

**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 AGES.”—DANIEL.*

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JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., DECEMBER, 1861  
Volume 11—No. 12.

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**The Doom of Christendom**

**OR, WHY ARE THE JUDGMENTS COMING?**

A SOLEMN question this, and one that had need bring into solemn, prayerful exercise, the conscience of each one who considers it. The Lord grant us to discern the answers he has so plainly written in his holy word.

First, it is not because judgment is his delight. Let God be true, but every man a liar. “Say unto them, As I live, saith Yahweh Elohim, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?” If God expostulated thus with Israel of old, we may be sure he is no more willing to execute judgment now on “Christendom” as it is called, and on the nations. Nay, where he foretells those judgments in the most solemn terms, he speaks of rising, “that he may do his work, *his strange work*, and bring to pass his act, *his strange act*.” As to this very period which is passing over our heads, and in which he delays to strike the long threatened blow, it is thus he accounts for the delay: “The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” No, it is not that God has any pleasure in the destruction of any; but that men despise, alas! the riches of his goodness, and forbearance, and long-suffering; after the hardness of their impenitent hearts treasuring up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. Reader, is this the case with thee? If it be, O that the question may rouse thee from thy slumbers, to consider what thou canst do in the day that God shall deal with thee!

But are there not various spheres of judgment pointed out in prophecy, and may not the judgments be executed in those several spheres on various and distinct grounds? Assuredly, my readers, this diversity does exist. There will be judgments on Israel—judgments on the nations—judgments on Christendom. It is in this last, however, that we are most immediately interested; and it is wise on every account to begin with ourselves. The Lord grant to us an honest desire to know the whole truth, and give us to humble ourselves under his mighty hand.

The apostle Paul brings the subject before us in a most impressive way in the following passage: "Behold, therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off."—Rom. xi, 22. Let us attentively weigh these solemn words.

"Toward thee, goodness, if thou continue in his goodness: *otherwise, thou also shalt be cut off.*" Who is it that is here addressed? It must be either an individual professor, or some body of men, personified by the apostle, and addressed as an individual. The context shows that it is not the former; that it is the latter. The grand object of the chapter is the partial, temporary setting aside of Israel, and the bringing in of the present nominal professing body, mainly Gentile, to take the place and sustain the responsibilities of God's people on the earth. God dwelling within the veil of the Jewish sanctuary, and governing the Jewish nation by the law given on Sinai, was the God of the Jews. God, who raised up his Son Jesus from the dead, and placed him at his own right hand in heaven, sending down the Holy Spirit to proclaim good tidings to lost sinners, is God of the Gentiles also. So the apostle shows at the close of ch. iii. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through the faith." To the mass of the Jewish nation this was a stone of stumbling and a rock of offence. They rejected mercy, and were in consequence themselves rejected. But what is it that has taken their place? The nominal, professing body, — Christendom: and this is the body here addressed. But if so, why say "on *them* which fell, severity?" Why not speak of Israel, too, as an individual? Ah, here is the divine beauty of the passage. Israel, as a whole, had *not* fallen, was *not* set aside. There was a remnant from among them according to the election of grace, and this remnant was incorporated with those Gentiles who formed, and have till now formed, the bulk of nominal Christendom. Accordingly, using the figure of an olive tree, we read of some of the branches being broken off, and of a wild olive being grafted in. And it is to that which is represented by the wild olive, that the apostle here addressed himself. "Thou wilt say then, The branches were broken off, that I (the Christendom of Paul's day,) might be grafted in. Well; because of unbelief they (the natural branches, the unbelieving Jews were broken off; and thou (the apostolic Christendom) standest by faith. Be not high-minded, but fear. For if God spared not the natural branches (unbelieving Jews) take heed lest he also spare not thee (Christendom.) Behold therefore the goodness and severity of God: on them which fell, (the Jews who did not believe) severity; but toward thee (Christendom) goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Can we fail to see here the detailed comparison between the bulk of the Jewish nation, set aside and broken off for their unbelief, and Christendom, which by the goodness of God was set in the place which they filled as God's people on the earth, and put under the responsibilities inseparable from such a place?

Three points demand consideration. First. What would it have been for Christendom to have continued in God's goodness. Secondly. Has it done this? Thirdly. If not, the inevitable doom pronounced upon it, "otherwise, thou also shalt be cut off."

In ascertaining what it would have been for Christendom to have continued in God's goodness, we need not bring in view the special calling of the church, or any of its highest privileges and dignities. True, that where these are known, the guilt of the fallen church is seen to be by them greatly enhanced. But the apostle's entire argument in this chapter is on lower ground than this; and enough is known by professing Christians generally, at least by those who are likely to read this paper, of the distinctive character of Christianity, to lay a

ground-work for conviction as to what it would have been to have continued in God's goodness, and as to whether we have done so or not.

What is Christianity? It is the result of the activity of God's love in a world of sinners, towards those who are hopelessly lost and ruined in themselves. The whole world was subject to the just judgment of God, ere the day of Pentecost dawned with its new wonders of divine beneficence and grace. "Now is the judgment of this world," were the words of Jesus as the cross rose to his view. Jew and Gentile there united, under Satan—the prince and god of this world—to reject, and crucify, and slay the Heir of all things, the Son of God, the Lord of glory! Could human wickedness proceed further? Could it rise to a greater height? Not only had the Jews utterly broken their law, and the Gentiles abused the power entrusted to them of God, and gone into all the abominations detailed in Rom. i; but when Christ came, the Messiah of the Jews, and a light to lighten the Gentiles, Jews and Gentiles conspired to put him to death. As to both it was thus made manifest, that "this is the condemnation, that light had come into the world, but men loved darkness rather than light, because their deeds were evil." This being the world's condition—condemned—under judgment, for rejecting and crucifying the Son of God, why was not judgment executed at once? Ah, there were depths of compassion and grace which God had in store, and which Pentecost was to disclose! What were these? That God had raised up his Son Jesus, and exalted him to his own right hand, and that guilty and condemned and hopelessly undone as all men were, whosoever should believe into the name of Jesus should receive remission of sins. The blood of Christ shed *by* man on earth had availed *for* man in heaven, and through it, God now made himself known as the merciful, yet just justifier of the guiltiest who believed into Jesus.

Such is Christianity. Existing by virtue of the death, and resurrection, and ascension of the Lord Jesus Christ, it assumes that man is wicked and condemned, and the world under judgment for the murder of God's Son, and rejection of the gospel of the kingdom; but it proclaims God as the Pardoner, instead of the Avenger, of man's sin; as the Justifier, instead of the Condemner, of any one, of every one, who believes into Jesus! This is Christianity. Abounding grace—pardoning mercy—infinite, unfathomable love; and all these exercised *holily* and *righteously* through the sacrifice of Jesus, in the complete, free everlasting justification of all who believe into him; all, I say, whatever their country, character, or condition might be. All had sinned, all were lost, all had come short of the glory of God. To all did the gospel, did Christianity, proclaim this free gift of righteousness through the blood of Jesus to every one everywhere, who through grace believed the promises of God covenanted to the fathers.

Now it was at this that the Jews stumbled. It was for the rejection of this Gospel of the kingdom of an ascended Christ, that wrath came upon them to the uttermost, —that so many of the natural branches were broken off. What riches of divine goodness to confide to the Gentiles this light, by the rejection of which the Jews in general excluded themselves, from all hope of eternal life, light—not only of perfect holiness and divine love in the person and ways of Jesus as he lived among men—but the light of divine holiness and love as manifested in the cross of Christ. Holiness, which could accept nothing less as a sacrifice for sin, than all that he endured on the cross. Love, which met man's utter, perfect hatred and evil, and triumphed over it, by providing and accepting such a sacrifice, and by bestowing, through its efficacy, a free pardon, a perfect righteousness, yea, eternal life, on all however guilty, who, renouncing all other dependence, put on Christ by the obedience of faith, and so walk in him. This is the light, the pure, the glorious light of God's goodness, confided to the original Christendom.

Has that Christendom continued in this goodness? Has she done so doctrinally? Do not misunderstand me. I am not asking whether this light still shines. Blessed be God, he has taken care for that. I am not asking whether there have been at all times since Pentecost some who have rejoiced in this light, and been ready to suffer death in its most horrid forms, rather than deny it, or put it under a bushel. Thank God there have always been such? But has "*Christendom*"—that which is now known as Christendom—*continued* thus in God's goodness? Alas, there can be but one answer to this question. IT HAS NOT. The epistle to the Galatians shows that even in the apostle's days, the leaven of contrary doctrine had been introduced among the Gentile Christians, and that it wrought so energetically as to threaten to leaven the whole lump. The "hearing of faith" was that by which the Spirit had been ministered to them, and by which they had been introduced into perfect liberty. Those had come to them, however, who taught that unless they were circumcised, and kept the law of Moses, they could not be saved. Faith that worketh by love was not sufficient! They must observe days, and months, and times, and years! A new creation in Christ Jesus would not suffice for those teachers: circumcision, the grand fleshly distinction, must be added thereto! See we not in all this, the germ of what afterwards budded, and blossomed, and brought forth full ripe fruit; so that throughout Christendom for dark, dreary ages, *and through a great part of it to this day*, the test of orthodoxy is the denial of that goodness of God in which Christianity had its origin, and of which Christianity was the bright expression! For ages throughout Christendom, and to this day through two-thirds of it, and more, to confess this goodness is to be a heretic—to deny it, and to persecute those who confess it, is to be a good orthodox member of what boasts itself to be the only true church of Christ! Has Christendom continued in God's goodness? If to denounce, and anathematize, and persecute to prison and to death, those who maintain and confess the grace—the goodness of God, be to continue in it, then has Christendom continued in it; but not otherwise! "Let him be accursed" is the language of the great bulk of Christendom, as to the man who maintains that the goodness of God is such as to justify and save eternally a poor sinner, who, without one good work to plead, simply believes into Jesus Christ, by the obedience of faith, and confides for salvation only and altogether in the redemption purchased by his precious blood. And this, reader, not for a passing moment, under some temporary evil influence, but the standing doctrine, and abiding course, of the greater part of Christendom, recorded in numerous formularies of belief, enforced in as many authoritative decrees, and carried out with a tenacity and rigour which scarcely has a parallel.

My readers may be ready to say, "Yes, but it is Popery you are speaking of, not Christianity. Christianity is to be found among the martyrs and confessors with whose blood her hands and her skirts are stained." Most readily do I agree to this: but what then? If Popery be not Christianity, it is the religion of a great part of Christendom; and if Christianity be found not with her, but with the victims of her cruelty and rage, what is this but to repeat what has been maintained, that Christendom, of which Rome forms so principal and so predominant a part, *has not continued in God's goodness?* What is the profession and the boast of Rome? *That she is the visible, historical perpetuation of that which commenced with the ministry of Christ and his apostles.* And, though it be true that visible, historical perpetuation, or succession rather, is all that belongs to her, instead of moral, spiritual identity with that which she claims to be, can she escape the responsibility attaching to the character she assumes — the pretensions she makes? Impossible! Nor can any of us escape the admission of the solemn fact, that the blood of the martyrs of Jesus has been shed, not merely by the Trajans and the Neros, but also by men who claim to be the successors of the apostles, and whose claim is acknowledged by the vast majority of those who bear the Christian name! Christendom has not continued in God's goodness.

