

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., APRIL, 1859
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No. IX.

"HIS FACE AS THE APPEARANCE OF LIGHTNING."

Literally "his faces" as the appearance of lightning "that is the Faces of the Spirit through which the Eternal expresses his favor or indignation towards the posterity of Adam in the age to come. Every individual element, of the heavenly Adam is a face of Daniel's symbolic man by synecdoche; a figure by which a part is taken for the whole, and is of general occurrence in the construction of symbols. It is by the expression of the face that the workings of the brain of one man are manifested to others. It is so, also, with the Eternal Spirit Yahweh. But as he hath said, "no man can see his face, and live;" his face then, when seen, is not his face peculiar to his person, but to certain other persons, the expression of whose faces is the exact representation of the workings of the Eternal Mind. During the times preceding Messiah's, the Elohim who appeared to Abraham, Job, Jacob, Moses, and the seventy, Manoah, Daniel, Zechariah, Mary, Jesus, and the Apostles, (of whom the only ones named are Gabriel and Michael,) are the faces of Yahweh, with respect to man; but when Messiah's times arrive new faces will flash upon the world, and give expression to the pent up fires that burn in the Eternal Mind against the kings, the clerical orders, and the intoxicated peoples of the earth. All these faces of Yahweh, both old and new, are "against them that do evil;" but "shine upon" the heirs of salvation. The faces of the Eternal Spirit are symbolized by the faces of the Cherubim in Ezek, i. 10; x. 14; Rev. iv. 17. But as we are not now engaged upon these passages, we shall not enter further upon their exposition at present.

When Yahweh is angry, (and "he is angry with the wicked," and therefore with the Clergy "every day,") and when the time arrives for the manifestation of his wrath, his anger flashes up into "his Faces," and they become "as the appearance of lightning." Now lightnings shooting forth from a divine countenance, are not indications of favor and kind affection. They express the contrary. They represent great fury and consuming indignation against them "that know not God, and obey not the gospel of the Lord, the Anointed Jesus;" the Aion-Destruction *απο προσωπον του κυριου*—from the face (Hebrew faces) of the Lord, and from the glory of his might, when He is apocalypsed from heaven, with the messengers of his power, (the other faces associated with Him,) in devouring fire—2 Thess. i. 7—9.

The nature of symbolical lightning may be readily deduced from the use of the word in scripture. Thus, in that grand description of Messiah's advent to punish the sons of Belial with aion-destruction, David in spirit says: "the earth shall shake, and tremble; and the foundations of the mountains shall be troubled and shaken, because there was wrath with Him. In his anger a smoke ascended, and fire from his mouth shall devour; lightnings kindled from it. And He shall bow the heavens and descend, and darkness under his feet. And He shall ride upon the cherub and fly; and he shall soar on the wings of the spirit. He will make darkness his hiding place; the circuits of his pavilion the darkness of waters, thick clouds of the skies. Because of the brightness before him his thick clouds passed away; hail and lightnings of the fire. Yahweh also will thunder in the heavens, and the Most High will give forth his voice; hail and lightnings of the fire. Yea, he will shoot his arrows and scatter them; yea, he flashed forth lightnings and will put them to the rout. Then the channels of the waters shall be seen; and the foundation of the habitable shall be laid bare, because of thy rebuke, O Yahweh, because of the blast of the spirit of thy nostrils, Psalm xviii. 8-16.

The reader will have no difficulty in perceiving that this passage is descriptive of a great breaking up of the foundation of the political organization of the world; for the wrath of Yahweh expends itself not upon inanimate and unoffending nature, but upon the unrighteous and rebellious. These are "the earth," and its civil and ecclesiastical organization, "the mountains," "the heavens," "the channels," and foundations of the habitable;" while that which is to overthrow, destroy, lay bare, and abolish, is the smoking fire of his indignation, flashing forth its lightnings and crashing thunders through Israel and their kings—the lightning-faced Elohim of all the earth.

"The lightnings of the fire" are flashings kindled by the avenging wrath of Yahweh. The fiery abyss from which they shoot forth is said to be "his mouth," because it is by his command his mighty ones go forth against the enemy as a storm of lightning, thunder and hail. The fire typifies the Eternal Spirit in wrath. "Our God," saith Paul, "is a consuming fire." Hence the flashing fires are "the lightnings of the fire."

"Bow thine heavens," saith David in another place, "and come down, O Yahweh, touch upon the mountains, and they shall smoke; flash forth lightning, and thou shalt scatter them; shoot thine arrows and thou shalt put them to the rout"—Ps. cxliv. 6. Isaiah puts an interpretation upon this in the exclamation, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains (or kingdoms) might flow down before thy faces as the burning of liquid fire—the fire shall cause the waters to boil—to make known thy name to thine adversaries: before thy Faces the nations shall tremble. At thy doing of terrible deeds we shall not confide in, thou descendedst; before thy Faces the mountains were poured out, and from the age, u-mai-olahm, from the beginning of the Mosaic Economy) men have not heard, they have not given ear to, the eye hath not seen besides thee O Elohim, (mighty Ones) what He shall prepare for him that is waiting diligently for Him"—ch. lxiv. 1-4. Paul quotes this in 1 Cor. ii. 9, in such a way as to show that the "Elohim" apostrophized by Isaiah, as the many in one who alone have given ear to the things that shall be prepared, are the Saints in Christ; for he saith to this class of persons, "God hath revealed them to us by His Spirit * * * that we might know the things that are freely given to us of God. For all things are ours and for our sakes"—c. iii. 21; 2 Cor. iv. 15. The Elohim only have heard and given ear to, and seen by the eye of faith, the all things to be inherited. Thus saith Isaiah. But Paul also saith, that he and his brethren discerned them; therefore, admitting Paul to be a competent witness in the premises, "the Saints in Christ Jesus" who are finally approved, and the Elohim of Isaiah in the text before us, are the same.

The "lightnings" and "arrows" of the Eternal Spirit are to scatter and put the armies of the nations, to the rout. "Yahweh's arrows shall go forth as the lightning—Zech. ix. 14. An arrow is an instrument of death, and requires a bow for its projection, strong and well strung, to give the arrow the velocity and deadliness of lightning. Now, the prophets tell us that Judah, Ephraim, and the resurrected sons of Zion, are Yahweh's bow and arrow, battle-axe and sword. But before they are developed in this character, they are "prisoners of hope in the pit where no water is" of life, physical or national. They must, therefore, become the subject of a personal and political resurrection; those who are dead in the grave, of a personal and political resurrection; those who are dead in the grave of a personal; and Judah and Ephraim dispersed among the nations, politically dead and buried there, of a national resurrection, "standing upon their feet an exceeding great army" ready for action, as the result—Ezek, xxxvii 10.

With reference to this crisis the Spirit of Christ in the prophet saith, "Fear not thou worm Jacob, ye men of Israel; I will help thee saith Yahweh, even thy near kinsman, * the holy one of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in YAHWEH, (He-shall be) and shalt glory in the holy One of Israel—i.e. Jesus of Nazareth the King of the Jews—Isai. xli. 14-16.

* [The word is Goail from gahal to redeem. Now the interpretation of Goail, rendered in the English version redeemer, must be sought for in the Mosaic law of redemption. According to this, all the first-borns of man and beast in Israel are Yahweh's and were all to be sacrificed to him, except the first-born of an ass, and the first-born children, being males—Ex. xiii. 1, 13-15; xxxiv. 20; fields, houses, cities and servants—Lev. xxv. 25-34; all these, when sold were returnable to their original owners, because these, as Yahweh's representatives, had the fee simple right in them, and could therefore not convey an unlimited right. The absolute fee simple right was in Yahweh; first, because he brought Israel's first born out of Egypt, while he slew those of the Egyptians—Ex. xiii 14, and secondly, because He claimed the Holy Land as absolutely his, the Israelites being only strangers and sojourners with him—Lev. xxv. 23. The firstling of a cow, of a sheep, and of a goat, were not redeemable from death; they were to be sacrificed to Yahweh being typical of Messiah the prince in his cutting off—Num. xviii. 17.

The redemption of redeemable things was to be effected by a blood relation of the nearest kin. Hence, GOAIL stands for the nearest relative, a blood relation, the next of kin, or a redeemer in this sense. It was his duty in redeeming to pay a stipulated price, so that the near kinsman became a purchaser, and the first borns and so forth, a purchased people, and purchased things. Under the law, the price was blood and money. Now all this was a pattern of heavenly things. It was an illustration of the substance expressed in the text words "Yahweh, Goail of Israel;" that is, "He shall be the nearest kinsman of Israel" This necessitates that the affluence of the Eternal should become an Israelite, or as Paul expresses it, "He," the Spirit, "took upon himself of the nature of Abraham; for in all things it behoved him to be made like his brethren." The Spirit becoming thus a blood relation, and by resurrection Son of Power and first-born, he is the one of right to redeem the Holy Land and Israel by a blood-price out of the hand of strangers who desolate and oppress them. They are the Eternal's, and his near kinsman is Jesus the holy One of Israel.]

Again, the spirit in another prophet, in addressing Israel, the rod of Yahweh's inheritance, saith, "Thou art my battle-axe and weapons of war; for by thee will I break in pieces the nations, and by thee will I destroy kingdoms; and by thee will I break in pieces the horse and his rider; * * * and by thee will I break in pieces captains and rulers. And I will render unto Babylon and all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith Yahweh"—Jer. li. 20. But Israel has never been the conquering power indicated in this testimony since it was delivered. From that time to this they have been oppressed, and in a state of punishment. Therefore, as Jesus truly taught, seeing that "the scripture cannot be broken," it yet remains to be accomplished, when the Faces of the Spirit shall shine upon them, and scatter their enemies with the lightnings of His fury.

Again also the Spirit of Christ in yet another prophet predicts that the king of Zion and Jerusalem, who at one period of his history was to come to them in humility, "riding upon an ass, even upon a colt, the foal of an ass,"—"should speak peace to the nations," and have universal dominion. Having declared this, the Spirit addressing the just and lowly monarch of Israel, saith, "As to thee, through the blood of thy cutting off, I will call forth thy captives out of the pit wherein are no waters." Then apostrophising the captives He saith, "return to the stronghold (Zion) ye prisoners of the hope; this day itself he causes to announce that I will cause to restore double unto thee." Having announced this redemption at the price of the king's blood, the Spirit characterizes the day of redemption, or "year of his redeemed," as a "day of vengeance," "when I have bent Judah for Me, have filled the bow with Ephraim, and raised up thy sons, O Zion against thy sons, O Greece, and made thee as the sword of the Mighty One. And Yahweh shall be seen over them, and his arrow shall go forth as the lightning, and the Lord's Yahweh (the Faces of the Spirit) shall blow with the trumpet and go with whirlwinds of Teman. And Yahweh of armies shall protect them, and they shall devour and conquer the slingers of stones. * * * And in that day Yahweh Elohim shall save them as the flock of his people; for THE GEMS OF THE DIADEM are exalting themselves upon his land"—Zech. ix. 9-16. And, illustrative of these last words, the testimony may be added, that "in that day shall Yahweh of armies be for a crown of glory and for a diadem of beauty unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment and for strength to them who turn the battle to the gate."—Isai. xxviii, 5-6. "Thou, O Zion, shalt be a crown of glory in the hands of Yahweh, and a royal diadem in the palm of thine Elohim."—Ch. lxii. 3.

From these premises we learn, that on the day of the manifestation of Daniel's great vision of the Spirit-Man, Judah will be the battle-bow; that Ephraim, or the Ten Tribes of Israel, will be his arrow, and that with the Judah-bow in one hand, and the Ephraim-arrow in the other, strung to the utmost bent, the tribes will shoot forth from His faces with the velocity and destructiveness of lightning against the nations. The Man of the One Spirit is Yahweh, Goail and Holy One of Israel; styled in many passages Yahweh-Tzavaoth, which signifies "He shall be of the armies;" that is, "He shall be Captain-General of the armies of Israel;" for Moses says, "Yahweh is a man of war." Thus, in "the great day of the war of the Almighty Power" (Rev. xvi, 14) upon the kingdoms of the world, wherever there is a section of the Jewish captivity—prisoners in their Gentiles houses of death—there will be an army of the Yahweh-Man, styled by Paul, "the man, the anointed Jesus;" the Man of Multitude "in whom" are all the saints—a constituency attained through the blood of his covenant or cutting off. In the day of approaching vengeance, the sons of Zion, according to the flesh, will be a sharp two-edged broadsword proceeding forth from the mouth of this mighty man of war, the sons of Zions according to the Spirit. Thus commanded, their armies shall be among the Gentiles as a lion among the beasts of the forest, and as a young lion among flocks of goats, who,

going through, treads down and tears in pieces, and none can deliver—Mic. v. 8. "The slingers of stones," or as we term them in modern technic, the gunners, cannoniers, or artillerists, whose ordnance is the glory and strength of the armies of the world—the fire and brimstone of their warfare—shall be conquered—"they shall conquer the slingers of stones," and scatter their hosts as chaff before the whirlwinds of Teman.

