

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, 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 THE AGES.”—DANIEL.

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., FEBRUARY, 1860
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Some of the Results of the Genuineness of the New Testament.

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THERE are certain consequences resulting from the *proved authorship* of the books of the New Testament, which may be briefly indicated. They may be regarded as plain corollaries to the points already demonstrated.

Since, then, we possess in the New Testament genuine historic monuments of contemporary writers, who were perfectly competent to bear testimony to *the facts* of which they were cognizant, we must give their evidence full weight as assuring us of the truth of those facts. And, further, as the books of the New Testament were not, when written, laid up in secret, but were from the first widely circulated amongst a body of persons who were themselves possessed of a competent knowledge of the facts, it is plain that this body of persons, the Christian community of the first century, consisting of believing Jews and believing Gentiles, are corroborative witnesses to the truth of the historic monuments.

We possess, therefore, every conceivable ground of certainty in regard to the New Testament as giving to us a narrative of real historical occurrences, presented to us by a body of such witnesses, that if we reject their evidence, we must also say that all testimony is unworthy of credit. These witnesses, moreover, so lived and acted, and (in many cases) so laid down their lives, as to give, if needful, a yet further confirmation of their testimony.

It follows, therefore, that Christianity, as based on the facts of the incarnation, death, and resurrection of the Son of God—whatever be its doctrines or its duties—*must be true*. Its truth is a proved historical fact.

We must bear in mind that the *nature* of the fact proved makes no difference whatever; it may be a thing wholly void of importance, or it may involve considerations of the most solemn moment. If the historic proof be sufficient, no after-considerations can be admitted to counterbalance such proof. The case before us is not merely one of historic probability, but one of demonstrated reality; we need not, then, raise a question as to any balance of probabilities, as must be done in many cases.

We have no occasion, therefore, to consider the antecedent probability, or the contrary, of the *facts* to which the New Testament bears testimony: no such considerations can affect the force of the absolute evidence which we possess. How continually do we find that we are obliged to admit the *reality* of facts which, in themselves, seem most improbable! We know the origin of the book of Mormon, —How it was originally written by Solomon Spaulding, as a kind of romance; we know how Joseph Smith and Sidney Rigdon interpolated it, and then gave it forth as a divine Revelation; we find, besides, in the book itself the most contemptible absurdities; so that on the antecedent mode of argumentation, we should, of course, conclude, that the Book of Mormon was regarded by all as simply the production of Spaulding's idle hours, and that Joseph Smith and Sidney Rigdon were universally looked on as impostors so low as not even to possess the talent of invention. Therefore, it might be concluded that Mormonism as a system *could* not exist, —that it *does* not exist, —and all who maintain that there are or ever have been such a body of persons, are assuming a ground wholly untenable. And yet, look at what occurred in the States of Missouri and Illinois; look at what now exists in the Utah territory; or, let attention be paid to the labors of Mormonite missionaries in this very town. We have proof sufficient that we must admit facts on evidence, irrespective of our antecedent thoughts.

Difficulties are not unfrequently raised by objectors on the ground of supposed discrepancies or contradictions of the New Testament writers. We may, however, inquire whether the alleged discrepancies are such as would invalidate the historic authority of *other* writers; if not, then they must be allowed no more weight when they are objected against Apostles and Evangelists. But, again, are the discrepancies *real*, or only *seeming*? Are they such as admit of *no* explanation or reconciliation? Perhaps we may not perceive the true mode of explanation, but can we be *sure* that none is possible? Unless we *must* give an unfavorable answer to these inquiries, we may safely dismiss them as not being of such a character as ought to trouble us in the least. But, further, we may ask objectors, Were those to whom the New Testament writings were first addressed, wholly destitute of discrimination? Were they, when they received the Gospels, and added them one to another, so as to form our collection, incapable of perceiving the difficulties which some would regard as so formidable? Is it not certain that those who were best acquainted with the *facts*, held and transmitted our four Gospels as the histories of those facts? who then can say that they, having done this in spite of any supposed difficulties, are not in a manner the guarantees to us that none of the alleged difficulties are *really* inexplicable?

Perhaps no historical difficulty, connected with the Gospels, has been so much relied on as that relating to the taxing, in Luke ii., —"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria." This "taxing," then, is said by St. Luke to be anterior to the birth of Christ, and yet Cyrenius was not governor of Syria till about twelve years later. "What a contradiction!" an objector might say. But let us apply to this difficulty the circumstances of historic transmission, and then let us see whether they do not rebut the force of the difficulty. We have seen that we have good grounds of evidence for acquiescing in the common belief, which assigns the authorship of our third Gospel, and the Acts of the Apostles, to Luke, the companion of St. Paul. The Gospel was, therefore, written about sixty years after the events which are described in the opening chapters. The "taxing" was an event peculiarly well known to all the Jews, as it was the incident which affixed the actual mark of subjection to Rome on them as a nation, and which sealed the transfer of Judea to those Western rulers. Now it was *impossible* for those at large, for whom Luke wrote, not to be acquainted with these things; and, therefore, their reception of this Gospel, as an

authentic history, is a *proof* that they did not see anything insurmountable in what the Evangelist had stated. If any one were now to write about the events of the French revolution, 1789—93, he might so take for granted that his readers knew the leading events, that he would not be afraid of having his meaning misconceived even though his words were, *capable* of a construction opposed to open and notorious facts: if any one were to object either to the veracity or accuracy of such a writer, who is there that would not see that the objection was utterly futile? The public notoriety of leading facts must often be our guide in understanding what is written about them. We must not look merely from the present day at ancient writings and events, but we must make our point of view the actual time when we prove that the books, which we examine, were written, and *from that* we must look at the events described. We must then inquire whether what we *suppose* to be discrepancies were *really* such to the first readers, and whether their having transmitted the books as authentic, in spite of such difficulties, does not in itself remove the greater part of their alleged force, and whether the difficulties do not afford some proof of the truth, honesty, and absence of all imposition in the whole matter. *

* [The solution of the difficulty in Luke ii., appears to be found in two things; the force of the word rendered “taxing,” and the full import of “was made”—“this taxing was *first made*.” The word “taxing” is quite as extensive in its import as our term *assessment*, we may say that an assessment has been made, as soon as it is determined how much must be paid by each individual; but the thing is not complete until the sum assessed has actually been paid. Just so the taxing, or rather *enrolment*. The expression “was made” seems to be equivalent to “was carried into effect,” or “was finished” (as in Heb. iv. 3). “This enrolment was first carried out when Cyrenius was governor of Syria.” It is in vain to say that this rendering would not have been thought of except to avoid a difficulty. We know that St. Luke was perfectly aware of the facts; we know, therefore, that he *could* not have intended to say that Cyrenius had been governor of Syria prior to our Lord's birth; he could not, therefore, have used these words unless they admitted truly of a different sense. When words are capable of divers senses, that must be taken which we know to be the writer's meaning. Who imagines that St. John (vii. 89) teaches the non-existence of the Holy Ghost prior to the glorification of Christ? If any one were now to write that “the French revolution was completed in the empire of Napoleon,” who would charge him with confounding 1789 and 1804, or with representing Bonaparte as an actor in the scenes of the former period?]

We need not undervalue the pains which have been taken to discuss each particular difficulty, and to show that each is really groundless: but in doing this we must not forget the *antecedent vantage-ground* which we possess in the evidence of *historic transmission*; this meets many a difficulty: this enables us to say (whether we can *explain* the objection or not), the contemporaries of the writer received the record such as it is, and *they* have thus transmitted it as authentic to us; they had all the facts before them, and they are authorities to us that the difficulties are no impeachment to the authenticity. Thus will evidence of historic transmission from them *remove* objections even before explaining them.

But from the proved historical fact of Christianity, as recorded in the New Testament, other consequences result. Christianity must be a revelation from God, authoritatively confirmed to us by Him. The whole of the miraculous impress which the New Testament history bears is a proof of this; —a proof which can only be avoided by denying that the events took place: that is, by denying that the New Testament presents to us historic realities. If the according testimony of competent witnesses be not a sufficient proof of the reality of the New Testament miracles, then is no conceivable degree of evidence sufficient to persuade

men that God has thus confirmed a revelation of His will, intended to teach the way of forgiveness and salvation.

But the character of the facts does not really affect the evidence; if it be good in so far as it testifies that Jesus Christ was crucified, it is equally good in its attestation that He rose from the dead: if it be good in its testimony that Jesus was a teacher, then it is just as valid in declaring that, in proof of his mission he did such works as no other man did. And further, the living multitude of Christians, when the New Testament books were written, were themselves witnesses to the signs and wonders wrought by the Apostles, in the name of Jesus Christ of Nazareth.

Thus, then, did the writers of the New Testament *claim* the place of authoritative teachers of the revelation which God had given, and thus fully did they substantiate that claim. The New Testament professes an authority, that though written by men, yet that it contains not the mere words of men, but the words of God Himself. The Apostles claim nothing short of this; the promises of Christ to this effect are recorded in the Gospels, and in their authoritative teaching they show that they claimed *inspiration*. This may briefly be described as being such an operation of the Holy Ghost on them, that they wrote not as mere men, but as those whom He qualified and endowed for the writing of Scripture; so that, without their individuality having been at all destroyed, they wrote those things which *God* saw fit that they should write, and in such a way as He was pleased to appoint.

Inspiration may or may not be accompanied with a communication of new truth; in the former case there would be *revelation*; but inspiration is as much needed to write *authoritatively* known facts as it is to communicate new truth; else why should such and such facts be selected, and others be passed by? To record precepts and doctrines *authoritatively* inspiration was as necessary as it was to declare things before unknown to man; and this inspiration the New Testament writers claim; this inspiration was confirmed by the miracles which they wrought; this inspiration was promised by our Lord when He unfolded to his Apostles the relation in which the Holy Ghost should stand to them; and this inspiration was owned by contemporaries as attaching to our New Testament books, inasmuch as they received them, making as they do such exalted claims.

One important consequence, flowing from the proved authorship of the New Testament books, bears directly upon the authority of the Old Testament. Our Lord and his Apostles constantly refer to that collection of Hebrew Scripture as being *authoritative*. They appeal to them as being so fully from God, that their statements could in no way be set aside. "The Scripture cannot be broken," was the declaration of the Lord Jesus Christ, with which he met the opposition of the Jews. "The Law, the Prophets, and the Psalms," were alike brought forward as direct declarations of the truth of God, through his ancient servants. "*The Holy Ghost saith*" introduces a passage from a Psalm. Thus, *if* the authority of the Old Testament be impugned by any, it is incumbent on them *first* to disprove the revelation which God has given in the New. If the books of the New Testament are indeed genuine, they contain a revelation from God confirmed by miracles, especially that crowning miracle of the resurrection of Christ, —a *fact* which was believed on testimony, and which raised up in the world the body of men called Christians; but if the New Testament be a revelation from God, then it confirms the Old, and sanctions as divine those very books which the Jews then held, and still hold fast as having been written by inspiration. The sanction given by Christ and his Apostles to particular books is a sanction to the collection *as such*; it is, however, interesting to see that particular books, which some have opposed are *distinctly* mentioned in the New

Testament as possessed of full authority. Thus, some have chosen to deny that the book of Daniel was really the production of a prophet in Babylon, in the days of Nebuchadnezzar and his successors, and they have *assumed* that the book must have been written in or after the days of the Maccabees. But this theory is at once set aside by our Lord's declaration, "When ye see the abomination of desolation, *spoken of by Daniel the prophet* (let him that readeth understand)." So too as to the Pentateuch, which some have chosen to assert was a work of an age long posterior to that of Moses; but our Lord says of Moses, "He wrote of me."

It is when the testimony of Christ and his Apostles to the Hebrew Scriptures is borne in mind, that we are able fully to understand the extent of their confirmed declarations of the inspiration of Scripture. They teach the inspiration of the Old Testament in the highest sense; they claim no less authority for the writings of the New. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Thus, we have direct teaching as to the authoritative inspiration of Scripture, and also as to its *sufficiency*. No communication of facts, doctrines, or precepts can pertain to the thorough finishing of the man of God which is not found in the treasury of Holy Scripture, or which may not be clearly exhibited therefrom.