It is indeed true, that God has never, even in the darkest period left himself without witnesses of his grace. And it is also true that at different seasons, he has wrought providentially, as in the Lutheran rebellion, the effect of which has descended to our own times. But though the word of God was, as it were, disentombed at that time, and liberty from the yoke of Popery proclaimed to the nations, so as to quicken and emancipate numbers, and to kindle a light, the brightness of which still surrounds us; though all this be true, still nothing took place at that time, nothing has ever taken place, to alter the state and character of the bulk of Christendom. If such an alteration could have reversed the doom which hangs over the nominal, professing body, no such alteration has ever taken place. Rome did at the time of the anti-papal rebellion receive a serious blow; but however it might cause her for a time to reel and stagger, it never thinned the ranks of her adherents more than a third; and she is now, as all are aware, putting forth fresh and unwonted energies; insisting as loudly as ever on all her blasphemous claims; and even preparing to glut herself afresh with the blood of her victims. Then, my readers must remember, that if the Reformation of Popery had changed the character of Christendom, that would not have fulfilled the condition of continuance in the passage before us "Toward thee goodness, IF THOU CONTINUE in his goodness: OTHERWISE, thou also shalt be cut off." Restoration is not continuance: nay, it is incompatible with it. That which continues, has no need to be, and in fact cannot be, restored. Then besides, as we have seen, if restoration could have averted the impending doom of Christendom, there has been no such thing. Nothing can avert the sentence, —and if it could have been averted, there is and has been nothing to avert it, —"*thou also shalt be cut off.*"

Thus far our attention has been confined to what it would have been, and that in the lowest sense, for Christendom to have continued in God's goodness *doctrinally*—and we have seen that beyond all controversy it has not. But let us look further, and inquire whether Christianity was not intended to be a living exhibition and testimony of God's goodness, and that in two ways. First, as conveying to all nations the tidings of God's grace to lost sinners; and secondly, as exhibiting the blessed fruit of this grace in those who professed to be partakers of it. Let us see whether in respect to both these points also, Christendom has, or has not, continued in God's goodness.

There is this essential difference between Judaism and Christianity, that the one was local and stationary; the other diffusive and missionary. Judaism was the worship of a people who had been outwardly brought nigh to God, and who needed a priesthood through whom to approach God. Christianity, as we have seen, takes for granted, that all men whether outwardly nigh or far off, are really lost—dead in sins; it proclaims the love God has had to such, the work Christ has done for such; and it makes known that all the riches of God's love, and all the efficacy of Christ's work, are the portion of any poor sinner anywhere who, through grace, *believes* into Christ. What flows from this is, that all being alike by nature dead in sin, and all who truly *believe* being alike brought nigh by the blood of Christ, all such distinctions as existed in Judaism between priests and people are unknown in Christianity, *save as respects our great High Priest*, the Lord Jesus Christ himself. It is through him we draw nigh to God: but as all believers have equal title and privilege through him to draw near, *all Christians are priests*, and *all alike* are priests. All alike are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; called to tell abroad the virtues (see the Greek) of him who hath called them out of darkness into this marvellous light." A privileged class of priests, nearer to God than their brethren, did exist in Judaism, but it is a fiction unknown to Christianity. Christ alone has such a special, distinctive priesthood.

But if a class of priests, essential as it was to Judaism, is thus unknown in Christianity, Christianity has, what Judaism had not, a ministry of love, suited to its own wondrous character as the fruit of the active interference of God's love on behalf of sinners. I speak not now of the apostolic ministry within the church, where the Holy Spirit operated by the varied gifts which he bestowed and used, "dividing to every man severally as he will;" but of that active service of love, which has the whole world for its sphere, and which consists in beseeching men to be reconciled to God. "God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v, 18-20. Such was the ministry by which Christianity was distinguished. For the fulfilment of it, the apostles and others were endowed with the Holy Spirit: and as to this, and its range, the words of Christ were—"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "Go ye into all the world, and preach the Gospel to every creature." Such were the commands of the risen Saviour; and how they were for a while fulfilled! How Paul, for instance, constrained by the love of Christ, and undaunted by all the gigantic forces arrayed against him, went onward in this mission of mercy, proclaiming himself debtor both to the Greeks and to the barbarians, both to the wise and to the unwise, ready, as much as was in him, to preach the Gospel at Rome, or wherever his master opened the door. What countries he traversed! What seas he crossed! What perils he braved! What hardships he endured! What a work God accomplished by this means! Was this then the genuine spirit of Christianity? Who dare say it was not? Let us use it then as a standard, and ask in the light of it, Has Christendom continued in God's goodness? Alas! even in his own life-time Paul had to say, that he had no man like-minded to his beloved Timothy, who was, indeed, a worthy companion of his toils! But where have been the Pauls, where have been the Timothys, since that day? Alas! when man appointed ordinances began to take the place of Christ, human merit to be substituted for God's grace, and works to be put in the place of faith; when the very doctrine of God's goodness as distinctive of Christianity began thus to be obscured, the sure and natural consequence ensued. The only motive to missionary zeal and labor being gone, Christendom ceased to be missionary in its character. As this loving ministry to souls declined, pretensions to distinctive priesthood were put forward; and these suited the state of souls not half rescued from Paganism, and strangers to the liberty and grace of the Gospel. The downward course became more and more rapid, until Christendom accepted, in lieu of Christianity, a hideous, disproportioned mixture of Judaism, Paganism, and philosophy, with a few Christian doctrines and phrases to save appearances, and keep up some connection with the form of that pure and heavenly system, whose whole spirit and life had evaporated and fled. The only missions which for centuries emanated from Christendom, were conducted by ambitious priests, who employed false miracles and political stratagems, to induce uncivilized hordes of men to embrace and endow the spurious Christianity thus introduced among them.

"Ah," says my reader, "but it is of Romanism again that you are treating. Has there been no change in this respect since the Reformation?" Yes, indeed, thank God, there has been. The moment the Scriptures began to be circulated again, and believed, it began to produce a missionary spirit. To be sure, for a time, the Lutheran and Calvinistic missions of "the Reformation" were chiefly directed to countries where Popery, not Paganism, reigned. But after the revival of pietism in the last century, a missionary spirit began to manifest itself in other directions; and this century has been distinguished by its missionary enterprises.

Protestant Christianity boasts of its missions, and many expect as the result of them, the universal spread of the Gospel, and the introduction of millennial days! Yea, some who read this paper may be inclined to resent the thought of approaching judgments being introductory to millennial blessings, as though we questioned the sufficiency of the Gospel. If this be your feeling, dear reader, bear with me in pressing on your attention an inquiry or two which you may not have considered. Do you really believe that the Gospel was designed to convert the whole world, and that the Church has been entrusted with it, and endowed with the Holy Spirit, for this end? Then, what say you to the conduct of Christians for the last eighteen centuries in caring so little for the diffusion of the Gospel, and making so little progress toward the end you contemplate? You will admit, no doubt, that this is lamentable; that the conduct of "the Church" is inexcusable; but then you hope that she will yet be aroused to a sense of her duty, and go forth in her might to convert the nations of the earth. But be entreated to ponder one question as to this. Has God no controversy with us for eighteen centuries of neglect and unfaithfulness and sin? Now, without saying as you do, that the Gospel, or the Church, was intended to convert the world, one may well be bold to affirm two things. First, that the Church was called to be so faithful a witness and messenger of Christ, as not to leave any within a certain range without the tidings of salvation through His name. Secondly, that each individual to whom such a message comes, is responsible to God for its reception. And what is it but apathy, and worldliness, and love of carnal ease and indulgence, that has hindered the Gospel from being proclaimed to every living person on the globe? The discovery of gold fields in a given island attracts thither, in a single year, from forty to fifty thousand—British Christians I had almost said—and in name, at least, they are so. But if Christ were only as dear to us, my brethren, and men's lives as precious in our eyes, as gold is to the natural heart, why should not from forty to fifty thousand, missionaries go out, in the course of a single year, to preach the unsearchable riches of Christ? Protestant missions! Why, if a hundredth part of the energy was employed in endeavoring to spread the Gospel which is devoted to the pursuit of wealth, in a short time there would not be a country, or a village, or a hamlet, where its sound had not been heard. And have we no account to render, my brethren, for unfaithfulness in such a stewardship? Has God no controversy with Christendom on this account? Has Christendom, in this respect, continued in God's goodness? The fact is, but the proof of it we must reserve for another occasion, it is restored Israel that is "to blossom and bud, and fill the face of the world with fruit." When Christendom, the wild olive, has been for its non-continuance in God's goodness, cut off, the natural branches are to be grafted in again to their own olive tree; and as far as human instrumentality is to be employed in that work, they are to be the instruments of subduing the whole world to Christ's sway. To Christians belonged the privilege, even as on them devolved the responsibility, of bearing testimony to that perfect grace and goodness in which God has, through the sacrifice of Christ, found a way holily and righteously to justify the ungodly, who, through grace, believe into Christ. Alas! how this privilege has been slighted! How this responsibility has been forgotten! How Christendom has failed to continue in God's goodness! How certain and inevitable the consequence—"THOU ALSO SHALT BE CUT OFF!"

