.

BY A. CAMPBELL.

"Rev. W. H. Beecher gave notice of his intention to apply to the trustees of his church, for the construction of a baptistery in the building, after the manner of the baptist denomination. He explained the immediate occasion of this proposed innovation on Congregational custom. Numbers of persons had applied for membership, to whom immersion seemed the truest baptism. He had no scruples to administer the ordinance in that mode, and, therefore, desired the means of doing so, without being dependent on another church. He gave notice of the ordinance at Pierrepont Street Church next Lord's day, as the last he should probably administer in this form out of his own church. We are glad to see this movement towards primitive usage, among the Pedo-baptist denominations. When prejudice gives way, all must come to the practice of the truth."

"Rev. Henry Ward Beecher is the most popular preacher (said to be) in this great city New York, or of Brooklyn, and consequently, generally has the largest audience in the city or its environs. He is a gentleman of great fluency of speech, and of large and liberal views." The

preceding paragraph caught my eye in the New York Chronicle of the 2d inst. He has for some time past, occasionally practised immersion in the river and in the open air. He has promised that he should probably administer baptism, in this form, out of his own church no longer; and therefore demands a baptistry to be erected in his own church.

Mr. Beecher has different "forms" of baptism, and, on this and other accounts, demands for one form of baptism—a baptistry. In other forms, a basin or a watering pot will suffice. This is certainly a great accommodation in this fastidious, gumelastic or squeamish age. There are, in the Roman Calender, three modes of baptism—affusion, pouring, and immersion.

It is a singular thing that one word can represent no less than three distinct acts, or three distinct modes of action. I can conceive of three modes of immersion—face upward, face downward, or face sideways. In the latter mode there are two modes—right side or left side up. But how sprinkling can be one form of immersion, pouring another form of immersion, and plunging or dipping another form of immersion, is rather a literary puzzle! We should feel ourselves much obliged to Mr. Beecher for a perspicuous exposure of this perplexity. I acknowledge that he has a fine imagination, a brilliant fancy, as well as a free and a happy utterance of his conceptions. He, therefore, can be as lucid and definite as any pulpit orator of the day. But conceding that there are three forms or modes of sprinkling, pouring, and immersing, how can any one word indicate them all? Sprinkling is not a mode of pouring. It is not a mode of dipping. It is not even a mode of washing. Neither is pouring a mode of sprinkling, a mode of dipping, or a mode of washing. Again, immersion is not a mode of sprinkling, a mode of pouring, nor a mode of washing. The game of modes is a loosing game in the pulpit, or out of it. It is at war with something called common sense. I own that there are modes of immersion—face upward, or face downward, or even sideways. But that pouring, or sprinkling, or washing, is a mode of immersion, shocks all common sense, and stultifies all lexicography.

Dipping, sprinkling, and pouring are not now, nor ever were, nor ever can be, modes of one another.

They indicate three different actions, and never did, and never do, indicate one and the same action. If this be not a fact indisputable, there is no truth in philosophy, nor in lexicography. I admit there are three or more modes of immersion—of sprinkling and of pouring—but that not one of these ever was, ever is, or ever can be, the mode of another.

To sprinkle a human being is impossible, to pour a human being is impossible, but to dip a human being is quite possible. We could sprinkle dust or water upon a human being. But in all sacred and all classic style we have, as in our own vernacular, after sprinkling, the preposition on or upon when a solid substance is the subject of the action.

We sprinkle water, dust, ashes, blood or any fluid upon a man or any other solid substance. But before we can sprinkle a man, we must dry him and grind him to powder. Mr. Beecher, nor any living man ever did, or ever can, sprinkle a man till he is ground to powder, or converted into fluid. We can, indeed sprinkle dust, ashes, water, or blood upon any person or thing, but not that person or thing in water dust, or ashes