Having said enough in illustration of the facial similitude of the Yah well Man, we proceed to the contemplation of—

"HIS EYES AS LAMPS OF FIRE,"

The eye is the symbol of intelligence; for "the light of the body is the eye." The extent and, perhaps, the degree of intelligence is indicated by the number, and its character by the expression of the symbol. Daniel does not record the number of the eyes of the glorious Man of Multitude; but tells us that their appearance was "as lamps of fire," which would give them a flaming and, therefore, terrible expression to those, whom they will neither spare nor pity—Ezek. v. 11.

The symbolical number of these flaming orbs is revealed in Zechariah. In ch. iii. the Eternal saith, "Behold, I will bring forth my servant, the Branch;" or Messiah. "For behold, the stone which I have placed before the Faces of Joshua (or Jesus, in Greek) upon the same stone shall be SEVEN EYES"—vers. 8, 9: and "they shall rejoice and see the stone of separation in the hand of Zerubbabel even those Seven. They are the EYES OF YAHWEH scourging in all the earth"—ch. iv. 10. In this testimony and its context, the Eternal Spirit sets before us several representative men—Joshua and his brethren, and Zerubbabel; the former the High Priest and his household at the time of the restoration from Babylon, and the latter Governor of Judah, and of the house of David, at the same crisis. They were constituted a symbolical group, and were so regarded by their contemporaries in Jerusalem; as it is written, "they are men wondered at," or anshai mophait, "Men of Sign," that is, men representing others besides themselves.

But as the things to be represented by them required other symbols than those furnished by the human form, priests, and governors, the deficiencies are supplied from other sources. Joshua and his brethren represented Messiah and his brethren in name and office; as did also Zerubbabel as a Governor of the House of David; and as a group of sign-men they symbolized the kings and priests of the Eternal Power, of the House of David, occupying their places over Israel in Messiah's times, commonly styled "the Millennium." But it was required, also, to represent, that the Spirit's servant, "the man whose name is the Branch," styled in the New Testament "Jesus Christ," was the same who had been styled by Jacob, David, Isaiah, and Daniel, "the Stone;" that the precious gem in its brightness and splendor was to blaze forth in the glory of the Spirit; that, as a consuming fire, he and his companions were to scourge the wicked; in short, that Israel was not to expect redemption by their own prowess apart from the Man of the Eternal Power, according to the word of Yahweh to Zerubbabel, saying, "Not by multitude nor by strength, but rather by my Spirit, saith Yahweh of armies"—ch. iv. 6. To represent these requirements, a stone was placed before Joshua, by which action a relation between them was established. It is afterwards seen in the hand of Zerubbabel, by which also he becomes identified with it. Hence the stone comes to represent at once the High Priest and Governor of Judah—"a Priest upon the throne" of the House of David, which indicated a change in the constitution of the kingdom of Israel. In the hand of Zerubbabel it is styled "the Stone of Separation," by which we are taught that "the Shepherd, the Stone of

Israel" will be a purifier of his nation from all alloy; for "He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver that they may offer unto Yahweh an offering in righteousness. Afterwards shall the offering of Judah and Jerusalem be pleasant unto Yahweh as in the days of old, and as in ancient years"—Mal. iii. 2-4.

But the nature of the case demanded that intelligence and multitudinousness should be symbolized in the Stone. To answer this, SEVEN EYES are placed upon it with the inscription, "I will remove the iniquity of that land in one day." These eyes, we are told, are "the Eyes of Yahweh;" that is, the Eyes of the Spirit self-styled Yahweh.

Now, John in Patmos saw the same vision; and in his description of what he saw, uses the words of Daniel and Zechariah, which he blends together. He says, there were "Seven lamps of fire burning before the throne." He then tells what they represent, saying, "which are the Seven Spirits of Power?" or of God. "Grace and peace" were sent through John to the Seven Ecclesias from these Seven Spirits in concert with Jesus Anointed—Rev. i., 4, 5; who, in ch. v. 6, is symbolized "by a Lamb that had been slain." Now, the description of this lamb identifies it with the Stone of Joshua and Zerubbabel; and with the Eyes of Daniel's Man of the One Spirit. The slain lamb had "Seven Horns and Seven Eyes, which (Horns and Eyes) are," or represent, "the Seven Spirits of Power sent forth into all the earth"—ch. v. 6.

The symbolical number is "seven." This is a sign-number, signifying more or less. That it does not signify less than seven is evident from other symbols of the Spirit. The Four Living Ones of Ezekiel and John are symbols of the Spirit multitudinously manifested; for "whither the Spirit was to go they went," "as the appearance of a flash of lightning." Their actions are identical; therefore, the Spirit and the living Ones are the same—"that which is born of the Spirit is spirit." Ezekiel tells us that what he describes was "the appearance of the likeness of the glory of Yahweh," or of the Eternal Spirit. It was not the thing itself, but its similitude; the reality pertaining to the New Order of Elohim, to Jesus and his brethren. Now, Paul teaches that we are invited to the glory of God through the gospel; and Peter, that "He hath called us to his Eternal Glory." Hence, the Four Living Ones that John saw are represented as celebrating in song their redemption by the Lamb that they might reign as God's kings and priests upon the earth. The Living Ones are, therefore, spirit symbols of the Sons of God in glorious manifestation. Their Eyes, however, are not limited to "seven," but are numberless; for "their whole body, their backs, and their hands, and their wings, and their wheels, were full of Eyes roundabout"—Ezek. x. 12. This is also John's testimony, who says, "the Four living Ones were full of eyes before and behind * * * and within; and they had six wings," which identifies them with Isaiah's Seraphim.

We conclude then that the symbolical number "seven" in the case before us is representative of a great and innumerable multitude—"a multitude which no man can number," because its amount is not revealed. The eyes of Daniel's symbol are identical with the eyes of the cherubim; each eye being the representative of an individual saint. In the aggregate they are "as lamps of fire" whose mission is to slay the beast, and to destroy his body, and to give it to the burning flame—Dan. vii. 11; and to take away the dominion of the rest of the beasts—ver. 12: or as John expresses it, to burn Babylon utterly with fire; to torment her adherents and the kings of the earth with fire and brimstone, and the sword; to bind the Dragon, and take possession of the kingdoms of the nations in all the earth—Rev. xviii. 8, xiv. 8—11, xvii. 14, xx. 2, xi. 15: all of which is implied in the words of Zechariah, that the Seven Eyes as lamps of fire, "are the Eyes of Yahweh scourging in all the earth."

The Gospel of the Kingdom in Toronto C. W.

Respected Sir—In my last I informed you of my visit to that great Babel city, Hamilton. I left Hamilton and commenced a course of Lectures in the city of Toronto. At first, I delivered seven Lectures at the Mechanic's Hall, to attentive audiences. The truth, as foretold by Moses and the prophets, and preached by Christ and the apostles, stirred up some minds to search the Scriptures. The use of a Baptist meeting-house was then offered us gratis, when it was not in use. We had three Lectures a week, on Sunday, Tuesday, and Thursday evenings. This was a good opportunity, as some honest hearts had received the good Seed, and had made application to be planted in the likeness of his death, that by any means they might attain to the similitude of his resurrection. But the enmity of the serpent seed was soon manifested in our expulsion from the synagogue as of old. Six from the Baptist Church in Bond Street, under the Supervision of one Rev. Mr. Fife, had made application for Baptism. These had been previously baptized into the hope of sky-kingdom glory at death; but seeing that that glory was only visionary, they embraced the hope of the real glory, that is to be revealed at the appearance of Jehovah's glory-bearer, Jesus, when those who have suffered with him shall be "glorified together." Mr. Fife and parasites, like fowls of the air, used all their influence to devour the precious seed. But like Abraham, they drove the birds away by their obedience to the faith. However, these used all their influence to prevent their Baptism into the one faith; for by so doing, "thou condemnest us also."

This clerical guide scorned the idea of an Abrahamic faith and hope; saying that the land of Canaan was only a barren rock; not knowing the promises in relation to its future glory. He ridiculed the idea of the Saints reigning over the subdued nations, as "joint-heirs" of Jehovah's Kingdom. So much for the wisdom of the reputed wise! Well might the apostle style their phantom glory "foolishness."

A letter of resignation was sent in by those, showing from the Scriptures, the reasons why they embraced the Abrahamic faith and disposition; that they may become Christ's and Abraham's seed, and heirs according to the promise. They found that they did not previously understand the Gospel of the Kingdom, therefore, could not be God's children by the incorruptible seed. The letter of resignation was partly read over and rejected; there was too much Scripture to suit orthodoxy.

After being expelled from the synagogue, we thought it best to continue the Lectures as there were others deeply interested. We took a school house for a month, where we continued lecturing on Sundays and in the week. But, before the month was up, we were invited to return to the Baptist chapel, by the paying of six dollars a month, which place the brethren still hold. In fact, the truth has a firm footing in Toronto. May it still increase! I lectured there three months altogether, and baptized sixteen. The church now amounts to near thirty; ten of the sixteen I baptized, had been previously immersed; but only with a false faith. Two of these came out of the Pentecost Kingdom Society. One old gentleman from Scarborough, Mr. Milne 81 years of age, ratified his faith by being baptized. This person has been a preacher a great number of years. He first belonged to the Berean Society in Scotland, about sixty years ago. He then went from one phase to another, until he became a Universalist. He still maintains his vigour of mind. On the day of his baptism, he called together his friends and neighbours, to inform them the why and wherefore of his going to be baptized. He informed them that he had been immersed fifty years ago; but that it was not the one Baptism, as it was not preceded by the one faith. Although he believed some things in relation to the Kingdom, yet it was mixed with traditions from the wine cup of the fornication

of the mother of harlots. He spoke for about an hour, laying great stress upon the necessity of believing on "the things of the Kingdom, and the name of Jesus as the Christ," this being the one faith. He showed them that it was not the water, but the faith of the baptized (in the things of the Kingdom and name) which made it the one Baptism. It was truly an interesting occasion. Some thought it strange that an old man (that had been considered a religious man, and whose moral character could not be impeached), should go back to the first principles; or should cast away his former righteousness as filthy rags, in order that he may put on the spotless robe of Christ's righteousness. But the religious world is in darkness with regard to the righteousness of God, which is by faith of Jesus, the anointed and future King of Jerusalem. But thanks to God, there are some even in these days of darkness, that are turned from darkness to light, obtaining forgiveness of sins: and in the end, receiving the inheritance among them who shall be glorified.

Ought not those then who believe in the near approach of Israel's King, to put forth their energy that they be not found among the slothful? This is no time for division and strife; but the time when all should be one; in turning many to righteousness; that we may not be ashamed before him at his coming.

Unity is strength, says the old proverb; then division must be weakness. The Gospel plough has to be driven; corruptions have to be rooted up, before the good seed can germinate.

But let all hands work; work in earnest; not like the horse standing in need of the whip; but willing by knowing that we must labor to enter into that rest. Rest implies previous toil, hardship, anxiety. Let us know, then, that although we may toil, there remaineth, therefore, a rest for the people of God. How pleasant to the pilgrim, the way worn traveller, to meditate on the joys of home. So to the Christian, his rest is not in the midst of this tumultuous strife. But when Jesus shall be revealed from heaven, then the rest long looked for by prophets and apostles, when the conquering hero comes to take vengeance on them that know not God; but he comes also, to be glorified in his Saints, and admired by all them that believe in that day. 'Tis the hope of reward that sweetens labour. Let us then be steadfast, unmovable in the work of the Lord; knowing that our labor is not in vain in the Lord.