Another point demands our attention. It was not only by the active diffusion of the Gospel, that Christianity was designed to be a living manifestation of God's goodness: the actual effect of the Gospel on Christians themselves was intended to answer the same end. To teach others what they themselves practically denied, was the sin of the natural branches (see Rom. ii.); and it could never be God's purpose that Christians, who were grafted in when they were broken off; should doctrinally make him known, while denying him by their works. Accordingly, our Lord himself, and the Apostles after him, lay the utmost stress on the living, practical manifestation by Christians of that grace by which they have been saved, and in

which they stand. "Ye are the light of the world. A city set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "Only let your conversation be as becometh the Gospel of Christ." "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." It were easy to go on quoting passages like these, and equally so to put it to the consciences of my readers, whether professing Christians at large, have thus glorified God, and shone as lights in the world. There could be, alas! but one verdict as to this. But let the question be narrowed, and brought even to a readier issue than this. It has pleased our blessed Lord to make known to us, in the most explicit way, how we might have led the world to believe that the Father had sent him. He had previously said to the Disciples, "By this shall all men know that ye are my Disciples, if ye have love one to another." But in the passage I refer to, it is the Father himself who is addressed by our Lord. Nor is it merely for the Apostles, or the Disciples, then living, that he prays. He had been praying for them; but this is what he proceeds to say—"Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii, 20, 21. Am I assuming too much as to the meaning of these words, in taking for granted, that the unity among his followers, for which the Saviour asks, is a visible unity? How else could it act upon the world, and induce them to believe that the Father had sent his Son? Now, such a unity did in the earliest days of Christianity exist. "And all that believed were together." Acts ii., 44. "And the multitude of them that believed were of one heart and of one soul." iv., 32. There was then, for a little space, the manifestation practically, as well as in doctrine, of that goodness of God which Christianity was to make known. Has Christendom, in this respect, continued in God's goodness? I speak not now of the Church of Rome. She pretends to unity—visible unity. What the character and value of her unity is, we may by-and-by inquire. But in the great ecclesiastical revolution of Luther and his co-laborers, was there any recovery of the Church's original position and character in respect to visible unity. Alas! my friends, however humbling the acknowledgment, it is impossible for any of us to refuse it, that wherever that influence has most obtained, division upon division has taken place! I say not that these divisions are solely the result of the light which dawned at "the Reformation." God forbid. But that they have been its accompaniments, who can deny? Supposing, that in this question of whether we have continued in God's goodness, Rome could be entirely left out, and the question limited to the sphere within which the so-called "light of the Reformation" has shone, can it be said, within that sphere, that believers are so manifestly one as to constrain the world to believe that the Father has sent the Son? My friends, is this the case? Or is it not undeniable, that our divisions, glaring and multitudinous as, alas! They are, form at once the taunt of Rome, and the favorite plea of the infidelity of the age, which demands of us to agree among ourselves, ere we challenge the submission of heart and intellect to the revelations which Scripture contains? True, indeed, that neither the taunts of Rome, nor the excuses of infidelity, can shift off the responsibility from men's own souls to hearken to what God says: our divisions can be no real excuse for either the one or the other; but are we the less really culpable for this? We were to have been, by our visible unity, a light to attract men to Christ. Instead of this, by our divisions we are a stumbling-block in their way. True, that none stumble but those who wish for some pretence for rejecting Christ. But are we the less guilty, to furnish such pretences to those who wish them? I say nothing as to the causes of these divisions; I say nothing here as to a remedy, or as to whether there be one. It is *the fact* to which I would fain draw the solemn, prayerful attention of my brethren. It is worse than useless for Protestants to be casting the blame on one another. They are all responsible for it.

It is their common sin, their common shame. But then it is connected, inseparably connected, with a solemn, irrevocable sentence: "Toward thee, goodness, if thou continue in his goodness; *otherwise* (and is not this the clause that applies, to Protestants?) *thou also shalt be cut off.*"

Rome does, indeed, pretend to unity, and boasts of it as one of her chief claims to universal homage. But what is the unity on which she prides herself? Is it the unity of the Spirit? the holy unity for which the Saviour prays in the passage we have been considering? Precious as true unity is, there is something which precedes it. Those for whose real and manifested unity the Saviour prays, had been previously described by him. And how had he described them? Hear his words: "I have manifested thy name unto the men which thou gavest me out of the world." They had been given to him *out of the world*. But again, "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world." Once more; "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." They for whose unity Jesus prays the Father, are those who, in the midst of a world which knows neither the Father nor Jesus, have been separated from that world by the vital knowledge of both; and who are no more of the world than Jesus was; objects, moreover, of the world's hatred, as was their master. Long before this, Jesus had said to those who would have had him accredit the world as it then was, "My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil"—John vii. 6, 7. This unworldly character is that by which He here describes those for whose manifested unity He prays. And what an answer to his prayer does the Church in its earliest days present! Its unity we have already seen. Its unworldliness, and the effect upon beholders of the manifested presence of God in its midst, are strikingly depicted in Acts v. 12, 14. "And by the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." There was an attraction which none could resist—the people magnified them. Still they were so obviously the habitation of God—God so manifested his presence among them—that of the rest durst no man join himself to them. None but true believers durst venture so near God as to enter their assembly, though all magnified them, and believers were added, multitudes both of men and women. Is it unity like this that Rome boasts? Alas, it is a unity accomplished and maintained by calling the world the Church, baptizing whole nations in the name of Christ, pretending to regenerate them thus, and bring them within the pale of the Church of Christ. Instead of a holy unity with Christ, and the Father, and each other, of those who by the Scripture have been brought to know the Father, and Jesus whom he hath sent, and who have been separated thus from the world which knows neither the Father nor the Son, it is a unity of the world under the name of Christ—a unity of those who, instead of being hated by the world, as Christ was, are themselves the world, which hates and persecutes to prison and to death, the true confessors of his name. Such is the boasted unity of Rome—a unity to stand apart from which one needs no other warrant, and could not have a more solemn necessity, than is found in those words of Scripture, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

But may we not, my friends, put it seriously to our consciences whether Rome be the only form of Christianity which accredits and seeks to sanctify the principle of union with the world? "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." 1 Pet. ii, 4. The Christ with whom the first Christians were identified was a Christ *disallowed of men*. Is it so with us, my brethren? "Ye adulterers and adulteresses,"

says another apostle, "know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God." Jas. iv, 4. What is the indictment against Babylon in Rev. xvii and xviii? There are many counts in it, doubtless, and I am not inquiring after them all. "Come hither, I will show unto thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." It is this spiritual harlotry of that which bears the name of Christ and pretends to be his spouse, with the kings of the earth, and consequent corruption of the earth's inhabitants, which is the grand predominant characteristic of what is here described. And is that characteristic confined to Rome? I enter into no particulars; my object is not detail; but I put it to your consciences, my friends, can reformed Christianity, whether in this country, on the continent of Europe, or in America, plead innocence of this spiritual uncleanness? I refer to no questions between establishments and dissent, between one form of protestant Christianity and another. Does not the conscience of each testify that the sin lies more or less at his own door? Alas! which of us protestants is clear? Does not union with the world, instead of separation from it, characterize Christendom in the mass — Christendom — whether Greek, Romish, or Reformed? And what shall be the end of these things? What says the scripture we have been considering? "Toward thee, goodness, if thou continue in his goodness; otherwise, thou also shall be cut off."

And now, my readers, let me ask you, Can there be a doubt as to the three points which were to be considered?" Had the church remained what it was at the first, the bright witness of God's great love to lost ruined sinners; had she in the activity of love and the power of the Holy Spirit fulfilled her mission in making known this love of God to every creature; had she continued by her manifested unity to be herself the living expression of this love; and had she maintained her holy separateness from the world, as Christ did, while serving it, and bearing testimony in it, and to it; then had she continued in God's goodness. As to the question whether she has done this, we have seen, alas, that for many centuries the great mass of those who have borne the Christian name have been, and are still, deniers, *even doctrinally*, of that goodness of God which is the grand distinction of Christianity; that instead of making this goodness known, we are so absorbed, alas, in other pursuits, that in one short year, mammon can number far more pilgrimages in search of gold, than the whole course of the Christian era can number in search of souls; that instead of our unity attracting men to Christ, our divisions repel them, and afford occasion of stumbling and offence to those who wish it: while our worldliness, alas, is written on our foreheads, and needs no one to proclaim it. Then as to the third point, we have seen that the consequence is inevitable. The sentence has gone forth, and cannot be revoked. Excision must take place. "THOU ALSO SHALT BE CUT OFF." What a prospect! How different from the dreams of increasing light and progress and blessing, indulged by most. How terrible the surprise, to be awakened from such dreams by the fulfilment of the sad reality. "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall, and a stormy wind shall rend it. . . . So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am YAHWEH." Ez. xiii, 10-14. True, these words were spoken of the prophets of Israel, which prophesied concerning Jerusalem, and which saw visions of peace for her, when there was no peace. But is there nothing in the passage to be a warning to us? When God says "christendom" shall be cut off, and men say, that it shall flourish yet more and more, till the whole world be

converted and the millennium introduced, is it less grievous in his eyes for a false peace to be preached to "Christendom," that it was for false prophets to see visions of peace for Jerusalem, when there was none? Will a wall cemented with such untempered mortar be more enduring in the present dispensation than the last? Does not our Lord, speaking of his day, the day of the coming judgments, say, that "as a snare shall it come on all them that dwell on the face of the whole earth?" Does not Paul tell us, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape"? Does not Babylon's overthrow take place in the moment of her proudest exultation, and fullest fancied security? "For she saith in her heart, I sit queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." And is not the word to Sardis quite as solemn? "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Reader, he that hath an ear to hear, let him hear.

Let us not, however, confound the prospects of the true church of Christ with the impending doom of Christendom. Ere the deluge came on the guilty inhabitants of the old world, Enoch was translated to heaven, while Noah was preserved through all the swellings of the flood to re-people and replenish the earth. Ere the cities of the plain were destroyed by fire, Abraham was in communion with God as to their approaching doom, pleading that if possible they might be spared; while Lot was sent out from the midst of the overthrow. When most of the natural branches were broken off for their unbelief, there was, as the apostle tells us a remnant according to the election of grace; and these, as we know, were incorporated along with Gentile believers, in the one body of Christ—the elect body, *the completion of which is that for which alone God waits ere he begins to deal afresh with the earth in judgment.* The heaviest judgments are to fall on Christendom, for its non-continuance in God's goodness. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." But ere judgment comes on Christendom, the true church will have been, like Moses at the bush, in personal communication with Christ the Lord. This heavenly hope of the true church we considered at large in a former article. The natural branches, a remnant of Jews, like Noah and like Lot will be preserved through all the judgments, and grafted once more into their own olive tree. These, with many spared Gentiles, will form the population of the millennial earth, over and upon which Christ and his glorified saints will reign. Those Jews who believed in Christ at the commencement of the present dispensation, were introduced, prior to the judgments that came on their nation, into a far higher and better position, even into that of being members of Christ's body, the church. So at the close of the present period, ere the sentence of excision is executed on Christendom, the true church will be raised to its own place in glory with its Head. At Pentecost, and for some time afterwards, the church and Christendom were identical; the church was Christendom, and Christendom was the church. We know, however, how evil men crept in unawares, how the enemy sowed tares among the wheat, how grievous wolves entered in not sparing the flock, and perverse men arose, drawing away disciples after them. We know how the mystery of iniquity which wrought even in the apostles' days has continued to work, and how, as the result *Christendom* has not continued in God's goodness. But, notwithstanding this, the true church has not become extinct. Through this whole dark period, all who, through grace, have been quickened to believe into Christ, have been identified with his position in heavenly places, and have been, in fact, and are, his body, indwelt by "the Spirit which is the truth" which forms and fashions them by heavenly hopes for heavenly blessedness and glory. The cutting off of Christendom, need I say, will not touch the life of one single member of this elect body, or bride of Christ. "My sheep hear my voice,

and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "Because I live, ye shall live also." But how are we to use this precious certainty of everlasting life? Surely not to reconcile ourselves to those evils, or to connivance at those evils, which are drawing down the heaviest judgments of God on that which professes the name of Christ. That would be to "turn the grace of God into lasciviousness" indeed. No, let us rejoice in the assured, unfailing certainty of being with our Head and Bridegroom in the glory which has been given to him, and which he has given to us; let us the more bless God for it, seeing the end that awaits the poor world around us—the *Christian* world—(sad paradox and contradiction) as it terms itself; but let us never forget, that "he who hath this hope in him, purifieth himself even as he is pure." Never let us seek to reconcile ourselves to anything which will not bear the light of Christ's coming glory. What that glory will consume, is no object for our affections or pursuits. The Lord grant us the full sanctifying power of the heavenly hope, which sovereign grace has made, with such precious certainty, our own.