These considerations as to the authority and sufficiency of Scripture are deeply important at the present day, when so many efforts are made, clad in a garb of seeming wisdom, so-called *spiritualism*, * and profound philosophy, to set aside one or the other of these vital truths.

* [The use of terms is often strange: "spiritualism" is now used to signify an *-ism* from which all Christianity has been spirited away.]

There are those who stigmatise a right and reverential regard for the authority of Holy Scripture as "Bibliolatry;" # and then we are told by such that their faith requires living realities, and not dead histories. But what is meant by "living realities" as opposed to "dead histories?" It almost reminds one of the contrast drawn by Festus, when he spoke of "one Jesus that was *dead*, whom Paul affirmed to be *alive*." Our object of faith is not a mere *history*, but it is that Person of whom that history teaches. What do we know of any Christ, unless we receive the Scripture testimony to Him who laid down his life as a sacrifice, and rose again? The Scripture, even though it may be termed "a dead history" by scorn or ignorance, is that which authoritatively teaches us living realities; it presents to us the living person of Jesus, the Son of God, as the object of faith; it points us to Him as the Saviour of all that come unto God by Him. It is in vain for "spiritualism" (as it is called) to ask for something more "refined" than this; the cross of Jesus Christ is still the real offence, as it was of old, and thus it is that all that relates to a *crucified* Saviour is depreciated as a *dead history*. Oh! That "spiritualists" would be content to learn from God, instead of forming their own thoughts as to what religion ought to be!

[Perhaps the word "Bibliolatry" would not pass current if it were remembered that it seems to have originated with Leasing, the publisher of the once celebrated "Wolfenbittel Fragments." Leasing held the post of Ducal Librarian at Wolfenbittel, and he published at Brunswick, between 1773 and 1781, a periodical, entitled, "*Contributions to History and Literature, out of the Treasures of the Ducal Library at Wolfenbittel*" (Beitrag zur

Geschichte und Literatur, aus den Schätzen der Herzoglichen Bibliothek zu Wolfenbittel). In the fourth volume (principally) of this work (1777), he gave, as if from a MS. found in the Wolfenbittel library, fragments of an anonymous writer, the object of which was to represent the Evangelists as wilful and intentional deceivers. In these "fragments" almost every sceptical objection might be found gathered together, and thus they have formed an arsenal for later opposers. Lessing in publishing the fragments, professed that the objections were inconclusive, etc., but this was a mere piece of policy, as was his statement that he published them to show his impartiality. It has since been ascertained that, so far from the fragments having been the production of an unknown writer of an earlier age, they were written by Reimarus, at Hamburgh; and so far from their having been deposited (as some supposed) in the library of Wolfenbittel, to be *found* by Leasing, Dr. Schonemann, the librarian at that place in 1850, informed me that Reimarus sent them from Hamburgh to his friend Leasing, and that thus they never had any actual connection with the library at all. Such were the deceptions connected with this attack on the Bible. Writers like Leasing and Reimarus, who sought in underhand ways to destroy the authority of Scripture, might fitly term any respect for the word of God "Bibliolatry;" but let none use such a word as this, unless they wish to be identified with those who desire secretly to undermine all Christian belief, and dishonestly to introduce a mere negative deism.]

There are some who, without professing to object to the doctrines of Christianity as commonly held, speak in a lax and derogatory manner of Scripture. They represent it as though it were true and useful, but still not of paramount importance. Amongst these, such expressions may be heard as "a *dead* letter" applied to the Scripture; and this is contrasted with the *living* Spirit, by whom souls must be vivified. Now it was that same Spirit who Himself gave forth the Scripture, and who has embodied therein the whole compass of that truth which infinite wisdom has seen fit to reveal. Why should we be told of "a *dead* letter?" The hearts of men may be unable to receive and use the truths of Scripture, but *this* is no reason for depreciating the Scripture itself; it is the heart, the feelings and the spiritual affections of the reader that are *dead*, and not that record of God's truth, which testifies how life and healing are imparted to the dead and sin-stricken soul.

Sentiments sometimes appear to assume a form which has been embodied (perhaps with the desire of giving definiteness to the opinions of *others*) in the sentence, "If every Bible were destroyed to-day, there would still be as much vital piety in the world tomorrow." If this thought has in this form actually passed through any mind, it can only arise from great inconsiderateness, or from great misapprehension, —misapprehension both as to what the authority of the Bible is, and as to the meaning of "*vital piety*." If any one were to say, "if all the food in the world were to be destroyed today, there would be as many persons as before alive to-morrow morning," it would be felt to be an assertion true in itself, but still utterly meaningless as an argument that we are not sustained by food. God, if he pleases can maintain natural life without natural sustenance, and so He *can* keep his people in spiritual well-being without Scripture; but still the constituted relations of things, in the spheres of what is natural and what is spiritual, are not at all disproved. If it would be an act of madness to cast away food because God, the Omnipotent, *can* sustain our life without it, must it not be a proof of yet deeper blindness if we despise holy Scripture, from which cometh our spiritual sustainment? If God sent Elijah forty days' journey into the wilderness, where there was no food, He miraculously upheld him; so if *God* places any of his people where they are deprived of Scripture (whether as *read* or *heard*, it matters not), *He* can supply the need. If every Bible in this land were destroyed this day, what would the spiritual condition of England soon be? Would vital godliness increase or decline? Let the condition of countries deprived of the

Scriptures, or let the condition of England before the Reformation, supply an answer. Instead of thus speculating, let us be humbly thankful that God, in his good providence, permits us the free use of his holy Word, and let us desire and pray that its true and living power may be more known.

A right apprehension of the evidence which authenticates the New Testament books, and which shows the plenary character of that revelation which they contain, would do much to hinder the reception of the lax sentiments to which reference has been made. Indeed, it is not a little remarkable, how sensitive on the subject do those show themselves to be who seek to depreciate Scripture; they habitually represent Christian evidence as unsatisfactory and inconclusive. They make some spiritualized notion of what is true and divine, which they hold in their own minds, the ultimate standard. But is Christian evidence unsatisfactory? It may be so to those who have never rightly directed their attention to it, and who feel that to *them* it would be most unsatisfactory to receive objective truths bearing on their *conscience*, and humbling them in the dust before God as sinners condemned and lost, instead of their being allowed to speculate freely on questions of religion, as though they were known intuitively. Is Christian evidence inconclusive? If it be, then must all other evidence be inconclusive likewise: he who is ignorant of any science may pronounce all proofs connected with it to be inconclusive, because he possesses no competency of mind to apprehend their force; and just so as to Christian evidence, it can only be inconclusive to him who understands it not. It is worthy of note that the very persons who complain of the inconclusiveness and unsatisfactoriness of historic truth, are themselves by no means void of confidence in the certainty of the thoughts which they maintain from their own feelings, without any proof at all.

Partial views of truth and of Christian doctrine sometimes tend, in their results, to the rejection of some part of Scripture, and to laxity with regard to all. In opposition to this it may be said, that a firm grasp of the authority of Scripture, on grounds of historic evidence, may be an important means of hindering partial views of Christian truth.

Partial views of truth sometimes show themselves in the importance attached to the New Testament system of ethics, forgetful that *doctrine* is there always the basis of instruction; so that it is impossible to own Christ as an authoritative teacher, without acknowledging Him as a Divine Redeemer.

It is in vain for any to speak of "Christianity" as "a system of morals, destined to renovate human nature by its elevating influence;" it is not intended to enable man to raise himself to the presence of God by his own powers; it does not regenerate man by teaching him morally to reform himself, but its basis is *redemption*, — a work performed by the Son of God according to the appointment of the Father; a deliverance wrought *for* us, and not any mere influence brought to act *on* us. It is in vain to speak of Christian principles moulding the hearts and feelings of any, unless they first of all are brought to rest upon the sacrifice of Christ for them, as that alone by which guilty man can be accepted by God the holy and just.

The results flowing from partial views of Christian truth may be easily illustrated. Some have regarded the revelation of God in the New Testament as wholly a declaration of *love*; —so much so as to deny that there is properly on God's part actual wrath now against sinners. "God so *loved* the world, that He gave his only-begotten Son," is the one truth which they would press, forgetful that the same chapter in which this is written contains also, "He that believeth not the Son shall not see life, *but the wrath of God abideth on him.*" If there be

no *anger*, properly speaking, on God's part against sin, all doctrinal statements which represent this as the fact are looked on, of course, as antiquated delusions. Thus, the second article of the Church of England, that Christ "truly suffered, was crucified, dead, and buried, *to reconcile his Father to us,*" * is set aside as superfluous and incorrect. They say that *man* needed to be reconciled to God, not God to man; and thus, instead of seeing the perfect truth of the doctrine of the article (though *God* might have been more precise than "his Father," as it is here no question of *personality*,) one part of God's revelation as to reconciliation is set aside. It is quite true that the Scripture teaches that man's heart is enmity against God; and that if there be reconciliation, the enmity must first be removed; but it is equally true that a real sacrifice of propitiation must be made in order that God's wrath may not fall upon the sinner. But if reconciliation be looked on as only on the part of man, what becomes of the reality of a *sacrifice for sin* in the death of Christ? And this is, in fact, the turning point of the whole matter as to God's revelation. Was the death of Christ a *proper sacrifice* or not? The Scripture leaves us in no doubt. He died as bearing the weight of our sins: He received the wrath (real and actual wrath) from the hand of God, as our substitute and surety; and it is on Him that his believing people confide, knowing that as He is God, so all that He did has an infinite value, and as He also is man, He was capable of dying in the stead of men.

* [This proposition is utterly at variance with scripture; on the contrary it teaches that the Father out of the abundance of his love for the race sought *to reconcile the world to himself* through the death of his Son—2 Cor.v. 18-21. —*Editor of the Herald.*]

The moment that any deny that it was needful for God to be reconciled to man, the *reality* of the sacrificial character of Christ's death is affected, and thus all that relates to his having given Himself for us becomes somewhat metaphorical.

Results soon follow: the propitiatory sacrifice of Christ is let go; for if there be not real anger on God's part, why could it be needed? # The reality of his Godhead and incarnation are then loosely held, and He is regarded either as divine only in some sense, or else as a mere man.

[What anger had God against those of the 19th century who believe when he condemned sin in the flesh in the first? His displeasure was against sin as indicated by its condemnation; but that condemnation was an *act of love* in making it a *covering for sin* to all who believe into Christ. See Rom. v. 8 —*Ed. Her.*]

Forthwith *the Scripture* is set aside: all that describes Him as God over all, blessed for ever, is rejected, either by the denial of its authority, or else by such a perversion of words as would be inadmissible on any other subject.

But besides this laxity of mind as to all Scripture, another *definite* result *has* followed. It has been felt that if atonement and sacrifice are not Christian ideas, then the Law of Moses could be no revelation from God, and therefore it has been distinctly denied to be such. This denial is indeed an unconscious testimony to the actual, unity of mind which pervades Revelation.

What is this but taking from our hands both chart and compass and leaving us to float as winds and waves may guide? In another country the result mentioned *has been reached* through the steps described: may all such conclusions be a warning to us, and may we learn so

to hold fast intelligently the authority of Scripture, as to reject with enlightened consciousness whatever theories would lead to such results!

On the one hand we see how Rome-ward tendencies are at work, leading minds into subjection to mere authority which is not of God; —on the other hand we see opposing tendencies to cast off the acknowledgment of all actual authority—of all objective certainty in religion. Historic evidence presents us a ground on which our feet may rest firmly, rejecting alike subjection of mind to papal claims, irrespective of individual conscience before God, and the rationalistic, Straussian system, which leaves but a religion of negations.

Let the authority of God in his word be upheld; let the grounds of this be intelligently stated, and then it may be a safeguard against both these forms of error; and thus many may continue to prove, through the mercy of God, that holy Scripture is able to make wise unto salvation, through faith which is in Jesus Christ.

A Voice from Genteel Society!