Certainly, Mr. Beecher will not say that he ever found the preposition $\epsilon\pi\iota$ (*epi*) upon, in grammatical connection with *bapto* or *baptizo*. We know he never did, and we know he

never will—and without this, he never can, before heaven or earth, sprinkle or pour a man. If he can find in his Greek Testament, ἐπι (epi) only once before a man, a woman, or a child, after bapto or baptizo, or in grammatical connection with them, I will give up the whole subject; but without this, if he has any respect for his own head, or heart, or conscience, he cannot, as a scholar, a theologian, or as a Christian, ever sprinkle or pour water upon man, woman, or child. Epi (ἐπι) in grammatical construction, in all the Christian Scriptures, is never found before a man, a woman, or a child, as a subject of baptism. This fact stultifies all the pleas, apologies, and arguments adduced by Papists and Protestants in behalf of sprinkling or pouring water upon a man, woman, or child, in the name, and under the pretence, of any scriptural authority. In the absence of this preposition, if he would sprinkle a man, woman, or a child, he must first dry them and grind them to powder, as a certain martyr was—whose ashes were cast or sprinkled upon the waves of the sea.

This is a grave matter, and is not to be disposed of by a grin, a sneer, or a pun. It must be contemplated in the light of eternity, and with the awful responsibilities of a Christian minister. Any action to be performed but once in the life of a man, is a most solemn and important action. We may pray always, praise God always—or, as often as we desire it. But there is but once baptism, as well as but "one baptism" in the Christian institution. It has, too, its divinely instituted subject, action, and design. We have long since abjured the deceitful and deceiving word, mode of baptism. Rome had its modes and tenses of baptism. The Greek Christians never had. There are, it is true, modes of the body to be immersed or baptized, but no modes of the action. Pouring is no mode of immersion, neither is sprinkling a mode of pouring or of immersing; and, most certainly, immersion is no mode of sprinkling or of pouring. The sophism of the Latin church is quite as palpable as the veriest counterfeit nailed to the broker's counter. Besides, we are not commanded to baptize or immerse any subject of Christian baptism, in the name of the Father, of the Son, and the Holy Spirit. We have no such formula in the Oracles of God. No one ever was baptized or immersed in the name of the Father, the Son, and the Holy Spirit, by any man inspired of God, or commissioned by the Lord Jesus Christ, εἰς τὸ ὄνομα and ἐν τῷ ὀνόματι, are formulas as wide as the poles apart. The former indicates an entrance into a new relation to all the personalities of the Godhead (the θεοτητες). (Not the personalities of the Godhead; but God manifestation in flesh. —Editor Herald.) Hence the commission εἰς τὸ ὄνομα and not ἐν τῷ ὀνόματι—has formulas as wide as the poles apart. The one indicates the authority under which the administrator acts, and the latter the relation into which the subject enters. The Romanists celebrate matrimony, consecrate churches and burial grounds, and dispossess demons and evil spirits "in the name of the Father, Son, and Holy Ghost," and so do they practice "extreme unction." Protestants tamely imitate them in some of these particulars. Since the coronation of the Lord Jesus # as head of the church, the Lord of the universe, all authority is in him alone. He is to raise the dead and judge the world. He is "Lord of lords, and King of kings." "By him do all princes reign, and all judges decree justice." He is now autocrat of the universe. By his commission did apostles preach, and baptize the converts. We know not by what authority Pede-baptists now baptize infants, or pour or sprinkle upon them water. It is not, we are sure, by the authority of Jesus the King of kings, and the head of the church. He never commanded such a work. "If thou believest with all thine heart," thou mayest be baptized, was the limit of apostolic baptism. "He that believes and is immersed, shall be saved." This commission was preambled by "all authority" (not δυνάμις, but πασά ἐξουσία-pasa exousia) "in heaven and earth is given to me." Therefore, "Go, convert all the nations, immersing them (εἰς τὸ ὄνομα) into the name of the Father, and of the Son, and of the Holy Spirit." Then teach them to do whatsoever I have commanded you. "And lo, I am with you to the consummation of the

world. (All the days until the end of the Aion. —Editor Herald.) Such is the plain oracle of the King of Zion, and the Liege Sovereign and Head of the Church.