With Christendom we are sufficiently identified by a common profession of Christianity, and by personal participation, alas! in its sins, to feel the sentence of excision pronounced on it, to be a loud call on us to humble ourselves under the mighty hand of God. It was when Josiah was informed that nothing could cause the sentence to be revoked which had gone forth against Jerusalem and Judah, personal exemption indeed being promised to him, that he still further humbled himself before the Lord, and set about promoting a reformation which had till then no parallel in the nation's history. The judgments could not be averted, and they were not: but Josiah's penitence was fully owned of God, and the reformation he was used to bring about was a bright testimony for God, on the very eve of the nation's overthrow. O for something of his spirit! "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me: I have even heard thee also, saith Yahweh. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same." 2 Chron. xxxiv, 27, 28. We, my friends, are not comforted by the assurance of being gathered to the grave in peace, but by the hope of being gathered to meet the Lord in the aerial, so that when the judgments come, we shall not be amid the multitude on which they are poured, but in the judicial heavens whence they issue. But surely the effect of such a hope, is not to make the heart indifferent to the dishonour cast on Christ's name by the sins of those who bear it, whether really, or in profession only. We are identified with that to which Christ has, in his absence, so to speak, entrusted his glory; and can we refuse to bow our heads, and by confessing our sin and bearing the shame and sorrow of it before him, justify him in those judgments, by which, ere long, he will vindicate his despised and dishonoured claims, and make manifest, that however men may have forgotten his glory, he remembers it, and knows how to assert and manifest it, to the glory of his Father, the joy of his saints, the confusion of his adversaries, and the deliverance of an oppressed and groaning creation. To his name be glory for the age and beyond.

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### **Are Christians of the Present Day Baptized with the Spirit?**

THIS is the second question propounded by Mr. Malcolm. Considering the place where it first appeared in print, namely, in the *Advento-Methodistic Examiner of the Bible*, edited by the "Rev." George Storrs, it is necessary to ascertain in what sense the word

"Christians" is used; for our answer to the question will be materially affected by the sense in which we understand the term.

In his answer to Mr. Malcolm, Mr. Storrs says, "It seems impossible for a man to be a 'Christian,' who has *not received* the Spirit." Upon this principle none of the apostles were Christians till the day of Pentecost; for they had not received the Spirit till it was "fully come." Mr. Storrs quotes John vii, 36-39, to prove that the Spirit was not received till after Jesus was glorified. "If any man thirst let him come unto me and drink. *He that believeth into me*, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake Jesus of the Spirit which they that believe into him shall receive; for as yet holy spirit was not; because Jesus was not yet glorified" This certainly proves what Mr. Storrs aimed to prove by it, namely, that holy spirit was not received till at or after the glorification of Jesus; but it also proves, according to his premises, that there were no Christians till the day of Pentecost; for, says he, "it seems impossible for a man to be a 'Christian,' who has *not received* the spirit."

But, we know that the apostles were "Christians" before the glorification of Jesus—as much as they ever were afterwards. They had recognized and believed the "voice crying in the wilderness;" John the Immerser, had dipped them in water into that mind and disposition created in them by "THE VOICE;" they were looking out for the manifestation of the Son of God and King of Israel; when Jesus appeared they saluted him as Christ the King; they believed the word he preached; were cleansed by it; and were shod with the preparation of the gospel in the consummating action of washing their feet by the Lord himself, upon which notable occasion he said, "Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done for you." If men thus clean and in Christ, and he in them are not Christians, then there are not, and have never been, any Christians upon earth.

The apostles, then, were Christians before the death, burial, and resurrection of Jesus; although, as they testify against themselves, they did not understand "*the mystery of the gospel*," nor its "*fellowship*." Now, this being irrefutable, Mr. Storrs' dogma, which is also a tradition generally received by the Apostasy, is annihilated; and we find that *men can be Christians who have not received the Spirit in its baptismal outpouring*.

A Christian is *one who believeth into Jesus Christ*, and it is to such only that holy spirit is promised. Ο' πιστετων εις εμε—the man believing into me, is the formula indicating the person who should receive it. There is no promise of spirit, or any other good gift, to a single person "*out of Christ*," and to get into him is to *put him on*. There is but one way to do this. If it be inquired, *What way is this?* We direct special attention to the words of Jesus and of Paul; of whom the former says, "Enter ye in at the strait gate. For strait is the gate, and narrow the way which leadeth into life, and few there be that find it." "I, Jesus Christ, am the door: if any one enter in through me *he shall he saved*, and shall go in and out, and find pasture." After this he said, "He having believed and been dipped *shall be saved*; but he having not believed, shall be condemned. He also tells us what is to be believed; namely, the gospel of the kingdom he preached before his crucifixion, and the gospel the apostles preached after it, both of which are the same. Hence, *we enter into the pasture-field through Jesus by believing the gospel of the kingdom and being dipped in water*. Such are they who believe into Jesus, and are the heirs of all the promises. They are Christians of the original, apostolic, mould, provided their faith "works by love and purifies the heart;" otherwise not.

Now concerning this way, Paul says, that it is the way of the kingdom of God, which "divers who were hardened, and believed not, spake evil of." This way has been spoken evil of to the present time. Mr. Storrs, and indeed all "the clergy," or "Reverends," as they style themselves, and all in whom their hard, and unbelieving spirit reigns—these all speak evil of this way. They all, that is to say, all the baby-sprinklers and Quakers, have hydrophobia, and the others *pistophobia*, or fear of the faith; so that between the two classes, the water and the faith are both ignored, and the way of the kingdom is blotted out.

There is, then, but one way, the way of the kingdom; and this way it is that leads into life. The way is entered on through Christ into whom true believers are introduced by being dipped in water. Though all who are dipped are neither in Christ nor Christians; believers of the truth are known, and proved to be in Christ, and therefore Christians, by having been dipped. This is evinced by Paul in Gal. vii, 27, in which he says to the churches in Galatia, "Ye all are sons of Deity in Christ Jesus *through the faith: for* as many of you as have been dipped *into* Christ have *put on* Christ." No statement can be plainer than this. As many of the Galatians as were possessed of faith and had been dipped were in Christ, and therefore sons of the Deity and Christians: or, as he saith in verse 29, "being Christ's they were Abraham's Seed," or "*Israelites indeed*" and "heirs according to the promise" made to Abraham. There were others in Galatia, doubtless, who had acquired a theoretical knowledge of "the faith," but who were only speculative believers. Their faith had not led into Christ. They had not been dipped. They perhaps intended to be, but from divers causes and considerations delayed. When Paul's letter arrived in their province they would, no doubt, hear it read in the churches and private circles. Now, when the undipped heard the words, "Ye are all sons of Deity in Jesus Christ through the faith," they might have come to Mr. Storrs' conclusion, and fancied that they were included among the sons of Deity in Christ, although they had not been into the water. To prevent their playing off this fatal delusion upon themselves, he gave the reason why men who believed were in Christ; and in so doing limited the Christians to those believers who had been dipped in water, saying, "*as many of you* as have been baptized into Christ have *put on* Christ." The Christians of Messrs Storrs & Co's establishment are mere chickens, who befluster themselves mightily, if the poulterer seek to cleanse them in the bath. These are chicken-hearted Christians of whom Jesus and the apostles take no account in the premises.

If then, Mr. Malcom have reference to such "Christians" as these, styled quaintly by an old puritan writer "the chickens of the covenant;" if he inquire, Are Christians hatched by clerical furore, baptized with the Spirit? we answer, that they are neither in spirit nor spirit in or upon them. If our exposition of *baptism of spirit* be admitted, the question cannot be gravely put. Let the reader consider what the baptismal outpouring of spirit, called "the Promise of the Father," was to effect upon those who received it, and he will be thoroughly convinced that there is not a reverend on earth, nor any of their disciples, that have an atom of spirit more than the beasts that perish. Mark this! The spirit is styled "*the spirit of truth.*" Jesus said he would send this spirit to the disciples; and that when he was come, *He would guide them into all the truth;*" and secondly, he would "*show them things to come.*" Hence, the reception of such a spirit as this, constituted the recipients *inspired men*—inspired with wisdom and knowledge which could no otherwise be known. Men thus filled with spirit became apostles and prophets, able to teach and speak infallibly. Thus inspired they were not dumb dogs, demented with hydrophobia. On the contrary, it constituted them "*workmen that needed not to be ashamed, rightly dividing the word of truth.*" Being guided into all the truth by unerring spirit, they were enabled to guide others also, without guiding them into the ditch.

They could also show the *idiotoi*, or private brethren, things to come; whereof many instances are on record in the word.

Now the reverends and their disciples all earnestly assert that they are baptized with the same spirit! But how is it possible that the assertion can be true? The spirit is "the spirit of the truth," which when received caused the recipients to be of one mind and one judgment. Now, in view of this fact, look at all the pretenders to the spirit. Every vital principle of the word is a matter of doubtful disputation among them, arranging parson against parson of the same denomination, and sect against sect, yet all claiming to have the spirit. Show them what the truth is in the plainest possible terms, and if not according to their man-made creeds and confessions, they reject it with indignation and contempt, and call it dogmatism and abuse. Of "*things to come*" they know nothing; and discourage all inquiry into them. This proves them to be carnal, sensual, not having the spirit. In short, there is no view can be taken of the question that would justify an answer to it affirmatively.

Approved Christians of the apostolic age, and the Christians called "orthodox" of ours, are not the same class of christians. The former were the genuine coin, the latter only a miserable counterfeit. We admit things of the genuine sort which we utterly deny and repudiate of the counterfeit. Thus, we admit that, "*by one Spirit all the saints were baptized into one body;*" and that they were "*all taught of God.*" We admit this, too, in regard to genuine Christians in all ages and generations since. But we admit it not further. We are thoroughly satisfied that the Spirit of Christ has had nothing to do with friend Storrs, because he has not been led into the truth; nor hath he the disposition which the Spirit creates in a man, because he gets excited when the obedience of faith in baptism is required of him. We cite him as an example, because he pretends to be wiser in his generation than the parsonocracy in general; and if the wiser are taken in their own craftiness, we need not trouble ourselves so much about them who are less so. If we take the Laodicean Apostasy as a body, and denominate it THE BODY OF ANTICHRIST, we hesitate not to admit, that it has *a spirit*; and to affirm that this is what John styles "*the Spirit of Error;*" and Paul, "*another spirit.*" This spirit other than the Spirit of God, is what Paul also terms "*the Prince of the power of the Air, the Spirit that now worketh in the children of disobedience.*" Of this spirit there is a baptism. It is a flood that has overflowed and submerged the world religious. It is the Spirit of the Flesh—the spirit of disobedience and strong delusion. With this spirit clergy and laity are all filled and intoxicated; and by this one they are all baptized and rhanitized into the body of Antichrist.

