

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., DECEMBER, 1858  
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Origin of Sacrifice.

KENNICOT observes, that nothing can be more absurd to human reason than the notion that killing God's innocent creatures could atone for breaking God's laws; and the wisest of the idolatrous Gentiles, Pythagoras, Plato, Porphyry, and others, have wondered how an institution so dismal and big with absurdity could diffuse itself through the world; and the word by which these sacrifices were denominated, *αντιψυχα antipsucha*, or soul-substitutes, was equally inexplicable. Nakedness and unrighteousness, clothing and righteousness, are convertible terms throughout the Scriptures; and Adam being clothed with the skins of the animals, could have no meaning whatever but that he was to be covered, or again rendered righteous, by the covering of him who was to make a covering for sin, through its condemnation in the sinning nature. Cain brought an oblation, *mincha*, to Jehovah of the fruit of the ground, and Abel brought of the firstlings of his flock also, and also of their fat; and Jehovah had respect to Abel, and to his *mincha*, or oblation; but to Cain and to his *mincha*, he had not respect. This of Abel, Paul styles *πλειονα θυσιαν, plaione thusian*, a fuller sacrifice; or, as Wickliff has it, a much more sacrifice, better in the elements of the presentation. It was faith that caused Abel to offer that which Cain omitted; and as, in order to exercise faith, there must be a revelation to be believed, it follows that it was not reason, but God's command, which made Abel kill the animals.

"Sacrificing," says President Edwards, "was not a custom first established by the Levitical law, for it had been a part of God's instituted worship from the beginning. We read of the patriarchs, Abraham, Isaac and Jacob, offering sacrifice; and, before them, Noah and Abel. And this was by divine appointment, for it was part of God's worship in his church, which was offered up in faith, and which he accepted. This proves that it was by his institution, for sacrificing is no part of natural worship. The "light of nature" doth not teach men to offer up beasts in sacrifice to God; and seeing it was not enjoined by the law of nature to be acceptable to God, it must be by some positive command or institution, for God has declared his abhorrence of such worship as is taught by the precept of man, without his institution. —Isaiah xxix. 13. And such worship as hath not a warrant from divine institution (and this principle applies to all the names and denominations of the court of the Gentiles, among which is President Edwards' own sect.—Editor.) cannot be offered up in faith, because faith hath no foundation where there is no divine appointment. Men have no warrant to hope for God's acceptance in that which is not of God's appointment, and in that to which he hath not promised his acceptance; and, therefore, it follows that the custom of offering sacrifices to

God was instituted soon after the fall; for the Scriptures teach us that Abel offered the firstlings of his flock and of the fat thereof. —Gen. iv. 4; and that he was accepted of God in this offering. —Heb. xi. 4. And there is nothing in the story intimating that the institution was first given when Abel offered up that sacrifice to God, but rather that Abel only complied with a custom already established." Sacrifice was, doubtless, instituted at the time that God proclaimed the destruction of the serpent by the woman's seed. —Gen. iii. 15, and in the appointment of the skins of animals as a covering for their shame. —Gen. iii. 21.

"Nor can this question concerning the origin of sacrifice be treated as an immaterial one, to be dismissed at our option. It derives an importance from relations which we cannot disregard, inasmuch as the rite itself of sacrifice is connected with the history of prophecy, with the constitution of the Mosaic law, and with that which it was the office of prophecy to disclose of the Mosaic law, to prefigure the things concerning Jesus, as the sacrifice and covering for sin. If sacrifice, from the earliest use thereof were of divine institution, one reference to be adduced from that origin of it would be, that it was appointed for a prophetic type, that is to say, it was an authentic preparatory ordinance, and, at the same time, a symbolical representation, adapted to the future sacrifice, to be accomplished by the death, or bruising of the heel, of the woman's seed, in the dispensation of the gospel.

If sacrifice were only an adopted worship, a worship taken into the Mosaic religion from the existing usage of the world, and that usage the creature of man's own institution, the honor of the Mosaic law, and the doctrinal scheme of Christianity are exposed and fatally shaken by this debased origin of the rite, which forms the predominant ordinance of the one, and is the expressive image of the great principle of the other. The religion of Moses and the religion of Jesus stand or fall together.

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### Questions and Answers.

THE answers to the following questions are dictated according to the principle of fulfilling our obligations to God first, and afterwards to our neighbors, and then, Neither do I condemn thee: "Go and sin no more, lest worse befall thee."—John v. 14; viii. 11. —Editor.

Dear Sir, —Suppose an individual, at different times for several years, to have contracted debts, which he failed and still fails to pay, not always from a want of disposition to pay, but from the want of means, and which was and still is the result of bad management, laziness, &c.; is it necessary for that individual to labor and pay up (although it may take him years) all his indebtedness, principal and interest, before he can be introduced to Christ by the obedience of faith?

Ans. It is not necessary. Obey the truth as soon as affectionately believed, and then do the best that is possible in the premises.

2. Suppose an individual to have, at various times, had difficulties with his fellows, and even wronged some of them in his dealings, is it necessary for him to be first reconciled to those persons first mentioned, and make restitution to the latter before he can have scope for repentance and obedience?

Ans. A right-minded sinner—if we may use such a phrase—when convinced that he had wronged another, would make all honorable amends in his power. "Scope for repentance" is only denied to those who sell their birthright, as Esau did; it is, therefore, not necessary.

The reconciliation and restitution, where possible, will be the result of believing and obeying the truth.

3. Again, suppose an individual to have pursued such a course in life, and that knowingly, as to have influenced many to fall into dissipation, immorality and other crime, is it required that he should do anything, if in his power, to restore his victims to their wonted level before baptism?

Ans. Purify your own soul in the obedience of the truth first, and restore the victim, where possible, afterwards.

4. Can a person commit an unpardonable offence in this age of the world? If so, what is it?

Ans. If a man become a New Testament Christian, and he afterwards "sell his birthright for a mess of pottage," that is, apostatizes, or continue to profess faith, but become "unrighteous," as murderers, drunkards, thieves, covetous, fornicators, and such like, his offence is unto exclusion from the kingdom of God, and to death. —1 Cor. vi. 9-11; Eph. v. 5; 1 John iii. 15; v. 16; Rev. xxi. 8.

5. Will a man's having belonged to some of the religious sects of the day, and even officiating in the capacity of a clergyman, sometimes in earnest, and sometimes induced by sinister motives, prevent him reforming and becoming a Christian?

Ans. Sectarianism blunts the sensibilities and hardens the hearts of men, and of all such, clergymen are the least susceptible of truthful impressions. Still they are not invulnerable to the arrows of the gospel bow. They may be wounded, and even slain by "the sword of the Spirit, which is the word of God." Most of our acquaintance, who have become Christians, were once sectarians, and here and there one formerly clergyman. The difficulty in the way of the latter is, that in becoming Christians they must abandon their hire—the wages they receive for preaching the dogmas of Satan—and work as other men, or find scant fodder in the rack.

By answering the above, categorically, which will take but a few minutes, you will much oblige several persons, and relieve distressed feelings. I have many things to present for solution, but I know your time is precious. Please write answers and return this without delay.

Your sincere friend for truth,

W. O.

P.S.—Suppose a person to become a penitent believer, in the South West, who is to immerse such an one?

Ans. Our worthy friend and brother, Matthew W. Webber, will doubtless attend to all such with much pleasure. His address is Fisherville, Shelby co., Tenn., about 25 miles from Memphis.

EDITOR.

Oct. 12, 1858.

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A Thank Offering.

DEAR BROTHER THOMAS—We send you £15 5 0, to help you in the good work in which you are engaged. Would God it were £1500; you should be heartily welcome to it: for we consider it an honor to spend and be spent in God's service in this degenerate age of Gentile domination. But unfortunately (?) we are all poor—compelled to toil and sweat for "the meat which perisheth," and can only manage by a stretch to "provide things honest in the sight of all men:" so that we have little to give "to him that needeth." Moreover, the late commercial distress of the country has materially reduced the means of many in whose hearts it is to give willingly; therefore our THANK OFFERING is small, but comprises many widows' mites. We give it heartily and of a willing mind; and hope it will be blessed to the strengthening of your arm in your noble strife for God and truth.

The sum is the aggregate ability of the willing-hearted in Britain, who, though "poor in this world" are "rich in faith" giving glory to God. A few months ago it occurred to one or two of the brethren in Edinburgh, Scotland, that something more than we were doing should be done for the promulgation of the Word of Life; and while giving due attention to personal effort, we thought it not amiss to "consecrate our gain" also to the Lord. As the best way of doing this, it was proposed to write for the purpose of bringing you to this country to lecture. But numerous objections were started to this, and the idea was ultimately abandoned, chiefly because it was found that a sufficiency of funds could not be raised. As the best alternative, it was next recommended, that we should collect what we could, and forward it to you, as our share, in one form of the general duty of "holding forth the word of life;" besides being an expression of our sympathy with you in the struggle in which you have spent the best part of your life.

With this view, four brethren formed themselves into a committee: and set to work. They commenced in their own circle; but failing to meet that amount of encouragement which they had a right to expect, they extended their efforts to the churches throughout England and Scotland, most of whom responded warmly, and undertook by a certain time to have somewhat in readiness. The promise was kept. By the middle of August, each forwarded what they could, accompanied with the sincerest regrets that it was not more. The result is before you in the following list:

Aberdeen, Scotland - - - -	£1 0 0
Beavan, J., Woodstock, England	0 2 6
Berwick on Tweed	0 15 0
Devonport, England - - - -	0 12 0
Edinburgh, Scotland - - - -	5 15 0
Gratton, T., Derby, England - -	0 10 0
Halifax, England	4 0 0
Nottingham, do.	2 0 0
Sinclair, R., Gourock, Scotland -	<u>0 10 0</u>
	£ 15 5 0

The sum is only small, but will doubtless be acceptable in these dark days of ignorance and unbelief. And we would hope that another season may find us better able to assist you yet further, or to bring you here, where we feel sure you would do much good.

The truth meets with small success here as elsewhere. The people's ears are dull of hearing, and possibly the voice of the teacher is low. The churches do not seem to possess that fervency and zeal which they ought; while error rears its head at every corner, the voice of wisdom to the simple ones is, alas, feeble and ineffectual; and much more so than it might be; for if the brethren would cease to hide their light under a bushel, men might be attracted by the glimmering, and drawn to the blessed light of life. As it is, they sit with folded arms in complacent quietude; and instead of "sounding forth the word of the Lord" like the brethren of old, they are content to enjoy the truth in silence; while multitudes—the good and honest hearted too—are perishing for lack of knowledge!