I have commenced a course of lectures again in this place, with some apparent success. The Brethren and Sisters here join in their kind remembrances, and wishing you success in all your conflicts on behalf of the truth.

I remain Sir,

Yours in the hope of eternal life at the appearance of the King of the whole Earth,

J. WILLIAMS.

Owen Sound, C. W.;
Jan. 29, 1859.

Remarks by the Editor.

We are very much gratified at the result of Bro. William's labors in Toronto. It is like drilling and blasting rocks to bring men to the obedience of faith in these days; still, though a tedious and arduous work, it is not altogether impossible. There is nothing easier than to turn

men to foolishness, but to turn them to the obedience of the truth as it is in Jesus, this is labor and work indeed, as every one will find who experiments therein.

We have received from Bro. Coombe a copy of what we suppose, is "the letter of resignation" referred to by Bro. Williams, with a request to publish it in the Herald. We do this with much pleasure. It is written in view of the Rev. Dr. Fife's remark to one of his former sheep, "that any Turk could have an inheritance in that rocky land," Palestine; and that "he would not give a snap of his, thumb" for such a lot, &c. This remark proves the Doctor's profound and bottomless ignorance of the gospel. This is giving the "divines" of the city some trouble; which, however, is only the beginning of sorrows. One of the Methodist ministers told his congregation that numerous questions, &c., had been asked him by various members of late, respecting the strange doctrines creeping into the city; and that he should reply to them. Good; would that all the clergy would do likewise.

The following is the matter of the pamphlet being circulated in the city. It is prefaced by an "Introduction" for the information of readers not immediately acquainted with the circumstances of the case. It begins as follows;

"A word or two of explanation as to the subject matter of this little Pamphlet, may be necessary to the general Reader. To those, to whom it is more immediately addressed, its purport will at first glance be obvious. The parties whose names are hereunto subscribed have, until recently, belonged to the Bond Street Baptist Church in this city. The causes which have necessitated their withdrawal from their former co-religionists, are set forth in the following pages, briefly, yet they trust clearly, and with sufficient pertinency to induce many others to inquire, "Are these things so?" The issue between us is simply "the Truth."

What is truth, asked Pontius Pilate, in presence of the Truth incarnate, and this inquiry is as necessary in our Nineteenth Century, as in the days of the Roman Praetor.

The subjoined vindication was doubly necessitated. As members previously in good standing in Bond St., it was alike our duty and our wish, to state distinctly our reasons for leaving the Church; and when stigmatized as Heretics, Infidels, Sceptics, and Materialists for so doing, the sacred cause of Truth no less demanded a vindication at the hands of her adherents. The Reader will find nothing in this little sheet which is not endorsed by "the Law and the Testimony." A "thus saith the Lord" for the lover of his truth before the "ipse dixit" of all the D. D's. in that gigantic Babel misnamed "Christendom." We know whom we have believed, therefore do we speak, and however much of the idea of a Theocracy on this Earth may be ridiculed as carnal by those, who in the sublimity of their ignorance, know not the first principles of the Oracles of God; we can with the fullest assurance of faith look forward to the time when His glorious promises at present only existent on the page of that "Word which He hath magnified above all His name," shall have become accomplished verities. "The Land" already once trodden by the hallowed footsteps of the Son of God (despite its present barrenness) is heaven enough for all his Sheep, if he so will it; and they do believe his words when testifying, "Blessed are the meek for they shall inherit the Earth"—an inheritance in no wise obtainable by any Turk or other Gentile infidel of his promises. "The righteous shall inherit the Land and dwell therein forever." We confess to no higher aspirations than such as animated the heart of Israel's Prophet King, who, when staring the last enemy in the face, could exclaim with holy joy, "this is all my salvation and all my desire." With such hopes within us based upon the promise and oath of Jehovah, we can well afford to be branded as Heretics and pestilent ones—but God before man—"friend Truth before all our

friends," and if "the sword of the Spirit" cut deep, causing some to exclaim, "in thus saying thou condemnest us also," we would respectfully say to all such—instant submission is lasting victory. That the Reader may be induced to examine the "Divine Testimony" herein set forth, "read, mark, learn and inwardly digest" the same, is the sincere desire and prayer of

THE PUBLISHERS.

TORONTO, January, 1859.

Reasons for Withdrawing from the Baptist Church in Toronto, C. W.

We, the undersigned, think it right and proper to make known to you, through this medium, the reasons why we can no longer fellowship you. The inspired Apostle says: "Prove all things, hold fast that which is good." This then implies a Standard by which the "all things" may be put to test. Isaiah viii. 20, "To the Law and to the Testimony, if they speak not in accordance with this word, there is no light in them. "Preach the Word " The Bereans were commended for searching the Scriptures to see if an inspired apostle spoke the truth. How much more necessary in these days of darkness, when those who professedly believe the Scriptures are in antagonism one against the other!! The World, as at present, is divided into some hundreds of different Sects, each one contending for their peculiar views. But the honest enquirer would ask, can all these be speaking the truth, when they are teaching doctrines diametrically opposed to each other, whilst the whole profess to take the Word of God as a guide? But can this be true, that all are speaking the Word of God faithfully? Is it not rather for a set of opinions held by each, for which they are so tenacious. Can it be the Word of God? Is the Word of God a double tongued guide? Or is it "the wisdom of men which is foolishness with God" which has divided the world into factions for the purpose of making gain of godliness? Is it not true that the Religion of the present day is more for "filthy lucre" than for the good of perishing mortals? Do the professed teachers of the present day bear any affinity to the founders of the holy religion they profess to teach? Look at the Apostle Paul—disputing daily in weariness, scourging, imprisonments, for simply speaking "the truth." If you look at the World then, in the past you will perceive that the truth has not been held by the multitude, but by the few, and these few have been like their master, despised and rejected of men. Truth has never been popular or fashionable, but the religions of the present day have become both. "Why? Because men have turned away their ears from the truth, and are turned unto fables, having a form of godliness, but denying the power thereof—from such the Believer of the Gospel of the Kingdom preached by Jesus, is commanded to turn away. Remember that our Salvation depends upon our right conception of the Gospel. By it alone we can be saved, Romans i. 16. "It is the power of God unto Salvation to every one that believeth." Do you then (permit us to ask in all earnestness) believe the Gospel which Christ preached during his sojourn in the land of Judea? Matt, iv. 23, Matt. ix. 35, Mark i. 14, 15, Luke viii. 1, 4, Luke xviii. 43. This also was preached to the Nations, for Christ said that, "this Gospel of the Kingdom should be preached for a Witness to all Nations." Matt. xxiv.14. This Gospel of the Kingdom was preached by the Apostles before the death of Christ. Luke ix. 2, 6. To preach "the Gospel" then is to preach "the Kingdom of God." At this time remember the Apostles when preaching this Gospel were ignorant of His Death, Burial, and Resurrection. —Mark ix. 9, 10, 31, 32—therefore the Death, Burial, and Resurrection were a confirmation of the Gospel preached before by Christ and his Apostles. —Acts xvii. 3,17. This Gospel was preached also to Abraham. —Gal. iii. 8. —preached also to the children of Israel in the Wilderness. —Heb. iv. 2. This Gospel then is good news with regard to a Kingdom future which Christ taught his disciples to pray for. —Math, vi.10. Query—Did Christ teach his disciples to pray for that which they possessed if the Kingdom was in the heart? This Kingdom had not come at the "Last Supper," read Luke xxii. 16, 18, 29, 30. Daniel vii. 27.

This then is a Kingdom to be given to the Saints under the whole heaven, not in it or the heaven taught by the Sectarian World. —Rev. xi. 15. Math. xix. 28. Math. xxi. 31.

You perceive then that Christ does not sit on the Throne of His Glory until he comes again—the Throne is "the Throne of his Father David," which God has ratified by his oath—Acts ii. 30, Luke i. 31, 33; 132 Psalm. At this time "Jerusalem" becomes the Throne of the Lord—Jeremiah iii. 17. This takes place at his return—Acts xv. 16. To this end Jesus comes again—Acts iii. 20, 21. For this end was Christ raised from the dead—Acts ii. 30. At Christ's ascension a gracious promise was left of his return—Acts i. 3, 6, 11. The Apostles (faithful to their call,) followed Jesus in the Proclamation of "the Kingdom of God." Philip preached it—Acts, viii. 12. "They believed in the Kingdom of God, and the name of Jesus Christ" before Baptism. Peter on the day of Pentecost taught the Christ, as heir to David's Throne. Paul followed in the same strain, stating that "he did not say anything more than Moses and the Prophets did say should come"—Acts xxvi, 25, Acts xx, 25, Acts xxviii. 23, 31. Hence Paul (the Apostle to the Gentiles) preached the Kingdom taught by Moses and the Prophets. Query. — Where in Moses or the Prophets is there taught such a Kingdom as is taught in the Sectarian World? There is not a single promise in the Scriptures of a Kingdom at death for a disembodied ghost. Hence the faith of the Sectarian World "stands in the wisdom of men, and not in the power of God." In all the Apostle's writings where do they teach such a Kingdom? In what part? Paul teaches that the Kingdom is at "the appearing,"—Chap., 4th, 1st Tim., 1, 6, 7, 8; 4 Chap., 1st Thess., 17, 18; Phil. iii. 20, 21; Col. iii.4; 3rd Chap., 1st John 3. You will perceive from all these Divine Testimonies that the Apostle's hope was the re-appearance of the crucified one—5 Chap., 1st Peter, 4; Heb. ix. 20, 27. The appearing then, is held forth as the time, alike of Rewards and Punishments.

There is not in all the Scriptures a single promise of Reward and Punishment at Death, for a disembodied Spirit. Is all this, we would ask, infidelity—to believe in the teachings of Moses and the Prophets, Christ and the Apostles? If so, we are content to be branded as Infidels. Are you aware that "without Faith it is impossible to please God." Faith is then the substance of things hoped for. Can your faith be acceptable unless it is based upon the promises of God? Where then, we would ask, are your promises for that which you look for? True you may find it in the works of Plato, but most assuredly not in the teachings of the Scriptures. We have done as the Samaritans did, first "believed in the things concerning the Kingdom that God" has promised, and also, "the things concerning the name of Jesus Christ"—Acts viii. 12. Then, like the Samaritans, we have been baptized that we may become heirs with Abraham, Gal. iii. 27, 29. What need is there, according to your views of becoming children of Abraham or heirs of the promises made to him? Put aside the promises made to Abraham and David, and what is there left? Nothing—Rom. iv. 13 to 16; Gal. iii. 16 to 18, 7, 8, 14. Christ then is the seed to whom the promises are made—through this seed all nations will be blessed with a righteous administration of law—Isaiah ii. 1 to 4—when nations beat their swords into ploughshares. Has this law been fulfilled—Jer. xxiii. 5, 6. Have the nations become Christ's inheritance, and the uttermost parts of the Earth his possession? —Psl. ii. Zech. ix. 10. Have the meek inherited the Earth? Mat. v. 5, Psl. xxxvii. 39, 11, 22, 29, 31. Has the Earth been filled with the knowledge of the Lord—Isaiah xi. Here then are glorious promises, through the belief of which alone we are made partakers of the Divine nature, having escaped the corruption taught by man-made Creeds—1st ch. 2nd Peter, 4. Here, then our faith rests, believing that what God has promised he will surely perform. On the other hand, how can your faith be acceptable if you have no promise for what you believe? But probably you would say that "you believe in the Lord Jesus Christ," in his Death, Burial, and Resurrection. But is this the substance of things hoped for without which you cannot please

God? What is your future hope? Our hope now is the fulfilment of his promises—James ii. 5—heirs of the Kingdom and Glory. What difference between your faith and that of the Roman Catholics? They believe in the Death, Burial and Resurrection, but deny Christ's future glory in His Kingdom. But what is meant by the Lord Jesus Christ? What is it to believe that "Jesus is the Christ?" Let the Scriptures answer—John xx. 31, Luke xxiii. 2, Acts xviii. 5, 28, 1st John ii. 22, John i. 4, 9, Luke xxiii. 38. We see then that "to believe in Christ" is to believe that He is King of Israel, the future Monarch of the Earth, to sit on David's throne—Zech. xiv. 9-16. "The Gospel" then is "a call" to us to be fellow-heirs with Christ—Eph. iii. 6, 1st Thes. ii. 12. Hence the invitation through the Gospel, is to become the future Kings and Priests of the Earth—Rev. v. 9, 10, to rule the Nations, Rev. ii. 26, 27. We would ask then, when do the Saints have power over the Nations? When are they Kings and Priests reigning on Earth? Never, according to your views. But you say "that you would not reign over Mohawk tribes—Probably the Mohawks with all their ignorance are as acceptable in the sight of God as the tribes of Sectarians. Your idea of reigning over Ghosts or Phantoms or Gas is not scriptural; but Christ and his Saints reigning over the Nations is scriptural—which would you rather believe in, God or tradition? We have now set before you some of the reasons why we differ from you, why we cannot fellowship with you. If you can find as much scripture to support your theory, you may well speak—But judge ye which is right, to serve God or man—to believe men's promises or God's? You may pour contempt on us, but we would rather bear your frown than the frowns of an offended God. "He that despised Moses' Law died without mercy," how much more so those that reject the Christ? He has said "He that believeth the Gospel and is baptized shall be saved"—This is His command—first, believe the Gospel, this Gospel is the good news of this glorious Kingdom, how then can baptism be acceptable unless we first understand and believe the Kingdom which God has promised? —impossible—Math. xiii. 19 to 23. This is the faith with which we please God. We believe Jesus to be the Christ—the King of Israel—that he will come and "restore the Kingdom again to Israel."