THE following remarks appeared in the "*Gospel Advocate*," a paper edited by T. Fanning, of Nashville, Tenn., and devoted to the dissemination of the traditions popularly styled "Campbellism." They appeared under the caption of "*Dr. John Thomas, and his Theology again.*" The mention made of us is about as decent as might be expected from the orthodox and cultivated heart of an incarnation of "the ordinary refinements of genteel society." We don't think, however, that our genteel friend, the editor, has treated his correspondent, Mr. H. Oatman, genteelly. We think Mr. O. behaved like a very civil and painstaking gentleman; and if his "production possessed not the merit of respectability," so much the worse for his side of the question. This weakness would have afforded scope for our refined and cultivated friend to have displayed his own strength and "respectability;" and by so doing, to have materially damaged us in the estimation of his readers, and all admirers of "the ordinary refinements of genteel society." We think he might have "let them see it," and judge for themselves. But, perhaps our "respectable" friend does not consider his readers capable of judging for themselves. In this case he did well not to let them see it. No doubt, "he had good grounds for not publishing the document." All sectarian editors have "good grounds" for not permitting their readers to peruse anything but their own twaddle, and we doubt not that our genteel contemporary's grounds are as good, if no better than theirs. The Pope and his priests have "good grounds" for not permitting their "children" to read the scriptures and judge for themselves of their contents! Mr. F. has "good grounds" also; and he and they are all "honorable men," and every one of them evinces in his deportment "the ordinary refinements of genteel society!"

In attending to the request of our friend with a cultivated heart, we have thought proper to pursue our "*usual*" course. We shall put "*Campbellism*" in such a shape before our readers, that when they come to see it in all its deformity, they will perceive that the doctrine we unfold is altogether "beyond" its conception; and therefore to it "*a discovery*" from beginning to end. But, having said this, we must let our readers see Mr. Fanning's remarks. — EDITOR.

"Some months past," says he, "we called attention to a visit of our friend, Dr. John Thomas, to Tennessee, and stated, "That while the Doctor and his admirers boasted of "discoveries" and "progress," we had not found one able to define the new acquisition, and if there is any person competent to define the position of the party, as different from the

disciples of Christ, our columns are open for respectful statements." Not long afterwards, a Mr. Hardin Oatman, of Llano county, Texas, sent us an elaborate article which we did not publish. This article now appears in the "Herald of the Kingdom and Age to come," with the usual comments of Dr. Thomas, who takes the liberty of reading us a lesson on the subject of "Editorial politeness." We make but one remark in reply to the Doctor, viz.: That while we are free to admit some intensity of thought in his writings, his views have never manifested anything of a systematic or comprehensive character; and nothing in his manner has impressed us with the idea of a cultivated heart, or even the benefits of the ordinary refinements of genteel or Christian society.

Should our readers, however, desire a reason for not publishing Mr. Oatman's *expose* of the new discoveries, we reply that had the production possessed the merit of respectability, it would have afforded us pleasure to let them see it. We earnestly desire to let all our friends have whatever may seem valuable in the system. That the reader may be satisfied we had good grounds for not publishing the document, we will give two or three brief extracts, as specimens of the taste and good sense of the party.

Mr. Oatman sets out thus: "To begin," says he, "we boast only of our persecutions; for verily we are hated of all men." We felt no ambition, if Mr. O. spoke the truth, of coming in contact with a people who "could boast only of persecutions." We had heard of no persecutions, and knew that all such glorying was vain. For the charge of being "hated of all men," there may be some adequate ground. The rudeness of all the advocates of the peculiar discoveries, we should consider quite sufficient to bring upon their devoted heads, if not hatred, at least the disrespect of all good men.

Secondly, Mr. O. gives a long history of Dr. Thomas, his notions relative to the reimmersion of such as were immersed in ignorance, in all of which there is not a truthful suggestion which all Christians do not believe. This part is interspersed with coarse talk about Bro. A. Campbell, and a people he is disposed to stigmatize Campbellites; and thirdly, closes the drama thus: "We believe that the scriptures teach that he who after hearing the gospel, believes the same, and is immersed into the name of the Father, Son, and Holy Spirit, for the remission of sins, receives the pardon of all past sins, and is introduced into the body of Christ." We gravely ask, what truth is there in this which the despised Alexander Campbell has not taught for more than thirty years? Yet they tell us of discoveries!

We have a plain proposition to make to Dr. Thomas, viz.: If he will give us a brief statement of any discoveries beyond what the disciples do acknowledge and teach, couched in respectful language, we will gladly lay it before our readers. Will the Doctor reciprocate?"

T. F.

CAMPBELLISM UNVEILED.

I. NOTIONS AND CONTRADICTIONS OF ITS PATENTEE.

1. "*Professors* of repentance towards God, and faith in Jesus Christ," says Mr. Campbell, "are the proper subjects of baptism"—Chr. Syst. p. 59.

2. *Repentance*, he defines to be, "actual amendment of life from the views and motives which the Gospel of Christ exhibits"—or, "sorrow for sins committed; a resolution to forsake

them; actual ceasing to do evil, and learning to do well." "This," says he, "is repentance unto life," or what is truly called *reformation*. Such is the force of the command, "*Repent every one of you.*"—C. S. p. 55.

3. "*Faith in Christ*, which is essential to salvation, is not the belief of any doctrine, testimony, or truth, abstractly; but belief *in Christ*; trust or confidence in him as a person, not a thing."—p. 55.

4. "Many of the Corinthians hearing, believed, and were baptized;" upon which he very correctly remarks, "not many of the Corinthians were baptized and *then* believed, and *finally* heard the gospel! For without faith it is impossible to please God."—p. 59.

5. "The only apostolic and divine confession of faith which God the Father of all has laid *for the Church*—and that on which Jesus himself said he would build it, is the sublime and supreme proposition: That Jesus of Nazareth is the Messiah, the Son of the living God;" and he refers to Rom. x. in proof—p. 60, 61.

6. He restricts "regeneration" to an individual's "change of state" by immersion—p. 63; and the apostolic era—p. 273.

7. "Hope is the assurance of future good in expectation." "But *the things hoped for* by the Christian are beyond description." In support of this notion, he cites "Eye, indeed, has not seen," &c.; and remarks, "It lifts the beggar from the dust, and the wretched from the dunghill, and sets them among princes, amongst the nobles of the universe; the thrones, hierarchies, and *lordships of the skies*," &c. —p. 71.

8. The judgment consequent upon death is not the general, but *the particular judgment of individuals*, whose spirits returning to God *are judged and instantly rewarded*, so far as in a separate state they can be the subjects of reward or punishment"—p. 72.

9. All the particular congregations of the Lord are *one kingdom*, or church, *of God*—p. 76.

10. "*The belief of one fact*, and that upon the best evidence in the world, *is all that is requisite*, as far as faith goes, *to salvation*. The belief of this *one fact*, and submission to *one institution* expressive of it, is all that is required of Heaven to admission into the church, or kingdom of God." "The one fact is expressed in the single proposition—*that Jesus the Nazarene is the Messiah: the one institution*, baptism into the name," &c. —p. 127.

11. "He is now the hereditary monarch of the universe, as well as the proper king of his own kingdom. He now reigns as absolutely over all principalities, hierarchies and powers, celestial and terrestrial, as did the great God and Father of the universe, before he was invested with the regal authority"—p. 153.

12. The whole earth is the *present* territory of the Kingdom of Heaven, but the new heavens and earth are to be its inheritance." "But the *joint-heirs of Christ* are never taught to regard the earth as their inheritance"—p. 165.

13. As to the kingdom now existing in this world, Jesus himself taught that into it no person can legally enter who is not born again, "or born of water and the spirit." "There is a

being born of the flesh—born of the spirit—born of the Grave; and there is a kingdom for the flesh—a kingdom for the spirit—a kingdom for the glorified man—p.167.

14. "In naturalizing aliens, the commandment of the King is first—submit to them the Constitution, or preach to them the *Gospel of the Kingdom*. Soon as they understand and believe this, and are desirous of *being translated into the kingdom of Christ and of God*, "that they may receive the remission of sins and inheritance among all that are sanctified, they are to be buried in water into the name of the Father, Son, and Holy Spirit; and raised out of it confessing their death to sin, their faith in Christ's sacrifice and resurrection; and thus they are born of water and the spirit, and constituted citizens (or "subjects"—p. 161) of the Kingdom of Heaven," or the church—p. 168.

15. The Reign of Heaven commenced on the Day of Pentecost. Under him his people, saved from their sins, have received a kingdom which cannot be shaken nor removed"—p. 178.

16. The wicked never cease to exist; but are cast into hell and there "suffer an everlasting destruction from the presence of the Lord, and from the glory of his power;" and in that state "the worm dieth not and the fire is not quenched"—*Extra on Life and Death*, p. 531.

17. He believes "that a future state is neither clearly nor fully set forth in the Law of Moses, nor in the Jewish prophets;" and that all questions concerning the state of the dead, a future judgment, and the world to come, must be learned from the New Testament, not from them—Ibid. p. 573.

18. "There are Christians among the Protestant sects. Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will, is a Christian"—*Mill. Harb.* 1837; p. 411; p. 506.

19. "I cannot make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy spirit; and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent as aliens from Christ, and the well-grounded hope of heaven"—p. 412.

20. All individuals of Adam's race, man and woman, infant and suckling, will be raised from death in dust, and be judged—*Extra*, p. 573.

21. There are two classes of men in this world, the righteous and the wicked, the saints and the sinners, the holy and the unholy, the good and the bad—*Chr. syst.* p. 71.

22. "Immortality, in the sacred writings, is never applied to the spirit of man. It is not the doctrine of Plato which the resurrection of Jesus proposes. It is the immortality of the body of which his resurrection is the proof and pledge. This was never developed till he became the first-born from the dead, and in a human body entered the heavens. Jesus was not a spirit when he returned to God. He is not made the Head of the New Creation as a spirit, but as the Son of Man. Our nature in his person is glorified; and when he appears to our salvation, we shall be made like him: we shall then see him as he is. This is the Christian hope."—See No. 7. —Sixteen lines after this Mr. C. says, "We know not what we shall be."—*Ibid.* p. 281.

"The spirits of men are judged and instantly rewarded at death"—See No. 8.

23. The present earth shall be converted into a lake of liquid fire—Ibid., p. 304; also No. 12. When the bodies of the saints are immortalized at resurrection when Jesus comes, he will escort "them to kingdoms beyond the solar system.

II . THE WRITINGS OF CAMPBELL AND SCOTT THE ONLY AUTHORITY IN CAMPBELLISM.

Such are the unscriptural, crude, and contradictory notions of which the thing currently and popularly, and very appropriately, denominated "Campbellism," is composed. We have extracted them exclusively from the writings of Mr. Campbell, the principal partner in the firm of Campbell, Scott, & Co., who claims to be the patentee of the invention, because he sets up for "THE SUPERVISOR" of the concern, and may therefore be regarded as an authority in the case. In the denomination, doubtless, there are many who hold notions not in exact accordance with those of the patentee; these, however, are not to be regarded in the question of "What is that thing before the public styled Campbellism?" The answer to this question must be sought for, not in the writings of the "Gospel Advocate" of Tennessee; nor in the "American Christian Review" of Cincinnati; nor in the "Christian Intelligencer" of Virginia; nor, in short, in any other writings than those of Messrs. Campbell & Walter Scott. These are the *fontes et origines* of this notable modification of "AMERICAN CHRISTIANITY," primarily imported from "Babylon the Great" by its clerical emigrants to the wilderness of this transatlantic world. But for the speculations of these ingenious gentlemen from the land of Tam O'Shanter and Souter Johnnie, we should have had none of the many periodicals, which, as meteors of the mist, have flit athwart the fog and died. These, whether dying or dead, have added nothing to Campbellism worth remembering; nor are their readers a whit more intelligent in Moses and the Prophets than those who confine their reading to Messrs. Campbell & Scott.