Would you be so kind, dear brother, as to let us have the advantage of your enlarged scriptural knowledge on this matter. What is the duty of brethren in relation to the proclamation of the truth? Those with whom the writer is now connected have no doubt on the matter. We hold most unanimously and sincerely, that all who have heard the Word of Life, should in some shape or form say "Come!" to the ignorant and unlearned; and because of this our conviction we have issued the following handbill to the people of Halifax ; it runs thus—

#### TO THE PEOPLE OF HALIFAX.

The teaching of the Bible is opposed to the popular doctrine of the "Immortality of the Soul," and its concomitant notions of Sky-kingdom rewards and Hell-fire punishment at death.

The Bible sets forth God's purpose to set up a visible kingdom on earth, through which to confer corporeal incorruptibility (therefore immortality) on those who now conform to certain divine requisitions, which purpose being "GLAD TIDINGS," constitutes the "gospel" which Jesus preached. The Clergy do not preach this gospel, but teach what is opposed both to common sense and revelation.

The people of Halifax, are requested to attend the large school-room, adjoining the Temperance Hall, Great Albion Street, on Sabbath nights, at half-past six o'clock, to hear discourses in proof of the above propositions, when open discussion is invited at the end of each discourse.

N. B. —No collections—the object being to set the truth before the people!!

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But, many enlightened brethren overlooking the duty, question the usefulness of public discussion, and discountenance, or, at least, refrain from all effort in that, or in any other, direction. We therefore request a word from your lucid pen on this subject. There is another question which, but for its importance, I would not trouble you with: namely, "What was the precise import of a sacrifice under the Mosaic Institution; and in what light therefore are we to view the sacrifice of Christ?"

There is some difference among brethren on this point. Some hold that it is substitutionary in its character, some sacrifice being necessary in order to the forgiveness of sins: while others take the view, that it was but an expression of God's love, and intended to have the moral effect of inducing men to turn from iniquity; and that Jehovah forgives sin of his own prerogative, without any recompense or expiation.

The former is the more general opinion, founded on the Mosaic sacrifices, and such scriptures as the following: —"He put away sin by the sacrifice of himself;" "he was delivered for our offences;" "he is the propitiation for our sins;" "he hath washed us from our sins in his own blood;" "you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death;" "this is my blood which is shed for many;" "through this Man is preached unto you the forgiveness of sins;" "Messiah shall be cut off \* \* \* to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness;" "Jesus Christ is made unto us righteousness;" "he was wounded for our transgressions, he was bruised for our iniquities, with his stripes we are healed \* \* \* by his knowledge shall my righteous servant justify many; for he shall bear their iniquities;" "God hath set Jesus forth for the propitiation of our sins." These testimonies are supposed to teach that the death of Jesus was expiatory in its character, and necessary before the Father could in accordance with his own character forgive and justify man. The writer must confess that from all that he can find in "the Law and the Testimony," his opinion leans to the latter supposition; but we will all wait with impatience for your opinion.

The brethren generally are anxiously awaiting the appearance of your exposition of the Apocalypse, and hope it will not be much longer delayed. To those unacquainted with the sure prophetic word, the Revelation is a book of impenetrable mystery; and even to those not altogether unskilled in the word of righteousness, it presents many difficulties. The former look upon it as the great authority for the unfathomable abyss with its hideous company of goblins and "spirits damned;" and the latter sometimes are found fabricating theories therefrom strangely at variance with the written word. In these circumstances, your "Exposition" will be looked for with eagerness, as, judging from your other writings, it is likely to be at least, coherent and logical.

A word on the "year-day" theory would likewise be much prized, as it is a subject of much dispute at present.

We have to thank you for much benefit derived from your writings. Some well-meaning brethren are afraid to confess their obligations in this respect, from motives which can hardly be divined. But, what is the use of mincing the matter? There is the fact: we have been shown the way of life through your straightforward and self-denying labours for the truth; and why be ashamed to own it? Why afraid to esteem the man by whose manly independence they have been redeemed from a worse than Egyptian slavery? Something is to be heard now and then of "hard," "uncharitable writings" and we all think your writings would give less umbrage were they more free of irony and personalities; but still we also think that objections on this score savor of Gentilism. Why be so fastidious about mere style? Who could be more harsh and ironical than Jesus or Paul? And who more fierce in their denunciations than the prophets? It may be objected that they had an unction which does not pertain to the generality of mortals. Granted; but if we most surely believe the things of the kingdom of God, would it not be inconsistency to use other than boldness of speech? Why pander to the vitiated tastes of modern infidelity by conforming to its smooth and uncertain phraseology—that oily and deceitful way of beating about the bush, instead of honestly declaring the truth, whatever sectarian sanctity may say. Better far have the "harsh," "uncharitable" truthfulness of Dr. Thomas, than the deceitful embellishments of pulpit oratory. Brethren judge wrongly when they charge us with "hero worship" for esteeming a man highly for the truth's sake. It is one of the exhortations of Paul; and it is a simple necessity so long as our mental constitutions remain as they are.

Before concluding, it is but becoming to notice the death of a brother, who was much respected and beloved by all, and one whom you have looked in the face. John Forman of Edinburgh was one of the committee in the matter which forms the occasion of this letter, but fell asleep before he saw the completion of what he took so much interest in. He was a man such as one does not meet with every day. Even in his appearance he differed from the rest of his brethren. He was of delicate build and of a highly nervous temperament, and his features, which were sharp and long, were of a classical mould, and did not bear a trace of their Scotch extraction. His character was a model of zeal and personal purity. His soul was absorbed in the things of the coming age, of which he spoke in public and private continually. He was instant in season and out of season, teaching the ignorant the way of righteousness, and exhorting his brethren to steadfastness and holiness at all times and all places: and could not tolerate the frivolous indifference of many. He was sometimes thought too stern and devoted; but he would reply, "Do brethren expect to get the Kingdom if they do nothing, and live like other men?" He was esteemed and revered by all, and looked up to as a guide and father. And now he is gone, slain by the cursed law of sin and death that works in all of us. O how one feels the bitterness of death when noble and upright manliness is thus rudely torn from our embrace, and consigned to that cold grave wherein is nought but darkness and silence. Alas, alas, many noble hearts have ceased to beat, Abraham, Isaac, and Jacob; the good kings of Judah; Jeremiah, Daniel, and the prophets who suffered so nobly for the truth's sake; and those brave and manly apostles, who feared not the wrath and violence of man—these are all sleeping in the dust of the earth, while defiant Gentilism proudly holds its head in the world, despising righteousness, and contemning the God of Israel. Awake, why sleepest thou, O Jehovah? Arise cast us not off for ever. Wherefore hidest thou thy face? Arise for our help, and redeem us for thy mercies' sake. "We see not our signs; there is no more any prophet, neither is there among us any that knoweth how long." Thanks be to God! His watchful eye slumbers not. He will yet lift up his holy arm in the eyes of all nations, and teach the world righteousness by his judgments. He will yet avenge the blood of his servants, and bring them again from the hand of death, and will punish the arrogance of the mighty. He will yet rule the world in righteousness by that Man whom he hath appointed, whereof he hath given all men assurance in that he hath raised him from the dead." God speed the day! Even so! Come Lord Jesus.

In behalf of the brethren who join me in the most fervent prayers for your continued health and usefulness, I remain,

Yours affectionately in Israel's Hope,

ROBERT ROBERTS.

Huddersfield, England, Sept 1, 1858.

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#### A Word of Grateful Acceptance.

THE contribution forwarded with the above is truly gratifying to us, and not to us only, but to all, doubtless, interested in the work in which we are engaged—in that namely, of opening the eyes of our contemporaries, turning them from darkness to light, and from the power of Satan to God. It is gratifying, because it is purely spontaneous, the result of a conviction that we are so engaged, and of an affectionate appreciation of our labors. Though the amount may be small, it is none the less acceptable on that account seeing that it is "the aggregate ability" of the poor brethren of the Poor and Needy Man, who, though rich, became poor for our sakes: It reminds one of the ekklesias of Macedonia, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality;" by which also they "proved the sincerity of their love." The amount is nothing, it is

the willingness of mind to spend and be spent in the service of the truth: for "it is accepted of God according to that a man hath, and not according to that he hath not"—if a poor man give a mite of his extreme poverty, it is more than a hundred pounds out of the abundance of riches.

We knew that this money had been collected before the above epistle was received; but we had declined it, through the brother-in-law of our deceased brother, to prove that in labouring in the truth we were not seeking men's gold and silver but their enlightenment to salvation in the kingdom of the Elohim for whom it is prepared. Nevertheless, it must be confessed, that without the aid received from Britain, and its Colonies in the form of subscriptions to the Herald, the supplies would be inconveniently diminished, and our efficiency restrained. But according to the proverb, "every little makes a mickle," and that mickle proves effective in sustaining us in our work; and the beauty of it is, it is all spontaneously, and cheerfully subscribed on the ground of benefit received to eternal life.

We do not know whether our declining to receive the gift reached the brethren in, England; if so, they have not acquiesced therein, in as much as they have forwarded it nevertheless. They send it as "a thank-offering comprised of many widows' mites." Of all the individual donors we are ignorant; notwithstanding we tender them publicly our grateful acknowledgment for each mite; and in behalf of "the truth" whom we serve accept it as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God"—as "fruit that may abound to their account."

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#### The Duty of Brethren as Christ's Bowmen.

As to the duty of brethren in relation to the proclamation of the truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past twenty-five years, during all which time we have been running to and fro, and making known to the people what we found therein. We have visited the Old World, and travelled through Britain thrice, addressing the people (sometimes by thousands) two hundred and seventy times, besides writing and publishing *Elpis Israel* while there. Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late years our circuits have been over four thousand miles per annum. Now what are we more than a brother in Edinburgh, Halifax, or Nottingham? Have we been "specially called and sent" to draw the bow? We have had no dream, nor heard any voice which they have not heard. Did they then, ever hear that we were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth—ο ακονωσ—say, come!" And they know that the Spirit saith, "He that hath an ear let him hear what the Spirit saith unto the Ecclesias." We confess that we cannot perceive that we are bound to wear ourselves out by much labor, while they are free to "fold their arms in complacent quietude," doing nothing. Though much may not be effected, yet as we do not know how much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints," and with as much energy as though we were going to hurl all the ecclesiastical potentates of gentiledom from their crumbling and tottering thrones. We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give as well as do, if they be poor, to do and to receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the Christ-robe of righteousness through the obedience of faith, they are "a purchased people;" and that when so purchased, the purchaser bought all they possess; so that they are no longer their own, but the property of another. Now when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A δούλος or slave, owns nothing, neither himself, not any thing belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master. A complacently quiescent Christian is one who will never inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the truth he has received, and concealed within himself. Woe be to the Christian brother who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth. Ill starred will he be who can only say, "I received the truth and was immersed, and henceforth enjoyed myself in silence!" Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins." They have nothing to do with results and consequences—let them make the truth known, and leave the rest to him who gives the increase. Every one can do something for the extension of the truth, if it be only trying to extend it among his acquaintance, and as an element of "the Bride" through whom the Spirit operates, "say come."