Now the reader may readily distinguish between these two spirits if he himself be intelligent in the truth, otherwise not. The Spirit of Christ is the spirit of truth, and the spirit of Antichrist is the spirit of error, and the two may be distinguished from one another by the following infallible rule. Speaking of the apostles, John says, "*We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of Truth, and the Spirit of Error.*" Now, by this rule we know that our friend Storrs and his fraternity have *not received* the spirit of truth; and therefore, according to his own declaration, "it is impossible that he can be a Christian." He does not hear the apostles, but sets up for a wiser man than Peter; and condemns him for commanding Cornelius to be baptized in water, "as being clearly without divine authority." Thus, instead of hearing the apostles, he exalts himself into a judge who arbitrates against them upon the basis of his own ignorance. Seeing then, that he doth not hear, or hearken to the apostles, but condemns them, John's rule denounces him as "*not knowing God;*" and consequently, as "*not of God;*" and of such Paul saith, the Lord Jesus in his apocalypse shall take vengeance on them that *know not God* and

that *obey not the gospel*; who shall be punished with *aion*-destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified with his saints." It is most extraordinary that men with the scriptures in their possession can allow themselves to be cajoled by such a pretender to bible-knowledge as the editor of the Examiner! The idea of being hoodwinked by a man who sits in judgment upon Peter, filled as he was by the spirit of truth, is preposterous. We see clearly where Mr. Storrs would have been had he been contemporary with the apostles. He would have been with those who disputed with them, and counted them for enemies for telling them the truth. Paul was weary and sick at heart with the Storrses of his day; and concerning them said, "If any man be ignorant, let him be ignorant." And so say we.

It is to be hoped, that some of the few who travel the narrow way that leadeth into life, may be extant in our day and generation; though the longer and more intimately we become acquainted with it, the scantier is the number we supposed. But be they less or more, they are as much baptized into the one body by the one spirit as the approved of the apostolic age.

John the apostle says, "*the Spirit is the truth.*" He had learned this from Jesus, who said, "It is the Spirit that quickeneth: the words that I speak unto you are spirit and life;" and because the apostles believed this, Peter declared that the words he delivered were "the words of eternal life." Paul's testimony upon this point is equally forcible: "the word of God," saith he, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This word was developed by the Spirit moving holy men of old to write the purposes, promises, and teaching of God in a book, called the Scriptures. Hence the truth revealed in these is styled "Spirit," because it came by spirit, and is quickening. He that is quickened by the truth, then, is quickened by spirit; and he that is not quickened by the truth, is not quickened by spirit. Hence, Paul declares the converting power to be in scripture given by inspiration of God, in testifying that it is able to make wise to salvation through the faith which is in Jesus Christ. When we consider what he states the scripture is able to do, we must be satisfied, that no other agency in conversion is needed than the scripture in the mouth of faithful men who are able to teach others. He says, "it is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Our proposition, then, is this, *He that is taught of the written word is taught of God; and that a man hath just so much of the Spirit of God in him, as he hath of the truth in him intelligently and affectionately believed.* With us this simplifies the matter exceedingly. This proposition proved, and all the Babylonish jargon of the schools is expunged. In the matter of salvation God teaches men in no other way since the one body arrived at "the unity" and "the knowledge." A man of honest and good heart who is taught of the scriptures is taught of the Spirit; and as the result of the teaching, he is baptized in water into the one body. He is "by the one spirit baptized into the one body;" for without the spirit there would have been no testimony; and without the testimony, and the Divine confirmation of the testimony "by signs and wonders, and divers miracles, and distributions of Holy Spirit, according to the will of God," there would have been no faith; and without faith no justification; so that it may all be said to be of the spirit, that is, of God.

But, as we have seen in the case of the Apostles, men may be Christians taught of God, and yet not be recipients of spirit in the sense of its baptismal outpouring. Our exposition of this being admitted, all the facts in the case show that there is no baptism of

Holy Spirit for any one. Where is the professor that has any understanding of the truth which he has not derived from a diligent study of the scriptures? If he have any idea that came not from this source, the idea is of the flesh, "which profits nothing." Where is the true believer that can infallibly discern spirits, speak foreign tongues, interpret them, and work miracles? None such exist, because *there is no rain of spirit in the dry time that intervenes between the removal of the golden lightstands from the churches and the approaching glorious apocalypse of Christ and the Saints*. And if there be no baptismal outpouring of Spirit upon the believers who are in "*the narrow way leading into life*," shall we entertain the idea for a moment that the class of professors represented by Messrs. Storrs and company, have received Holy Spirit in any sense! Men who are wallowing in the mire of their own foolishness; and have not spiritual sense enough to know what they must *do* to be saved; or, if in some instances they know, have not moral honesty enough to do it! Men baptized with Holy Spirit who are travelling with the crowd in the broad way leading to destruction? Nonsense, dear reader, nonsense of the arrantest type—absurd in the highest degree!

In treating of *baptisma* we affirmed on classical authority, that one of its meanings was *drawing water*. Hence, *baptidzo*, from which it comes signifies *to draw water*. We remarked also, that the reason, why this remarkable sense was expressed by the word was, because to draw the water the bucket was dipped, or plunged down, into the well-water. But these words deduce from *bapto* the idea of FILLING. Hence, a person *baptized* with Holy Spirit is one who is *filled with spirit*, and so characterized in the New Testament. Now *bapto*, *baptidzo*, and *baptisma*, derive the signification of *filling* from the fact, that when a bucket is overwhelmed or sunk in water, it is therefore *filled*. Hence, the lexicon gives us a sense of the word, "*to fill by dipping in, draw*." Not, to fill by pouring in, as one would fill a font or pint basin, for baby-sprinkling; but to fill by dipping in, as a bucket is filled in drawing from a well. Hence, when Jehovah says, "I will *pour out* of my spirit upon all flesh;" the *pouring out* is no part of *baptism* as expressed by the word. The pouring out only leads to the baptism as a result. The pouring out in spirit-rain is only the emanation of spirit from the celestial reservoir, in order to place the subject in a submerged state in which he is filled—*filled by being in*.

Thus, when we read in the New Testament of the genuine believers *being filled* we may know that they are *in spirit*, and therefore in baptism of spirit. One purpose to be accomplished in the ascent of the Christ to the right hand of power, was that he might *fill* certain with spirit that they might become qualified as "*the spirituals*" of the churches for all purposes whatsoever. "He ascended," says Paul, "far above all the heavens that he might *fill* all things." And, as the spirit in David says, "*he received gifts for THE MAN*"—The "Perfect Man" of Eph. iv. 13; —and having received them, "He gave indeed the apostles also the prophets, and the evangelists; also the pastors and teachers."

As the result of the Pentecostian baptism, the hundred and twenty are all said to have been *filled of the holy spirit*. Paul is also said to have been *filled* of the same; and so of the Gentiles "ordained to eternal life," it is written, "*they were filled* of joy and holy spirit." Hence, in writing to them in different places, he says to "*the spirituals*;" "because I desire that ye faint not at my tribulations for you, I bow my knees unto the Father that he would grant you to be strengthened with power through his spirit in the inner man; and that ye might be *filled* (with spirit, i.e.) *into all the fulness* of the Deity." And again, "Be not drunk with wine, but *be filled* with spirit, speaking to yourselves with psalms and hymns and spiritual odes, singing and melodizing in your heart to the Lord: giving thanks always for all things to the

Deity and Father, in the name of our Lord Jesus Anointed; submitting to one another in God's fear."

The church is styled "*the fulness*" or that which is filled "of him who *fillet* all things" — all spirit-gifts — "*in all* the spirituals." That which was not the church, but the synagogue of Satan, instead of being filled, was emptied. The church was transformed into this synagogue by apostasy. The spirit-filling was then withdrawn; and as the synagogue has not been transformed into the church, nor will it be, there has been, and is, no filling of its "spirituals" with the fulness of God.

The saints constituting the church in Corinth were Paul's epistle written on his heart. They were such, he says, because they were "*the Epistle of Christ* ministered by him." He was the amanuensis—the penholder and writer. The characters written upon the flesh tables of their hearts, he says, "were written in with the spirit of the living God." This he calls "the Ministration of the Spirit," or briefly "the Spirit," as opposed to "the Ministration of Death," or the letter—the Mosaic Law inscribed upon stone.

The ministration of the spirit, as a whole, was a service composed of elementary parts. It was made up of the testimony of the prophets, the testimony of the apostles, the reasoning of enlightened preachers, and the confirmation of the testimony by miracles; all of which put together made what Peter terms "the preaching the gospel with holy spirit sent down from heaven;" which is the same as Paul's expression, "preaching in demonstration of spirit and power." This was the sort of preaching that convinced and saved them that believed in the first century. All who at that time said, understandingly of course, that Jesus was Lord, did so only by holy spirit; for the testimony, the enlightened reasoning, and the confirmation, were all of holy spirit. The convictions of every believer were therefore primarily of the spirit; and secondarily, his actions resulting from his convictions were therefore spiritual results, or "*the fruit of the spirit,*" for if he had not been subjected to the ministration he would have had no convictions nor results, in the premises.

But there are many in this century of ours who "*say* Jesus is Lord," and who are dipped in water; do they say it by the spirit; and doth that spirit baptize them into the one body? The answer is, *by no means*. What they say and do is the result of mere impulse, excitement, or blind obedience to custom and tradition. The pope and his priests say Jesus is Lord, but they are mere babblers, and know not what they say; and like priests like people. Ignorance of the testimony is to be without the spirit in every sense. A man ignorant of the testimony is "not in the spirit;" he cannot "walk after the spirit;" he has not "the spirit of Christ;" the spirit of God does not "dwell in him;" he is not "led by the spirit of God;" but being ignorant, "*he walks in the vanity of his mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in him.*" Piety is no substitute for scriptural intelligence; for piety of some sort is common to all flesh; and all flesh is guilty before God. The pious of the religious world are mere babblers about spirit, knowing not what they say, nor whereof they affirm; mistaking the mesmeric excitation of their nervous systems for the spirit of the living God!

The ministration of the Spirit is still the service in operation for the development of epistles of Christ. The service is operated through the Holy Scriptures and enlightened interpreters. The gospel, however, is not "preached with holy spirit sent down from heaven;" for the reason that there is no confirmation now "by signs, wonders, miracles, and distributions of holy spirit." This impairs the power of the proclamation in arresting the

attention of people; and in not proving who, of all the multitudes called "preachers," are they whom God approves. The absence of "the demonstration of power" does not impair the testimony. The power of this is un-diminished; for the gospel is the same as in the days of the apostles, when it was "the power of God for salvation to every one that believes." It is so now; and will continue to be till the door is shut by the personal advent of Christ.