A favourite subject of A. Campbell's on which he has bestowed much grandiloquence, but for which he has no proof in the word of God. The Lord Jesus is "gone into a far country, to receive for himself a kingdom, and to return," and then he will be "king in Zion," "Lord of lords, and King of kings."—Ed. G.B.

He that runs may read it. Commissions are important documents, and coming from the King of kings and Lord of lords, are entitled to supreme regard.

I need scarcely repeat, except for some new readers, that baptism in the name of the Father, &c, is a Roman relic—came from Rome unchallenged by Martin Luther; and, therefore, popularized amongst Calvinists and Lutherans, and consecrated by almost all modern sects. It is a public scandal on the age we live in, and should be repudiated by Baptists and Pedo-Baptists in all Protestantdom. There is no more authority for it than the worshipping of angels, or praying to the saints for the saints in purgatory, or any other legend that hallows the authority of the assumed vicar of Christ, or the patriarch of Constantinople. Oh, for a second Luther, to lash the false Protestantism of the living age." #

If he appeared you would be against him. —Editor Herald

He who would trust implicitly, must inquire conscientiously. True faith should rest on sound knowledge.

From the British Mill. Harbinger.

The Lord's Prayer.

"It was taught by him" (the Lord) "to certain Jews, who were his disciples, in attendance on a mountain in Galilee."

"Neither was it intended to be—nor, indeed, could it be—a pertinent prayer for a longer period than his ascension into heaven. The reason is obvious, his reign and kingdom commenced one week after his ascension into heaven."

"No one after the events of that day" (Pentecost) "could, with any propriety, pray 'thy reign, or kingdom come.' "

"That Christians may rationally, intelligently, and devoutly now pray for the increase and growth of that kingdom, is quite consistent and apposite," &c.

A. CAMPBELL.

Such are a few of the statements and allegations which appear in the Harbinger for March, under the above heading; and there is, perhaps, no devotional exercise in which it is more necessary to keep a watch upon our words and thoughts, and none in which there are more manifest improprieties, than in prayer. But that "no one, after the events of pentecost, could with any propriety pray, 'thy kingdom come,'" we are by no means convinced, however obvious it may appear to some. Not being prepared, therefore, to pray for the "increase and growth of that kingdom," instead of praying "thy kingdom come," we plead the privilege to

offer a few words in self-defence against the accusations contained in the article quoted from above.

Whether our reasons for not adopting this new prayer, because considering that "the old is better," may, or may not be satisfactory to others, we must honestly confess, that we have never yet seen any good reason why any one petition contained in the prayer, which Jesus taught his disciples, should not now be used.

But if any of those who think otherwise, can show us one good reason why we should no longer pray, "Thy kingdom come," but instead pray for its increase and growth, we will at once acknowledge their claim to our gratitude, and commence the more excellent way. In the meantime we will offer one or two reasons why we prefer the prayer taught by our Lord, to the one that has been proposed as a substitute.

1. The disciples were evidently instructed to pray, "Thy kingdom come"—but they were not taught to pray, "Thy kingdom increase and grow; therefore, we conclude that the former is of God, and the latter of man.
2. When Jesus taught his disciples thus to pray, he gave no intimation that it was "only to be pertinent till, his ascension into heaven."
3. Neither Jesus in his subsequent teaching, nor his apostles after his ascension, have taught anything from which we can learn that that petition is now improper.

If it were obvious that that kingdom commenced eight days after the Lord's ascension, then it would be obvious that we should cease to pray "thy kingdom come." But neither did Jesus teach beforehand that it would commence at that time, nor did his apostles teach afterward that it had commenced at that time. On the contrary the teachings both of Jesus and his apostles make it manifest that it could not and did not then commence.

On one occasion Jesus foretold certain events which were to take place, among which were the following:—"There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," &c. And afterwards adds, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 23-31.

If "the kingdom of God" "commenced eight days after the ascension of Jesus," were "Jerusalem trodden down of the Gentiles, and the times of the Gentiles fulfilled" also within that period? According to the teaching of Jesus, these things did not precede the pentecost eight days after the ascension of the Lord; and therefore, we conclude that the kingdom of God could not then commence.