The Bride is the community of the Saints—a community anointed with, and the pillar and support of the truth. "The Spirit and the Bride say, come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labor and riches in the service of the flesh; but covetous of all in the extension of the truth. It is the duty of the Bride to sustain the truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True this consummation will not obtain till the grand master be apocalypted; nevertheless, when he comes let him find us so doing.

The usefulness of public discussion depends very much upon the way it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to discuss the truth, if by "discuss" is meant to ventilate, or fan it with the wind of his stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those that hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so that to discuss with them is to throw pearls before swine, and give things holy unto dogs. The first thing to be done is to "declare the testimony of God;" then reason out the propositions contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please, and even show the fallacy of the reasoning if they can; but not to introduce their wild crotchets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu a public

discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

In regard to "sacrifice" and "the year-day" principle of interpretation, we must defer their consideration till we return from our visit to Virginia, on which we set out in about twenty-four hours. They are two very interesting subjects, and important as interesting to the believer.

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard," and "uncharitable writings," who have the most sympathy with error, or are least enlightened in the truth. Their faith and comprehension of the truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulf rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonizings of the truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence were not disturbed. But what do such out cries effect in this world? What mark do they leave upon their generation for good? Compare the results of our, hard uncharitable, course with their soft and oily displays; "by the fruit the tree is known," Many are now rejoicing in this truth by our means; but who ever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popular religious writing is too insipid—the little salt in it has too completely lost its savour—to be received without disgust. We write with "the spirit of faith" which endures no compromise with error in matter or style "I believed," says David "and therefore have I spoken;" "we also believe," says Paul, "and therefore speak;" to which "Amen" is heartily acclaimed by the EDITOR.  
Oct. 12, 1858.

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### Theiopolitical.

Behold, as thief I come! Blessed is he that watches.

### Decadence of Turkey.

THE Porte has at length been induced by France and Russia to call on England to evacuate the Island of Perim. As England has never acknowledged anybody's right to meddle in the matter except that of Turkey herself, and virtually bound herself, when the clamor about occupation of the place first began, to prove her claims to it in case Turkey remonstrated, we shall probably now have the pros and cons of the matter set forth in a diplomatic correspondence. The British case is, we believe, a denial that the Sultan ever exercised any jurisdiction over the island, and an allegation that they derived their title more than half a century ago from the only real owner, the Arab chief of the mainland adjoining; that they fortified it without remonstrance or objection from anybody, and abandoned it of their own free will, and for their own convenience; that it has never since been taken possession of by anybody, and that their claim to it is consequently as good now as it was fifty years ago. What Turkey has to say to this remains to be seen.

The whole island is not worth, for any of the ordinary purposes to which islands are applied, as much as ten dollars, and we doubt if anybody could be induced to live on it, unless he were paid for doing so. But the value of the thing in controversy manifestly in no way

affects the merits of the controversy itself, and England's right to keep her troops there must be determined by considerations entirely independent of its market price. If the acquisition be a piece of unprincipled plunder, the sooner the spectacle of her speedy expulsion from it would certainly produce a beneficial moral effect upon mankind, but we must remember that if justice be not administered by persons properly authorized, and with pure hands, it loses most of its ordinary claims to our respect.

Turkish diplomatic interference or remonstrance has clearly become a gross and shameful farce. Not only has the Sultan no power or influence abroad, but he is utterly unable to preserve order in his own dominions. He is not even capable of performing the duty to which the meanest and weakest of our Governments clings tenaciously to the last—that of protecting the lives and property of the representatives of foreign Powers. Foreign Consuls have been insulted and assaulted by mutinous troops with all but impunity. More recently foreign ministers have been murdered, in a large town, and it is still doubtful whether foreign vessels of war will not have to take the punishment of the murderers into their own hands. When the American missionaries were murdered at Jaffa the other day, it was impossible to bring the criminals to trial without the active intervention of the American Consul-General, and even now, it is very doubtful, whether any punishment has been, or ever will be, inflicted on the offenders. Some thousands of Turkish Christian subjects have recently taken refuge on foreign soil to escape being massacred and robbed by their fellow-citizens in default of all protection from the laws of their own country. In Candia there is actual civil war raging between two hostile races, and the Porte is utterly unable to enforce order. The massacre at Djidda was put a stop to, not by the exertions of the Turkish authorities, but by the presence of an armed foreign force. In short, in a few months more nothing short of some miraculous interposition, will prevent life and property throughout the whole empire from being dependent for safety either on the guns of foreign men-of-war, or the forbearance of robbers and fanatics. Moreover, Turkish territory has been violated, and Turkish troops have been defeated within the last six months by the Montenegrins, and the Government has been prevented by the threats and remonstrances of French and Austrian diplomatists from stirring hand or foot to wipe out the disgrace or chastise the aggressors.

It follows from all this that the independence of Turkey and her claims to be recognized as a European power, are fictions which cannot be maintained any longer. The Sultan is held on his throne by foreign potentates, merely because each is afraid that, if he were allowed to topple off, one of the others would jump into his place. Writing him diplomatic notes, admitting his representative to the Paris Congress, and treating him with all the deference due to BAJAZET or SOLYMAN the Magnificent, is not only a farce but a mischievous farce. When England remonstrates with him, she in reality remonstrates with France, or Austria, or Russia, whichever has the upper hand for the time being; when Turkey protests against anything, or demands anything, it is as the mouthpiece of one or other of the quartet. It would not only simplify matters immensely, but would prove an incalculable boon to Turkish subjects, if the power of the Government were administered by a board of Ambassadors, sitting at Constantinople. In the foreign policy of the empire it would effect no change, inasmuch as the union of the majority of the plenipotentiaries upon any question would decide matters then as now, and on the people it would have the inestimable advantage of being united and energetic in its determination to prevent men's throats from being cut and their houses plundered.

In view of all the circumstances of the case, therefore, it is impossible to regard the protests of Turkey against the occupation of Perim as a serious proceeding. For a Power, in

such a position, to pretend to feel outraged, by the loss of a square mile of rock in the Red Sea, a few leagues from Djidda, of all places, is too absurd even for diplomacy. Legal fictions may possibly be occasionally useful in deciding the controversies of belligerent grocers, but international disputes should be disposed of by some simpler and plainer mode of procedure. If the law of nations be worth anything, it is capable of dealing with a case of this sort. To treat it as an outrage upon Turkey is ridiculous; but if it be an entrenchment upon the rights of the European community, or a breach of the public morality, the whole public should deal with it openly and directly. It is the proposed ship canal which creates the threatened difficulty. England will clearly not be able much longer to prevent or delay the accomplishment of the work; but once it is completed, aggression on India on the part of an European power, possessing a strong force in the Mediterranean, becomes very much simplified. As long as the East has its present strange attraction for European potentates, so long will any power which possesses territory in it feel jealous of the approach of any other. At present, however, England's right diplomatically to her Indian Empire is not questioned. As long as this is the case, it follows as a necessary consequence that the proposed canal, which will then possess as much importance to her as the Isthmus of Panama does to us, should be placed, not under the nominal protection of the Porte, and thus exposed to the dangers of ambassadorial intrigue at Constantinople, but under that of the whole of the civilized Powers, and have its neutrality guaranteed by a joint treaty. If this is done in a frank, legal way, there will be no excuse for fortifying Perim: but so long as the morals of robbers are allowed to regulate international dealings, so long will individual Powers secure their own safety in robber fashion.

Aug. 28, 1858.

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Commencement of the First Railroad in the Ottoman Empire—  
The Cretan Disturbances.

SMYRNA, Turkey, July 20, 1858.

To the Editor of the New-York Times:

Your paper reaches me regularly, and I doubt not is the best of all that flourish on your side the Atlantic; yet I think I could enlighten your countrymen on the cause of the delay of the Smyrna Railroad and the origin of the Cretan disturbances. I am writing this in Greek, for though I can translate your language, I cannot compose in it; but that makes no difference; my letter can be translated by any Greek scholar.

Our weather this year has been as dry as yours has been wet, and I believe there is almost always a contrast, which can perhaps be accounted for by some hidden principle of nature acting on an area of five thousand miles in diameter.

Would you not like to hear of the first railroad ever projected in Turkey? How does the plan progress in this old foothold of Tantalus? I will tell you. Tantalisation is the order of the day. The fruit approaches our lips, but the Turks, like those demons in the mythological Hades, snatch it away. How do they effect it? By annoying the workmen. It is not enough that the mountains raise their gigantic barriers completely rock-ribbed, and some workmen are destroyed by accidents in blasting, but the Turks, during the last six months, have assassinated over sixty of the Christian laborers.

Last October the Pasha instituted a great ceremony for the opening of the enterprise, and deigned, with a silver shovel, to heave the first dirt; but this approval, in the name of

ALLAH, MOHAMMED, and ABU-BEKER, was not sufficient to quiet the enraged barbarians. There is a gang of Turks who hold the Government at defiance, and shoot and stab the workmen, excepting such as belong to the Mohammedan creed. How much of the road do you suppose is finished, after such a struggle, during nine months? Less than a mile! The locomotive is running that little distance to carry away stone and earth, and to transport implements, &c. The wonder of science ushering a new era to man, is a nuisance to Turks. You cannot imagine what the Turk is as to grossness. He is below the Arab. The railroad in Egypt succeeds, but here in Asia Minor there are no Arabs to labor, but only Christians, who are constantly hampered by the indolent Ottomans. Like the dog in the manger, the spirit of Islam neither can eat the fruit of wisdom nor will she allow the Christian to do so. I sometimes take a stroll from the flour-mill by the Punta along the east side of the Meles and west of Mount Pagus to the ruins of the old aqueduct on the way to the village of Budja. That is the extent of the work thus far, and I can but envy you for living in a republican country, in a gigantic iron net-work of communication. I hear that the English will outdrive you in the railroad chase to the Pacific. I cannot believe that they will succeed. I shall search your columns with interest to see when you have commenced to marry rough old Atlantic with smooth-faced Pacific, and to tie the iron knot!