In conclusion under this question, we may remark that the facts and expressions of the New Testament afford a basis for ignorance to construct hypotheses upon in regard to the spirit and its operations. There was a physical operation of spirit, and there were gifts. This is undeniable. We have admitted it, and explained it; and we trust intelligibly and satisfactorily. But "the spirituals" of Satan's synagogue lost the sense while they retained the *form* of words, which they transmitted to their successors with a *perverted sense*. Now, they tell their dupes, that what the apostles styled "the living word" is a dead letter, which only kills them. But how a letter that is powerless can kill, we may leave to Satan's magicians to solve as they best can! Well, having killed their hearers with a dead letter, they then tell them they must be made alive by the outpouring of the Holy Ghost into their souls "in answer to their prayers." If any of their hearers commence shouting, and clapping hands, and bawling "glory, hallelujah!" and profess that "they had got through," and that they have joy and peace in believing—although they are as ignorant of the word of God and the testimony of Jesus as Baal's worshippers; the Spirit is said to have given them religion; or, in other words, to have converted their "immortal souls." This is termed "experiencing a hope," or being "hopefully converted:" so that according to this process, what they absurdly enough call "faith," and "religion in the soul," come by an abstract operation of the Holy Ghost of their system, invoked alike, by papist, puritan, and Mormon! This abstraction has practically nullified, and abolished the word. Hence, there is nothing the parsons and their parishioners are so restless and impatient under as the operation of the testimony. They are never so hurried as when they get entangled in a conversation about Moses and the prophets. Time is sure to be very precious with them at that particular crisis. They will chat small talk by the hour; but on the word of the living God, they will hear you at a more convenient season.

Such is the atmosphere of spirituality in which society lives, and moves, and has its being. It is a fog generated by the thinking of the flesh—a mist that obfuscates alike the brains of "philosophers" and "divines." The absurdities of spiritualism and mormonism are all traceable to a spurious theology, dignified in the estimation of the ignorant by the name of "orthodoxy." Under mesmeric excitation a person sees a phantasma; or nervo-electrical irritability assumes the form of shocks, and sounds: immediately, in his ignorance, he flies to his theology, which is ghostology, for an explanation; and it tells him, it is the immortal disembodied soul of some dead acquaintance. He is taught also that his pious feelings are the workings of the Holy Ghost. Under this impression, every thing he feels is the Spirit. He feels that he is one of the elect; and he becomes a presbyterian; or he feels that he is a saint, and that this is the latter day; and that he is called to preach, and to found the New Jerusalem, and he becomes a Mormon or Swedenborgian. Thus the difference between a presbyterian and a Mormon, or between professors of any other sects, is more imaginary than real; it is all feeling working off in different directions, according to the circumstances of the times and seasons. But, here we must leave what has been said to the judgment of the reader. He has the scriptures, and the facts of the case are around him on every side. If the teaching of the clergy be in harmony with the law and the prophets and with facts, then receive it; but if not, and our exposition be found according to the truth, then receive it; or otherwise, not. For ourselves, we believe it is correct, and therefore we publish it, without any anxiety for the result further than that the truth may prevail. And, so let it be!

Dec, 12, 1860.

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**"The Work of the Spirit."**

"CAN IT BE SHOWN FROM THE SCRIPTURES THAT THE GENERAL BELIEF THAT THE CHRISTIAN GRACES TERMED FAITH, HOPE, CHARITY, AND SO FORTH, ARE THE WORK OF THE SPIRIT IS CORRECT?"

THIS is Mr. Malcolm's third question. It is an inquiry which, as it stands, we can not answer with a simple "yes" or "no." The question invites us to the demonstration of the scriptural correctness of "the general belief" concerning the work of the Spirit. It is necessary, therefore, that we should consider what the general belief concerning "faith, hope, charity, and so forth," is, before we can say whether its interpretation of "Christian graces" be the Spirit's work or not

First, then, what does General Belief tell us about faith. "It is," saith he, "the *consequence* of regeneration and precursor of repentance, which repentance is followed by conversion, or turning from sin." Such a declaration as this prompts the inquiry, *What is regeneration?* To this the General replies, "It is the work of the Holy Spirit, by which we experience a change of heart. It is Christ formed in the heart; a partaking of the Divine Nature; the production of a new principle which was not before; a principle wrought in us, who are passive, by the invincible and instantaneous operation of God." This is General Belief's notion of regeneration, which he says *produces faith!* Hence, according to him, faith, which he calls "saving faith," is *a principle wrought in the heart instantaneously*—in a flash of lightning, as it were, and may be known to exist by the subject of it discovering the evil of sin and the holiness of God.

Such is General Belief's theory, which is proved to be correctly stated by the most orthodox practice. Any one can verify the truth of our statement by his own observation. Let the reader visit a camp meeting or a revival, and reflect upon what he sees and hears. He sees one of General Belief's chaplains in a pulpit, or a platform, and he hears him read a text. It may be a word or a verse, or a few verses. A false gloss in ignorant sincerity is put upon the text; or it may by accident be true. The text, however, is soon lost sight of; and the ears of the regiment are tickled with anecdotes and death-bed stories. The Gospel is not preached, for the preacher is as ignorant of it as the old serpent. Thus the word is not preached, and finds no scope in the premises.

Thus it is with the chaplains; how is it with the regiment? Like priest, like people. The people are as ignorant of the word as their leaders. The intelligent reader may be amply satisfied of this by conversing with both parties on the teaching of the scriptures. The people are ignorant and the preachers are ignorant. This is unquestionable. Then add ignorance to ignorance, and what comes? Can anything result but ignorance? But out of this mass of ignorance we are told by General Belief issue forth the "Christian graces of faith, hope, charity, and so forth!" Whence do they come, and how? The people are unable to generate them of themselves; "nor is it in the power of men to do it." So says the divinity of the scribes; yet they come without the word, without the will of man, and without the power of the preacher; and, therefore, they jump to the conclusion that what they call faith and so forth, are wrought in them instantaneously of God.

Take, then, this instantaneously regenerated sinner and examine him by the word. There he is; what can you make of him? What does he know about the gospel preached to Abraham? —about the promises covenanted to the fathers? —about the doctrine concerning the Christ? —about the revelation of the mystery? —repentance, remission of sins, and eternal life in the name of Jesus, and so forth? No pagan can be more ignorant than he upon these "heavenly things;" and yet he claims that he has been regenerated by the Holy Spirit, calls himself a believer, says he has "experienced a hope," and speculates about charity and Christian graces. Is it possible, reader, that you can believe that the Spirit, which was to guide its recipients into all the truth, has had any thing to do with such a religionist?

Is it possible, dear reader, for a man intelligent in the scriptures to assent to these speculative absurdities of General Belief? —to such a monstrous absurdity as moral regeneration independent and irrespective of a single divine idea, and of faith resulting from idealess regeneration? Why, to admit such a regeneration and faith as this is to stultify both the spirit of God and ourselves. It is blasphemy, pure and simple, to impute to the Holy Spirit such a work as this; it is speaking to the injury of God's fame, and that is blasphemy.

Yet, monstrous as General Belief's theory is, it is the vital principle (if any vitality can be said to be inherent in a principle that works death in all that cherish it) of the anti-Christian superstition, or "strong delusion," by which all nations are intoxicated. Regeneration and faith, in the sense of *an instantaneous idealess physical operation*, is the saving principle invoked by the apostasy for the salvation of "elect infants a span long!" from the eternal tortures of the sulphurous flames of hell, which Calvinistic orthodoxy declares is paved with the skull bones of infants non-elect. General Belief is aware that it is written that "without faith it is impossible to please God;" he knows that it is also written that "except one be born again he cannot enter the kingdom of God;" and he knows, likewise, that infants and persons who have never heard of the scriptures cannot believe the promises and testimonies of God; he, therefore, jumps to the conclusion that such must go into eternal torments if some thing is not contrived for their rescue. He is shocked (and well he may be, for there is no such *diablerie* in the word) at the idea of God sending "immortal souls" into this evil world with the predetermined certainty of their writhing in eternal torments. He regards this as detrimental to God's character, as it certainly would be if true; and having a zeal for God, but not according to knowledge, in the plenitude of his profound ignorance and stupidity, he sets up the notion of a flash of lightning regeneration and faith, the effect of which is represented by the expression "*feeling good!*" Whether this "feeling good" is common to regenerated babies as well as to regenerated sinners of a larger growth would require a special revelation to enlighten us, as the piccaninnies are seized of a lingual inability; though, from their cries, we might infer that their feelings were neither comfortable nor good. Be this as it may, General Belief tells us that the babies are regenerated by the Holy Spirit at the instant the drops of holy water fall upon their chubby faces in sprinkling; or, as the Bishop of Exeter's presbyter presumptuously affirmed in opposition to his lordship just before, thereby constituting the descending "grace" *prevenient!*

Now, this descending grace, invoked by Papists and Protestants alike in their *Veni Spiritus Creator* and other formulas of their superstitions, they call "*the Holy Ghost.*" General Belief says that it is this grace that comes in answer to professional and other prayers, and regenerates all into whom it invincibly forces itself; and, being there, "its blessings can never be finally lost," but continues to work, and its working makes a man a Christian, and brings out or evolves all the Christian graces which are supposed to adorn so highly the sincere pietists of this perverse and crooked generation of ours! We admit that this "grace" is

manifested as the result of the operation of the machinery worked by the clergy and their partizans; but we deny most emphatically that "the grace" worked out by their machinery is the Holy Spirit. Their "grace" leaves the recipient as ignorant in its plenitude as he was before it came upon him; and Paul positively declares that "men are alienated from the life of God through the ignorance that is in them." This alienation is the condition of all mankind by nature, and a baptism of this clerical grace leaves them where it found them—in ignorance bottomless, profound!

But some may inquire, if this clerical grace be not Holy Spirit, what is it? It must be something, for results would never obtain in the absence of an efficient cause. We see among the flocks of the clergy people of pious characteristics, hoping for heaven, and very charitable, while outside of their flocks, as well as within, we see others who are the opposite. What constitutes that power by which these differences obtain? Paul tells us that it is "*another spirit*"—that is "the spirit that works in the children of disobedience." The most pious and the most impious are all subject to the operation of this spirit of disobedience. This is easily tested. Submit a demonstration of "the things concerning the Kingdom of God and the name of Jesus Christ" to the most pious clergyman in "Christendom," or to any of the most sanctified of his flock; and you will find that, though they might assent to them in theory, they would not follow the example of the Samaritans who believed them, and be "immersed both men and women." They would not thus obey the gospel, and consort with those who do; and the reason is, because "*the Spirit of Disobedience*" works in them unto death. Now, if this spirit reign in the clerically sanctified, as it clearly does, there can be no question of its doing so, in the impious. One spirit works in them all to do their own will, and not God's. It cannot, therefore, by any possibility be "the One Spirit," which John says, "is the truth," and guides into "the obedience of faith."

Here are then Two SPIRITS; the one working obedience, and the other working disobedience; and these are in every respect contrary the one to the other. "Faith, hope, charity, and so forth," are not the work of the spirit that reigns in the clerical, falsely called, "Holy Orders," and in the spiritually intoxicated multitudes which are guided by them. The clerical spirit works neither faith, hope, nor charity in the sense of these terms as defined by "the teacher of the Gentiles; on the contrary, it works credulity, superstition, doubtful supposition, hatred of all that is not partizan, and the pride of a fleshly pietism, commonly called, "spiritual pride"—"a pride that apes humility" in tone, grimace, and babble—the darling sin of the Satan-power ruling the aerial.