May we hope then that you will duly examine these Scriptures? It is a question of life and death. Do not let the investigation go until it be too late, but "examine yourselves whether ye be in the faith," and that God may bless you in your endeavors is the prayer of yours, &c,

JAMES HALL,
FRANCIS GORE,
JOHN SAUNDERS,
WILLIAM BROOKS.

Toronto, December, 1858.

Historical Reminiscences; or, Satan Rebuked.

In 1838, not in 1840 as Dr. Field intimates, Mr. Campbell visited Richmond, Va., where we were neither residing nor editing a paper, as Dr. Field affirms. We were then cultivating our farm and editing our paper, forty miles distant from that city. While there, a committee of three was deputed by Campbellites in Lunenburg Co., to wait upon him, and to expostulate with him in regard to the manner in which he was traducing our character, and so forth, before the world. On that occasion, he made the memorable declaration that "God had called him to take the supervision of this Reformation; not by an audible voice, but as he had called Luther and Calvin by his providence; and that, therefore, he had a right to say who should be his co-laborers."

Being thus revealed as the Supervisor of the Campbellite Papacy he went to work, to work us out, if possible. We went to Richmond to hear him. He preached at us and against us in a two hours' discourse. We consulted a friend as to our replying to him on the spot. This friend, who is now a Campbellite editor and preacher in Virginia, advised us not, as we were "in the midst of our enemies, and could not have justice." We complied; but in the afternoon had a three hours' conversation with him alone. It ended, however, in no result; and we parted.

A few days after he accepted an invitation to preach at Painesville, Amelia, about eight miles from our residence. We went to hear him. He was accompanied by a certain clique, who hate us with cordial hatred to this day. These proposed that instead of their Supervisor preaching, he should debate with us upon the immortality of the soul, thinking that, by taking us unawares and unprepared, their master, (so famous in debate,) who had failed to argue us down in three years, would overthrow and trample us in the earth at once. We accepted the challenge. The debate continued three days, and was concluded without the results so fondly anticipated by our enemies.

Having failed to make us "succumb to his authority, and surrender our right to think for ourselves," the very contrary to what Dr. Field affirms, Mr. Campbell's friends sought a compromise with us. In the middle of the third day there was a recess, and while they were taking refreshment, we not being with them, a certain doctor, without consulting us, proposed that the debate should terminate, and that the day should finish by each debatable, speaking alternately for one hour, upon some subject unconnected with the matter in debate, and that in the evening the brethren should meet at John Tinsley Jeter's, Campbell and Thomas being absent, to devise some arrangement by which peace might be restored. Mr. Campbell agreed to the proposal, which he certainly would not have done, if he had thought he had worsted "the Stripling" as he used to style us. The proposal was afterward submitted to us; and we also agreed; and recess being ended, we, according to the arrangement, recommenced by proceeding to speak in illustration of Paul's saying, "No man can say that Jesus is the Lord but by the Holy Spirit"—1 Cor. xii. 3. The hour allotted to as being thus occupied, President Campbell rose to fulfil his appointment, which was to speak the same length of time upon some subject unconnected with the subject of debate, which the reader will recollect was the immortality of the soul. But Mr. C. cannot resist the temptation of taking advantage of an opponent where he thinks he can steal it without punishment. He had now a fine opportunity of getting the last speech on the interdicted subject; and one more of an hour's length than he was entitled to. The subject he selected formed his last argument for the immortality of the soul. It was taken from Rev. vi. 9, which runs thus: "And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain, for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Not holding "the testimony" in common with these "souls under the altar," he, of course, did not understand the passage; the sound of the words, however, suited his purpose; and he argued, that though slain they were alive and conscious of what was transacting among the living! We had no right to reply having had our last speech; he therefore had the last word, and proved to the satisfaction of himself and satellites, that David and Solomon, Moses and Jesus, were all mistaken in teaching that "the dead praise not Jehovah, neither any that go down into silence"—Psal. cxv. 17; that "the dead know not anything," and that "there is no work, nor device, nor knowledge, nor wisdom, in sheol (where souls slain and under the altar are) whither thou goest"—Eccles. ix. 5, 10; that "the rest of the dead lived not again until the thousand years finished"—Rev. xx. 5. Surely, there was one there greater than the "Greater than Solomon!"

This debate was never published, Mr. President Supervisor Campbell having stipulated before it commenced, that it should not be given to the world, on the ground that the debate we had had with the Presbyterian clergyman, Watt, and which had been published, had already done much harm. If we had refused to concede this he would probably have declined the debate. We, therefore, agreed, and it was not published. He claimed, however, permission to use our debate with Mr. Watt as notes; which was a privilege we ought not to have granted, unless he had also furnished us the manuscript notes he had copiously prepared before he came to Paineville. But we granted him this also, and went into the debate armed only with the scriptures of the Old and New Testaments.

All these demands showed President Campbell's consciousness of the weakness, badness, and rottenness of his cause. In all his other debates with Messrs. Walker, McCalla, and Rice, on baptism; Bishop Purcell on Romanism; Owen on Christianity; and Skinner on Universalism; —he was anxious that the results should go forth to the world as widely and as far as possible: but after three years controversy with us through the press, when this Goliath of Baptistism confronted "the Stripling," he demanded that there should be no publication, but every thing be kept as still as possible! The policy was to annihilate us. The President and his satellites did not want a debate for the sake of ascertaining the truth of the matter, but to break us down in private that they might with impunity trumpet it forth in public to the destruction of our fair fame, standing, and influence. Though they did not succeed in the debate, they dispersed to their several counties spreading mendacious reports by the way, which might have effected their diabolical purpose, had there not been brethren of good standing, friends to us as well as to President C, who were able, and have since proved the falsehood and forgery of their statements and certificates; as we are now doing the wickedness of Joseph and Nathaniel, the Adventists, who are engaged in the same dirty work.

But to return to our narrative. The President having finished stealing a speech to prove the immortality of the soul, and thus meanly falsified his word, the meeting was considered closed. At night our friends convened with our implacable enemies to discuss terms of peace. But, before the meeting was organized, we took our friend off to himself, who was chosen afterwards to preside (this friend had given us \$100 towards publishing the debate with Watt, and was well acquainted with the policy of the situation, and coincided with us in all things,) and we said to him, "Brother Stone, you are fully aware of what my enemies are at; they want to dodge the true issue between me and their party, which is, re-immersion and the absolute mortality of the natural man; and if possible, by hook or by crook, to make it appear that I want to split 'this reformation,' and to draw away disciples after me upon questions I rarely allude to in the Advocate, and never in preaching, relating to the non-resurrection of infants, idiots and pagans, and the final destiny of those wicked who never heard the truth. Now," I continued, "if there cannot be peace without surrendering the real issue, let the war go on; for I will not surrender those points: nor will I allow them to verify their accusation of my desiring to split the reformation upon any such questions, which are only consequences, or conclusions, flowing from the true issue, and not the propositions themselves. I care nothing about those conclusions, as the propositions do not rest upon them. The discussion, therefore, of these can be held in conditional abeyance for peace sake; but any more than this I will not agree to gratify them or any one else."

Thus instructed by us, he became President of the meeting, and our representative there. This, however, was known only to him and us; and we then felt safe in his hands. The meeting was long and stormy, lasting about six hours, with indications of breaking up without coming to any conclusion. One, then worshipping the President's daughter, proposed as a

most fragrant offering to his Chief Rabbi, that we (in this "free country" too) should be required to discontinue the Apostolic Advocate! The proposition was rejected by our friends with all the contempt it deserved. At length, as a last effort to agree upon something, our representative in the meeting, (though known only to himself and me,) drew up the following preamble and resolution, which, after a repose in The Advocate of twenty years, that crafty Gentile, Nathaniel the Adventist, has republished in his brother Joseph's Expositor, to divert attention from their unscriptural pretensions to gospel-obedience; and to weaken (for they cannot destroy) our influence in certain quarters, which they find very inconvenient and embarrassing. The document is as follows: —

"We, the undersigned brethren, in free consultation, met at the house of brother John Tinsley Jeter, of Painesville, Va., and after frankly comparing our views, unanimously agreed upon the resolution subjoined, and submitted the same to brethren Campbell and Thomas; and brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony, and cooperation mutually agreed upon between them—

Resolved, That whereas CERTAIN THINGS believed and propagated by Dr. Thomas in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce division amongst us; and believing the said views to be of no practical benefit, WE recommend brother Thomas to discontinue the discussion of the same, unless in his own defence when misrepresented."

Such was the compromise the stormy elements of the meeting came to while the Bethanian President and self were in friendly conversation on general topics in the parlor below. As soon as they were ready we were both summoned to hear what they had agreed to think ought to be satisfactory to Mr. Campbell, if we would acquiesce in the same. The preamble and resolution were then read. We accepted it in the sense already stated in our instruction to Mr. Stone before the meeting. The resolution recommended us to discontinue the discussion of CERTAIN THINGS IN RELATION TO the mortality of man, the resurrection of the dead, and the final destiny of the wicked, without defining what those certain things were! No recommendation could have been more vague and indeterminate; and whatever the "certain things" might be, we were only "recommended" not to discuss them till our views should be "misrepresented." We saw at a glance, that the resolution did not recommend us to discontinue the discussion of "the Mortality of Man, the Resurrection of the Dead, and the Final Destiny of the Wicked." We would have seen the whole company, friends and foes, at the bottom of the sea rather than agree to any such a recommendation. It is certain that none present expected us to accept the resolution in this sense; for no Campbellite in those days, however ignorant, professing to be a disciple of Christ, would have ventured to interdict another from discussing "the resurrection of the dead and the final destiny of the wicked." We therefore very readily accepted the recommendation to discontinue the discussion of the "certain things in relation to," which were inferences then drawn from the premises, not the premises themselves; and which had assumed much larger dimensions in the blinded imaginations of our enemies than in our estimation; for we rarely mentioned them, the hubbub about them being created by their own Ephesian craftiness.

We accepted the recommendation, but in so doing, by no means, indorsed the views of the parties making the recommendation; for among them were two or more "old Baptist" preachers, such as R. L. Colman and Silas Shelburn; others, believers also in Plato's heathenism, and our particular friends, who had no faith in such preachers, their ism, nor in Campbell's platonism after a three days' debate. In those days we were all of us in the dark

concerning "the gospel of the kingdom." This had then not yet become a subject of discussion. At that time we had the Campbellite notion of things, beyond which Joseph and Nathaniel, the Adventists, find it impossible to advance! If a man believed that Jesus is the Son of God, and was sorry for his past sins, any one of us would then have immersed him for the remission of sins, and have called it obeying the Ancient Gospel!!! None of us had attained to the comprehension of the inseparability of the restoration of Israel, the apocalypse of Messiah in power and great glory, the resurrection of the dead to immortality, and so forth, from the "One Faith" and "One Hope" that justify and save. We all believed that men could be saved without knowing anything about even these things; so that in the resolution our friends and foes readily agreed to say, that "they believed said views (alluding to the "certain things" they had referred to before) were of no practical benefit." Certainly, if the belief of the premises were not essential to salvation, the inferences from those premises were much less practically beneficial for that result. But for our individual self, we affirmed nothing upon that occasion concerning the "practical benefit," or otherwise, of the "certain things." We were not called upon to endorse their heterogeneous belief of the practical unbeneficial character of our views: so we gave their belief the go by, and confined our attention to their recommendation, which we accepted subject to the condition expressed.