The Cretan disturbances arose from the violation of a Greek boy's person by Moslem Sodomites. That vice, which is with you a capital crime, is allowed by the Koran, so that, of course, by the Christian law all male Turks are deserving capital punishment. When Turkey falls, the Greeks will exult over the ruin of the last Sodom! The boy in question slew his captor, or keeper, and fled to the Pasha, claiming the protection mentioned — but not enforced—in that fool's cap worn by Anglo-France, and yept in Turkish Hat Humayan, i. e. Lucky Edict. It is the hat of a polygamic Gessler stuck on the pole of diplomacy, for Greek Tells to bow down to! Time will tell how long these Tells will bow to Turkish integrity, balance of power, legitimacy, and all the other rotten insignia of a barbarism kept up by the Christian jealousy of Anglo-France! Will the ruin of the Greek laborers in Turkey save Anglo-France from the Northern Colossus? Let them ruin the Cossacks rather, in order to get at the root of the danger? But you may ask what became of the Greek boy, who suffered what Lot feared that the Angels would suffer from the Syrian Turks of his day, whom the Lord struck with blindness. What became of the boy in question? He was publicly tortured in the most cruel manner conceivable, and then carried through the streets of Canea and exhibited to the Turkish populace. Enough! I will not swell the tale of horrors. A day of vengeance is not far distant. Montenegro, a little State of 60 miles square in Northern Albania, has defeated an imperial army; Bosnia is in a state of ferment; Servia, Moldavia, Wallachia and Bulgaria, are willing and are able to overthrow the Sultan; Asia Minor is writhing in distress. Anglo-France has had her allied fingers bitten by the assassins of her Consuls; in short the very moment that Anglo-France declared Turkey CURED, she became SICKER than ever! Go to Constantinople! See the real sick man whom Lord SEYMOUR pronounced whole, and to prove his assertion led on the dogs of Anglo-French slaughter to the Crimea! See him! He has just been subjected to the humiliation of borrowing of Christian bankers sixty millions of piastres at a sacrifice of thirty per cent! Without this sum, he could not have married his two daughters. He vitiates the piastre to raise the wind, and raises the value of the lira to prevent its becoming a hurricane dangerous to himself. Thirty per cent, has the lira run up within two years, and we know not the end. May God, who holds Earth in the hollow of his hand, save you from the shock of crumbling Turkdom.

Yours in cosmopolitan friendship,

ANASTASIAS D. SCURTELES.

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### Mussulman Propaganda.

A LETTER from Jerusalem, dated Aug. 18, seems to show that conspiracy is at work, not only to promote the extermination of Christians, but to excite action against the present Sultan, who is believed to be betraying the cause of Mohammedanism. Some persons who were arrested at Gaza have been imprisoned at Jerusalem. They are charged with belonging to a society which intended to repeat the massacre at Djeddah either at Jerusalem or Gaza. We are told of a Mussulman propaganda which has been in existence for some years.

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### The Proximate Future.

A WRITER from Germany says in the London Leader of Sept. 4, "It is painfully amusing to observe the total indifference of the governments to the lesson of 1848, and the dangers of the proximate future. Their utter heedlessness to the direful storm-clouds which with every tick of the clock upheave slowly and sullenly around them, is in truth, astounding. Surely they must be aware that Germany and Italy are waiting and watching in criminal expectation for the deposition, or dissolution of one man—Napoleon. At present the governments may defy any popular outbreak. They command enormous armies of soldiers and police, and are masters of all the means of communication; but if they imagine that they will be able to resist the torrent of passions that will rush over the Continent when nature or accident changes the government of France, they woefully deceive themselves."

"The all-absorbing desire of the present generation of Germans — nobles, officials, shop-keepers in the Residencies, and the lowest class of peasants, perhaps, excepted—is the union of all the kingdoms and principalities, either under one sovereign, or under a republic. Out of this ardent desire a feeling of bitter animosity has sprung towards their kings and princes, not as individuals, for many possess the affection and respect of their subjects, but as a body of men whom they regard as the sole great obstacle to their union as a nation, and as the cause of the subordinate condition of their country in spite of its superiority in population, intelligence, and wealth, over every other nation of the Continent. By listening to the voice of reason before it is too late, and hastening to unite in some plan of reform for their country they may save themselves, and make Germany the shield of civilization on the Continent. The people hope to obtain the reforms desired by a union of all the states under ONE HEAD."

The people must wait a little longer, and king Stork will be substituted by Jupiter for king Log, according to the fable. A greater than Jupiter, has provided them a Sovereign Head, who will unite all their states under a Russo-German sceptre. His name is "GOG of the land of Magog, PRINCE of Rhos, Mosc, and Tobl;" which being interpreted, is Emperor of Germany, Prince of Russia, Muscovy, and Tobolski, or Siberia. This is the sovereign Jehovah hath provided for them, to unite their nation, and to bring them up with other nations, to be smitten by his judgments at the Holy City, Jerusalem, with whose "Holy Places" they are so insanely encumbering their affairs.

Sept. 30, 1858.

EDITOR.

The Constantinople correspondent of the Univers communicates a report current there, that the Sultan is willing to give up the direction of the finances of the empire altogether to European hands, namely, to a commission to be appointed by the Great Powers of Europe. Some Turkish statesmen entrusted with a specific and secret mission have arrived at Vienna, whence they will go to Paris.

Private information has arrived from Constantinople that the excitement among the Mussulmans in various parts of the empire is daily and hourly increasing. The sums spent in the purchase of weapons are said to be enormous.

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### The Alliance of France and England hateful to the French.

THE invasion of England, and the chances of its success, are the every-day themes of conversation in Paris. Absurd as it may appear, the pillage of London is the daydream of the French army, whose chiefs are resting impatiently in inaction. Were the army alone in question, powerful as is its influence, there would be little danger of war; but there is a general intrigue among those who are opposed to Louis Napoleon, to bring about a rupture of the Anglo-French alliance, and if possible, a war with England, as a means of destroying the Empire and advancing their own political ends. A distinguished legitimist, one of those who sympathize with the Hindoos and lauds the Russians, said the other day, "His uncle perished, and he will perish also by the hand of England." That the wish was father to the thought is evident. Legitimists, Orleanists, and Ultramontanes, are all united in the same wish and belief. They spare no effort to bring about the result. They fill their organs with diatribes stupidly malicious against England. The Empire they dare not attack, but they seek to undermine the rock upon which it is built—the English alliance.

So long, however, as Louis Napoleon remains in his present mind, that is to say, has command and full use of his intellectual faculties, he will be the most strenuous upholder of the alliance. He is married and has given pledges to fortune. He is in fact bound over to keep the peace. His son is young, and he cannot desire that round his cradle should gather the storms of an European war, which would never end, but with the destruction of his dynasty or of England. On more than one occasion he has declared that he would carry out the plans of his uncle, but not imitate his faults. But however much he maybe disposed to peace, circumstances may arise which may make war preferable. General dissatisfaction at home may become so threatening that to preserve his throne, the Emperor will revert to war to occupy the public mind, and then will play his last card. It is to this extremity that the coalition I have mentioned, are seeking to drive him. — The Leader.

### Expansion of Russia.

“At the very moment we learn from the China Seas of the spread of Russian authority to the very foot of the Great Wall, come the tidings of a corresponding movement toward the west. The port of Villafranca, upon the shore of Piedmont, within a dozen miles of the French frontier, has been leased for a term of twenty-two years, from the Sardinian Government, as a Russian naval depot. The town of Villafranca is itself unimportant. There are something less than 3,000 population in it, conducting a small fishery and a smaller trade; but the harbor is safe, commodious, and convenient—admitting of the erection of fitting docks and workshops—and sufficiently capacious to shelter thirty ships of the line. Already the inhabitants of the place have had notice of the transfer of the port to the sovereignty of the Czar; and the troops, officials, and material, of Sardinia, have been removed to Nice, which is but two miles distant. The agents of the Government of St. Petersburg are in possession.

"Since the overthrow of Sebastopol, following the destruction of the Black Sea fleet, it has been a capital object of the Russians to secure some 'coign of vantage,' whence to make a fresh start towards maritime equality in the Mediterranean and Euxine. Under the conditions of recent peace, the measure could not be carried out on the old theatre of enterprise. The re-

edification of Sebastopol would have brought all Europe to arms. To avoid scandal, and lay suspicion, while moving with steady energy towards a determined aim, has been the motive of the present step; and this distant acquisition there is reason for believing will prove the nucleus of a larger naval development than that government has ever before projected. While at the same moment the shipwrights of the New World are bidden to construct gigantic specimens of naval architecture as the Grand Admiral, and vast ship-yards and work-shops, exceeding, it is represented, the largest elsewhere in the world are springing up in the recent wilderness at the mouth of the Amoor, and this new enterprise is started in the Mediterranean, right in the midst of naval competition, we have the strongest evidence that Russia is, for the first time, entering earnestly into the contest for the sovereignty of the seas.” —N. Y. Times.

Upon the same subject the London Leader of Sept. 11th, remarks, on its "review of the week:" "The most remarkable topic of continental news is the arrangement entered into by Sardinia and Russia, under which the latter Power is to lease for twenty-two years the port and harbour of Villafranca. This advantageous position has been let to Russia at a yearly rental of 4,000,000 of francs per annum—though why Sardinia should have made such a poor bargain (after having determined to make any bargain at all) it is hard to understand, seeing that Russia would, without doubt, have given four times the sum had it been demanded. The purpose for which the use of Villafranca is ostensibly required is for trade by steamers between that port and Odessa; it will be as well, however, not to lose sight of the fact that Villafranca is admirably well suited to become a Mediterranean Cronstad or Sebastopol, situated within ten miles of France, and affording anchorage in its harbour for thirty ships of war. How Russia must enjoy the success of her diplomacy; driven off from Constantinople, she takes one step, and lo! she is in the Mediterranean! And constitutional Sardinia? —places herself under the protection of Russia against the threatened domination of Austria. And England? And France? sleeping!"

Russia is advancing to the position in the West assigned her by God. She is now evidently moving on in the right direction. Her ascendancy must be established in Europe before its hosts can be poured into Palestine in the coming crusade to wrest the Holy City from "the infidels"—the British and the Turks.

Sept. 30, 1858.

EDITOR

More recent arrivals say that Villafranca has not been leased to the Russian Government, but to a Russian company. This is a distinction without any very important difference; for under a despotism like that of Russia, all companies as well as individuals, are at the absolute disposal of the government. Under pretence of trade, Russia is multiplying her shipping in the Black Sea, and arms them for defence against pirates, but by no means offensively against the Turks!! Do you believe it, reader? Perhaps; but not I. EDITOR.

Since writing the above, the Leader has come to hand under date of Sept. 18<sup>th</sup>, and says, "Russia has made a move which we were certainly not in the least prepared for, namely the hiring of the Sardinian port of Villafranca for 'strictly commercial purposes.' As yet, we have no official explanation of this important transaction from either of the Governments immediately concerned; exaggeration, therefore, on the subject of Russia's 'intentions' is likely enough to be one of the characteristics of the comments of the English press; but for the 'Times' Parisian correspondent to pretend that the affair is void of political importance is certainly going several steps too far in the opposite direction. Russia has too many reasons for desiring to see her flag upon the waters of the Mediterranean not to have some purpose in view beyond the formation of a coaling station for her Odessa steamers. Already her ships of

war are noticeable there, and more are looked for. However, the subject is young: a little time may serve to set it in a new light to present believers in the guilelessness of Russia.”