"The kingdom of God" was preached by John, Jesus, and his disciples, before Pentecost, and by his apostles after Pentecost; but not a single hint was ever given, as to that being the day of its commencement. Before that day, Jesus thus comforts his disciples, "Fear not, little flock, for it is your Father's good-pleasure to give you the kingdom," Luke xii. 32. After that day Paul exhorts the disciples to "continue in the faith," and says that they must, "through much tribulation, enter the kingdom of God," Acts xiv. 23. And consistently with this, he was "bound to give thanks to God for the brethren in Thessalonica, for their patience

and faith in enduring persecution and tribulation, that they might be counted worthy of the kingdom of God, for which they suffered," 2 Thes. i. 3, 4. These were the "poor of this world, rich in faith, and heirs of the kingdom which God had promised to those that love him," James, i. 5.

If, then, these heirs of "the kingdom, which God had promised" they should possess or inherit, being rich in faith, endured persecution and tribulation patiently, what impropriety could there be in them at the same time praying humbly for the coming of that kingdom which God hath promised—which Jesus taught them to pray for—and said that it was "their father's good pleasure to give them?" "Show me thy faith in God's promise without thy prayer, and I will show thee my faith in his promise by my prayer for its fulfilment.

How strangely these portions from the Divine Word contrast with the following, from the article headed above: "That any man could, in the sense and significance of the words 'thy kingdom come,' offer up a prayer to God, for the reign or kingdom of heaven to come, or to commence, caps the climax of the alterations and misapprehensions of the present forms, and professions of Sectarian Christendom."

This is, certainly, very strong language; but it might have been quite excusable had it followed equally strong arguments. But seeing that it is only preceded by assertions without proof, and statements without point, it surely might well have been spared until some more satisfactory reason could be given, why a divinely appointed petition should be superseded by one that has no such claim.

J. MILL.

Controversy.

IT is objected that stating the faults of religious societies and denominations excites controversy, which it is most desirable to avoid.

But, why desirable to avoid it? What is the whole life of a Christian but the uninterrupted controversy between "the law of sin and death" and "the law of the spirit of life" within him? What was the cause of the Protestant reformation? What of Christianity itself, but controversy? Was the life of our Lord a life of controversy with the Jews? What were the lives of the Apostles? Their epistles are all of them but acts and works of controversy. There is something very suspicious in this pretended dislike of controversy; and we entirely agree with the following passage in the North American Review of Milton's Prose Works. "Controversy is not a favorite kind of reading; it requires more thought and more severe and constant exercise of judgement, candor, patience, and equanimity, than most people are willing or able to bestow and apply; it is rarely conducted by the disputants without more or less asperity; it has acquired a bad name; it is called, by distinction a thorny path; and many think they cannot walk in it without danger to their faces and their clothes, and therefore, they decline it with terror and aversion. Now, we profess ourselves to be great friends of controversy. We regard it with respect and favor, if not absolutely with love. It is not a pleasant and flowery way; it is the direct road to light and knowledge; and if so, why do we talk about thorns as if we expected to reach any of the supreme and permanent blessings of life, treading all the distance on turf and roses? We are glad that the glorious bard made it his adopted path, and that he pursued it with so untiring, so forward, and so firm a step. We would not have him write on any other subject but those which not only singularly involved the destinies of England at the period of his writing, but are inseparably connected with the

present, future, and lasting welfare of the world. He was peculiarly fitted to elicit and establish truth by controversy; which we are persuaded, is its proper and almost its peculiar office."

Self-Idolization of the Clergy.