By the "so forth" of Mr. Malcolm's question, we suppose he means the "Christian graces" styled by Paul "the fruit of the spirit." This cluster of grapes which does not grow upon a wild vine, he tells us is composed of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—Gal. v, 22; "righteousness and truth" — Eph. v, 9. The grace ministered by the ecclesiastics of the world's religions does not, and cannot work out such a "so forth" as this. The fruit of their spirit is a luxuriant yield of the wild grapes of the flesh, such as they in Israel, who "appeared to men to be righteous," brought forth; and on account of which the Eternal Spirit, said, "I will take away the hedge of my vineyard, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." Isa. v, 6. This same Eternal Spirit came and dwelt in Israel; and looked for the wholesome and palatable grapes of justice and righteousness; but, though he found his vineyard full of pietism, abounding with proselyters and expounders of the law, a superfluity of zeal for him, and for the establishment

of their own righteousness, yet amidst it all he found not that which he approved. He therefore repudiated all their zeal, all their righteousness, all their proselytes; and denounced the whole concern as "wild grapes;" a vain worship, and a making void of the word of God. He made a last effort to recover "the men of Judah, his pleasant plant" by the ministry of Jesus and the apostles; but it failed to restore the plant, and the threatened consequences followed. Since the apostles passed away the vine of Judah has been neither pruned nor digged, nor watered; but choked with the briers and thorns of rabbinism and apostasy. Behold then, in this, O reader, an inculcation of the principle, that "that which is highly esteemed among men is abomination in the sight of God." Luke xvi, 15. The ecclesiastics of the "religious world," and their "grace" or Holy Ghost, as they term it, are the exact counterpart of the scribes, pharisees, sadducees, priests, rulers, and commonalty of Judah. That which is now popular and highly esteemed in religion is as much an abomination to the Eternal Spirit as the wild grapes of Judah. And mark, the same calamities that befell Judah, have, and are still falling upon the "religious world." Since grievous wolves got the ascendancy, and succeeded in establishing their authority over what they call "the church," they and it have been "spued out of the spirit's mouth;" and they have been neither pruned, digged, nor rained upon by the spirit; but have been laid waste in all the dominion they call "Christendom" by the works of the flesh, by pestilence, and famine, and mutual slaughter, as in this country at the present time. Behold in the calamities of our time the fruit of the spirit which reigns in the people and their spiritual guides. It is the spirit of the flesh and therefore its fruit is "the works of the flesh"—Gal. v, 18. Is it supposable, that if the holy spirit that dwelt in Jesus and the apostles and saints of their day, now dwelt in American ecclesiastics and their peoples—that, if the religion professors of the North and South pretend was wrought in them by the Holy Spirit, in their revivals and other religion-gettings, really resulted from the operation of the spirit of the Eternal—is it supposable, I say, that the spirit which is love, joy and peace, righteousness and truth, can possibly dwell and work in them who are breathing out threatenings and slaughters, and filling their common country with blood, and destruction, and the most hideous crimes? If the Lord Jesus and half of the apostles possessed the North, and the other half with Philemon the slaveholder, and Paul ruled the South, is it conceivable that they would carry fire and sword into one another's territories on any pretence? "By their fruits ye shall know them." This is the infallible rule. The holy spirit never produced such fruit as we behold in the pious of the world's religions; but the reverse in all particulars. We know then that "they have not the spirit; but are all possessed of the demon of the flesh, which is incapable of exalting the demonized to anything higher than that which characterizes the wisdom from beneath, which is "earthly, soulish, and demoniac."

The genuine "fruit of the spirit" is composed of the admirable qualities specified by Paul, which result from the truth intelligently and affectionately embraced." The spirit in its moral aspect, "is the truth," and the truth is spirit and life. The fruit of the spirit is therefore the fruit of the truth, which varies in the degree of its development according to the heart in which it is sown. —Matt, xiii, 23. The Christian graces termed faith, hope, charity, and so forth, are the work of the truth upon the heart; but not the work of what General Belief calls "spirit." His notion is not correct. The truth does every thing that is good and desirable; General Belief's spirit, nothing but mischief. His spirit is an evil genius, whose sorcery is to be avoided by all "who love God and are the called according to his purpose."

*Dec. 1, 1861.*

EDITOR.

## The Kingdom of Israel the Kingdom of God.

A speculator in the *Millennial Advocate* is obfuscating the already bewildered public with many words about what he evidently does not understand. He says, "strange to me that any one should persist in calling 'the Kingdom of Israel' 'the Kingdom of God.'" We are not surprised it should be strange to him, knowing, as we do, how exceedingly superficial and shallow are his acquirements in the truth. Instead of attempting to teach he had far better be learning what be the first principles of the oracles of God. Of these he is evidently ignorant; and when such undertake to write upon "the deep things of the Deity" they soon get out of their depth, and in their floundering bewilder the simple who regard them, and all get submerged in the foolishness that bewitches them. Periodicals become positive evils that afford currency for such. An editor who really knows the truth, and in whose scriptural understanding his subscribers have confidence, should suppress twaddle, unless with the publication of it he cast down the imagination that exalteth itself against the truth. The mind of the public is already full of nonsense to overflowing; why, then, give circulation to the vain imaginings of every scribbler that would dash into print for the notoriety and glorification of self! We congratulate the friends of the truth that the pages of the Herald have been no vehicle for such; and that when they have sought to ventilate their crudities they have filled the sails of other craft than ours. And so may it always be!

But a word upon the foolish speculation. that the Kingdom of Israel and the Kingdom of God are not identical. It is clear from Matt. xxi. 43, that they are the same. When Jesus uttered these words the Kingdom of God was in the hands of the Chief Priests and Pharisees who put him to death. Every one knows that they had the kingdom of the Jews in their hands, and Jesus styles it "the Kingdom of God." He told them that it should be taken from them. It was taken from them by the Roman Power doing the service for Him as "his armies." Matt. xxii. 7. He said also that that kingdom taken from them should be "given to a nation bringing forth the fruits thereof." This has not yet been accomplished. That "nation" is preparing. It is "a chosen generation, a royal priesthood, a *holy nation*, a purchased people." 1 Pet. ii. 9; a people purchased with the precious blood of Christ out of every kindred and tongue, and people, and nation; and made kings and priests for the Deity, to reign for him on earth. Rev. v. 9, 10. These will bring forth the fruits of the Kingdom of God when it shall be restored again to Israel under an amended constitution to go forth from Zion in the last of the days. Acts i. 6; Isai. ii. 3. The Kingdom of God is the Kingdom of Israel. It is the Kingdom of "the Israel of God;" and the Israel of God is the Eternal manifested by his Spirit in Jesus and his brethren. When they possess the kingdom taken from the Chief Priests and Pharisees, they will rule the twelve tribes regenerated, and restored to Yahweh's land; and they, the rulers and ruled, will bring forth the fruits to Him who claims them. This is the Kingdom *restored to Israel*, and the Kingdom of God to all intents and purposes, and nothing else.

Nov. 9, 1861.

EDITOR.

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## Analecta Epistolaria.

### On Suspension.

*Dear Bro. Thomas.* —I was in Detroit a few days since, and while there saw the Herald for July, at Bro. Donaldson's, and was very glad to know you had returned home. Every mail for the last two months has been anxiously looked for, to hear something from you; but nothing came, until we were of the opinion that something serious had happened. I noticed on the cover of the Herald I saw at Bro. Donaldson's, that you contemplated the

“probable suspension of the Herald” on account of the troublous times. I do sincerely hope that such will not be the case; for we need your writings; and if suspension is contemplated in view of the probable decrease of subscribers on account of the stoppage of the mail to the Southern States, cannot the subscribers of the north make up the deficiency by paying a higher price for the Herald? I would rather pay five—yes, ten dollars, for next year's Herald, than be without it. Cannot something of the kind be done? cannot we of the Northern States and the Canadas increase our subscriptions above what they are now to offset what may fall off from Southern brethren? If such a thing is proposed in the Herald I think it would get an expression: if, however, the Herald must be suspended, I shall have to submit to circumstances. Will you please inform me if you have Vol. I. on hand, also what other Vol., as I should like to procure all that I have not got. It is the desire of the friends of the truth here that you would visit us. Can we calculate on such an event? Bro. Donaldson thought you would come, and perhaps lecture at different places in these parts. If you will come, let us know, and we will make arrangements accordingly; and as we are aware that you cannot travel without funds, we will do what we can in that line. When can we look for 2d Vol. Eureka? I am ready for two copies when published. Hoping to hear from you soon,

I subscribe myself, in haste, Your brother in Christ,

CATTERICK PACKHAM.

*Hadley, Sept. 30, 1861.*

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We can furnish Vols. 1, 2, 4, 5, 6, 9, 10, 11, and ten numbers of Vol. 3 of the Herald.

The Herald commenced in the South, and derived more support from thence than it can afford to lose without embarrassment. We have a great dislike to debt, and we fear that the burden of 1862 might be greater than it would be convenient to bear; for we apprehend that the North, instead of having the ability to be more liberal, will have to retrench on every side. We do not wish to be a burden on our friends, nor do we wish to incur expenses that would not be covered by receipts. A limited subscription list cannot bear very ample depletion; and the shutting off of the South will be a loss to the Herald of three or four hundred dollars. What may be concluded upon we cannot say certainly; but in any view of the case the price will not be raised. We thank Bro. Packham for the interest he takes in the work which, with whatever shortcomings may be imputed to it, has never compromised the truth, nor asked quarter of any of its adversaries.

We have finished our travels for '61; what may be our programme for '62 it would be now premature to say.

EDITOR.

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### **"A very Cordial Invitation."**

*My Dear Friend,* —The Herald for July has recently come to hand, and occasioned considerable anxiety amongst its zealous friends by its intimation of its "probable suspension" at the close of the current volume. Inquiry has, however, been set on foot by them, as to what should be done for its permanent continuance, which it is earnestly hoped will result in some unanimous and generous measures, notwithstanding the limited pecuniary means of many of its regular subscribers.

With heartfelt prayer that the united fervent aspirations of the "Israel of God" may so prevail as to hasten on the time when "the kingdoms shall be Jehovah and His Anointed

One's:" yea, "Let the nations be glad and sing for joy:"—and that you, my dear friend and fellow-laborer in the Lord, may then glory in "the crown of your rejoicing," 1 These, ii. 19,

I remain ever yours very faithfully in "the blessed hope" of Immortality,

R. ROBERTSON.

89 GRANGE ROAD, LONDON, Oct. 22, 1861.

*Addendum.* —Notwithstanding whatever zeal for the "doctrine of Christ," or his Second Advent, may be manifested by our good Christian friends in Nottingham as reported by them, or in any other provincial towns, in England, be assured that London, that priest-ridden modern Babylon, is not only destitute of any scriptural knowledge of that precious doctrine, but altogether inimical to its proclamation. Verily its day of grace has passed, and it only awaits the ripening of other great cities for the universal crisis.