The Morning Post remarks upon this subject that “the Russian intrigue of Villafranca is the Russian intrigue of Cattaro over again.” Villafranca is a Sardinian port on the sea-coast of the Mediterranean, between Nice and Monaco, and but about two miles to the eastward of the former place. It possesses an ample harbour, formed by the retrocession of the sea within headlands, capable of easy fortification against attack by water, and may be termed the Sardinian Hamerfest. This port has long been a rendezvous for the Piedmontese fleet, and its military and political advantage to a Power desirous of possessing a Malta or a Corfu in the Mediterranean is obvious at a moment’s glance. The rental stipulated by the Sardinian Government is not less than £160,000 annually; and the port is probably well worth to Russia the terms on which it is surrendered. We revert to the pretence of its acquisition for commercial purposes, simply for the sake of exposing it. What is the nature of the trade which Russia will establish—will it be chiefly imports or exports? If Russia desire to export her own produce to the north-western coast of the Mediterranean, may she not do it with far greater advantage to Genoa, to Nice, Marseilles, to Cette, and to Barcelona, where commercial relations already exist? Why select an insignificant town? Moreover this harbour does not lie at the mouth of any river, whereas the port of Nice does lie at the mouth of the Var; and therefore it is obvious that, with a view even to inland transit from the port of disembarkation, Russia could import her produce to Nice, only two miles distant from Villafranca, much more advantageously than into the latter, for which in addition to this advantage she is content to pay £160,000 a year. The deceit is hollow. What is to be the next purchase? Will Russia buy Hammerfest of Sweden, or Antwerp? The next thing will perhaps be a public auction for the sale of maritime ports, at which none but plenipotentiaries will be allowed to bid. Russia for the first time has established herself in the heart of Western Europe.”

The Gazette de France holds that the Continental Powers should represent to Piedmont that under the present European system, no nation has a right to cede, or let any portion of its territory. "What would be said," it concludes, "if the King of Naples were to sell a port to England?"

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#### Russia in the Adriatic.

A LETTER from Vienna says that powerful efforts are now being made by Austria and England at Constantinople, to support the Porte in its refusal to grant to Montenegro a port on the coast of the Adriatic. It gives us a reason that such a port would be principally used for the advantage of Russia, as it would be a permanent harbour for her navy, and that dangers might be caused by the continual presence of the Russian flag among the Sultan’s Greek subjects. —The Leader.

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#### Justice for Israel.

THE London Leader, in speaking of its own advocacy of "Jewish Emancipation," says, "We had first to overcome the transmitted, rooted, personal prejudices to Jews, entertained by all classes — prejudices not altogether unjustifiable, when the not over cleanly habits, the loose morals, and the questionable principles of honesty of the mass of the Jews resident in the localities of Petticoat Lane and Houndsditch were taken into account.

Next we had to conquer the strong religious aversion which unquestionably existed even in the most tolerant Christian mind against fraternizing cordially with a race against whom the ban of the Almighty was believed to be still in force. On the other hand, there was the known reluctance of a portion of the Jewish race to accept the proffered boon. This section of the Jews still stands immovably aloof from its own liberal brethren, and from all other peoples still believes that its destiny is towards the East, still believes itself to be the only chosen and elect of God, still regards the Christian as holding an inferior rank in the policy of creation, and would disdain to stoop to ask or to receive a favor from Christian hands.

We say it required no insignificant share of moral courage on the part of those who undertook the great work of vindicating the principles of true liberalism, to battle with all these difficulties, to face the obloquy unsparingly cast upon those engaged in the struggle, and to persevere, year after year, until the question was brought to a triumphant issue. And in proportion to the difficulties that have been surmounted, and the labors which have been undertaken unselfishly, so ought to be the gratitude of the Jewish people. It is more than doubtful, if the positions were reversed, whether the Jews would be induced, under any circumstances, to extend the same favor to Christians. The way that Jews can best show that they appreciate the concessions that have been made, is by getting rid of their own prejudices, by educating themselves up to that standard which shall enable them to cast aside inconvenient and unsocial traditions and ceremonies, and to copy those examples, which have done so much to propitiate the English nation in their favor, set by a Rothschild and a Salomons."

In the above extract, the word "Christian" will be read by our coreligionists in the sense of the word "Gentile," which signifies a non-Jewish inhabitant of earth—Jewish neither by hereditary descent from Jacob or Israel, nor by adoption through "obedience to the faith," thus becoming Christ's, and therefore Abraham, Isaac, Jacob, and David's seed, and heirs, according to the promises covenanted to these ancients, "of whom the world was not worthy."

A Christian, in the New Testament sense, and of the New Testament order, has no "religious aversion," weak or "strong" against Israelites. He can heartily respond to the sentiment expressed by Paul, who says, in Rom. ix. 1-4, "I say truth in Christ, I do not speak deceitfully, my conscience witnessing for me with holy spirit, that I have great heaviness and continual sorrow in my heart on account of my brethren (for I myself did imprecate to be accursed from the Christ.) my kinsmen, according to flesh, who are Israelites." A Christian of non-Jewish descent cannot, indeed, speak of them as his "kinsmen according to the flesh," but he can style them his brethren in the political sense of being a citizen of "the Commonwealth of Israel," by adoption, and say with Paul to his fellow-Christians, "Brethren, my heart's desire and prayer to God on account of Israel is for (their) salvation."—Rom. x. 1. Such a Christian cannot fraternize with them in the traditions of the synagogue, which make void the law of Moses and the prophets, and set them at variance with one another; but he can fraternize with them in opposition to the "names and denominations" of the Gentiles, and in their hope of restoration to Abraham's country, and of the coming of Abraham's Seed to deliver the nation, to break in pieces their oppressors, and to reign over them in the city of the Great King. The Leader's "Christian mind" has but little sympathy with Israel upon these points. The "Christian mind" of Britain contemplates the Holy Land and the Jews in a commercial, financial and political point of view. British and Jewish interests happen, providentially, to be identical with reference to the East; hence they can fraternize together in Parliament and "on 'Change," in finance and foreign policy, but not in the dogmas of their several creeds. Britain is, and must be still more notably, the protector of "Jehovah's

outcasts," as already proved in Vol. iii., No. 5, and Vol. vi., No. 3, at considerable length. The development of this protectorate is becoming more and more evident every day. Things are drifting in this direction, and he must be blind indeed who cannot perceive it.

Modern Israelites are divided into two great factions, the one holding on to the traditions of the Pharisees, and the expectation of a Messiah like unto Moses, to deliver them from Gentile dominion, and to restore them to the Holy Land; the other disposed to conform to the customs of the heathen, and to abandon the hope of a Messiah, and restoration under his command. The latter faction is styled by The Lender "liberal," and regarded with anything but affection by the other, "which believes its destiny is towards the East," and "disdains to stoop to ask, or to receive a favor from Christian (that is, Gentile) hands."

These two sections of Israel both confound the terms "Christian" and "Gentile," after the manner of The Leader. They know no difference, because they none of them understand the harmony of the Old and New Testaments. Gentile and Jew are equally ignorant of this, therefore the Jews call them Christians who are not Christians, and the Gentiles call them Jews who are "not all Israel" though out of Jacob, by flesh.

The anti-liberal Jewish faction is more orthodox than the liberals. These are Jews in heathen habiliments, which always appear fantastic and merry-Andrewish on the back of a Jew. They are heterodox, because their creed is not according to Moses and the prophets, The anti-liberals are more orthodox, yet far from being in harmony with their old saviour from the hand of Pharaoh and the land of Mitzraim. A personal Messiah will certainly come and restore the nation and kingdom of David, as they believe; but they are decidedly wrong in supposing that the present generation of Israelites, whether orthodox or heterodox have pre-eminence in any spiritual sense over Gentiles. If Messiah were to come this year, not one of them would be acknowledged as "the chosen or elect of God," or be exalted "in the policy of creation" above the Gentiles, unless they abandoned their synagogue traditions, and became intelligent and obedient believers of the truth he will invite them to receive. Let all classes of Israelites remember that of all the hundreds of thousands that followed Moses out of Mitzraim, only two above twenty years of age had faith enough to enter the Promised Land. Israel under Messiah is indeed destined to rank above all nations in the "policy of creation," but they can only do so when they are washed in "the fountain opened for the House of David, and for the inhabitants of Jerusalem le-khattath, for a sin-offering and for uncleanness."—Zech. xiii. 1. "They shall look upon ME," saith the spirit of Christ in Zechariah, "whom they have pierced, and they shall mourn for Him as one mourneth for the Only One; and shall be in bitterness for him as one that is in bitterness for the first-born." This is the testimony of their own prophets, and the New Testament declares the same thing in these words: "Behold, He is coming with the clouds (of his witnesses), and every eye it shall see him, and they who pierced him, and all the tribes of the earth shall mourn in the presence of him."—Rev. i. 7. Israel has to go through this ordeal, and very probably this generation of Israel; an ordeal that will try them as their forefathers were tried in the wilderness. But those of them who shall survive it will then become what the present generation of Jews vainly conceive themselves to be, "the chosen and elect of God." The nation will then be regenerated and purged from all its foolishness and vain conceits. Its "inconvenient and unsocial traditions and ceremonies" will then have been cast aside as filthy rags, and Israel will be again Jehovah's inheritance, "the third with Egypt and with Assyria, a blessing in the midst of the land: whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isaiah xix. 23-25.

As to their present spiritual superiority over the heathen, it is manifest to every one scripturally enlightened that they have none. Moses and the prophets condemn them all, even as Jesus and the apostles condemn all the names and denominations of the heathen, or Gentiles, on every side. The real question at issue between Jews and Gentiles is not whose scriptural knowledge is greater, but whose ignorance of the Bible is more profound. We find it difficult to say which, and, therefore, without making a distinction without any real difference, conclude with the Spirit that, "darkness covers the earth, and gross darkness the peoples."—Isaiah lx. 2; that "there is a veil spread over all nations."—xxv. 7; "a strong delusion unto their believing in a lie."—2 Thess. ii. 11; and that they are intoxicated thereby. —Rev. xvii. 2; xviii. 3; xiv. 8. Jews and Gentiles, being both destitute of "the faith," and in disobedience, they are "all concluded under sin;" "for without faith it is impossible to please God." Therefore, when Messiah comes he will punish them all, and when they are subdued to the humble acceptance of their punishment, "he will have mercy upon all," both Jews and Gentiles, who survive.