III. "THE CAUSE."

In tracing out Campbellism, therefore, we go not to partisan papers; for, knowing what Campbell & Scott taught in their "better days;" and knowing, too, that the natural tendency of things is to degeneration—we should only find the turbid waters made muddier by what friend Fanning very appropriately terms "POLICYISM"—a zeal for "THE CAUSE" to the artful promotion of vested interests. Thus B. F. is a printer in Ohio. He has embraced Campbellism, and is possessed of great zeal for its notions. Not all of them, however; for "the Supervisor" used to declaim against all sorts of extraneous societies; and to maintain that "the church" was sufficient for all converting purposes. But to adhere to this would bring no grist to the printer. Societies must therefore be got up, and a modified Campbellism patronized, which should be more profitable in its working. Accordingly, a few convenient notions, leading characteristics of the invention, are adopted, combined with flatteries as incense to the patentees, tricked off with all that pietism the old man of the flesh so well knows how to blend with all his devices; not forgetting a dash of zeal against factionists and all opinions calculated to disturb, or excite, as the nucleus, or foundation, of the novelty. Having settled down upon this, position is secured; and the speculator is prepared for business. All at once he is seized with a powerful inworking called "love of souls," and zeal for "the conversion of the heathen," and the "conversion of the Jews," and "home-efforts," and all sorts of collateral pietistic demonstrations, by which money is made to flow into the treasury, and the press is set to work. "American Christian Reviews," and S. C. M. Societies, and Jerusalem Missions,

and American Bible Societies, and so forth, are started, with all their usual fussiness, and grafted upon the nucleus, which thus encumbered becomes "the cause," for which no one has so much and so intense a zeal as B. F., the printer. We have been much amused at certain Campbellite editors, who are opposed to this Cincinnati Campbellism in that intense form, which might be appropriately termed Ben-Franklin-Campbellism, not meaning any offence to him of '76. They have been contending against the "Missionary Society;" he works for and seeking to convince him of its unscripturality! Verdant gentlemen of Canada, Louisville, and Tennessee, if you would convince B. F. of Cincinnati, you must strike at the vested interests; and when nothing more in the way of printing is to be made by the extra-church speculations, he will be converted to your arguments, and not before.

Now, we do not go to such to learn the theory of Campbellism; we only go to them to see how the original invention has been worked by speculators for their own profit and glorification. We first learn the principles from the fountain-head, and then see how those principles work in the words and practices of the undistinguished mass—the people, who have no interest in the loaves and fishes of the sect—that is, in "the Cause;" who have no printing offices to make work for, no papers to sustain, no colleges to uphold, no professorships to glorify, no profitable offices to fill; people, whose only privilege it is to pay the piper and *encore* his tunes.

The 23 Items, or paragraphs, above recited, are what "the despised Alexander Campbell," as our politic friend Fanning styles him, has taught "for more than thirty years." In passing, we would remark, that we do not despise Mr. Campbell. We regard him as completely in the dark with respect to the truth; but we neither scorn nor abhor him; and we believe, that notwithstanding all our encounters, there is more latent mutual respect and good-heartedness between us, than exists towards him on the part of many who flatter him and call him brother; or on his part towards them. HE has had, he thinks, sufficient reason to be offended at us. He had built himself a house he much prized, and had just finished painting it off, when we stepped in and accidentally, as it seemed, set it on fire. He considered that we did it wilfully; and it has been impossible, with the unpropitious influences around him, to persuade him otherwise. We admit that we have greatly damaged his building; and are sorry that, with all the patching he has been able to put upon it, he is incapable of making it anything but an eye-sore and a folly to passers-by. We pity, but do not despise, him; for pitiable it is, that a man of talent and good intentions should have been working his brains "for more than thirty years," and at the end thereof be no nearer "the truth as it is in Jesus" than at the beginning.

IV. THE SYMBOL OF CAMPBELLISM.

Now, this labor of thirty years and upwards, is reducible to a very few elements when stripped of all superfluosness. Campbellism, rudimentally exhibited, teaches the following dogmata:

1. That there is in every individual of Adam's race an Immortal Soul which is the REAL MAN;
2. That there are but two classes of immortal souls; which by nature are all sinners:
3. That death is a separation of the immortal soul from the mortal body at the last sigh;

4. That at death immortal souls are judged and instantly rewarded or punished;
5. That righteous immortal souls are then set among the thrones, hierarchies, and lordships of the skies;
6. That wicked souls never cease to exist; and at death are cast into hell and there suffer everlasting destruction in fire;
7. That Hell is that prison in Hades in which Dives is now being tormented;
8. That Hades is "that portion of the future state lying between the last breath and the first blast of the archangel's trumpet—the interval between death and judgment, or the state bounded by these two events."
9. That the dead ashes of all mankind are formed into bodies which become immortal—or immortal souls in immortal bodies, at the appearing of Jesus; who then wraps the earth in flames, leaving the wicked to its liquid fires; and then "escorts" the saints to the tran-solar region of the unknown.
10. That religion is the salvation of the immortal soul from its sins and the consequences thereof;
11. That the condition of the soul's salvation is belief in the heart that Jesus of Nazareth is the Messiah, the Son of God; and repentance of its sins, with just so much "obedience" as comports with sincere ignorance. —See Parag. 18,19.
12. That faith in Christ is trust or confidence in him as a person—a principle compatible with the profoundest ignorance. See No. 3.
13. That the things hoped for by the soul when christianized are beyond description; therefore they are no part of the faith that justifies;
14. That immersion is "baptism:" that it is for the remission of the sins of immortal souls; but that souls of the paidorhantist order, have the remission of sins without it! See Nos. 18 and 19.
15. That "the church" is the Kingdom of Heaven; and the transolar region of the unknown, the Kingdom of glory; and Hades, between the two, in relation to disembodied immortal souls, is a kingdom for the Spirit:
16. That "the Gospel of the Kingdom" is glad tidings of forgiveness of sins by the belief of one fact, and repentance for sin; and that sin being remitted, the subject of said remission is in the kingdom of heaven, whether he know it or not. —See Nos. 10, 14, 18, 19.
17. That the earth is not the inheritance of those who are joint-heirs with Christ. —See No. 12—a principle which falsifies all the Law and the Prophets.

V. THE ABOVE ARE THE SYMBOL ALSO OF ALL CLERICAL HEATHENISM.

Such is the result of President Campbell's learned labors "for more than thirty years!" It is a tissue of heathenism, and nothing more. By heathenism, we mean, a system elaborated by Sin's flesh. It is in direct opposition to the Word; and in the logical working of all its propositions, utterly subversive of the teaching of the scriptures from Genesis to Revelation. We risk nothing in boldly affirming, that all the 17 dogmata are false, not one of them can be sustained by a consistent interpretation of the scriptures. By a consistent interpretation, we mean, such an interpretation of the New Testament as will harmonize strictly with the Old. We put all its adherents to the proof; and in the most earnest and "respectful" tone, spirit, and manner they wish, tell the whole hierarchy concerned, that they cannot establish a single item from the Word. The purpose Mr. Campbell had in view when he commenced his agitation, was not the changing of the faith of men; but the uniting of them together upon what they already believed in common, by a general abandonment of their sectarian peculiarities. Hence the 17 items before us, not only define "Campbellism" but all the other forms of heathenism constituting "the depths of the Satan as they teach," It will not do for Mr. Fanning to deny the correctness of our analysis. The proof is not only before the reader in the actual words of President Campbell, but if he converse with the generality of the sect, upon religious topics, he will find that their ideas are all resolvable into these 17 items. Their minds are bound by them as by a chain—it is the magic circle from which they cannot escape.

VI. CAMPBELLITES NOT THE DISCIPLES OF CHRIST.

Now, our friend Fanning, who lauds and fellowships Mr. Campbell as a brother, sound in the faith, etc., wishes us to regard him and all the like, as "the Disciples of Christ!" Why the thing is preposterous! Jesus Christ never taught the dogmas they rejoice in. To be his disciples, or scholars they must believe his teaching, and not traditions subversive of it. We are willing to designate them by any name they may choose, provided it only expresses the truth; but to call them "disciples of Christ" contrary to all evidence of the fact, is "a refinement of genteel society," and a stretch of courtesy, we can by no means be guilty of. We prefer to be honest and candid and straightforward, and plain spoken, at the risk of being stigmatized by the fine, polite, sensible, and genteel Mr. Fanning, as "coarse," "vulgar," "rude," wanting in taste and good sense, and "of an uncultivated heart." We desire to speak and write so as to be understood, and to call things by their right names; which we admit, is very ungentle in the estimation of the Old Man of the flesh. But we can't help it. If he will believe in Campbellism and patronize it, we must call him *a Campbellite*; if he do not like the name, let him be exorcised of the thing. We believe in the teaching of Christ and understand it; and until he come to believe and obey it too, as we have done, we shall not permit him without protest to share in our reality.

VII. A PLAIN PROPOSITION "RESPECTFULLY" CONSIDERED.

The editor of the *Gospel Advocate* makes "a plain proposition," to us, wherein he asks us for "a brief statement of any discoveries beyond what the Disciples do acknowledge and teach." Taking the foregoing 23 paragraphs and the 17 items as their acknowledgment and teaching (and if they are not according to these, who can say what they are?) we remark that our teaching in whole and part is "a discovery" beyond the circle of their thoughts. We refer Mr. Fanning to the 21 Propositions on page 272 of our Dec. HERALD, as an instalment of "discoveries" which Campbellism has no scope for; which neither he nor any teacher in his fellowship, from the President to the humblest unknown among them, can refute. This may be

called "boasting;" but that will not alter the fact. We do boast in the truth, and are exhorted so to do; and we say to Mr. Fanning "in respectful language," that he cannot make our boasting *vain*.

When he shall have digested these "discoveries," (and "*discoveries*" they are, indeed, to the Old Man of the Flesh, blinded by his 23 paragraphs, and 17 items, although luminously set forth in the scripture in days of old) we would direct his attention to 53 paragraphs published in the HERALD for July 1855, under the caption of "*Summary of the Christianity Revealed in the Bible.*" We set this off against the foregoing 23 and 17, in. the same "respectful language" so soothing to the flesh. This "*summary*" sets forth "a systematic and comprehensive" statement of the truth. It is a document Mr. Fanning, nor any other leader of the people, can possibly invalidate. It destroys Campbellism root and branch, without naming it, and is as unsparing of all other kinds of heathenism. Try it, Mr. F., and see what you can do.

But, if the 21 propositions and 53 paragraphs, with the scriptural examination they involve before they can be rejected or approved, still leave him in bondage to Campbellism, or by whatever "respectful," pleasant, and genteel name, he may prefer to call it, then we invite his attention furthermore to the article he will find in the HERALD of Feb. 1852. But lest he may not have this, we have forwarded it to him, as it exists under the title "*What is the Truth?*" And what we have said of the other writings, we say of this. We have no fear of the result. Mr. Fanning, well skilled, doubtless, in "policyism," may blow upon these writings, and tell his readers he has perused them, but that they contain nothing "valuable;" and that his readers "may be satisfied that he has good grounds for not publishing them in his paper;" and that they are only worthy "the disrespect of all good men," but let him remember that there are some that even he considers "good men and true," judge differently. Let him eschew "policyism," and act like a man that really desires the development of truth, come what may. If he exclude our writings from his pages forever, the loss is his readers', not ours; and as they come to discover the true cause of their being left in the dark, the opprobrium will descend on him with interest. We offer Mr. Fanning and his readers the truth, which he nor they can set aside. We offer it to them without fee or reward. If they reject it, that is all they can do; if they embrace it, the benefit is all their own. The carefulness with which editors and preachers seek to keep their peoples in ignorance of our writings is a high encomium in their behalf. If they were worthless and partizan they would be puffed off from Dan to Beersheba; for the world delights in its own foolishness. It therefore hates the HERALD, because it testifies against it, and hews its folly in pieces; which makes the gentilities and respectabilities flutter with the most "refined" indignation permissible in "genteel society!"