Now let us hear what our sapient friend Nathaniel the Adventist says to the two thousand subscribers of his brother Joseph's Expositor. Referring to the resolution he remarks, "from this it will be seen that Dr. Thomas once acknowledged, in obedience to the dictum of Alexander Campbell, that the doctrine he is now teaching, and for not believing which, he now non-fellowships everybody, was of no practical benefit!!!" Now, when Nathaniel, the gentile indeed, penned this, he doubtless gleefully thought he had cornered us up into a very tight place, indeed; but when he had done laughing and rubbing his hands, and about to eat us up like bread, he would find that we were not there. There are just three falsehoods in the four lines we have quoted. We do not say that they are wilful lies; but the lies of ignorance or stupidity, or of both. If Nathaniel and Joseph cannot interpret scripture more luminously and accurately than said resolution, and our position, they had better stop and go to grass with Nebuchadnezzar, until seven times pass over them, and their reason return unto them. We did nothing "in obedience to the dictum of A. C.," for A. C. said nothing in the premises; secondly, the doctrine we are now teaching as the gospel and its obedience, we were ignorant of in 1838, when said resolution was so written and its recommendation accepted; and therefore, we could not, and did not, nor could our friends and enemies agree to say that that doctrine of which we were then all ignorant, "was of no practical benefit." As to fellowship, we fellowship all who can prove by the word that they have believed and obeyed the gospel of the kingdom prophesied of by Moses and the prophets, and preached by Jesus and the apostles; but as President Campbell and the Arcadian brothers, Joseph and Nathaniel, cannot work out the demonstration, we cannot admit that they are anything more than a theoretical improvement upon Millerism.

But Nathaniel is not satisfied with three absurd lies in six lines, but goes to affirm two more in four lines and a half. He says that we "abandoned the publication of the Apostolic Advocate rather than go counter to the views of our superior, and give offence to the admirers of the superior wisdom of Alexander Campbell." Now the contrary of this is true, we did not abandon it for any such reasons. We continued the Advocate for nearly a year after the debated; and at length suspended our editorial labors, to renew them in a country of richer soil, where we might live independently of the opinions of our cotemporaries, and having secured a living from the soil, advocate what we found the scriptures teach without regard to the Bethanian or any other divines of Mount Olympus.

We had already been accused of breaking what our enemies found it convenient and politic to style a "covenant," in the statement we published in the Advocate, and issued also in the Harbinger. We continued to write as usual, but omitting the "certain things" about infants, idiots and pagans. We asked no favors of Mr. Campbell and his friends; and the acceptance of the recommendation was a concession to put them in the wrong as to their charge of our aiming to split their reformation, and to prove that while we contended earnestly for what we believed, we were, as we have ever been to this day, peaceably disposed. Our enemies, of 1839 and Nathaniel do not testify alike, they charged us then, with going counter to their Supervisor's views, and giving great offence to his admirers, while Nathaniel says we abandoned the publication of our paper rather than go counter thereto! Whose testimony is credible herein?

Dr. Field says that we "broke this covenant without the necessity provided for." This is another untruth. The preamble clearly states that our acceptance of the recommendation was to be responded to by "perfect harmony and co-operation," for the arrangement was mutual. The enemy agreed to this. But the bitter enmity in the hearts of Campbell's satellites against us, based upon the first proposition concerning baptism, made it impossible for them to be in harmony and co-operation with us. Their signatures to the resolution did not change their hearts towards us; on the contrary, they still hated us cordially, because their Goliath had not succeeded in crushing us in the debate. We were undoubtedly master of the situation; for President Campbell had published us in his periodical as "an infidel," "a materialist," "fit only for the society of Tom Paine, Voltaire, and that herd;" and yet, though as much of an infidel and materialist as before, as he had full opportunity of knowing in the debate, without any retraction of faith, he gave said "infidel" the right hand of fellowship, perfect harmony, and co-operation!

They doubtless felt mortified, and could not restrain their mortification until they arrived at their several abodes. Letters came in to us from divers points, informing us of the falsehoods they were circulating against us; falsehoods after the same type as Dr. Field is now maliciously imposing upon the readers of The Expositor through the over-willing and credulous Joseph. They were misrepresenting us on every side; so that instead of deferring to their admiration of their supervisor's "superior wisdom," we were filled with profound disgust and contempt for the whole squad; and considered ourselves as released from all friendly relations with them, seeing that they had broken the agreement which was mutual, and not all on one side.

It seems as though it were impossible for Dr. Field to speak the truth concerning us. He says that Mr. Campbell refuses to notice us, or even to exchange papers with us, because we acted in bad faith and violated our promise. We do not believe that demented as the President is when we rise up in vision before him, that he would endorse Nathaniel's "reason," which is falsified by the fact that in 1844 he published forty-eight pages against, what he calls, our "theory," and has often noticed us otherwise since 1839, and says that he did send us his paper in exchange, though not a single number, save said "extra," has ever come to hand to this day.

Having thus annihilated Nathaniel of Indiana, we proceed to wipe out of controversial existence his brother Joseph, of Rochester, N. Y. Having charged us with "sins greater," than destroying the law and the Prophets in a bonfire, and making God a liar, and referred his readers to the false testimony of his brother Nathaniel, for our conviction; assuming our guilt

without waiting or manifesting any desire to know whether Nathaniel's testimony is reliable; he declares our soul unshrived, and therefore wrong in casting a stone at him.

Having convicted Nathaniel of ten direct falsehoods, (quite enough one would think in one short "communication,") we need say nothing more than the ordinary plea "not guilty," and leave the matter with the reader as it stands. But in order to meet Joseph's particular case, we will suppose that we were as great a sinner twenty years ago, as he would like us to be, (upon the principle that misery loves company,) nevertheless, there is no more truth in him than there is Nat., in saying that "greater sins (than his) lie unconfessed at our door.

Between our debate with President Campbell in 1838, and our obeying the gospel of the kingdom, was a period of nine years. In the course of that time by the continued study of the word we had advanced from the three fact gospel of Campbellism, to a satisfactory comprehension of the gospel of the kingdom preached by Jesus and his apostles. But, unlike Joseph and such as he, we not only believed it, but contrary to what he affirms, confessed and abjured all the sins and errors of the past, and joyfully obeyed it for remission and heirship with Jesus and the Saints of the recompense of reward. In proof of this, and to the confusion of Joseph and of all false accusers "who stumble at the word being disobedient," we refer to the fact, well known in America and Britain, in the latter of which countries in 1848 it was handled against us, that in 1847 we published in the Herald three pages under the caption of "confession and abjuration," in which we say, "we erred in holding in abeyance the most trivial inference from the truth on any pretence whatever; we abjure all errors of this kind, and take this opportunity of declaring that no compromise with men or principles can hereafter be extracted from the editor of this paper." This was in March, 1847, and in September following, Dr. Nathaniel Field wrote a letter to us, with all the knowledge of our "great sins unconfessed" staring him in the face of his conscience, styling us his "dear brother," and saying "should you, brother Lemmon, or any other pious brother come west, you will find us given to hospitality, swift to hear and willing to prove all things, and hold fast that which is good. As ever, yours in hope, N. Field." From that time until the doctor, some two or three years ago attacked us in the Expositor, because of our hostility to "the sentiments of all Christendom," as far as we now recollect, no communication passed between us. But when Messrs. Marsh and Cook were trying to palm themselves off upon those who had believed and obeyed the gospel of the kingdom, for consistent and primitive Christians, but could not succeed because of the Herald, he felt himself involved in the same scriptural and logical condemnation; and as he despaired of a successful self defence, he thought to escape annihilation by making our humble self an object of pious horror unto men! But this is an old ruse of dishonesty. It has become Joseph and Nathaniel's policy; but, though it may prejudice some unfledged weakling, it will never prosper with sensible and scripturally enlightened people; but will certainly recoil with ignominy and contempt upon their own pates.

In conclusion we remark, that we are not sorry that these two adventists have assailed us with lying words. It has afforded the reader an opportunity of seeing the cloven foot and the forked tail, usually concealed under the long robe of sanctimonious grimace; and it has induced us to lay before the reader a narrative of facts, illustrative of the origin and progress of the modern advocacy of the gospel of the kingdom in America and Britain, which were unknown to most of our readers at the present time. In doing this, the weakness and hypocrisy of our ancient and modern enemies have been unveiled. We are ready to pour whole broadsides into them from any point they may in their rashness choose to indicate. As men, and acquaintances, we earnestly desire their blessedness in Abraham and his seed; and shall rejoice to hear of their repentance in the name of Jesus; of their having put off the old Adam,

which is the devil; and of their having become our brother, Paul's brethren in the Lord; but as editors and preachers pretending to guide the blind, and as professors pretending to saintship and Christianity, we know them only to demolish them. We have endured them with patience in hope of better things, but as they are manifestly bent on suicide, and show themselves impervious to testimony and reason, and have set themselves for all the mischief they can do—then let them destroy themselves as they think best; we shall not cut the rope if they choose to hang.

EDITOR.

December 23, 1858.

"Eternal Suffering" vs. "Universalism."

Mr. EDITOR, —

Most of us have heard of a famous dispute which once arose between three or four persons, respecting the colour of the chameleon, which was ended by its being ascertained that they were all wrong. I have been reminded of this controversy by another respecting the end of the wicked, of which those who have heard the lectures recently delivered in the Universalist and Salem Churches have imbibed very diverse and different opinions. The Universalist Pastor maintaining that all men shall be saved, the Bishop, that the wicked shall suffer eternally. Both parties have a multitude of followers who insist that their respective views are right, but, if you will allow me space in your columns, I think I can produce strong reasons, and what is better, most undoubted testimony for believing that, like the colour of the chameleon disputers, both parties are wrong, and do greatly err not knowing the Scriptures.

I have searched the Scriptures for some years, seeking for truth, and have long since discovered that they teach neither eternal salvation nor eternal suffering, as the end or lot of the wicked, and as my faith in this and other matters has come by hearing the Word of God, comparing Scripture with Scripture, so I would have the reader's faith on this important subject, rest not upon man's word, but upon the harmonious teaching of the Old and New Testaments. I say harmonious because faith or the assured conviction of things unseen, cannot be established in the mind if the searching of the Scriptures appear discordant and contradictory. Truth and harmony are inseparable, and must precede faith; while error and discord are the antecedents of infidelity.

The Scriptures may be quoted so as to apparently teach almost any doctrine, however truthless; they may be read through and appear full of contradictions, but if they be searched and the parallel passages compared, the truth and harmony of their teaching will shine in their mind, and faith be established.

To this end a concordance, by means of which all the passages can be found which contain any word the Scripture usage and meaning of which it is desirable to know, or a good reference Bible with marginal readings is very essential, and greatly lessens the labor of a thorough investigation.

Rarely, if ever, is any important doctrine such for example, as, "the end of the ungodly," stated in only one, two, or three portions of Scripture, but it will be found inculcated in numerous texts, with more or less diversity of expression and idea. There is given line upon line, precept upon precept, here a little and there a little, and it is by a diligent comparison and consideration of these that the truth, in all its fulness, can be elicited.

Each text rightly understood, is a ray of light. Harmonize all the Scriptures bearing on any doctrine, and their effect upon the mind is as the rising sun chasing away the darkness of night; or, in the words of the Apostle as "a light shining in a dark place." "The entrance of thy words giveth light," was the experience of the Psalmist.

The Bible is a gold field, and its doctrines the treasures hidden therein: whosoever would find wisdom must dig and search as for hidden treasure. The superficial reader and seeker will find but little. The nuggets do not lie on the surface. Once discovered and secured they may indeed, be exhibited to the bystanders, but these have not the pleasurable sensations of him who sought for and found them. Then again, the nuggets exhibited may not be genuine, may not have been dug up at all, but may be some spurious composition washed with gold to deceive the ignorant and unwary.