As to "the gratitude of the Jewish people" due to Britain, or to any other nation, we cannot imagine the debt to equal in value a farthing rushlight. It is true that in England they have been less harshly treated than in France and Spain, yet even there the tender mercies of the English have been cruel. At the period of the crusades the whole nation united in the persecution of them, in a single instance, at York, fifteen hundred Jews, including women and children, were refused all quarter, could not purchase their lives at any price, and frantic with despair, perished by a mutual slaughter. Each master was the murderer of his family, when death became their only deliverance. So despised and hated were they, that the barons, when contending with Henry III., to ingratiate themselves with the populace, ordered seven hundred Jews to be slaughtered at once, their houses to be plundered, and their synagogue to be burned. The kings, Richard, John and Henry III., often extorted money from them, and the last by the most unscrupulous and unsparing measures, usually defrayed his extraordinary expenses with their spoils, and impoverished some of the richest among them. His extortions at last became so enormous and his oppressions so grievous, that, in the words of the historian, he reduced the miserable wretches to desire leave to depart the kingdom; \* but even self-banishment was denied them. Edward I. completed their misery, seized on all their property and banished them the kingdom. Above fifteen thousand Jews were rendered destitute of any residence, were despoiled to the utmost, and reduced to ruin. Nearly four hundred years elapsed before the return to Britain of this abused race.

Talk of the gratitude of the Jewish people to Gentiles, retributive judicial vengeance is alone due to them! What has Britain yet done for them? Simply ceased to imprison, plunder, ruin and murder them, and granted them permission to sit as representatives of the money power of England in a heathen legislature, without swearing a lie! None but a Jew, recreant to the principles of his fathers, would condescend to occupy so base and servile a position. The hour of retribution is, however, at hand, when, for the sake of the fathers, on account of whom they are beloved, Israel will be avenged. As in the days of Mordecai and Haman, the word will be given to them of Jehovah, and they shall slay their enemies. According as they have received, so will they repay, measure for measure, well shaken, pressed down and heaped up. The Leader need not be in doubt; when power returns to Israel, they will extend no favor to Gentiles: submission to their king, or death, will be the only alternative of the times; and that king, both theirs and ours, will be JESUS OF NAZARETH, THE KING OF THE JEWS. EDITOR.

Sept. 29, 1858. (\* Rapin's History of England, ch. viii, vol. iii., p. 405.)

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### Russia's Tactics Changed.

THE master stroke of policy by which Russia has gained a footing in the Mediterranean has taken the English public by surprise. There is said to be nothing like it in all the history of the encroachments and acquisitions of that advancing, stealthy, and subtle power. But two or three years ago she indicated a purpose to seize Constantinople, annex Turkey, and emerge upon the Mediterranean. England, France, and Sardinia determined that that purpose should not be realized, and in order to this—at a lavish expenditure of treasure and blood—destroyed her port of Sebastopol, and crippled and curtailed her naval power in the Black Sea. Since the peace, Russia has changed her tactics, and appeared in a new character. She has become a Reformer, and emancipated her serfs, a Politico-Economist, and laid down railways, built steamers, and sought how to extend her trade. There have not been a wanting people incredulous enough to point out that those steamers were so constructed and manned as to be capable of conversion at short notice into vessels of war, and that those railways ran from the great military depots of the Empire to the naval arsenals and ports. These, however, were voted croakers—alarmists, and the men of peace carried the day, so pleasant and reassuring was the burthen of their song, that, having given herself up to commerce, Russia had given up her aggressive schemes, and Russians were being fast civilized. A sudden and severe shock has been given to this confidence. "What the Czar Nicholas," says the Morning Herald, "would not have dared to attempt, Alexander, thanks to his pacific character and the want of vigilance of modern statesmen, has been able to effect without creating any suspicion." That is to say, after all the efforts of the English to shut him up in the Black Sea, the Czar has leapt, at a bound, to the coast of France, within a few miles, and there, at Villafranca, established himself—of course for commercial purposes! in a magnificent deep water harbor, capable of accommodating, besides all the mercantile vessels that will ever repair thither, thirty sail of the line! "The sea port of Villafranca," says General Marmora, in an official document, "is now part and portion of All the Russias." The Sardinian soldiers have been withdrawn, from which it is to be inferred that the place will be garrisoned by Russian troops. Very shortly, too, we may look for Russian fortifications, until Villafranca become a Mediterranean Sebastopol, and another "standing menace" to the West. How is it that a transaction so fraught with peril to the independence of Turkey and the interests of the great powers, has taken place without cognizance of, or sign from, the Imperial Government?

### Presentiment of Coming Evil.

A MOST singular event, which has just happened in Paris, has given rise to new excitement among the mystical coteries, which form a great portion, and the very best, of Parisian society. At the breaking up of the great retraite of the clergy, which took place at St. Sulpice a few days ago, the Archbishop of Paris, member of the Privy Council, and quite in the confidence and intimacy of the Emperor, spoke in the most extraordinary manner concerning the doleful aspect of public affairs since the 14<sup>th</sup> of January, which had completely changed the position of the country and the attributes of the government. "Messieurs," said the prelate, "I dismiss you to your respective duties, with the earnest prayer that you will unite in prayer and fasting and good works, to turn aside the evil which is hovering over us. A frightful danger threatens the country; a danger which our order will be the first to share. Time is not accorded to us to avert it; for it is here, even while I speak it is here, and knocking at the gate. I am not permitted to add more in the way of warning—neither must I reveal the nature of the danger with which we are threatened; but rest assured that it is imminent and deadly. When the exalted post I now occupy was first imposed upon me I refused it, as you all know, with the greatest earnestness. Overruled by those above me, the past has been, as it

were, forced upon me, and my mission upon this earth therefore, made clear. I would have turned from me this bitter cup, but am now prepared to drink it to the very lees. Forget not that upon us must fall the weight of expiation which this nation has accumulated, and that we must become the first victims of the great sacrifice which is already laid upon the altar awaiting the hand which shall apply the first spark to the offering. The smoke and the incense of those who have gone before have not availed. Remember Quelen, whose moral life was all extinguished by the destruction of his palace and the malediction of the people. Then came Affie in 1848, whose voluntary sacrifice was not yet accounted of sufficient import, and more was still demanded. Sibour, in 1848, might be thought to have satisfied the ire of an irritated God; but it is not so. Worse than all, this remains to be fulfilled, and my very name would seem to be a warning of my fate. . . Go, then, Messieurs; I say, 'adieu,' and dare not 'au revoir.' Reflect on these things; watch and pray. Be vigilant and valiant in the good cause, and when it falls, let it be with the dignity worthy of the power it once owned and of the hope it still possesses." This wonderful inspiration, is said to have produced an effect not to be described upon the assembly of priests of all ages, of all degrees, and from every province, assembled at St. Sulpice, to celebrate the Grande Retraite, the most solemn ecclesiastical observance amongst all those celebrated in the Gallican Church. — Toronto Colonist.

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### Russian Enterprise.

ACCORDING to a correspondence from St. Petersburg to the Augsburg Allgemeine Zeitung, the Amoor Company, recently established, is to be, for the Sea of Japan, what the Russian Trade and Steam Navigation Company, established some years ago, has been for the Black Sea, and, in a certain sense, a Commercial Association, working most intimately with the Government in the furtherance of its designs, under the guise of its own business. This is to be attained more completely in another quarter — the Caspian Sea—by a new company to be established. Councillor Novo Seltski, one of the founders of the Russian Trade and Steam Navigation Company, has obtained permission to organize a company with a capital of 3,000,000 silver roubles, in shares of 250 roubles. The company is to have the name of "Kaukasus," and the Emperor himself undertakes its protectorate. The Government pledges itself to transport a certain amount of provisions for the army by the line, on condition that it shall be ready to transport any further amount, and the consideration of some postal arrangements. This must have a great influence on the future of the countries around the Caspian Sea, which, from the North and West, receives the Ural, the Volga, the Terek and the Koor, being some of the largest rivers in Eastern Europe, besides, numerous streams of lesser note. By means of a canal, near Tyver, in Russia, between the head streams of the Volga and the river Tyertza Schlina, water communication is established between the Caspian Sea and the Baltic. — N Y Times.

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### A Troubled Sea.

"WE are not prepared," says a writer in the Dublin University Magazine, "to pronounce beforehand on the fate of the Napoleon dynasty; we only see a fragment of the bas-relief: we look upon the prancing of horses, on shielded warriors hurling javelins, on brave men biting the dust — these all stand out in stone, but which side is in the right, and whom history will crown, we cannot even conjecture. The conclusion is, we admit, a most lame and impotent one—but what other can short-sighted mortals presume to arrive at. It is enough to know (and this shall save us from utter scepticism) that there are eternal principles at bottom of all this troubled sea of French politics. Dissolute principles and an absolute ruler, are but as the Great Serpent wound round the mountain, with which Vishnu churned the ocean to extract

the amrit or water of life. Beneath all the mire and dirt, the amrit is at bottom in France—her people can never rest—but are under a spell of turbulence, because the scum is a-top, and the amrit at bottom, of that seething ocean. Righteousness exalteth a nation—by wisdom kings reign, and princes execute judgment. Unhappily, these are not French principles, as yet. Christianity in France is but a shadowy thing, a sentiment about "the good God" — a vague impression that Voltaire was as great an impostor as the priests he ridiculed—and a respect for the genius of Christianity, as set off by the rhetoric of Chateaubriand. This is the sum total of the Christianity of average Frenchmen. What leaven is this to leaven the great lump of national character? Is it a wonder that with little religion, there is less morality, and no liberty at all?"

The "eternal principle at the bottom of this troubled sea" will appear when the Frog Power shall have developed the crisis of "the Great Day of the war of Almighty Power."

EDITOR.

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### The State of Turkey.

The French Journal styled the Pays, says, "the state of Turkey is, there can be no doubt deplorable; and is such as to threaten the peace of Europe very seriously. It is quite evident that the disorders now going on in every quarter of the Turkish Empire are not referable to casual and transient circumstances."

The Presse d'Orient which has just arrived, confirms the gloomy views of the Pays. It affirms that the Christians of Syria, more especially those of Damascus, Aleppo, and Nazareth, are in a state of terror, and apprehend a Mussulman St. Bartholomew.

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### Analecta Epistolaria.