VIII. WE DO NOT COMPLAIN OF PERSECUTION.

For our own part we have no complaint to make about persecution. We know what it is, but we don't regard it, neither do we fear it. Our opponents have done their worst, and their doing has only issued in their own confusion, and our improvement. We leave all lamentation to the Old Adam, who is very sensitive and easily offended. He requires to be approached with the most punctilious and obsequious deference. If you tell him the truth, it must be "couched in respectful language," with the blandest indirection; that when it falls upon his ear, it would require an acuter sense than his, to discern the truth at all. We have no taste for diplomatic talk. The Old Adam is "hard of hearing" and intoxicated withal. We care not what he says of us, nor how he speaks it; nor do we permit him to dictate to us how or what we may speak to him. We speak as we conceive his case requires. We do not wish to irritate, nor

to insult persons; but if these link themselves to things contemptible, they demand of us too much in requiring that we should speak of said things "respectfully." We have no respect for heathenism, new vamped, or old.

Dec. 24, 1859.

EDITOR.

The School of the Prophets.

(From the London Times.)

THERE has arisen, during the stirring years which still run their course, a very widespread attention to the study of unfulfilled prophecy. Books on the subject are in great demand, and the supply apparently meets the demand. It is not unnatural to expect this. The last ten years, dating their beginning at the great European convulsion of 1848, have, without doubt, witnessed so many national complications, social changes, and individual sufferings—event has so rapidly thundered on event, and scene flashed on scene—so altered have the face of Europe and the relations of Cabinets become, and so unsettled is the European sky at this hour, that intelligent and sober-minded men, with no spice of fanaticism in their nature, have begun to conclude that the sublime predictions uttered on the Mount 1800 years ago are being daily translated into modern history. Students of prophecy allege that they see the apocalyptic "vials" pouring out, and hear the "seven trumpets" uttering their voices and pealing in reverberations through Christendom.

From the earliest times there have been students of prophecy. Bishop Newton, Bishop Horsley, Mede, and others, are names familiar to every reader. In recent times the authors of *Horae Apocalypticæ*, *The Great Tribulation*, and many others, have at least awakened an interest on this subject in the popular mind. The last, and not the least, noteworthy student is Lord Carlisle, the present Lord Lieutenant of Ireland. He has translated, or rather turned a whole chapter of Daniel into metre, but evidently with the intention of introducing under this disguise, learned and elaborate notes and opinions. Substantially, Lord Carlisle concurs with the writers whose names or works we have referred to. In his preface he expresses his belief that we are now on the verge of stupendous events, and, "in all probability, approaching the close of this dispensation." This conviction his Lordship draws from his own well-ascertained coincidences between the prophecies in the Apocalypse with the book of Daniel, and the phenomena recorded in history and in the daily journals.

Many people denounce all prophetic investigation as *a priori* unnecessary and injurious. This is hardly fair. On the assumption that these persons are protestants, it strikes us that they must abjure the Protestant rule of faith, which is not, as we understand it, the Bible without the Books of Daniel and Revelation, but with these books as integral parts of it. These books are entitled to study in virtue of the character they have in common with all Scripture, and which is declared to be "profitable," and of the special blessing pronounced in them on those that read and understand them. We do not think that rational interpreters of prophecy do in fact or of necessity set up to be prophets. They foretell what is written, rather than attempt to foretell what is about to come to pass. They state their conclusions as inferences from the inspired record, accepting it alone as their only premises, and leave to their readers to acquiesce or otherwise in their deductions. They pretend to no interior inspiration. They may be mistaken, but certainly they are not fanatics. There are three schools of interpreters. A few—and these very few and feeble—believe that the Book of Daniel was exhausted and absorbed in the Book of Revelation, and that the Book of Revelation was all fulfilled in the days of Nero. This theory is discarded by every rational writer from the days of Bishop

Newton and the learned Joseph Mede to the laborious Elliott. A second class—far more numerous, learned, and intelligent—incline to believe that the Apocalypse has not yet begun to be fulfilled, and that in a very short time all its prophecies will develop themselves in portentous proportions on the stage of European Christendom. This system, which is going out or receiving many modifications, assumes that the whole period of 1800 years, replete with moral and social and religious phenomena of no ordinary nature, is wholly overlooked and ignored in a prophecy written in the first century, and proclaiming itself to be the record and history of things that are, and "things that are to be hereafter."

The most able and laborious school consists of those who believe that the Apocalypse is a continuous prospective history of Christendom from the days of St. John to the close of this present *'aioon*, or dispensation, of course necessarily not so clear as history. These divines hold that the seven seals, already broken and done with, are a history in symbol of the fourth great kingdom, or Roman Empire, in its Pagan and persecuting character, down to the conversion of Constantine—the depression, if not entire annihilation of Paganism, and the elevation of Christianity to national place and power. The "horse," which is the basis of each seal-symbol as sacred to Mars, is regarded as the representative of the *Proles Mavortia*, just as in Daniel the Persian Empire is represented by a ram, and the Macedonian by a he-goat, and the color of each horse denotes the material condition of the empire in historical succession; the "white" describes the prosperity of the empire from A. D. 96 to A. D. 180; the "red," bloodshed from A. D. 192 to 284; the "black" denoting famine, and the "pale horse" representing plague and pestilence and death. It would be impossible, within a short space, to show the very remarkable coincidence between this interpretation and the historic facts recorded by Gibbon. The one almost seems the literal translation of the other. The infidel but brilliant historian is made the unconscious amanuensis of Providence, writing out the historic facts that respond to the inspired prophecy as echo to sound. Be the system true or false, the coincidence is striking. The second series of symbols consists of the "Seven Trumpets." Those writers whose interpretations appear beyond comparison the most plausible, say the first trumpet was fulfilled when Alaric the Goth burst upon the Roman Empire amid "hail and blood;" that the second after Alaric was Genseric, meetly represented by "a mountain burning with fire cast into the sea," and so on to the sounding of the last trumpet. Here, again, the historic facts, too numerous for our space in date and character and succession, are so parallel that one is almost driven to accept the interpretation.

The last of the three great divisions of Apocalyptic symbols are the Seven Vials, there being in all twenty-one great symbols from Patmos to Paradise regained. The Rev. E. B. Elliott and Dr. Cumming believe that these began to be poured out—that is, that their effects began—in 1792. Passing over the illustrations of the first five, we read in the sixth that when it was poured out, "the waters of the great river Euphrates were dried up." Lord Carlisle, in common with the writers we have quoted, refers this symbol to the Turkish Empire, which, from 1821 to the present hour, has been manifestly in a condition of steady decadence, or national evaporation, —the old Turks crossing the Bosphorous every day to find graves, and all that is characteristic of Mohammedanism waning, and "Turkey dying from want of Turks." The *Times'* correspondent writing in 1859, states: —

"The alarming state of the Ottoman empire, which country seems going through a succession of financial somersaults, from which, however, somehow or other, it manages to alight, with only an additional contusion, renders the accounts from the province truly deplorable; extra taxes being levied on the unfortunate populations, to be redeemed by the imports of future years, while hordes of Albanian Irregulars render the provinces bordering on

Greece insecure, and expose the poor inhabitants to every species of extortion and injustice. It is not to be wondered at that the old feeling of hatred to the Turkish yoke, which dates from the day that Mohammed II. took possession of Byzantium, should be as much alive as ever. The Christians are replacing everywhere in the East, by a constant and unperceived effort, the Mohammedans, who are disappearing; and, under these circumstances, those of the Christian elements, which offer some guarantee for the future must naturally attract the attention of Europe. Owing to their religion the Christian populations of the East consider themselves specially placed under the protection of Russia, and the influence of that power with the Greeks has been generally considered all-powerful."

There seems to be a very general belief in the application of that symbol and the accuracy of this view. From the battle of Navarino to the present war with Morocco the Crescent has uninterruptedly waned—the sick man has died down, and in the words of Lamartine, already quoted, "Turkey is dying for want of Turks."

It is said in the sacred passage that this evaporation of the Moslem nationalities from their channels is in order to prepare the way for "Kings of the East;" * literally *ap' anatoloon* from "the sun-risings." These Royal personages, Elliott, Bickersteth, Cumming, and others, understand to be the Jews, the ancient nation of "Kings and priests," and that the recent sympathies felt towards the Jew, his gradual emergence from oppression, and the growing interest which he and we cherish in regard to Palestine, are the stirring of national life in the heart of that race. As soon as the Moslem recedes from Palestine, the best writers on this subject believe that under a supernatural inspiration the sublimest exodus of the Jews will begin, and Jerusalem be again their capital and "the beauty and the joy of the earth."

* "*The Kings of the East*" are not the Jews; but *the Saints risen from among the dead*, who are kings of the Jews, and lords of the nations during the Millennium. —*Editor Herald*.

It is during the action of the "sixth vial" that "three unclean spirits like frogs go out to deceive the nations, to gather them "to a great and sanguinary battle which, when it comes, is the alarm bell of the close of this economy. It would be impossible to enter minutely into this matter here. The prophetic writers before us understand by these "unclean spirits" one or other of Infidelity, Popery, Lawlessness, Tractarianism, Mormonism, Spirit-Rapping, and every other "ism" except Calvinism, to which most of them incline. Mr. Elliott fixes the character of each "spirit" from the character of his source, and does not hesitate to name them as Romanism, Tractarianism and Scepticism, each "frog" comprehending in its bosom many tadpoles. These systems gathered force from the first French Revolution, or rather from 1821 down to the last revolution in 1848. The dregs of them still exist. Occasional spasmodic struggles prove alike their vitality and their dying. It is a singular fact, on which Mr. Elliott particularly dilates, that the ancient arms of France were not the *fleur de lis*, or the tri-color, but three frogs, and on this ground it is argued that France is to be most conspicuous in gathering the nations of Europe to this great war, and hence the writers before us daily expect a European war kindled by our ally across the Channel. No man, whether he accepts these prophetic interpretations or not can fail to mark the stormy nature of the political sky, or to expect from existing complications some gigantic outburst. Every Cabinet in Europe is agitated. Every King has his hand on his sword-hilt. Statesmen's hearts literally fail them for fear of the things coming on the earth at the present hour.

Dr. Cumming states in his recent work—*The Great Tribulation*—that the 7th vial was in all probability poured out in 1848; that its being "poured into the air" denotes the

universality of its influence—affecting physical, social, and moral interests—its bific miasma prevalent during the last ten years in unprecedented intensity and area, and showing its force in the potato, the vine-cholera, and an altered normal condition of human health and disease. He also regards the "Great Earthquake," with which it begins its action, as the "shaking (*seismos*) of the nations," which has spread over India, China, Russia, the Crimea, France, Spain, and Austria, and that each new complication issuing in a new conflict is another shock of the same earthquake. He also thinks that the great panic in the commercial world in 1857, called at that date by the *Times* "a commercial earthquake," when houses old and prudent as well as rotten fell, and bank exploded after bank in overwhelming crashes, was another heave or shock of the same earthquake. He thinks England, for reasons it is unnecessary here to enumerate, is to emerge from the "great tribulation," and her sun not to disappear till lost in the greater splendor in which "there will be no need of the sun."

The leading article in the *Times* of Thursday records as an actual and visible fact what students of prophecy have been expecting for years: —

"Is ours a condition of profound peace? Certainly not. We have not done with India. In China all our work is to be done again; we have stumbled on a new race, and, for aught we know, on foreign and more civilized auxiliaries. No one may pretend to place limits on the war which has broken out, or on its bearings upon our European alliances. A fraction of the Americans is, as usual, provoking a quarrel, which their Executive may not be able to avert. There is something amiss going on opposite Gibraltar. We are called in to assist in restoring peace to Italy, disturbed by our good neighbors. At home ten thousand poor simpletons are struggling and perishing, with their wives and children, for an 'idea.' There are some other uncomfortable things which, like distant thunder, are felt rather than heard or seen. We talk, and talk, and talk about rifle corps, manning the navy, coast defences, new guns, and floating batteries. Of course the talk is not without occasion, but the things are not done. On the whole it must be said there is an uncomfortable feeling, something like the distress of nations, men's hearts failing them for fear."