I am inundated with doleful lamentations, and fearful forebodings, owing to the contemplated suspension of the Herald.

"Israel of God" hold up your heads and rejoice, the morning redness in the East is evidence of the rising of the Sun of Righteousness. Verily your redemption draweth nigh.

R. R.

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### **"Come and Visit us."**

*Dear Brother Thomas,* —I have just heard that you contemplate paying a visit to this country; and I write this hasty line to urge you by all means to come. The prospect has filled us with great joy. We can conceive of no event in this mortal life of ours that would give us so much real unmingled delight. On the other hand it is our strong conviction that you would be able to do a great deal of good in this country; much more than you can have the chance of doing in America in its present unsettled condition. Huddersfield at any rate is a field prepared in which your labors would be almost certain of great success.

I think I informed you in my last that the truth, recommended in the first instance by my own humble efforts, and afterwards more effectually ministered by your invaluable ELPIS ISRAEL, had made a favorable impression. I am now happy to tell you that we have now a little church in Huddersfield as the consequence of those labors. Very little. Still it is a light-stand from which precious light is constantly irradiating. I ought to say, however, that the prospect is favorable for several additions. Since our return to Huddersfield I have lectured twice every Sunday—once in the Market Place, and once in doors in the room in which we hold our meetings. They have on the whole been well attended, and considerable interest has been aroused. Your visit here would therefore, I am sure, be highly calculated to have a favorable result. I may also say that it, along with Halifax, would naturally be first on the list of places to be visited, as it is nearer to Liverpool (your place of landing) by a hundred miles than any other place where there is an ecclesia.

Dear Brother Thomas, our hearts yearn most fervently towards you, and the more so because you have detractors. One thing is to be said, however, that among the really hearty and intelligent believers of the glorious gospel you are held in reputation. Come then to England. Let nothing hinder you. Your visit will dissipate much of the existing aversion, and will galvanize the British brotherhood as a whole, of which they have much need. O brother

be assured of our strongest and holiest affection; and be persuaded to come and visit us at this favorable opportunity!

Meanwhile believe us to be your most devoted brother and sister longing for the coming of the Lord, and longing to see your face.

ROBERT ROBERTS.

JANE ROBERTS.

HUDDERSFIELD, ENGLAND, Oct. 8, 1861.

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**"What should be done?"**

Brethren Andrew Tait, James Steele, Charles Smith, Walter Oliver, William Wilson, and William Ellis; in the name of a large number of brethren in Great Britain; to our Elder Brother John Thomas of New Jersey, America, whom we love truly for the truth's sake which dwelleth in him.

May the God of Abraham be your sun and shield continually. Your announcement on the back of the Herald for July of its probable suspension at the end of this year filled us with regret that you should require to do so; while your expressed willingness to visit Britain filled us with delight. Your last visit is associated by many in this country with the happiest time of our lives, for which we thank our Father in heaven for sending you to bless us. Your expositions of the scriptures then and since have done more towards leading us to the right understanding of the purpose of God in his Anointed One than all others put together. We regret exceedingly that all who claim brotherhood in this country do not know your labors so as to value them as we do. On this account we are unable to present you with the cordial invitation from all. But, be assured, brother, you have such from a great many who have already set about making your way prosperous.

Your friends here are true. Although for the most part poor in this world's goods, they are rich in faith that our God, whose you are and whom you serve will supply all your need according to his glorious riches in Jesus Anointed. They hereby extend to you a very cordial invitation to visit them, undertaking to help you with their substance, and to spare no effort on their part to make your service an odour of a sweet smell, a sacrifice accepted and well pleasing to God, and useful in turning many from the delusions of the Harlots to the chastity of the Pure Virgin, and in confirming the brethren here in the faith which enables to overcome the corruptions of the age, having its fruit unto holiness, and the end an entrance abundantly given into the aionian life promised before the ages began.

Your visit to this country has long been an object sincerely desired, and often proposed at the meetings of the brethren; but all effort to give you such an invitation as your friends desire had failed. Now, however, many who were formerly indisposed, express themselves willing to welcome you here.

With the advice of the brethren here copies of our letter have been sent to Glasgow, Aberdeen, and Huddersfield. In Glasgow the brethren are somewhat divided about your coming. Aberdeen unanimous that your visit will be productive of much good. Edinburgh much the same as Glasgow. Birmingham few, but unanimous. Nottingham I see you are aware of how much they value your labors; while in many isolated places you have very devoted brethren in the Lord.

We have written thus to enable you to estimate things correctly, and to prevent any feeling of disappointment on your part when you come; although we know, that from frequent experience you know how to bear the slight of those you have benefited.

When you have decided on your course we shall expect to hear from you so as to make any necessary arrangements."

The above is signed in behalf of the brethren who are the present committee for the doing anything in forwarding our visit, by brother William Ellis, Leith.  
EDINBURGH, N. B.; Nov. 1, 1861.

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**"An Effort will be Made."**

*Dear Christian Brother.* —On the receipt of the July number of the Herald, containing an announcement of its probable discontinuance, I wrote to several brethren in this country to call their attention to it with a view of sending you an invitation to come here; and this has had the effect of starting a general correspondence on this subject.

I can assure you that most of the brethren in this country are particularly anxious to have you here again; and several times within the last few years it has been brought before us at our annual gatherings when brethren from various parts of the United Kingdom were present, but the means to accomplish the desired object was always the desideratum. It is not the will but the way that is wanting.

So far as my inquiry has gone, I find the brethren are generally ignorant as to how the expenses of your missionary tour twelve years ago were defrayed. Could you supply us with this information? And if you could inform us of the probable annual expense required to continue the publication of the Herald in England, we will make a general appeal to the brethren to see what can be done to keep it afloat, and also to secure your labors in this country.

Pardon the liberty I have taken in thus addressing you. I have been induced to do so from the consideration that there is no time to lose; and that to have you shut up in a country where your efforts would be paralyzed, would be a calamity at the present stage of affairs.

I may mention that there are meetings of brethren of various numbers scattered over the United Kingdom, viz., in London, Nottingham, Newark, Derby, Birmingham, Leeds, Halifax, Huddersfield, Plymouth and Devonport, Berwick on Tweed, Edinburgh, Lanark, Glasgow, Dunkeld, Dundee, Cupar, and various rural places where brethren can conveniently meet. From these several central districts other parts of the country containing populous towns never visited by you, may be stirred up to an interest in the things concerning the Kingdom of God.

I may also mention that committees are being formed in various places with a view to ascertain our pecuniary strength, and to adopt such measures as may seem advantageous to our purpose; I have no doubt you will, from several years' experience in England, be able to supply us with advice and counsel in these matters. Tell us frankly and unreservedly what you think necessary to be done, and I can assure you an effort will be made to accomplish it.

I have only further to request that you will adopt the readiest channel to furnish us with a reply, as we are particularly anxious to economize time. In hope of an early answer

I am, Dear Brother, faithfully yours,

RICHARD HODGSON.

YOKER, SCOTLAND; Oct. 25, 1861.

We have replied to these letters, but want of space prevents us saying anything more here than that *the Herald is suspended till 1863*.

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### **Suspension Regretted, but Inevitable.**

*Dear Brother Thomas,* —I am sorry to hear of the probable suspension of the Herald; for it is the only religious periodical that I have any confidence in, because it boldly advocates the truth without compromise with errorists of any type: hence for its voice to cease seems to me to be the greatest catastrophe that could happen to "pure and undefiled" Christianity in this degenerate age of fables.

Now, if it is for the want of funds to sustain it, the real friends of the Herald should make an effort, which, for myself, I am willing to do. I have circulated *Elpis Israel*, the Herald, and *Eureka* through this country. They have removed a great amount of prejudice which ignorance had created. I think with some considerable effort I could raise twenty-five paying subscribers. I have heard brethren say, they were satisfied from reading your works lent by me, that you were one of truth's real friends, and that you had been greatly abused by "the ignorance of foolish men."

Now, brother Thomas, if you do suspend can you not visit this dark region? We will bear your expenses. We do really want to see you in the flesh, and hear you hold forth the word of truth with the voice. It would afford us a real gratification to have such a feast.

Yours in the One Hope of the calling,

T. H. DUNN.

CRAWFORD CO., Pa., Nov. 27, 1861.

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### **An Oasis in the Desert.**

*Dear Brother Thomas,* —The probable suspension of the Herald is disheartening to the pilgrim; for the reading of that instructive periodical is to the weary traveller in this wilderness of sin like unto an oasis in the desert.

A certain eight, I perceive, rebuke you from the Modern Athens on account of your style of talk. If they had been present and heard the meek Nazarene denounce with such severity and directness of language the pious pharisees, hypocrites, rabbis, whited sepulchres, lovers of the uppermost seats in the synagogues, and greetings in the market places, reciters of long prayers for a pretence, and devourers of widows' houses, shutters up of the kingdom against men, and blind leaders of the blind into the ditch, their nervous systems would have been shocked; and probably with uplifted hands and deprecating look, they would have exclaimed, O Master, why be so severe in your language; why so low in your style of talk? You may offend their exalted reverences, and prejudice the people, who revere them, against yourself! Would not the great teacher have replied, "Get behind me, Satan, thou savourest the things which be of men, and not the things of God!" No, brother, I have no fault to find with your style; but my wish is that "the lightning may continue to flash, and the thunder to roll"

against the abominations of modern Clergydom; for I have no sympathy with the opinions and practices of any of Rome's daughters, to one of the most respectable of whom, the Methodist Episcopal, I once belonged; but I have escaped from the pollution which I know to be cherished within her pale. Having been delivered by the power of the truth from the slavish fear of the clergy, I glory in my freedom, and am astonished that any son of Israel should sympathize with the iniquities of the House of Esau; or rebuke a brother for crying out in scripture style against those iniquities.

Go on then, brother, in the good fight for the faith, assured that you have the sympathy, and good wishes of all those to whom the gospel of Christ has proved the power of God unto salvation in turning them from darkness to light, and from the power of the Satan unto God; and that the absent nobleman when he returns will not cast you out among the hypocrites and unbelievers for denouncing the abominations and fornications of the Laodicean Apostasy; and endeavoring to emancipate the people from the clergy's hateful rule.

Hoping that your valuable life may be preserved that the light may continue to be reflected from you as from a mirror polished by the law and the testimony apostolically explained, I remain yours in the hope of the return of Israel's King,  
TYLER CO., Va., Nov. 25, 1861. JOHN W. NILES.

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#### **A Few Last Words.**

We have inserted the foregoing letters on suspension for the information of the friends of the Herald in Britain and America. We have no space for comments. We do not regard "detractors," nor "the ignorance of foolish men." We only respect the judgment of enlightened, earnest, believers walking in the truth. There are but few of these in this generation, so that if they wish to hear from us again through the press it will be necessary for them to concentrate their efforts, and to strengthen us for 1863.

Our friends *in arrears* will please send us two hundred dollars to square accounts with the printer for 1861. EDITOR.

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