"THE greatest evil prevalent amongst the clergy," says a clergyman of England's Church, "arises from the unblushing system of making expediency and not duty the rule of conduct: it is themselves that they idolize: their own reputation among their brethren for being prudent, judicious, &c. Thus their ministers are directed necessarily to the opinion of man; instead of considering that every portion of truth was given for the purpose of being proclaimed from the housetop. The universal testimony of the word of God is, that those servants who have acted on this principle have been unpopular characters, and lonely beings in the world; and this is what the present race of Evangelicals have not sufficient faith to bear. It hath been well observed that "great and injurious hath been the mistake in forgetting that the Church of Christ now is a suffering church. Hence instead of deeming it their glory to suffer for Christ, people endeavor to avoid it as their shame. The Church of Rome has determined to reign, therefore she shall be destroyed. The Protestant churches have desired to reign, therefore their lustre has been tarnished, and their usefulness impeded; and they must be purified, or as churches sink." The latter alternative—that of sinking—is inevitable.

Testimony to the Baptist Church.

Concluded from p. 216.

These passages force upon my mind the conviction of the truth of what Jesus said, that "the Son of Man will come in the glory of his Father and all the holy angels with him, then shall he reward every man according to his works." Believing these things to be so, you can readily see the propriety of my rejection of the Platonic view of the doctrine of inherent immortality, in order that I may fully and freely believe what Jesus and his Apostles taught, for says Jesus, "in vain do you worship me, teaching for doctrine the commandments of men." Again, the so-called orthodox say, that Jesus is now reigning. If this be true, then the saints ought to be reigning with him, for says Paul, "if we suffer with him we shall also reign with him." Where Jesus will reign, and over whom he will reign, must be plain to every careful and honest reader of the Scriptures. It is manifest that his reign will not be over the saints, for it is written that the saints lived and reigned with him a thousand years; and numerous other passages show the same, that I deem it inexpedient to quote at present. Luke tells us not only where but also over whom he will reign. Over the twelve tribes of Jacob on the throne of his father David. By referring to Chronicles, you will find that David's throne was in Jerusalem, hence I conclude that Jesus must come again and restore "the tabernacle of David which is fallen down, and build again the ruins thereof and set it up, that the residue of the Jews may seek the Lord, and all the Gentiles upon whom his name is called."

In view of these things let me exhort each and every one of you to believe the Gospel of the Kingdom as preached by Jesus and his Apostles, and be baptized in the faith of the same, as I am determined to be. If, however, you are determined to continue in unbelief of these things, please erase my name from your books, as I am determined to be ready when the Bridegroom shall come to have my lamp trimmed, with oil in my vessel, and not to be found in connection or association with the foolish virgins who were without light or oil.

JAMES DUGAR.

Norfolk, Va., July 28th, 1858.

Integrity of the Inspired Historians.

OUR position is a protest on behalf of the accuracy of the Bible, and the good faith of its writers. The weight or authority to which their statements are entitled is another matter. We are the more careful to keep this point before our readers, because of certain assaults recently made upon the correctness of Scripture. In the last century, a band of able but unscrupulous writers appeared, whose object was to get quit of Scripture in toto by exposing its inaccuracies. Bolinbroke, Toland, Chubb, Morgan, worked hard at their self-appointed task of overthrowing "superstition" Most laboriously did they gather together the supposed absurdities and inconsistencies of Scripture in order to overwhelm the Bible beneath its own rubbish. But the book emerged from this deistical dust unharmed and for two generations these objections have almost gone out of sight. They have, however, within these few years been reproduced; and not by men, like those of the last century, philosophers belonging to no church; but by ministers of the "orthodox churches" of the land. These successors of the philosophical deists of a former age have gone over the same ground as their predecessors, and uttered the same accusations against Scripture, though in more reverent words, with this exception, that the old assailants spared the Gospels and the words of Christ, whereas their modern imitators have not scrupled to pronounce upon the inaccuracies and improprieties of "Him that spake as never man spake!" In the nature, or rather the extent of inference, the new differ from the old; the latter made use of the supposed inaccuracies to disprove entirely the claims of Scripture; the former merely employ these inconsistencies to set aside its inspiration. But which of the two classes has logic on its side? Clearly that of the old deists. If their premises were correct, their conclusion was irresistible; and to stop short of it, is to give up the whole case. If the Bible be as inaccurate as the reverend infidels say it is, then it has no claim upon our confidence or respect; it is then much less inspired than Herodotus, or Plato, or Milton, or David Hume, or Macaulay. We are very far indeed from accusing all the questioners of some of the Bible miracles with entertaining such views; but, by a theory of miracles which assumes the inaccuracy of the Mosaic narrative, they are playing into the hands of deists and semi-deists, and aiding them in discovering inaccuracies where even they did not expect to find them—Eclectic Review.