It is, then, a very general belief that we are on the very verge of a gigantic struggle; that France is to originate, ride, and, if able, overrule the storm; that England, because of her free thought, free speech, and free press and Protestant religion, the spring of them all, is to have directed on her the concentrated fire of Europe; and we must do them the justice to add they patriotically urge, on their ground, and from their point of view, what sane politicians uphold on theirs, an instant and powerful preparation on our part at any expense to defend Old England's shores. In *The Great Tribulation* the writer observes: —

"France, the great actor in the prophetic outline, flushed with her Italian conquests, is reposing in her short bivouac, in order to enter on the arena refreshed and strong as a giant to fulfil her destiny. Austria, furious at defeat and disappointment, longs to avenge her wrongs, and tries by sacrifice to conciliate, and perhaps is making ready to receive into her bosom the papacy, with all its spoils of plundered nations, and injured kingdoms, and violated rights, and all its sins and its crimes inexpiable forever.

"Our own beloved land may soon be girdled with a belt of fire. Her freedom, her faith, her prosperity, her accessible asylum for the refugees and the oppressed, her gigantic power, her outspoken independence, her treasures, her triumphs are the hate of despots, the envy of courts, and provocatives of hostility on the part of nations that remember her past superiority, and long to measure swords with her once more. No ordinary events are looming up from

every point of the European horizon, like strange birds of evil omen. All the ten years that have passed away, and the seven that still remain of the era of the "Great Tribulation," will cover a time of trouble unprecedented since there was a nation. It is the time when there 'shall be great distress of nations, with perplexity,' political, social, commercial and moral, the disintegration of political party, the distrust of trade, the dereliction of moral obligations, confusion of principles, and collision of passions, 'the sea and the waves roaring.' Then also shall be fulfilled and felt what is written.

"The lull that now exists among the nations of Europe is very much like that of 1851. It is the eve of more terrible disturbance, and the time of preparation for it. Science and art, and national resources are tasked in all directions, in order to make the most formidable weapons for offensive and defensive war. The discoveries of modern science, as embodied in the iron rail, the ocean steamer, and the electric telegraph, will lead to such military gatherings, such concentration of troops, such lightning-like rapidity of action, such shocks of armies, as never were equalled in the history of the world. Everything seems to make ready for no common crisis, no ordinary issue. In the words of Daniel, 'there shall be a time of trouble, such as never was since there was a nation.' In the words of St. Matthew, 'there shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.'"

It is under the action of Vial 7, according to the views we are now dealing with, that "Great Babylon," in the words of the sacred text, "comes into remembrance to give her the cup of indignation." Certainly this was never so intensely true as at this moment. Pio Nono stands shivering in his slippers, holding in his trembling hand a cup of no common bitterness. The waters on which he sits "peoples and nations" are being literally dried up. The extremity must be great that summons through his episcopal trumpeters in Ireland an Irish Brigade to his help. Never was the "barque of St. Peter" in so troubled waters, or its skipper in greater distress. It is during the influence of this vial that a "great northern hail" bursts on Christendom. This is interpreted by the students of prophecy as a Russian descent on Europe, as indicated by collateral prophecies in Ezekiel, and in all probability in conjunction with France. Not a year ago the best informed portion of the press alluded to a secret compact between France and Russia. It is very singular, to say the least, in whatever light we regard it, that inferences from prophecy should shadow out what is still strongly suspected to be fact.

We now turn to the most remarkable and difficult subject—the prophetic dates. In a chapter, in *The Great Tribulation*, headed "1867," it is attempted to show, and with some success, that, however much our best interpreters of prophecy differ in details, they all agree that in 1867—if their views be correct—must prove a great determining crisis in the world's history. There are certain dates in the Books of Daniel and the Apocalypse expressed in various formulas. One is, "Time, times, and half a time—that is, a prophetic year, two prophetic years, and half a prophetic year, or 1,260 literal years. Another form of the same period is 42 months. This is a governing period, but its commencement is the difficulty. It describes the dominant duration and tyranny of a great apostasy in Christendom within the ten kingdoms, and at the running out of these 1,260 years, that apostasy is steadily to begin its decay. The authors of the *Horae Apocalypticae* and *The Great Tribulation* incline to date the beginning of this period in A. D. 532, when Justinian gave his vast prerogatives to the Bishop of Rome. On this hypothesis, the 1,260 years run out in 1792, and certainly at that date Romanism began its decadence in a baptism of blood. One remarkable proof is the following:—Sixty years ago, there were 5,000 priests in Paris. The population has doubled since that time. There ought, therefore, to be now 10,000 priests in Paris. The actual number is 800.

To this period of 1,260, ending, as we assume, in 1792, Daniel adds a period of 30 years. This would bring us down to 1822. Then, also, and that very year, was the beginning of a great change in Eastern Christendom, "The drying up of Euphrates," or progressive decay of Mohammedanism, at its fountain. What goes far to confirm this is the fact that another period given by Daniel, called 2,300 years, on the end of which the "cleansing of the sanctuary," *i e.*, the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned, before Christ 478, we find its termination in A. D. 1822. To this period, Daniel adds another of 45 years. This brings us down to 1867. Daniel says he is specially "blessed" who arrives at 1867. Supposing this correct, 1867 would be, in the words of Lord Carlisle, "the close of this dispensation," and, according to others, the restoration of all things, the baptism of the earth, and the regenesis of nature. *

* The Resurrection of the Saints. —*Editor Herald.*

Another class of interpreters dates the 1,260 years at the decree of Phocas in 607, which they think was the real transformation of the western Church into a corporate apostasy. If so, they would end in 1867. The same writers also hold that Daniel's great epoch, ending in the restoration of the Jews, began before Christ, 433, and ends, therefore, in A.D, 1867, and that then, as they believe, the crescent in the east and the crucifix in the west will both disappear, and Christianity, the light of a few, be then the glory and the gladness of all mankind.

What casts some light on this subject is the ancient, and, as Bishop Russell has shown, almost universal belief that the week of Creation was in brief the type of the great week of the world—that is, that the six working days of the Creation-week corresponded to the 6,000 working years of the world, and that, as the former ended in the Sabbath-day rest, the latter will culminate in the Sabbath of a 1,000 years, —what St. Paul calls "*sabbatismos*, the rest that remaineth for the people of God."

Now, the question occurs—have these 6,000 years nearly run out? According to the vulgar chronology, they are short of their end by at least 140 years. But Fynes Clinton, followed by others, has proved to demonstration that there is a mistake in the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or Anno Mundi, 4132. * This is really brought out with immense force, and in all likelihood it is correct. If so, we are again brought down to 1867, as the close of the world's long working week, and the eve of its magnificent and long-predicted Millennial Rest. Dr. Cumming quotes, in his chapter of *The Great Tribulation*, headed 1867, an array of names who concur with him in looking forward to 1867, (not, as ignorantly charged, prophesying the end of the world) as a great crisis—a testing crisis—intersected by the lines of prophetic dates.

* This is shown to be incorrect in my chronology at the end of Elpis Israel. Jesus was born A.M. 4086 and 9 months. —*Editor of the Herald.*

It appears from all this that these writers on prophecy have handled this branch of investigation as others treat geology, chemistry, or astronomy. It is a legitimate subject of research. The errors of geologists and chemists do not fairly militate against their respective fields, and we do not see why the errors of interpreters of prophecy should be adduced as a reason for ignoring what is difficult, but divinely commended to our study. We do not discover any fanaticism in the works on prophecy referred to. Tho writers constantly guard

themselves against misapprehension, repudiating the claims of the prophet, and accepting only the relation of the student. Some of their works are very learned. The *Horae* of Mr. Elliott does credit to the theology of the age. Others are very popular. It is not, therefore, fair in rash and reckless writers to confound the sober, even if mistaken, students of a grand text with fanatics and enthusiasts.

But, whether these interpretations be right or wrong, there is no doubt that the barometer of Europe singularly—it may be accidentally—corresponds with their deductions from prophecy.

Address to the Readers of the Herald.

DEAR FRIENDS: —The time is short, and the days are few and evil. A voice has resounded through the world, calling your attention to the fact, that the dispensation of the times under which we Gentiles live, is fulfilled. Whether it be consummated immediately, or within the life-time, at most, of the generation now existing, is a question, which, at present, we intend neither to discuss nor determine; but, from the events, which we see transpiring in relation to the ecclesiastical and secular affairs of men, collated with the things noted in the scriptures of truth, we are satisfied that the time which remains is brief, and that our eternal well-being demands that we not only believe that He will come, but that we PREPARE *to meet the Lord*.

DEAR FRIENDS: —Eighteen centuries have rolled away like a vapor since the banks of the Jordan resounded with the proclamation, PREPARE *ye the way of YAHWEH, and make his paths straight!* This was *the voice* of the Elijah, whose appearance was predicted by Malachi, *crying in the wilderness* of Judea; whose mission was of God, who sent him to revive the fathers' dispositions in their descendants, (*epistrepesai kardias pateroon epi tekna*; Luke i: 17.) and to bring back the disobedient to the wisdom of just persons; and thus, *to MAKE READY a people PREPARED for the Lord*. To carry this into effect, John, the son of Zacharias, commonly called *the Baptist*, and by the Prophets *Elijah*, because he came *in the spirit and power of Elias*, made his appearance in the fifteenth year of the reign of Tiberius Caesar. The grand purpose of his mission was "to make ready a people prepared" for the reception of the Lord Messiah *at his first coming*. This he accomplished by traversing "all the country about Jordan, announcing "the baptism of repentance for the remission of sins," in consequence of which, multitudes flocked to him from Jerusalem and other cities, "and were all baptized by him in the river Jordan, confessing their sins;" Mark i: 5.

DEAR FRIENDS: —This is the manner in which that "burning and shining light" prepared Messiah's way; and made ready "a people" to receive him, giving them *the knowledge of salvation by the remission of their sins*. Now, ponder well, we pray you, this question; if *such a preparation were necessary to make ready a people prepared to receive the Messiah at his first coming; is not a preparation equally demanded, by which to make ready a people prepared to receive Him at his second appearing?* This is our firm conviction, and, believing assuredly that "the day of Christ" is at hand, we address you all, without distinction of name, party or denomination, in the words of sacred text:

"Come out of Babylon, my people,
That ye be not partakers of her sins,
And that ye receive not of her plagues.
For the sins have followed her into the heaven,
And God hath remembered her iniquities."

Say not to yourselves, we are Protestants, and therefore not in Babylon. Dear Friends, Babylon is a system of things, made up of every departure from the positive institutions and practices of the New Testament. Original Christianity, which is as pure in the sacred writings as when first delivered to the Jewish nation by the Apostles, recognizes only "one Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God and Father of all," but, if you lift up your eyes, and contemplate the aspect of the ecclesiastical world, you will behold lords many; faiths or gospels, without number; baptisms seven; as many bodies as there are sects; spirits of all kinds but "the Spirit of Christ;" and more fears than hopes. The present religious system of "Christendom," in whole or in part, can nowhere be found in the Scriptures, except as "the Apostasy," which they declare would arise, and cover the face of the nations as with a veil of "strong delusion." The morality of the social system is vicious, giving countenance to all unrighteousness, viciousness and malice; and judging from what comes out of their mouths, the hearts of all kinds of religionists are full of envy, deceit and malignity; being whisperers, backbiters, slanderers, haters of truly good men, spiteful, proud boasters, volatile, and so forth; being lovers of trifling more than lovers of God. Upon such, his law pronounces Death.

This being the obvious condition of the world, *is it prepared to receive Messiah?* The Scripture says, that "the unrighteous shall not inherit the kingdom of God." Now, when He appears, it is to introduce that kingdom in all its glory; therefore, the "unwashed, unsanctified, and unjustified" will have no share in his dominion, for it is such only, whose characters are defined in the Book of Eternal Life, who will partake in the honors of the Age to come.