The only sure way for the reader in these days of fable and conflicting opinions, is to dig and search out truth for himself, and I can assure him, it is no uncertain operation, he will search not in vain, "for he that seeketh findeth," and it is a delightful thing to find that which is more precious than gold, and to discern in the truth searched out a genuine nugget.

With these preliminary remarks for the encouragement of the reader who may be disposed to search the Scriptures, I will now proceed to adduce the testimony which I believe will satisfy many that neither salvation nor endless suffering is the end of the unrighteous. It has been true from the beginning that "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished," 2 Peter ii. 9. In proof of this the apostle cites the cases of Noah and the Antediluvians, and of righteous Lot and the ungodly Sodomites. The Antediluvians were "destroyed" and "perished" by the flood; the Sodomites, by fire and brimstone rained down upon them from the Lord out of heaven. See (Gen. vi. 13, 17, vii. 23, 2 Peter iii. 6; Gen. xix. 12, 24, 29. Luke xvii. 27, 29. In this last reference our Lord says, "the flood came and destroyed them all." And then he adds: "Even thus shall it be in the day when the son of man is revealed." "The wicked shall be destroyed" the righteous shall be delivered. Now just as the Lord refers to these instances of the righteous judgment of God by way of illustration and warning of judgments to come, so likewise the apostles Peter and Jude, refer to them for the same purpose. In 2 Peter ii. 6, "making them an example unto those that after should live ungodly " Jude 7. "Sodom and Gomorrah and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire." And so we find that in judgments to come the wicked shall be in like manner destroyed, and perish forever. See Phil. iii. 10. "Whose end is destruction." 2 Thess. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord." Matt. vii. 13—"broad is the way that leadeth to destruction, and many there be which go in thereat" Ps. 37, 90, 38. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away" the transgressors shall be destroyed together, the end of the wicked shall be cut off." Ps. cxlv 20—"all the wicked will he destroy." Mal. iv. 1 "Behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." Ps. xi. 6. "Upon the wicked he shall rain snares, fire and brimstone, and a burning tempest, (marg.) this shall be the portion of their cup." Ps. xcvi. 3. "A fire goeth before him, and burneth up his enemies round about." Matt. iii. 12. —"he shall burn up the chaff with unquenchable fire," (a fire which cannot and shall not be quenched until the Lord's "anger shall cease" in the destruction of his enemies—see Isa. x. 25, and, for the usage of "unquenchable,"—see Jer. vii. 20, xvii. 27. Ezek. xx. 57, 68.

These testimonies speak for themselves and require no comment. They prove that the end of the wicked is destruction, and if the reader will take up his Bible and search it diligently, he will find hundreds of passages of the like import.

But as there are a few texts which are usually quoted by the preachers of endless suffering, I must notice these: Matt, xxv. 41, 46. "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels," "and these shall go away into everlasting punishment." The passages previously quoted explain these portions. Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal or everlasting fire, yet Moses, the Lord Jesus, and facts all testify to their destruction. There is nothing within the lids of the Bible which can lead any one to imagine that the ungodly Sodomites are now burning. Fire came down and made short work of them, destroyed them, burnt them up, root and branch. When the wicked, then, are commanded to depart into everlasting fire, is there a shadow of reason for believing that they shall not be consumed and destroyed, as were Sodom and Gomorrah, who are expressly said to be an example unto those who after should live ungodly? But why is the fire called everlasting? This I am not bound to answer, but the reason to my mind is very obvious. It is a fire which in all ages consumed the ungodly. It came down from heaven at various times in the past. See Num. xvi. 35; 2 Kings 1,10 12; Ps. cvi. 18, and it is to come down again at different times and execute the will and the word of the Almighty who sent it. See Ps. xi. 6; Ezek. xxxviii. 22; Rev. xx. 9; Ps. cxlviii. 8. The Lord hath prepared it for the destruction of the wicked and ungodly. By it the wicked shall be turned into hell, (commonly rendered the pit, grave, &c.) "and all the nations who forget God." in that great and terrible day of judgment when "the sea shall give up the dead that are in it, and death and hell (equivalent to sheol) shall deliver up the dead that are in them;" the 87th Psalm shall be fulfilled to the letter, "the sinners shall be consumed out of the earth, and the righteous shall inherit it, and dwell therein forever. See also Ps. civ. 35. Prov. ii. 22, &c., &c.

But the wicked are to "go away into everlasting punishment," what does that mean? Just what Paul says, they "shall be punished with everlasting destruction," and forever. Their sentence is final, the punishment, destruction by fire from the presence of the Lord, and their destruction is everlasting. 2 Thes. i. 9.

I trust sufficient testimony has been adduced to redeem my promise of satisfying many of your readers, that both endless suffering and universal salvation are unscriptural. Both doctrines, I am compelled to believe are gross libels against the character of our just and righteous and merciful Creator, who so loved the world that he gave his only begotten Son, that whosoever believeth in him, and obeyeth him, should not perish, but have everlasting life. See John iii. 16; Heb. v. 9; John x. 29, 23.

Hoping that some may be led hereby to search the Scriptures and know the truth, and thanking you for the privilege afforded me,

I remain yours respectfully,

JAS. R. LITHGOW.

Halifax, N. S.

Queries from Iowa.

Dear Brother—I am requested to ask your explanation of the washing of feet in John xiii; and also of fasting in Luke v. Are they ordinances for the Christian to observe at the present time?

And I would ask by the way how we are to understand Matt, xxvii. 52, 53. If literal, which I take it to be, where are those who arose from their graves?

If you will answer the above inquiries, you will much oblige and alleviate the anxiety of a seeker after truth.

Yours in the Hope,

E. S. WHEELER.

Iowa, Dec. 27, 1858.

Messias Washing the Apostle's Feet.

The particular washing in John xiii., was to perfect the state of the Apostles, so far as they were clean through the word, or Gospel of the Kingdom, he had indoctrinated them into, "Ye are clean" said Jesus, "through the word which I have spoken unto you"—ch. xv. 3. But they were not all clean. "Ye are clean," said he, "but not all: for he knew who should betray him; Therefore he said, Ye are not all clean." Jesus was the Feet-Washer of the Apostles, who had shod them with the preparation of the gospel of peace. But Peter not understanding the matter at that time, and regarding it as too great an act of condescension for so great a personage as the Messiah to wash his feet, declined the honor, and said, "thou shalt not wash my feet to the age!" Now if Peter had persisted in his refusal he would have become as effectually a son of perdition as Judas; for Jesus replied, "If I shall not wash thee, thou hast no part with me." Upon hearing this, Peter rushed to the opposite extreme, and exclaimed, "Not my feet only, but also the hands, and the head." It seemed difficult to get Peter to the point—willing to do anything but just that he was required to do. How like human nature, ever ready to do more or less than it is commanded! More was unnecessary, and less was not enough. Peter's head, hands, feet, and body, had all been washed by John the Baptizer in Jordan; and as the mission of John and Jesus was conjoint—the proclamation of the gospel of the kingdom during the last of Daniel's Seventy Weeks—the work that John had commenced in regard to the, Apostles, was perfected by Jesus. John had enlightened them so far as to cause them to abandon the clergy and other foolishness; to become Israelites indeed, in whom was no guile; and being thus changed in mind and disposition, to be washed bodily in the Jordan, that their faith and disposition might be counted to them for repentance and remission of sins. But their faith in the Messiah was purely expectant. Like John, they were looking out for him, but as he had not then been manifested, they did not know who he was. At length a young man about thirty years of age, named Jesus, cousin to John, attracted the attention of all classes of the nation. A voice from the heaven declared, that he was the Son of God given to Israel (Isai. ix. 6). The multitudes from all parts of Palestine heard it; and saw the holy spirit descending upon him in the form of a dove, by which he was anointed with spirit and power. Being thus christened, and passed through the ordeal of the forty days temptation, he took up John's proclamation of the gospel of the Kingdom, and in addition thereto, announced that he himself was the DIVINE ROYALTY of that dominion, so long promised to Abraham and his posterity. The expected faith of the apostles laid hold of him, and confessed before all, that he was Messiah. He instructed them more than the people at large; for he explained to them his parables in private. They became clean vessels (save Judas) and fit for the Master's use. It was only necessary now that he should finish their investment by washing their feet. "He that hath been washed has no need save that the feet be washed, but is clean every whit." They had been washed all over in John's baptism; and as men, who have been bathing, wash their feet, or have them washed by their attendants, before they put on their sandals; so Jesus, before the preparation of the gospel of peace, would invest their feet, that it might be said of them, "How

beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"—though their Master, as an humble attendant, performing a menial office, washed their feet that they might have part with him in the work and the recompense it ensured. "If I wash not thy feet, THOU hast no part with me"—this can have no application to us. Jesus is not here to wash feet, and he appointed no substitute to do it; although, indeed, "His Imperial, Royal, and Apostolic, Majesty," Francis Joseph of Austria, once a year performs the ceremony of washing the feet of twelve poor men, always taking care, however, that their plebeian feet are well washed, and their nails pared, before they enter the "apostolic" presence!

Having completed, then, what John had begun in their case, Jesus said to them, "Know ye what I have done to you?" It contained a moral which he desired them never to lose sight of. They had already manifested a disposition, which has since been matured in the papal "False Prophet," and in all the clerical orders of Christendom—a disposition to assume lordship over one another. This he was anxious to extinguish; and he adopted both precept and example to effect it. In the case before us, although their acknowledged Lord and Master, he became to them as one who served in the most menial office. "I have given you an example," said he, "that ye should wash one another's feet, as I have done to you." If they had followed this example in the spirit and letter of it, they would afford no scope for the pride of life, nor for contention among themselves for greatness and apostolic ascendancy. Washing of feet, or rather supplying water so to do, was an act of hospitality among the ancients. When the angels visited Abraham, he said to them, "Let a little water, I pray you, be fetched, and wash your feet"; so said Lot when they afterwards visited him in Sodom. When Abraham's servants visited Laban he gave them water to wash their feet. From these examples, it appears that the hospitality consisted in furnishing the water and utensils that the travellers might wash their feet. Paul refers to it once, 1 Tim. v. 10, and then speaks of it as among the "good works" for which widows over sixty are commendable; and made eligible to receive the support of the Christian community. In this place, he speaks of the widow as the washer of the saint's feet entertained at her husband's house.

The case in John xiii, we regard as altogether a different affair. Apart from the lesson of humility inculcated, we regard it as the antitype of the feet-washing of "Aaron and his sons" in the Laver of Brass. The Law said, "They shall wash their hands and their feet thereat; when they go in to the tabernacle of the congregation (the Holy Place) they shall wash with water, that they die not; or when they come near the altar to minister, to burn offering made by fire unto Yahweh: so they shall wash their hands and their feet that they die not" Exod. xxx. 19. They were to wash the whole body when they put on the holy garments of the priesthood; and their hands and their feet when they went to do service in the temple or at the altar. If one of Aaron's sons had said to Moses, as Peter said to Jesus, and persisted in doing the service without compliance with the law, "my feet shall not be washed," that son would have been put to death. We do not believe that the act of washing the apostles' feet was the antitype of the Aaronic feet-washing; but that Jesus adopted the act by way of directing attention to the Mosaic type, whose signification is found in the spiritual cleanness of the hands and feet of those who are in Christ. Unless a man believe "the things concerning the Kingdom of God, and the Name of Jesus Christ," and upon this foundation, "be immersed into the name of the Father, and of the Son, and of the Holy Spirit," his hands are not clean, and his feet are not shod with the preparation of the gospel of peace—Eph. vi. 15. Such a man cannot pray any where "lifting up holy hands"—1 Tim. ii. 8; but is of those to whom James says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded"—iv. 8. If such were to wash their hands and feet seven times a day, the sin-leprosy of unbelief and

disobedience would still cling to them inveterately. Certainly; hand and feet washing is an ordinance to be observed till the Lord comes under penalty of the second Death; but then, the mode of washing is not by water in a bowl or footbath. The intelligent and obedient believer is every whit washed, when he is "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God"—1 Cor. vi. 11. He is then fit to approach the altar, Jesus; and to do service in the heavenly, or holy, place of the congregation. He can wield the sword of the Spirit with clean hands; and stand with washed feet in the shoes or sandals of the gospel. Hands and feet can only be cleaned and shod, by their owner being made "clean through the word" Jesus and the apostles preached; they must be "cleansed in the Laver of the water by the Word" —Eph. v. 25; for "God saves us through a Laver of Regeneration and Renewal of the Holy Spirit"—Tit. iii. 5.