Fellowship with the Son through the Apostles.

DEAR BROTHER THOMAS, —When in Amelia, I was requested particularly to invite you to visit the vicinity of Paineville. I think you will have a large congregation in that region.

I wish to learn your route through Virginia time enough to make my arrangements that I may be with you as much as practicable. I have immersed fourteen this year: two in Henrico, one in Hanover, one in Amelia, four in Norfolk, one in Mecklenburg, and five in Lunenburg. Our beloved and highly-esteemed brother, Passmore, was with me a part of the time. He was suffering much from dyspepsia and neuralgia; yet he delivered some much-admired discourses. I humbly trust that he will gain some health and strength, for he is a faithful and able advocate of the truth, and he is an example of its powerful influences, practically.

It seems to me that the ecclesiastical body established in Jerusalem under the influence of the truth in its purity, as advocated by the Apostles after their baptism in the Holy Spirit, is worthy of being considered a model one. The apostle Paul appears to take this view of the churches in Judea; in connection with a high commendation which he bestows upon the Thessalonian brethren, he represents them as having become followers of the churches of

God, which in Judea were in Christ Jesus. 1 Thess. ii. 13,14. In Acts ii. 42, Luke writes of the Jerusalem brethren, as continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. This seems to me to impress upon us the necessity of constant attention to the same things, that we also may be approved. The apostle John, the disciple, enforces the same. His language is unmistakable. In his first epistle, he says, "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ." This makes it evident that we must keep ourselves acquainted with the doctrine of the Apostles, must have it and hold fast to it, not adding to it or subtracting from it, in order that we may know ourselves to be in Koinonia, fellowship with them. When we believe with them, the things taught by them, we have obtained a like precious faith with them. Koinonia is something in common; when we hold on to the Apostles' doctrine, we have a common lot or participation in the truth with them, that is, we have the truth of God our Father and of Jesus Christ his Son. This truth begets within us the spirit or disposition of sons, and our conduct is in heaven, it is in carrying out into practice the will of our Father in heaven. The Apostles' doctrine is the doctrine of the Son and of the Father, and it embraces all our relations, and duties, and privileges, and it gives us the same mind, and it makes us co-laborers with God in carrying out into practice his holy and heavenly will. It makes us love one another, and draws us together as members of the same family, and causes us to hold the intercourse with each other which God approves and commands. Thus we delight to assemble ourselves, on the first of the week, that we may edify one another in jointly reading and speaking his word, and in doing all that his word requires. Thus we attain to the pleasing and cheering consideration, that we are in fellowship with our Father and with his Son Jesus Christ, and of course in fellowship with each other.

Brother Thomas, I am not writing this for your benefit; it is just a hint of what is needed among many of our brethren. No doubt, I need to improve myself; we all may benefit and encourage one another, if we will work constantly, as we ought to do.

I wish to see our brothers and sisters everywhere, walking in the light, as God is in the light, and exerting a combined influence upon the communities around them. This is our duty and our privilege, inspired by the truth as it is in Jesus. Let all the members of the body be healthy in the faith, and all regularly and constantly perform their functions, and we shall rejoice together in the hope of the kingdom, and of the glory, to which God has called us.

When Abraham, and Isaac, and Jacob, with all the prophets and apostles, and the many redeemed ones are gathered into the kingdom, it would be an assemblage of illustrious persons, having been put to the proof in this long, dark, and awful period of sin, disease, and death. They are then to enjoy the glorious liberty of the children of God. Let us endeavor to be accounted worthy of such a destiny. Please to accept the assurance of dear esteem and affection from yours truly,
A. ANDERSON.
Sept. 15, 1858.