DEAR FRIENDS: —Do you inquire what you must do, that you may inherit eternal life? That you may be prepared for Him at his coming? We answer, that the Scriptures teach, that we must *return to first principles*: to those institutions which are sanctioned by the apostolic writings. We must obtain "the knowledge of salvation by the remission of sins." This is the first step; for having before proved, that by practice, as well as nature, all are under sentence of death; it behoves us first, to be released from sin, that, in the act of release, we may pass from the sentence of death to that of life. The instant therefore, that a man obtains the remission of his sins, he acquires, in that act, *a right and title* to eternal life.

DEAR FRIENDS: —Do you inquire what you must do to obtain his right and title to eternal life in the remission of sins? Permit us to quote a few passages from the New Testament in reply to this question. First, then, it is written in Mark xvi: 15,16, "He that believeth (the gospel] and is baptized shall be saved" (from his sins); again, in Acts ii: 38, "repent and be baptized every one of you upon the name of Jesus Christ, for the remission of sins;" verse 40, "then they that gladly received his word were baptized;" again, in chapter iii: 19, "repent and be converted, that your sins may be blotted out;" again, chapter viii: 12, "when the Samaritans believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women;" again, chapter viii: 38, "and Philip and the Ethiopian went down both into the water, and he, Philip, baptized him;" again "in chapter x: 43, "to Jesus give all the prophets witness, that through his name whosoever believeth into him shall receive remission of sins." And Peter said, "Can any man forbid water that these should not be baptized?" None objecting, "he commanded them to be baptized in the name of the Lord;" again, in chapter xiii: 38, "Through this man is preached to you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses;" again, in chapter xviii: 8, "Many of the Corinthians, hearing, believed, and were baptized;" and again, lastly, in chapter xxii: 16,

"Arise, Saul, and be baptized, and wash away thy sins, calling upon the name of the Lord." Why should we darken counsel by appending comments to these simple and emphatic replications; we will only add the reply of Jesus to the young rich man, who demanded of him, "Good master, what good thing shall I do, that I may have eternal life?" Jesus said, "If thou wilt enter into life, keep the commandments;" these and in the "all things" which Jesus commanded his Apostles to teach those who were baptized in his name.

DEAR FRIENDS: —If you inquire, is this all that is to be done to acquire a right and title to eternal life? We answer, *it is*. But you, will observe, that to obtain a right and title to an estate is not the same thing as to obtain possession of it; a right and title may be acquired, but, under certain conditions it may be forfeited. No one can enter the Kingdom of God, or possess Life Eternal, without first obtaining a right and title; though vast numbers, it is to be feared, who have acquired a right and title, will forfeit them; and consequently, never realize any share in the glory and renown of the future age. You will perceive, therefore, that in order to enjoy or possess the things to which we obtain a title by obeying the Gospel, we must also patiently continue in well-doing till the Lord comes, be that event sooner or later; in other words, the interval between believing the Gospel and being baptized, and our departure hence, must be occupied in forming our characters after the model of Jesus; "who is the exact representation of the character of God," and therefore, the very best after which we can aspire. Character and not opinions will be the test of our admission into the Kingdom of God; let us form, then, such a character as we have delineated in the Lamb's Book of Life—the New Testament; and be assured, whether our names be repudiated by our contemporaries, or ourselves persecuted to the deprivation of the means of subsistence, we shall be invested with incorruptible life, and crowned with glory and honor in the future age.

DEAR FRIENDS: —The character we are required to form, that we may realize the "one hope of our calling," must be inspirited by the truth; that is, the law of the Lord must dwell in us, with the courageous determination to obey it, or live in conformity to it, and to contend earnestly for it, at all hazards. God must be in all our thoughts; and our actions must be shaped with a view to his approbation alone. How will this or that be approved by our Father in Heaven, and not what will the people or their leaders say, should be the only question permitted to stand up between our conceptions and the practice of them. In short, "the grace of God that bringeth salvation," teaches us, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world: looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works:"—it charges "them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, *that they may lay hold on Eternal Life.*" Such are the things which constitute the character of the man, whose religion is pure and undefiled, and who will be accepted when the Day Star shall illumine the world.

DEAR FRIENDS: —When the ancients had obeyed the Gospel, they did not insulate themselves; on the contrary, attracted to a common centre by the love of the truth, they associated themselves together into communities, that they might continue in all the things enjoined upon them by the Apostles. They met together every first day of the week, termed the Lord's day, because he rose from the dead upon that day. Being assembled, they sang his praise, celebrated his death, supplicated his favor, exhorted one another to love good works,

and a patient continuance in well-doing; they searched the Scripture, and in proportion to the strength of their affection for the common truth, so they were knit and compacted together in the bonds of love and brotherhood in Christ. Their hope was one. They earnestly desired the appearing of Jesus Christ, because they expected then to be raised from the dead; or, if alive at his coming, to be transformed into the similitude of his glory. Their love was perfect; and they loved one another in the ratio of their love to God, who first loved them; there was no fear in their love, "for perfect love casteth out fear;" and, unlike the worldly-minded and false-hearted religionists of this Laodicean age, as they conceived in their hearts, so with their tongues did they the truth express. In those days of primitive simplicity in the faith, they did not worship God by a proxy, whom they hired at so much per annum to preach the traditions of men; nor did they masquerade, or "trip it on the light fantastic toe," like an opera *danseuse*; but they walked as becometh saints, ennobled by the truth, and destined for the good society of the Messiah's age.

DEAR FRIENDS: — In the Scripture of truth, God has set out our destiny before us in the most intelligible terms. He pronounces us *sinners by nature and practice*; and because sinners, corruptible and mortal "in body, soul and spirit, the whole person;" as it is written, *the wages of sin is death*. This life is probationary. We are placed here to prove ourselves worthy of the destiny we may choose. "The gracious gift of God is Eternal Life through Jesus Christ the Lord." Which will you? *Life* and *Death* are set before you; will you strike for freedom from the law of sin; or choose ye rather to fret out the "few and evil days," which may remain to you as the bond slaves of this perishing state, and "die accursed?" God invites you to reconciliation, "come unto me," says Jesus, "all ye that are weary and heavy laden, and I will give you rest." Have you no ambition beyond the mean and grovelling aspirations of this animal life? Are the glories of personal decoration with silks and velvets, and gold, and precious stones, &c, the choicest brilliants after which you sigh? Is the honor which comes from vain and foolish man, corruptible and defiled in all his parts, your highest aspiration? Is the immortality of fame with future generations, the most renowned for which you long? Fellow mortals! Of what value are baubles, such as these, to tenants of the tomb? Are the particles of dust which once rejoiced in the glory and renown of a Nebuchadnezzar, a Cyrus, an Alexander, a Caesar, or a Napoleon, more happy or estimable than those of a Lazarus? All these things perished in the using, and now are equally valueless to all; both of high and low degree.

DEAR FRIENDS: —Being destitute of all true riches and good things by nature, our Benevolent Creator has offered us "glory, honor, incorruptibility, and Eternal Life," with an "inheritance which is incorruptible, undefiled, and that shall never fade away." He invites us in the Gospel to become *heirs* of these things; and, by our future conduct, to prove ourselves worthy to possess them. Would you not be arrayed in splendor which will excel the glory of the Sun? Would you not be exalted to the dignity of "associate kings, with the glorious monarch of the Future Age? Would you not be invested with an incorruptible life, that you may eternally enjoy "the inheritance in the light" which is to be revealed at the appearing of the "bright and morning star?" Let, then, the dispositions of the ancient Christians be revived in us, their descendants; and let us forsake our disobedience, and return to the wisdom of just persons; and thus the Truth will make of us "a people prepared for the Lord."

DEAR FRIENDS: —Forget the things which are behind, and press forward to the things which are before. Though you may belong to *the straitest sect* of popular religion, and in all good fame with its officials, *come out from it*" and obey the Gospel for remission of sins, and a right to the promised kingdom. Romanism and Protestantism are forms only of

"the Apostasy" from original Christianity. There is but one true and genuine religion; all others are counterfeits. You can only be "accounted worthy" to attain to the resurrection of the just, by a right and title derived from that religion. The Old and New Testaments are the only documents in which it is found pure and undefiled by the traditions of men. If you would become Mohammedans, you would study the Koran, that you might learn in what Mohammedanism consisted; even so, if you would become Christians, you must study the religion of the Christian Scriptures in these oracles, which alone contain it. The motive, then, presented to you, by which you may be induced to "count all things but loss," is the excellency of the things to be brought to you at the coming of the Lord. If you invest yourselves with the wedding garment, in the way the scriptures direct, and we have endeavored to point it out in this well-intentioned address, you will be honored to "sit down with Abraham," the Prophets, Jesus and his Apostles, "in the Kingdom of God;" but, if the cares of this world and the deceitfulness of riches should unhappily lead you to put away these things from you, and to *judge yourselves unworthy of Eternal Life*" there is but one thing for you; as it is written, "the Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire; taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when He shall come to be glorified in his saints, and to be admired by all them that believe; 2 Thess. i: 8. But that it may be your part to eschew the evil coming upon the world, and to lay hold on the hope set before you in the gospel, is the sincere and humble prayer of yours, in all philanthropy and benevolence,
THE EDITOR.

Pray Always and Faint Not.

IT is the duty, the safety, and the glory of every believer to pray for the coming of the Lord's Anointed in judgment upon the adversary of his Ecclesia, —to pray always, and not to faint; and those who have so little discernment as not to dare to pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears him, and the arrowy shower of lightning which goes before him; those who have not their peace made with him, and are hanging in doubt whether they be his or not; those who love father, mother, brother, sister, or life, more than him; those who love traffic, wealth, goods, estate, more than him; those who are not ready to take wing, like doves to their windows; those who are not, like old Jacob, waiting for their salvation; those who have a divided heart, like Lot's wife—what shall be said of such? That *they shall not enter into his kingdom!* Do these words strike home to the quick; to the deepest recesses of the soul? Do they pierce the heart? It is fit they should, that men might be loosed from the fetters that bind them to the craft by which their destroyers are enriched; and that being freed, they may put on the linen vestment and burn incense in the sanctuary, and, without fainting pray always for the appearing and kingdom of the Lord.

The Pope and his Perils.

FOR ten years the Pope has been a sort of captive in his own dominions, guarded by French troops, and nominal sovereign of rather more than three million unwilling subjects, by the grace of the French Emperor, who rejoices in the title of "Eldest Son of the Church." At any moment the removal of French bayonets would have been the signal for superseding the successor of St. Peter by a revolutionary or national government. During this disgraceful period vast efforts have been made to sustain the moral power of the Papacy, on condition of

its employment in behalf of the atrocious tyranny of Austria and the suspension of liberty in France. The Concordat surrendered powers which Hildebrand might have sought in vain, and every despotic ruler felt the necessity of paying an apparent homage to the most conspicuous symbol of moral slavery and intellectual darkness extant upon earth. The old gentleman himself had tried, with apparent honesty, to be a reforming Pope; but the effort failed, not so much from the weakness or short-comings of the man as from the inherent impossibility of the thing itself, which was like attempting to have a useful cholera or a pleasurable small-pox.

Pio Nono could do nothing but sink into the arms of his troublesome nurses, Louis Napoleon and Francis Joseph, who squabbled over their charge and made its condition both miserable and contemptible. The former was sincere in desiring amendments in the Papal administration sufficiently comprehensive to avert the constant danger of revolution; and the latter was equally sincere in supporting every element of misrule, as congenial to his own, system, and in deprecating any movement that tended to aggrandize French power in Italy, and convert into a Bonapartist lieutenant the so-called Vicar of Christ. Harassed by their contentions, and surrounded with the most profligate and corrupt set of advisers to be found in any modern Court, the poor old Pope found himself incapable of doing any good, and, driven for temporary safety to support all abuses, and get up Perugian massacres, in the vain hope that the Apostolic chair would stand all the firmer for being sprinkled with innocent blood. Now, the catastrophe seems approaching—the Pope has left his beloved subjects to seek for consolation and bayonets from the miserable despot of Sicily; and day by day he welcomes the arrival of disbanded soldiers, sent as volunteers by Austria, to fight in his ranks.