#### Reflections on Current Affairs.

DEAR BROTHER THOMAS, —Truth is in the ascendant; few, however, have as yet gained a point of view from which they can estimate its depth, and breadth, and true position. Still, there are a few able and free sons of thought who marshal under Truth's banner; to be sure they do not all of them comprehend the truth in its entirety, and many of them may not apprehend its tendency; still, they embrace many of her principles, and in every principle is the germ of a prophecy. These men are, therefore, scattering over the world the seed of a richer futurity. Many moves, indeed, remain to be made on the theological chess-board, but already are these sons of freedom producing a schism in the frontier states of the theological empire. These men of spirit and culture are a fresh revolutionary element thrown in among the inflammatory conditions of the time. Their touch is benumbing to error, and tends to paralyze the activity of the religious machine. These men have dressed the truth in a robe more winning to the popular eye, and invested it with an interest and life which enforces its importance upon the attention of the public, whose ears are usually dull of hearing when addressed concerning matters purely scriptural, the knowledge of which is so powerfully calculated to advance rather than impede the progress of humanity. Thus the truth is, I think, preparing a considerable congregation of attentive and intelligent listeners. The minds of these thinkers, I admit, are heterogeneous, and exhibit something of an original chaos, but when attracted and held in combination by the magnet of truth, they certainly are useful; they act as a "fly-wheel to quicken and increase the power of the action of the intellectual

machine." They are the sentinels that guard the Vatican of Truth and keep the predominant prejudices of the sects from crushing and trampling down the young spirit of the future, with the relentless inveteracy of orthodox demons. So long have the people remained under the benumbing tyranny of priestcraft that they have become womanish, helpless, degenerate, feeble. Their faculties are enslaved, their minds insensible, they are the subjects of a miserable delusion. These men, I fancy, are breathing into the nostrils of these dead corporations of men a new, vital and tolerant spirit. Thus, from the armies of the aliens are arising true and noble allies. While we cannot frankly proffer them the hand of fraternity, we can surely seize their hand with a warm grasp and hearty shake. The future is to the communities with whom they are associated an impenetrable mist, to whom the stars of the future hemisphere disseminate only a dim light, but we have been ushered into the full daylight of the future state, and have seen the kingdoms of futurity, and the emerald glories of the holy dead. Although in the bosoms of these men the pulsations of liberty struggle, we cannot admit them to fraternity and fellowship, because they are among the antagonistic forces, and battle against us. Flexibility and mutation are utterly unknown to the gospel, therefore they must enrol their names and characters among the armies of the faithful.

The Gospel of God is a phrase which may be defined as the expression of the forms and order of the future—the mirror of "the powers of the world to come." It points to him who "shall appear the second time, without sin, unto salvation," and to the world which shall then be inaugurated. From it issues the hallowed light of that truth which is designed ultimately to illumine the world. It embraces every secret of futurity, and unfolds the basis of future existence and life.

The Gospel is not, as thousands foolishly suppose it, the good news of a speedy removal of the human race to another world, but that a better future awaits it in this world, when death and the curse shall cease, and all the evils of society shall find their remedy. Of the millions of worlds, fixed and wandering, through the regions of immensity, God has selected the earth as the seat of progressive and intellectual life, the theatre of paradise, the home of immortality, the royal abode of the Eternal King. It is mere rashness to make assumptions upon such a subject without evidence. God formed the earth and made it; he created it NOT IN VAIN; he formed it to be inhabited. The earth he has given to the sons of men. "The meek shall inherit the earth. Men in sin hold possession of the earth "till he come" who shall unfold the "vision of peace," and inaugurate the "manifestation of the sons of God," The earth will be subject then, as now, to all the laws of matter, performing its evolutions as at present, for which a material body is indispensable.

The gospel lines of demarcation are clearly and strongly marked; its distinguishing feature is the unity of its spirit; a spirit always corresponding with the ulterior developments of its body; oneness of spirit extends through the whole course of its existence. The ideas of order and progress are as rigorously inseparable in this system, as the ideas of organization and life in Biology. One spirit shapes, coheres and animates this body from infancy to manhood; nurses, guides and nourishes it, till it attain the vigor and strength of an immortal. This spirit never fumbles among the mystical systems—the true science of spirit, taught in the Bible, is entirely at war with the whole system of metaphysics.

You were opposed, I understand, in your efforts to disseminate the truth out West. That man is a nonentity whose life career provokes no enemy or excites no opposition. "Battles," said Napoleon, "are great things, empires lie beyond." No solid position in science, art or empire was ever gained without a struggle; whatever is worth gaining must be fought

for. The magical progress of all the sciences is, doubtless, due to the thorniness of their paths, and the activity of their foolish opponents. There are many who do their utmost to cast dust into the eyes of the world. They wear the garb of sanctity, make a pious display, and thus impose upon the credulous and the confident. The very robe they wear is dripping with the blood of the followers of the Bible! Do we not know the arts of cunning men? Did not Demetrius, the silver-smith (worthy, most undoubtedly, to have lived in our day!) become most wonderfully pious, and fly all over the city to excite the dormant zeal of Diana's worshippers, and gather a mob to whom he preached that Diana must be cared for; while to his fellow-craftsmen he told the truth, our craft is in danger, and, sirs, ye know that by this craft we have our wealth! Men will not quietly be exposed. Rather shall the city be made vocal with the cries of craftsmen. They strive to evoke even from the heart of the consecrated the master-spirit of evil. These are the men who fumble among the stones for a murderous missive, who fully understand the value of breastworks and entrenchments, who know that the fire upon a column crossing their own front is most effectually delivered when its head has passed, then followed upon its flank and rear by a volley of stones winged with curses. They foresee the rising of a justly retributive public sentiment, as the seaman sees the cloud of the storm rolling up the heavens; they labor to forestall and resist it. These are the men who have placarded you about as a "very bad man," who have raised a shout, as it were, for the great Diana of the Ephesians, but evidently to draw off the hungry laical pack from the rank scent of their rotten and corrupt carcass.

These priestly lords maintain that they are the depositories of all religion, and demand, in the name of religion, to exercise authority over us. Who are these men to whom such blind faith is to be given? A set of clean-shaved, fashionable, fat, well-fed and richly-paid men, upon whom heaven never frowns. Men who have gravely renounced the world, that is to say, the burdens and cares of the laboring and business communities, and live in superb luxury and idleness; men whose years are measured, like the hours on the sundial, only by sunshine. These parasite gentry hurl the taunts of orthodoxy and the execrations of fanaticism against the young spirits of the future. Men whose language is counted as evidence, and whose thoughts are deemed infallible, who teach the people, who are their passive and unreflecting tools, though stern haters of wrong, to view the earnest breathings for freedom as a pestilence and a hideous curse. Men who inculcate "quiet forbearance," and breathe forth from the sanctuary "the calm and holy spirit of peace," but murder their opponents. Fanaticism and heresy are the oils which they cast upon the troubled waters. Assailed by the critic, they can offer only, like Mr. Campbell, the argument of dumb impenetrability, and are accustomed, like him, never to report defeat. "Prove all things, and hold fast that which is good," is the sentiment which guards the vatican of truth. Truth fears no scrutiny or logic; investigation is its anchorage ground. The severer the ordeal to which it is subjected, the purer and more brilliant it appears. Freemen cherish a burning desire for the best possible insight of truth. Investigation crumbles the idea of human infallibility, and heralds forth the doctrine of liberty. "If there is one fruit of intellectual culture which more than any other dignifies and ennobles it, it is the scrupulous reverence it trains for the smallest reality, its watchfulness for the earliest promise of truth, its tender care for every stamen in the blossoming of truth, from whose flower-dust the seed of a richer futurity may grow. To cut against this fine veracious sense with the rude weapon of unappreciating sarcasm, and crush its objects into the ground, as weeds, with the heel of orthodox scorn, is a feat which belongs only to demons. Orthodoxy, like a nightmare, bestrides the truth and checks the pulsations of liberty. Everywhere, thank heaven, silent dissolution is at work; orthodoxy is infected with a sickly taint, and is dying the death of corruption. Its death-slumbers echo in the valley of death. The seed of truth buds and blossoms upon its soil. The doctrines of the orthodox communities are powerless apart, and

operate only to neutralize each other. Orthodoxy has always been a chaos of stationary anarchy. Its cohesions are gone, and its negations squabble in the war of disintegration. Its forces of affinity are conquered, its incrustation broken; its demolition is irremediable. No power can unite, no glue can cement these innumerable sects which have sprung out of the doctrine of Christianity. Yet this is the system which dreams of converting the world and inaugurating the Millennium! It is however, manifest that the system which cannot maintain its ground before the natural progress and intelligence of society, exhibits its utter powerlessness ever to serve again as the basis of future organization. Life, order, progress are the elements of the true system of social physics. The ideas of order and progress are inseparably connected in the gospel, as the idea of organization and life in Biology; a new system incubated over the waters of theology. It is creeping into men's hearts, breathing into them new feelings, and inspiring them with fresh desires. Many already comprehend that the "new wine" of Christianity is nowhere found in the "old bottles" of theology. Many popular errors, however, must be corrected, delusions exposed, cherished prejudices swept away, ere the race can appreciate its true position. Truth is insurmountable, and extends its dominion over the boundless confederacy of unborn centuries. "The gallant ship that has been long riding at anchor, is straining on her cables and threatening to break from her moorings." After a short voyage upon the dark waters of unknown seas, she is destined, like the prophetic bark of Columbus, to discover a new world, and "the haven where she would be." Truth prudently deals with the evils of the present, bravely endures, and draws compensating joys from the hope of a brighter and better day. We, dear brother, are charged with an "overweening confidence in our own reasoning faculties," the attestations of which are regarded as incredible, while the undemonstrable religious feeling and "personal persuasion" of our assailants enjoy all the certitude attaching to the "conclusions of mathematical and physical science." We have a vast deal of foolish nonsense about the religion of the heart, which is considered an exceedingly scarce article with us. The religion of the heart is entirely emotional, clinging to the feelings and rooted in fear of God; a religion chiefly alive at certain times and places, consisting of a limited and dry service. It has nothing at all to do with things or systems, but concerns itself with an ideal person. It allows us to believe, as falsely as we please, about things, provided we are true in our sentiments about persons. This heart-religion is a dwarfish affair, having no affinity at all with the generous and more noble religion of the head, which glories in the knowledge and understanding of Jehovah, makes religion a life, fuses into unity the elements of the whole man, and in these things delights. Without a brain to give a sensibility and motion, there would be no heaving heart or breathing lungs. If disease has attacked the brain, the mind acts wildly and irregularly, the heart and lungs also, partake of the disordered movement. Who does not know that the influence which emanates from the brain and courses along the conducting nerves, causes the heart to beat and the lung's to heave? In fact, all the phenomena of vitality depend upon the brain; without the energies of the head, all would be an Iceland of negations. Intellectual anarchy is the cause of moral anarchy, and the two combined is the cause of the anarchial condition of the social state. As regards our duties and religious exercises here, I am truly sorry to say, dear brother, that the brethren are immensely slow and phlegmatic. The graces of zeal, earnestness and love in the Lord's work have covered their faces with their wings. It would really seem that the seven devils of worldliness were about to take possession of our hearts. We display a frantic cupidity for gold; the service of Christ without, the service of Mammon within. Mammon gives impulse and impetus to every step; we do not disdain to scramble for the druff and husks that fill the common trough. Mammon is the Procrustes bed to which our life is fitted, his are the hideous features which tattoo the face of Christianity. What leverage can lift the moral wheel out of such a rut, in which it has run so long, and which deepens as it runs? Be content with such things as ye have, and draw cheering joys from the "evidence of things not

seen," is not exactly to our taste. We are like Gallio, we "care for none of these things." Our minds and sympathies are given to other matters. A wet day, which would not keep us from our daily avocations, keeps us from communion and fellowship. A little headache, which would not detain us from court or the exchange, prevents us from assembling together. A glacial period is among us, the pall of worldliness bestrides the truth as an incubus. Brethren, read the apostle's description of life, beginning, "in perils by the heathen," &c, and remedy the mischief speedily; let your souls gush forth in prayer freely to Him, before whom we must soon appear. Let us resolve, and keep the resolution, that we will "hold the beginning of our confidence steadfast to the end."