Fasting.

FASTING is abstinence from all fleshly gratification because of sorrow, calamity, and distress. Superstition abstains from eating certain meats, and thinks to commend itself to God by the act. The Pharisee in Luke xviii. 12, "fasted twice a week, and gave tithes of all his possessions"; and multitudes of pharisees among the Gentiles do the same, and think that they stand high in the favor of heaven because of it.

The disciples of John the Baptizer, and of the Pharisees, "fasted often and made prayers"; but the disciples of Jesus, while he was with them, neither fasted nor made prayers. The days, however, came when they fasted and prayed; but did not manufacture prayers, and publish them, as Jews, Papists, and Protestants do, who are so barren of soul, that they cannot pray "out of book." When Jesus left them, then they fasted and prayed, for they were often grievously persecuted and distressed.

The Jews and Gentiles fast, but Yahweh sees it not; they afflict their souls, but he takes no knowledge of it; and the reason is, because he does not approve their fasts. He says, that the fast he has chosen is to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and break every yoke; to deal bread to the hungry, to house the poor, to clothe the naked, and to be accessible to our own flesh. "If," says he, "thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness as the noonday: and Yahweh shall guide thee continually, and satisfy thy soul in drought, and made fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isai. lviii. 3—12. Such are the characteristics of a national fast acceptable to Yahweh; which practised by any nation would, doubtless, be attended with beneficial and prosperous results.

In regard to individuals, Jesus says, "When thou fastest be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine hand, and wash thy face, that thou appear not unto man to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly." Habituated abstinence from all excess; or as Paul says, "Abstain from all appearance of evil," at the same time, "always rejoicing," and bringing forth the fruit of the Spirit—is the fasting which the Father sees, and for which he will openly reward.

Where are the already Risen Saints.

We can tell no more about the matter than is expressed in Matt. xxvii. 52, 53. We cannot tell what became of them. The Scriptures do not say whether they died again, or lived to die no more. The answer of our faith is the testimony; where this fails, our faith has attained a limit, beyond which it may be amusing, but unremunerative, to go. Many questions might be asked upon the text; as, was Abel among those who rose? If he were, who did he know in Jerusalem? Did any of them appear to Pilate to reproach him? Did Nicodemus see one or all of them? The answers to such questions are not in the record. We can tell this, however, that Daniel was not there; because he does not arise to his lot till the end of 1335 days and they had not begun at that time—Dan, xii. 12, 13. A principle, however, is established by the text, namely, that the death and resurrection of Jesus is a price or ransom adequate to the redemption of the saints who died under the curse of Moses' law.

EDITOR.

Jan 8 1858.

Queries from Richmond, Va.

DEAR BRO. THOMAS. —Having great respect for your interpretation of the Holy Scriptures both in matters of faith and practice, I must beg the kindness of you to answer the following questions in the next Herald.

1. Ought we to receive as a member of our church an individual from the Campbellite or Baptist church without re-immersion?
2. What is the proper mode of selecting persons to preside at the table as Elders?
3. In selecting such persons by vote (or otherwise) must it be by the unanimous choice of both male and female members; or by unanimous male vote; or by a majority?

I am as ever your brother in Christian love and hope of the kingdom,

JOHN N. DAVIS.

Richmond, Va. Dec. 30, 1858.

The Queries Considered.

1. In regard to the first query, without undertaking, or assuming, to act "the Supervisor" over the church or any of its members in Richmond, or elsewhere, we remark in general terms, that if, in the time of the apostles, a professor of any name or denomination extant (and there were sects in their days as well as in ours) had applied for admission into any of the churches in Judea, the apostles or elders, who might have been present, would not have asked him whether he belonged to the Judaizers or the Gnostics; but would, by their own personal examinations, or by those of other competent persons have ascertained whether he had intelligently obeyed the Gospel; and if so, that he had not subsequently "denied the faith," and thereby become "worse than an infidel." If they were satisfied upon these points; although circumstances might have mixed him up with the Judaizers and the Gnostics, yet if he had not endorsed their gospel nullifying theories; they would, we believe, have received him without re-immersion; and have rejoiced over him, as a brand plucked from the burning. But, on the contrary if upon satisfactory evidence, they found that said professor had not intelligently obeyed the faith; or that he had obeyed it, and subsequently denied it they would

not have received him in the former case, if he had been immersed (and in the life-time of the apostles, there were no unimmersed professors of Christianity of any name) they would, doubtless, have required him, for his own sake, as well as for their's, as consistent and faithful pillars and supports of the truth, to be re-immersed, if they then, at the time of application, found him an intelligent believer, otherwise not. But if he had been once intelligently immersed, and afterwards "denied the faith," they would have received him upon no conditions at all. But if he had really obeyed the truth, and had not "denied the faith," but had committed sins not unto death (1 Jno. v. 16) they would have received him without re-immersion; and would have asked pardon for him—even "life for them that sin not unto death."

In regard to what the church in Richmond "ought to do," our conviction is, that they ought to ascertain what the scriptures require in the premises; and faithfully and affectionately, without wrath or disputings, do it. Our view is before them; they will judge and act for themselves.

2. As it regards the second query, we can give no very definite answer to it. If it had been, "What was the mode in which christians were constituted elders, or overseers, of churches in the life-time of the Apostles?"—we should have been able to furnish a scriptural solution of the query; a solution, however, which would have been of no practical use to such churches as exist in our day. In the absence, then, of what was apostolic, we give a general answer to the second and third interrogatories, namely: that that is the proper mode of selecting brethren for the oversight of the spiritual and temporal affairs of a modern association of believers, which shall commend itself to the wisest and most practical heads, and the honestest hearts, among them, be they many or few. How to get at this, will be a part of their wisdom to determine.

EDITOR.

Jan. 8, 1858.

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. —JESUS.

Lord Stratford on Turkey.

BEFORE taking his final leave of the Turkish Empire—that empire which for twenty years he has struggled so hard to save from suicide — Lord Stratford de Redcliffe has availed himself of a fitting occasion to sum up the leading principles of his policy, and to give utterance to some remarkable words of parting counsel and admonition. Hither to the high-souled and intrepid spirit of the man has been, save in diplomatic correspondence, voiceless and dumb. At intervals the world has read unmistakably his meaning in his acts, but, for the most part, those who have desired to read from afar the drift of English counsel, as given by him confidentially to the Porte, have been forced to look for the indications of it in the hostile and often heated comment» of our continental rivals upon the doings of a man whom they agreed to fear and to abhor. It is hardly too much to say that for many years Lord Stratford was the real, though unacknowledged, Prime Minister of the Sultan. Redschid, Ali, Mustapha, and the rest, who by turns occupied ostensibly the place, and drew the pay of Grand Vizier, sometimes gave good advice and sometimes bad, sometimes enjoyed power and oftentimes were benumbed by their own weakness or the perplexities of their position. But the English Ambassador never hesitated, never admitted that he was at fault, never bent his head beneath the blast of despotic caprice or the locust cloud of administrative corruption, never quailed

before the cabals of continental Governments against him, and above all, never faltered in his unswerving course when threatened with desertion and disavowal by those who ought to have supported him at home. Yet all this time he was, by the very necessity of his disposition, defenceless against, and debarred from, all opportunity of vindicating the profound motives of his policy to his own country, to Turkey, and to the world.

Now that at length his mission is fulfilled and his diplomatic day is done, he seems to rejoice that his tongue is loosed, and that he may speak plain. On the occasion of laying the foundation stone of the first station on the Smyrna and Aidin Railway, he delivered a speech highly characteristic of the man, and strikingly indicative of the heretofore unexplained impulses by which he has been politically guided. The great aim he has ever had in view in all his dealings with the Porte may be said to have been its admission into the fraternity of European nations. He truly discerned that unless this could be effected, the existence of the Ottoman power on this side of the Bosphorus could not be of long duration. But he likewise clearly saw that to countervail the deep-rooted prejudice of Christendom against the recognition of a Mohammedan state as one among equals, it was indispensable that Turkey should be freed from the twofold reproach of anti-Christian intolerance and physical barbarism. As a civilised and equitable Power, able to protect life and property, whether native or foreign, within her own confines, and capable of developing her own internal resources, so as to become an important customer and ally of other nations, she might possibly come to be by degrees acknowledged as one of themselves, and so obtain the moral guarantee of Europe's sympathy and respect for the preservation of her independence. It was with this view that so often and so earnestly the British Envoy urged upon the Sultan the importance of putting an end to those fanatical oppressions of which his Greek and Slave tributaries incessantly complained, and which the emissaries of Russia were invariably too prompt to exasperate by goading their victims violently to avenge. Lord Stratford implored and admonished by turns the irresolute Ministers of the Sultan to risk anything and everything, rather than allow the continuance of exactions and excesses, injuries and insults, which he well knew were slowly but surely undermining the patience of Christendom. With equal energy and perseverance he strove year after year to stimulate them to the adoption of reforms in the administrative system of the empire, and to the initiation of those great works of material improvement to which Turkey alone, of all the states of Europe, remained a stranger. He felt deeply that as long as the reproach of having slothfully abused the noblest opportunities of progress and civilisation could be justly laid at their door, it was in vain to count upon the respect and friendship of the rest of the world. Ere quitting the land of these noble-hearted labours, it was natural that he should avail himself of his new liberty to reiterate aloud what he had so long been saying in the secret chambers of the palace, and thus, ere committing the result to future history, once and for all to exonerate his soul.

True to the persistency which has always characterised him, Lord Stratford stoutly repeats his protest against the cause of Turkey being considered hopeless. The brave old man cannot reconcile himself to the belief that after his long life-battle in its defence he shall live to see it lost. Sooner or later, he tells the Turks, they may retrieve all and refound their dominion in security and honour, arts and arms. If they will but do justice, love mercy, work energetically, spend and develop their resources promptly, and economise their revenues frugally, all may yet go well. Only what they do, let them do quickly: —

"Western civilisation is knocking hard at the gates of the Levant, and if it be not allowed to win its way into regions where it has hitherto been admitted so partially, it is but too capable of forcing the passage and asserting its pretensions with little regard for anything

but their satisfaction. The ambition of one Power and the fear of another may easily give point and direction to this prevailing tendency, and in times of change and enterprise any incidental circumstance may serve far sooner than we expect to bring on, not indeed the peaceable solution of what is emphatically styled the "Eastern Question," but that fierce struggle of partition which our ablest statesmen have long endeavoured to avert."

There is an ominous force of truth in these admirable expressions which it is impossible for the most indifferent or superficial to disregard. Even while Lord Stratford generously deprecates the tone of despondency regarding the future of Turkey, which ever since the successful termination of the Crimean war pervades diplomacy and the press, he unconsciously betrays the heaviness of his heart, and the disappointment with which he is compelled to look back at the scanty fruit of his best efforts to redeem Turkey in spite of herself. He flings his last fagot on the altar of hope, but the gesture and look are those of despair. Surrounded by the enterprising agents and artificers of the first railway attempted in Asia Minor, the fond dream he has so long cherished of Turkey's physical regeneration flits again vividly before his eye, and he indulges in sanguine talk about the Ottoman Empire being intersected with railways like those of the United Kingdom or the United States. There is indeed no reason why lines like that from Aidin to Smyrna, or from Stamboul to Adrianople, should not be made ere long by dint of French or English enterprise. But nobody knows better than the veteran diplomatist how little of native spirit or perseverance is available in Turkey — we do not say for gigantic undertakings like the ramified railways of the civilised West, but for the most ordinary works of public improvement. It is but too clear, from the guarded but stern expressions in which Lord Stratford alludes to the financial conduct and character of the Porte, that even he has little confidence in its fidelity to the promises of retrenchment and reform on the faith of which it raised several millions of money the other day by way of loan in England. Far be it from us to blame Lord Stratford for trying to the last to keep his own belief, and that of others, in the eventual redemption of a race whom he has so nobly served. It would spoil the heroic completeness of the splendid part he played in the history of his time were he to show any disposition to give way, especially while as yet there seems no immediate cause to despond. —London Leader.

The Frog Power and the Beast.

(From the Leader's Correspondent.)

PARIS, Jan. 6, 1859.