Garibaldi tells his little army in the Papal town of Bologna that "the hour of a new struggle approaches. The enemy is threatening, and perhaps will attack us before many days are over." And the Emperor of the French, in reply to a Jesuitical address of the Archbishop and clergy of Bordeaux, declares "that the day is not far distant when the French army must be withdrawn from Rome," and asks in bland accents, "What will it leave behind? —anarchy, terror, or peace?" Questions to which the aforesaid Bishop and clergy have no answer, and which are enough to bewilder Pope Pius IX., Kaiser Francis Joseph, the King of the Two Sicilis, the Duke of Modena, and other foolish princes, who seem resolved on a pleasant excursion to meet ruin halfway. Truly the circumstances are enough to make these good people send for Dr. Cumming's treatise on "The Great Tribulation Coming upon Earth," and cause Garibaldi's Cacciators to run mad for joy at the prospect of another game at rifle balls, in which Italy might likely win.

Austria is evidently delaying the Zurich settlement in hopes of something "turning up;" while captains of Zouaves treat themselves to another bottle of wine, to drink to their chances of field-marshalship in the scrimmage that is expected to occur. Should Austria openly mix herself up in this contest, her chances will be all the worse for delay. Victor Emanuel leading, Italy will have three or four times as large an army as when attacked by Count Giulay—since known as Count Runaway—while the discontent of Hungary is more profound, and the liberals of Vienna are on the look out for an opportunity of practically reminding their autocrat of the constitutional rights which he swore to respect and then overthrew. What the French Emperor will do is, of course, a subject for guessing, but it is pretty certain not to be what the Mornys and Walewskis represent or advise; and it is impossible not to discern a grave irony in the expectation that "a new era of glory will arise for the Church as soon as all share my conviction that the temporal power of the Holy Father" (reduced, we suppose, to an "honorary presidency") "is not opposed to the liberty and independence of Italy." We know that Prince Napoleon expresses confidence that the

Emperor will do what he can with Italy, and the relations between the Courts of London and Paris are reported to be satisfactory. Under these circumstances it is to be regretted that a more active interest in the Italian question is not manifested in this country. Our strong Protestant feelings should be excited by the best prospect seen for many years of the introduction of religious liberty into Italy, while our proverbial sympathy for nations nobly struggling to be free could not be displayed in a worthier cause than that for which Garibaldi is in arms.

The French Emperor himself, or those who manage his police, must be alarmed at their uncertain relations with Italy, and seem to fear that every Italian may be a conspirator ready to avenge the Villafranca peace. No other explanation can be given of the arrest of all the Italians in Bordeaux, and their detention during the Imperial visit. His wisest plan will be to afford no just cause for anger, and give up as soon as possible diplomatic mystification for plain speaking.

It is now certain that a congress is to meet. Is this a symptom of peace, or is it like the former proposed congress, a signal for war? —*London Leader*.

Napoleon at Bordeaux.

THE Emperor and Empress arrived at Bordeaux recently, and received the authorities of the town. The Cardinal Archbishop of Bordeaux addressed a fulsome, and, at the same time, Jesuitical speech, to the Imperial visitor, which elicited the following announcement as to the future policy of France in the Papal States: —"The Emperor thanked his Eminence for having understood the high mission of the Emperor by endeavoring to strengthen the confidence in his good intentions, rather than spread needless alarms. The Emperor expressed his hope that a new era of glory will rise for the Church on the day when every one will share his conviction that the temporal power of the Pope is not opposed to the liberty and independence of Italy. His Majesty further said, that the Government which was the means of restoring the Holy Father to the Pontifical throne, would only give utterance to such respectful counsels as were dictated by sincere devotedness to the interests of his Holiness; but his Majesty cannot but, be alarmed about the day, which is not far distant, when Rome will be evacuated by our troops. For Europe will not allow that the occupation of Rome by the French troops, which has lasted for ten years, should be prolonged indefinitely. When our army shall be withdrawn, what will it leave behind? Anarchy, terror, or peace? These are questions the importance of which cannot escape any one. At the present time, in order to resolve these questions, it is necessary, instead of appealing to the ardent passions of the people, to search with calmness for the truth, to pray to Providence to enlighten the people as well as the Sovereigns upon the wise fulfilment of their rights, and that they may well understand their duties."

—*London Leader*.

The Disciples.

(*From Mackenzie's Messenger.*)

MR. COOMBE informs us that the "Christian Messenger," a "regular Baptist" weekly, slandered the disciples, (who are also Baptists,) in a late number, under the new name of Thomasites; and refused to allow the following vindication a place. As it seems to explain the

views or opinions of a religious body, of whom many of our readers may have heard much but known little, we comply with Mr. Coombe's request, and publish it

It is to us matter of astonishment how so very many religious bodies, each professing to differ in one or more essential points from all the others, should find support in America. Though an improvement upon the conservatism of Rome, it gives small hope of an early millennium.

YONGE ST., TORONTO, *Dec. 5, 1859.*

To the Editor of the "Christian Messenger," Toronto.

SIR: —Perceiving in your paper of the 1st inst., an editorial with the interrogative caption of "What is Thomasism?" calculated to mislead the minds of many of your readers, I beg respectfully to solicit sufficient space in your next issue to correct, as briefly as may be, certain misstatements in said article—feeling assured that you would not knowingly misrepresent the opinions and religious faith of even an "ignorant and conceited few" It is not uncommon to hear the Methodist body spoken of as the followers of Wesley, the Quakers as disciples of Fox, and so of other religious bodies; and though we claim no other designation for ourselves than that of Disciples, yet in the popular sense of such cognomen, we submit, if it please you, to be more specifically known by the term "Thomasites;" or, to speak more scripturally, "the Sect everywhere spoken against." Thomasism, then, "does *not* deny," as you assert, immortality to man. That a certain portion of mankind will be immortal no believer in Revelation would wish for a moment to doubt; but that all men are immortal in the present stage of being, by virtue of the possession of a deathless entity within them, capable of independent conscious existence, they, in common with the wise and good in all generations, do emphatically deny. This may be deemed "gross materialism" by you; nevertheless, it is just such materialism as they find taught in the Scriptures of Truth. "God *only hath* immortality" is the unambiguous language of Holy Writ—"with Him is the Fountain of Life," and every order of created intelligence throughout His boundless empire, who may *have* this as a quality of their being, have derived it from Him as a recompense for faithful obedience in a previous state; therefore, they endeavour "by patient continuance in well doing, to *seek for* glory, honour and *immortality.*" Why such a faith or practice should lead them to "deny the existence of God and of angels," they cannot divine. To them it savours strongly of a "logical" non-sequitur. "The Thomasites do *not* teach that man has no soul." On the authority of the Mosaic record they regard "the man as the living soul"—and so far from his "having nothing to lose," they believe, with full assurance of faith, that the gracious "gift of God is Eternal Life *through* Jesus Christ our Lord," and thus believing, they seek by every scriptural means to "convert the sinner from the error of his way," in order to "save a soul from death." "Thomasism does *not* deny salvation through faith in the atonement of Christ." They recognize Him as "the Way, the Truth and the Life," "A Teacher come from God," and they evidence the reality of their belief in the *Teacher* by receiving the *teaching* or message, even "the glad tidings of the Kingdom of God," "to preach which," He Himself testifies "He was sent."—Luke iv. 46. This with you, sir, may be a "notion" long since exploded, and which we confess to attempting to "revive." Believing thus at once in "the Messenger of the Covenant; and the message which He brought from God," they gladly receive all that the Scriptures testify to respecting "the blood of Christ," knowing assuredly, on their authority, "that there is none other name given under heaven among men, whereby we must be saved." Therefore, Thomasism "maintains that all the Christians who have ever lived will be, *not* lost," but saved. After this avowal, it were well nigh a waste of time to say, "that Thomasism does *not* deny the

perfect sinlessness of Christ." It believes the record which God hath given of His Son, "who did no *sin*, neither was guile found in His mouth." It does believe the inspired Testimony, that the dead know not anything, "therefore," that they are neither happy nor miserable "till after the judgment." "It is appointed unto men once to die, and after death the judgment." It does believe that "all the wicked will God destroy"—He can create and He can destroy; therefore, "they shall be as though they had not been." Thomasism also dares to "believe that Christ is coming to reign personally in Jerusalem," and in the face of the mass of Bible evidence for this "dogma," it does further presume to wonder that any, calling themselves Christians, should ever dare to doubt it; and it still further presumes to wonder and ask why any *mortal* who professes to desire "eternal life" should try to set aside, as non-essential, the irreversible fiat of Jehovah's King. "He that believeth the Gospel and is baptized shall be saved, and he that believeth not the Gospel shall be condemned." If such a faith constitute us "baptized infidels," we accept the reproach cast upon us by faithful Christians, sustained as we are by the Divine Assurance, "that to those only who look for him shall *Christ appear* the *second* time without a sin offering unto salvation," or life. It only remains to add, that "One John Williams, a teacher of Thomasism" lays no claim "to having converted Dr. Fyfe: and his averments on this point have no foundation other than in the fertile imagination of the Dr. himself, or the most idle rumour.

That you, sir, may yet be brought to believe in "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" is the earnest desire of, yours respectfully,

JOHN COOMBE.

The World become Better.

AMONGST those who refuse to examine into the Gospel of the Kingdom, there prevails a strong opinion that the church is so much more numerous now than ever, and that it has produced such a great effect upon the world, that it is impossible it can be so ripe for judgments, as those who have studied most closely the prophetic scriptures, say it is.

This is rather a prejudice than an opinion, and, therefore, it would be idle to contend with it. But even if the position were true that "the church" is more evangelical, and the world become better, the inference that it is therefore not ripe for judgments, would be unsound. Look to the first judgments on Jerusalem, in the reign of Josiah, who re-established the worship of Jehovah in such a way that nothing like it had been seen for 600 years: "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;" and like to Josiah, "There was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him; notwithstanding Jehovah turned not from the fierceness of His great wrath, wherewith his anger was kindled against Judah" 2 Kings xxiv. 22-26; and against this very excellent king did the Egyptians come up, kill him, and conquer the country, making it a tributary province, which it remained, until the inhabitants were at last carried away to Babylon.

Again, from the birth of Jesus to the destruction of Jerusalem by the Romans, the Jews were freer from idolatry than at any former period of their history, yet they were given over to that judgment.

Thus, if even the boasted increase of religion were true, the objectors would not be borne out in their conclusion. But the very idea of the "world having become better is absurd, unless they mean to contend that they have bound Satan, or made him better too; but whenever we hear any one contend that the world has got better, we may be sure that that man's heart is in it, and he is in search of an excuse to pacify the conscience for remaining in and of it. A little observation will serve to convince us that the effect of the peace that "the church" has so long enjoyed has been to make her quite content with the world as it is. She has not been called to partake of the sufferings of Christ, and she has lost all wish to share his crown.

Milton on Christian Doctrine.

"IF then the Scriptures be in themselves so perspicuous and sufficient of themselves to make men wise unto salvation through faith, and that the man of God may be perfect, thoroughly furnished unto all good works, through what infatuation is it that even Protestant divines persist in darkening the most momentous truths of religion by intricate comments, on the plea that such an explanation is necessary; stringing together all the useless technicalities, and empty distinctions of scholastic barbarism, for the purpose of elucidating those scriptures which they are continually extolling as models of plainness? as if scripture, which possesses in itself the clearest light and is sufficient for its own explanation, especially in matters of faith and holiness, required to have the simplicity of its divine truths more fully developed, and placed in a more distinct view, by illustrations drawn from the abstract of human science, falsely so called."

"Metaphysics" Defined.

A Scotch blacksmith being asked the meaning of *metaphysics*, explained it as follows:—"When the party who listens dinna ken what the party who speaks means, and the party who speaks dinna ken what he means himsel'—that is metaphysics."

Laconics.

HE who says that a theologian unacquainted with *logic* is a heretic and empiric, makes an heretical and empirical assertion. There is no *form* of reasoning or syllogism, suited to the things of God. —*Luther*.

Men who have the root of the matter in them have no relish for those who are never more than half-hearted for truth, and who in the clear understanding of the consequences of error, are nevertheless full of allowances for those who propagate it.