Yours, in the ties of fraternity and love,

WM. PASSMORE.

Lunenburg, Va., Oct. 8, 1858.

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### A Word in Season.

FOR we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad. 2 Cor. v. 10.

Solemn thought, full of comfort to the faithful saint; but trouble and anguish to the unfaithful, blood bought, who trample on the seal of the everlasting covenant; who for a mess of pottage, or something as perishable, sells his birthright.

"We must all appear before the judgment-seat of Christ." Think of it brother, you that once stood enraptured at the good things to come, things that your mentality grasped as of eternal worth, "things of the kingdom of God and the name of Jesus Christ;" think of it, have the things of this life, and the kingdom of men, with all its glory gained an ascendancy? In your estimation has the glory of the future faded before the glory of the present; then woe shall be upon your head in the great congregation. The throne of glory to you is blackness and darkness. The judgment seat O! horrors! You must appear before it. Then of what avail will it be to you, the faults and failings of your brethren? Will they cover your shame? Will the judge of all the earth, be disconcerted by your evil tongue? Or will your vain associates, together with the perversions of thy heart, shield thee, in that day, from the Almighty? No! No! an eternal stop will be put upon thee, brother.

"We must all appear before the judgment-seat of Christ." Brother you who are enduring as seeing him that is invisible; though falling under the reproaches of men, still holding on faithfully, to him that hath called you into his kingdom and glory, take courage. Good things are ahead, brother, for thee at the judgment-seat of Israel's anointed. God's beloved is thy delight. His kingdom is thy glory. Eternal life to thee outshines all present circumstances and glory. To rule the world in righteousness; an immortal instrument, in the hand of Jehovah; to bless our poor humanity. These be thy thoughts, thy ardent wish. This is the cause of all thy self-denial, thy patience and thy faith. Hold on, hold on. God will not forget thee. No. Eternal excellency shall rest upon thee, brother.

See that poor miserable, drivelling, soulless creature, that for present pleasure or advantages turns aside, from the holy commandment, and despises the covenants of promise, and over the hope of Israel draws the curtain of unbelief; in the vain thought that he shall be God approved because he is self approved; that he shall come out right, because he is told he is right by some poor miserable thing like himself. See that spirit-begun but flesh-completed specimen of apostate humanity, come up to the judgment-seat of Christ to receive for the

deeds done in the body. Look at him, and if you would avoid death eternal, avoid that character. To that character the salvation of the world is a myth. The restoration of the kingdom to Israel a fancy. The glory of Jesus a dream.

HUGH SHARP.

Milwaukie, Wis. Oct. 19, 1858.

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A Lying Wonder.

THE following, which we clip from the N. Y. Times of Sept. 25, 1858, is one of the many specimens extant of those "lying wonders" by which Paul predicted the revelation of THE LAWLESS POWER, styled by him "the Man of Sin" would be accompanied. The clergy and their dupes denominate our age "the enlightened 19<sup>th</sup> century!" The reverend son of Balaam and his "immense multitude" at Grand Rapids; and the fact, that "the miracle" can be inserted in a professedly Protestant journal without an expression of pity for the fools who credit it, and contempt for the bald and hypocritical imposture of the reverend sorcerer, are striking exemplifications of its enlightenment! Absurd, however, as is Marko's fiction, it is not more so than the fanaticism of Protestant religion-gettings at the anxious seats and mourning bench. The following is the popish magician's account of the "apparition" presented by the Times:

The Rev. Mr. MARKO, of Grand Rapids, Mich., writes to the Freeman's Journal that while Father WENINGER was officiating at the ceremony of Dedicating the Cross at Holy Trinity Church, in the presence of an immense multitude, a solemn and extraordinary event occurred. He says: "As soon as the cross had been dedicated and was about being raised, there appeared on the blue sky, surrounded by a cluster of white clouds, a regularly-formed, large, white and well-designed cross, which disappeared at the moment the missionary cross was sunk into the ground. The whole crowd present gazed with amazement at this striking appearance, and you could hear persons, less credulous, utter these words, ' This is more than natural!' "

"I know very well (the Rev. Mr. MARKO goes on to say) there will be many critics who will explain this event as an accidental natural phenomenon; but such should consider that the appearance was a cross on the blue sky, white, regular, with sharp-edged corners, and surrounded by a cluster of clouds. If this be merely natural, why does it never appear on any other occasion? And why does it happen that this extraordinary event occurs just at the raising of the cross of a holy mission in presence of hundreds to witness it, and disappears at the moment the missionary cross is erected? \* \* \*

This apparition took place at about 2 o'clock, P. M., on the eve of the Nativity, B.V.M."

M. MARKO, Pastor German Congregation.  
Grand Rapids, Michigan.

This occurred he says, "on the eve of the nativity of the Blessed Virgin Mary," the Goddess of the Roman Idolatry. But all the proof he offers is his own individual testimony; and all except papists know, that the testimony of the Roman Mother is unworthy of the least regard even upon oath. He says that the cross appeared on the blue sky; and he says, that an "immense multitude" were present, and gazed at it with amazement. But his assertion is no proof. He saw it, no doubt, just as really as the Negroes in the south see their master the Devil and his bull-dogs, as they relate when they tell their religious experience as the basis of their

immersion, or admission into the church! This clerical knave first assumes the facts with no ground but his own ipse dixit, and then assumes that "many critics" would attempt to explain away its miraculous character: as if they would admit the fact, and only call in question its marvellousness. Popish critics and fools might be found to do this, but not rational people. These would deny the fact; they would reject it as unproved. A priest of Rome's Goddess being unworthy of credit, what he says would not be received by them; and in the case before us, he has adduced no other testimony; and we hesitate not to say, can produce none that is disinterested and reliable. What Jew, Protestant, Mohammedan, or other non-popish man, woman, or child, ever saw a genuine miracle in attestation of Romish institutions or tradition? not one! This was not the case with the miracles of Christ and his Apostles.

EDITOR.

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### "The Pope a Humbug."

"APPEAR the Pope, aloft in a chair borne by men in red! He is clothed all in white, and wears the large and very ugly mitre which looks at near view less gold than gilt. He seems as if he were about to fall forward out of the chair; the motion of which is uneasy, at least to the onlooker. The poor old Pope! he really looked like a great bambino (that is, something between a boy and a baby) dressed up for fun, and with a holiday gilt cap on. Ever and anon he raised his hand in benediction, while a weakly smile moved the layers of fat on his podgy old face. So passed down the aisle, and into a side chapel, followed by his clanking guard splendidly marshalled, and many of them looking as they all should look, high Roman nobles. The Frenchmen were then marched off, and the crowd flowed about at its own free will. So then I had seen the Head of the Church, and gazed upon the Vicar of Christ! I had beheld one infallible, with power to forgive sins—to bind and loose—the Holder of the Awful Keys ! That weak old man in that gilt chair! I would believe if I could, but some how it will not go down. I never could bring myself to acquiesce in a manifest humbug; and the Pope as Pope is a monstrous one."—Titan.

Such is the High Priest of the Roman Goddess, worshipped as "a God upon earth" by the besotted peoples of the West. The existence of such an Image is a striking exemplification of the civilization and intelligence of the age! Pope Pius, Pope Alexander Romanoff, Pope Abdul Medjid, Popess Victoria, and the Grand Lama, what a divine college of demoniac internunciators between heaven and earth! All Heads of Churches by the Grace of God for the soul-heal of nations! O Lord, how long?

EDITOR.

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### 19th Century Superstition.

THE N.Y. Evening Post translates the following curious details from a German private letter recently received from Vienna: —

"The Hapsburgers (the reigning house of Austria) while living, must be revered—when dead they must be worshipped. As a proof of this, let me relate to what disposition was made of the dead body of the Archduchess Margaret, whose death was sometime since announced. Archducal dust must not return to dust; and priestly cunning and monarchical tradition call for the enactment in one of the largest and most brilliant capitals of Europe, of a drama only to be performed by barbarians in the dark ages.

"The Saxon Princess Margaret, wife of the Archduke Charles, was laid upon a block and chopped in pieces, in order to send different parts of the body to various parts of the country. The chopping up process took place in the chapel of the castle, in the presence of the dead woman's husband. Extended upon the red draped block lay the naked, white corpse, surrounded by priests chanting in Latin, youths swinging censers, and a number of men armed with choppers, saws and other instruments. First the heart was cut out of the body, inclosed in a golden case, and placed in an urn. It was then sent to Rome to be consecrated by the Pope, after which it was sent to the Loretto chapel, and thence returned to Vienna. But it was not to rest here. Ten cities claimed the honor of being Homer's birth place, and six Austrian Bishoprics claimed the privilege of possessing all, or a part, of the sainted Margaret's body. The Bishop of Prague would be content with the arms, the Bishop of Salzburg wished to obtain the head and shoulders, while the Bishop of Lent anxiously desired to possess the two middle fingers. The Vienna consistory was obliged to decide between the claimants, and the heart was at length forwarded to the common council of Inspruck, in Tyrol, accompanied by two autograph letters of the Archduke Charles, one of which was directed to the Chief of the Jesuits, in which the hope was expressed that 'Tyrol, the always faithful,' would 'for all time cherish the memory of the Archduchess, who was a saint upon earth.'

"Had the heart alone been separated from the body, the chopping up process would soon have been finished; but the church demanded more. Hence the Archduke Charles directed the cutting open of his wife's abdomen, which was done. The intestines were taken out, placed in copper, silver and golden capsules, and sent with an autograph letter to the Cathedral of St. Stephen, where the said intestines were first exhibited upon the altar, and then buried beneath the altar. Hereupon the two middle fingers were severed from the body, and sent with another autograph letter to Dresden. All that remained of the Archduchess was then wrapped in red velvet, and laid in state on a catafalque; and ultimately the mutilated corpse was placed in a coffin and deposited in the imperial tomb."— Toronto Colonist.

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