A Wilful Calumny.

"It is a wilful calumny to assert that the students of prophecy do not preach Christ; the preaching of Christ scripturally is not the preaching of a half Christ, of Christ in some of his

offices to the exclusion of others; but the preaching of a whole Christ, in all his offices, to the exclusion of none. Thus, the apostolic is the dispensation of the unsealing of mysteries (Rom. xvi. 25; 1 Cor. ii. 7,) and we ought to be very earnest in our prayer for this, and also to be saved from error of every kind. Having found the truth of God, we ought not to conceal it, for it is not given to men for their private edification, but that the whole mystical body of Christ may be edified thereby. This truth will make most winged speed by connecting all other branches of truth with it; and it is important, therefore, to observe the various duties which are mentioned in scripture in connexion with it. In 2 Thess. v. 1-11, it is connected with watchfulness, sobriety, faith, love, and hope; in the Evangelists, with warning our relations after the example of Lot; in Tit. ii. 12, with denying ungodliness and worldly gratifications; in 1 Tim. vi. 17, with warning the rich to be ready to distribute; in 2 Tim. iv. 1-5, with preaching in season and out of season, reproving, rebuking, exhorting those with itching ears who will not endure sound doctrine. We must cultivate a patient spirit; and because more irritation is excited upon the preaching a whole Christ than upon any other discussed among the pietists of our day.

"Without attempting to accomplish this upon general principles, I will only mention" says a certain anonymous clerical writer, "what has occurred to myself. In endeavoring by private conversation, to draw attention to the subject of the future, I have had occasion to refer to the Old Testament, and my astonishment has been great at finding the most profound ignorance prevailing of many parts of the sacred volume, even of the histories, but especially of the prophets. This ignorance was not confined to laymen, but equally prevalent among ministers of high reputation for preaching and orthodoxy, accompanied by a sneering hint that they had no time to consider such trifles, and that they were employed in much more important matters than making themselves acquainted with those parts of the Bible. I must, however, admit that this ignorance of the scriptures was found more frequently among the Dissenters, than amongst the members of the Established Church. In fact the sum of their theology seems to consist in the Five Points, and a few texts of scripture torn from their context, by which these points are usually supported in controversial writings."

"The coming of the Lord, the kingdom of the Lord at his coming, and the honor and happiness of the now suffering church then, will alone rouse the sheep, because it is the appointed means; at present all, with here and there an exception, slumber and sleep."

Liberalism.

The religious world is as little inclined as the political to believe that there is any infidelity in it. Hence arises its danger; when they are crying 'Peace and safety,' then sudden destruction overtakes them. Neither will they ever believe it until some great cause arises to make it manifest to their senses. No human being would have credited it, had he been told in 1788, that within five years the royal family of France would be put to death by public execution, the whole popish priesthood extirpated, and Romish religion abolished; nor would this have taken place unless infidelity of that system had been universally diffused through the mass of the people. Infidelity is in full triumph under the name of Liberalism. The very term ought to open men's eyes to its true character. Religion is a system of bindings; whether to God as supreme, or to our neighbours, in all the various relationships of life. It inculcates control of ourselves, and the submission of the will and inclination of the individual to the well-being of another: Liberalism is the very opposite to all this. It is a system of unbindings, of setting free from all ties. It inculcates that religion is only an affair between each man and his Maker; that we should not disturb the creed of another. It teaches its disciples to say, 'Let

me do as I like, and you shall do as you like.' Self is its idol, whose dictates alone it is to follow. Thus it is the very essence of selfishness; self its motive; self its end; self all. Pursuing its own power for its own solitary advantage, and drawing all its motives of action from the confined and narrow centre of its own sensuality. Yet this delusion of liberalism has seized upon many who flatter themselves that they are God's servants. May they be delivered from the pit into which they have fallen. But to this end nothing can avail, but the study of God's prophetic word. This alone can save a man from this specious error of a spurious philanthropy."

"No drunkard nor covetous man shall enter the Kingdom of God."—Paul.