THE year opens gloomily with rumors of war, which every day acquire greater consistency. The extraordinary observation addressed by the Emperor to the Austrian Ambassador upon New Year's day, has filled the commercial classes with consternation, and disturbed the even tenor of all men's ways. * Last year was a long succession of blunders, beginning with the terrorist panic, which followed Orsini's attempt, and ending with the proceedings against M. de Montalembert. To some men experience teaches nothing. A high functionary of the French Government remarked that the conduct of the Emperor was incomprehensible. The proceeding was so unusual and so uncalled for, that people seek for its cause in regions remote from politics. They cannot conceive that mere diplomatic disagreements would induce such an outburst of ill-temper, and so complete an absence of bienséance.

* "I regret, "Louis Napoleon is reported to have said to Baron Hubner, "that our relations with your Government are not so good as they were; but I request you to tell the Emperor that my personal feelings for him are not changed."—Editor Herald.

Among the Ministers of France whom the Emperor regards as one who will do his bidding without scruple or murmuring, is the Count Walewski, formerly Secretary to the Polish Revolutionary Committee of Warsaw. But he lacks true devotion to his master. That is to say, to his nominal one; for the Count having received back his confiscated estates in Poland, is, of course, bound to his latest benefactor—the Autocrat of All the Russias. Between the Czar and the Austrian Kaiser there is bad blood and deadly hate. It does not suit the present views of Russia to go to war with Austria, for she has not yet recovered from her Crimean losses; but she would be very glad to see Austria plunged into a gigantic and expensive war, and if France serve as cat's paw, Russia will look on, complacently waiting for the moment de tirer les marrons du feu. Should war be lighted up Russia will bide her opportunity. If the sympathies of Europe should lean to Austria, and France be on the point of being worsted, then she will throw her sword into the scale on the side of the Kaiser, and once more appear as the ally and liberator of Germany. Such a consummation would restore her prestige, make all the German sovereigns her vassals, and raise her to the rank of the first European power. * She will, moreover, have the air of acting with rare charity in forgiving the "base ingratitude" of Austria. If, on the other hand, Europe stands aloof, and French influence should preponderate, Russia will step in to offer to attack Austria and to share her spoils with France.

* This would place Russia where Ezekiel places her in his prophecy of "Gog."—Ch. xxxviii.—Editor Herald.

Such is the cue given by veteran diplomatists to the incident of New Year's day. Pliable and plastic as the Count Walewski may seem to be, he contrives to attain his object, and serve two masters; but whether it redounds to the credit of Louis Napoleon for discernment, to suffer himself to be made the instrument of Russian vengeance and Russian aggrandizement, your readers must determine.

WAR WITH AUSTRIA.

Independently of the influence exercised on the Emperor of France by his minister, Walewski, there are certain personal reasons which render a war with Austria acceptable. It is impossible to conceal the deep-seated and widespread discontent which cankers France. When the dread of Red Republicanism and Communism were ever present to men's minds, they were willing to sacrifice their liberties for fancied security to life and property. They put on chains in the name of order. But experience has taught them that the reddest of republics could not more tyrannically dispose of what they prize than the Empire, and that in reality there was little difference between the two forms of government. To prevent this discontent festering to a head and breaking out in revolution, it is necessary to preoccupy the public mind. Moreover, tho soldiery must be employed. Advancement is slow, and officers grumble. Enthusiasm for the Empire cools down as the measure of rewards is contracted, and fidelity is an exploded heresy. To go to war with England is the last card, and no gambler, however desperate, would risk his sole remaining chance until every other had been exhausted. England is too well prepared. She has a numerous and well-disciplined army; immense stores of material; a contented and patriotic population; a channel fleet and a steam reserve that could sweep the seas; abundant wealth and more abundant credit. Her people have struck out roots over the surface of the earth, drawing up succour from three quarters of the globe, and are more formidable, more invincible than ever.

Austria is the only power that affords a safe opportunity of fleshing French swords: onde ira—thence the anger of the Emperor.

With the government of the Kaiser it is impossible that Englishmen can have any sympathy whatever. Italy, with her fatal dower of beauty, would be again the prize for which Gaul and Hun contend, for were France victorious, Italian nationality and independence would be more remote than ever. Austrian domination may be bad enough, but Heaven shield Italians from experiencing that lower depth of misery and degradation—French protection.

I have spoken of personal reasons which tend to make war with Austria desired by Louis Napoleon. The Emperor of France believes himself to possess all the qualities and genius of a great military commander, and burns for an opportunity to win his spurs. Italy is the ground where the uncle first proved his skill, and may therefore be considered of good omen and propitious for the development of the military genius of the Buonapartes. Reviewing all these things, people here believe we are on the eve of war. The *Moniteur* is considered at anytime as likely as not to contain a recapitulation of all the grievances against Austria, and an appeal to the French nation. What, it may be asked, will become of Italy when the Austrians are expelled? I know not, unless it be to give the title of King of Rome to the young Prince Imperial.

Sebastopol, and What they are Doing There.

If, as a nation, we are proverbially slow in apprehending the results of what we do, it is certainly another of our characteristics that we have a fondness for having our money's worth for our money. After the Treaty of Paris had been signed, and clever Russian diplomatists had outwitted English and French representatives who did not understand so much as the geography of the territories which they were dealing with, what might be estimated as the precise gain which had accrued to England from the expenditure of so much blood and so much treasure? What but this: that the aggressive policy of Russia was at length paralysed, at least in one direction; that the Black Sea, by becoming a neutral water, would henceforth present an impassable barrier to those hands which are ever grasping towards Constantinople and the high road to the East. This would indeed be a valuable return for our prodigious outlay; but what we are disposed to fear is, that we have paid the consideration without attaining the object in view.

There can be no doubt that it has always been a matter of paramount importance with the Russian Court to keep such a domination over the Black Sea as would not only secure to her the markets of Asia Minor and of the Danubian Principalities, but would place within her power, whenever she chose to grasp them, those keys of the East, the Straits of the Bosphorus. For this double purpose, it has been her business during the last century to construct on the sea-board of the Euxine not only great commercial seaports, such as Odessa, Kertch, and Eupatoria, but also military and naval depots, like Sebastopol and Nicolaieff. For this purpose, too, it has been an object of her special ambition to obtain a command over the mouths of the Danube, which, if we had not resisted her aggression on the Principalities, she would most assuredly have ultimately accomplished.

When Sebastopol was apparently crushed, its dockyards and fortifications destroyed, and its navy sunk by the deliberate act of the Russians themselves, it became the prime and avowed object of the allies to prevent the Russians from regaining that domination over the Black Sea which the possession of such a fortress and such a navy naturally conferred upon her. To this end, the principal clause in the Treaty of Paris restricted Russia from constructing any fortified place upon the coast of that sea, and from keeping more than three ships of war

upon its waters. This stipulation was, however, practically nullified, by an oversight in the case of Nicolaieff, which can boast of a depot, arsenal, dockyards, building-yards, and fortifications of greater extent than that of Cherbourg, respecting which the mind of the nation has been so seriously troubled. Because this place happens to be on the bank of the river Boug, or Bug, it has been argued that it is not upon the coast of the Black Sea, although that river debouches into the sea, and is perfectly navigable to vessels of the largest burden. Nicolaieff was uninjured by the allies during the war, and is now in a state of perfect efficiency. We shall be fortunate if we do not find in a few years that Sebastopol is equally so.

From information which we have received from reliable sources, we are enabled to give a brief account of what the Russians are now doing at Sebastopol. Our readers may be assured that we have spared no pains in testing the truth of the statements which we are about to make, and we can assert, with some degree of confidence, that the statements which lately appeared in the German papers respecting the present state of Sebastopol are utterly untrue, and have proceeded from Russian sources. The truth is that the town and neighbourhood are now occupied by large numbers of troops; among them are several corps of engineers, who are busily engaged in making a trigonometrical survey, of course with a view to the civil improvement of the place. The inhabitants have, for the most part, returned, and are busily engaged in repairing their deserted habitations. The poorer sort collect shot and shell, and, as the Government pays them well for that work, there is a very brisk trade in old iron being driven. The fortifications on the south side are of course being demolished, their temporary nature meriting no better fate; and the workpeople find profitable diggings in the Great Redan, which was mostly constructed of water tanks from the ships, filled with earth. For every tank so recovered the Government gives half the value to the digger. Whilst mentioning the Great Redan, it will not be out of place to notice that the promise of the Russians to respect the monument erected there in honour of those who fell on the memorable 8th of September has not been faithfully kept. Although the English inscriptions on three of the sides of the obelisk are left intact, that in Russian on the fourth side has been entirely chipped away. In the harbour, the greatest activity prevails. The task of raising and removing the ships that were sunk, it is known, has been confided to a party of Americans, who undertook the affair as a speculation. So far from their proceedings being unattended with success (as some of the German papers have falsely asserted), a great deal has already been effected, and there is every prospect that the most sanguine expectations of the Russian Government will be exceeded. From the time when they sank the first line of ten ships of war across the mouth of the harbour down to the night when they evacuated Sebastopol, the Russians disposed of eighty-six ships in that way. Although most of the heavy guns had been taken out of the vessels for the defence of the south fortifications, about eleven hundred guns were sunk, and many of the ships had full equipments and stores on board. A careful examination by diving-bell has established the fact that the greater proportion of the wooden vessels are so damaged by the teredo navalis as to be not worth floating. These have to be blown up with gunpowder, after the removal of all available stores, and ten have already been so treated. In some cases, however, the teredo has done but little injury, and that only to the deck timbers. Two have been raised in this condition by means of hollow caissons, and these, with slight repair, will be perfectly fit for service. Among the vessels sunk are ten of iron, and the contractors expect to raise these without any difficulty, and in a comparatively uninjured state, the ropes, tackle, and iron-work of all the ships have suffered very little by the immersion, and although the provisions are for the most part in such a state as to render them very unwelcome to ordinary tastes, we are assured that the Russian soldiery evinced no repugnance against some particularly rancid butter which was brought up by one of the explosions. The information which we have received represents the state of things about three months ago; since which

great progress has in all probability been made. In about six months hence, all those vessels that are worth floating will be once more riding at their anchors, and the rest will have been removed from the fairway of the harbour by the potent aid of gunpowder and the electric spark.

The nucleus of a Black Sea fleet being thus on the road to restoration, it becomes an interesting fact that, whether in Russia, England, or America, about five hundred steam-vessels are in course of construction for the Russian Government. Of course neither these, nor the recovered section of the Black Sea fleet, are to be armed. The Treaty of Paris has pointed out to Russia that her proper mission in the Black Sea is commercial, and commercial she will be until it suits her to be otherwise. For the sake of commerce she will cover these waters with steamers, and with sailing vessels, ostensibly for the purposes of the vast carrying trade to Constantinople, Trebizond, and the coast of Mingrelia, Bulgaria, Wallachia, Bessarabia, and the shores of the Sea of Azoff; but all of which can at short notice be readily armed at Nicolaieff. For the sake of commerce, she will repair Sebastopol, and surround it with terraces and embankments, ornamental in their character, but not the less convertible into fortifications if so required. For the sake of commerce, the docks will be repaired, and instead of Mr. Upton's costly and imperfect plan for flooding them with the Tchernaya, modern improvements will be adopted for floating the vessels to the required level. None understand so well as the Russians how to take a lesson from their enemies, and if ever it shall be our lot to sit down again before Sebastopol, we shall find its capture none the easier for the experiences of the last siege. We shall find that the wave has but receded to return with redoubled force, and that we, in return for the blood and the millions which we have spent, have gained precisely—nothing. —London Leader.

"GENERATION, AFTER GENERATION," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed away like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths. The world will have the same attractions for our offspring yet unborn that she had once for our childhood. Yet a little while and all this will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will wind its way, and we shall be left behind in silence and darkness for the worm. And it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and songs will be heard in the room in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children will not think of us, and will forget to lisp our names."

A Great Crime in Rome!

A certain Count Gaddi-Ercolani was some time back arrested in Rome and imprisoned for having been guilty of lending to some persons the Protestant translation of the Scriptures, known in Italy by the name of the Diodati Bible. —Leader, Aug. 7, 1858.

We may learn from this what would become of our liberties should the Roman Devil and his Angels ever get the ascendancy in "free America!" —EDITOR.

The excellent letter from Zion, King William, Va., arrived too late for insertion. It will appear in the May number.
