

THE ROMAN QUESTION:

OR

THE FALL OF THE PAPACY

THE

Death-Knell of Protestant Sectarianism.

A P A P I E R

*Read before the Association of Christadelphians, or Brethren of Christ,
meeting on Sunday, at 10.30 a.m., at Old Fellow's Hall, Washington
Street, Hoboken, N.J., United States.*

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THE ROMAN QUESTION, &c.

"I saw an angel descend from the heaven, having great power; and the earth was illuminated from his glory. And he cried mightily with a loud voice, saying, Babylon the Great is fallen, and become the habitation of demons, and the den of every foul spirit, and the cage of every unclean and hateful bird."—(Rev. xviii, 1, 2.)

Model republicans and "liberals," in all parts of the world, have conceited that "religion has nothing to do with politics." This is a great mistake. *Politics* have relation to the affairs of nations and states, in their regulation and government. The religion of the Bible exhibits the only true science of government, and is the grandest system of politics ever made known to man. If politicians only understood it, and had the honesty and good sense to adopt its principles, it would prevent them, and the actors of the pulpit stage, from bewildering the public mind with the vapid outpourings of their ignorance.

What, I would ask, was the proximate cause of the crucifixion of Jesus? A great political question in debate between Jesus and Caesar. Who is the rightful "King of the Jews," Caesar, the Roman emperor, or Jesus the son of David? This was Rome against Jerusalem. The Jews stood with Caesar against Jesus, as at this day, and said, "we have no other king than Caesar." Jesus was condemned for treason; the cause of his death was labelled on his cross; and Rome for the time prevails.

From that day to this, Jesus has never reigned "King of the Jews." Did he suffer death for a fiction or a reality? For a reality, doubtless. Then what remains to vindicate his truth? He must return to the Holy Land and assert and enforce his claim against the Roman Babylon, whose Pontiff has usurped his rights. Hence, the Roman Question.

And a most important question it is. Its settlement will change the face of the whole world, Protestant and Roman. The claims of Jesus cannot be successfully asserted so long as "Christendom," so called, continues under its existing civil, ecclesiastical and social constitution. The King of the Jews is entitled to temporal and spiritual sovereignty over all kingdoms, empires and republics; for when he is king in fact, there will be only one supreme monarch over the whole earth.—(Zech. xiv, 9; Ps. ii; Rev. xi, 15.)

Is not this, then, a great political subject which treats of the conquest of the world by the coming King of the Jews? And can it be imagined for a moment that, when he is enthroned, he will tolerate in his world-wide dominion, the existence of such curses and pests as "the spirituals of wickedness in the heavens," known as popes, priests, parsons, kings, and their hosts of fawning satellites? The religion of the Bible deems all these orders to annihilation, as an indispensable prerequisite to the blessedness of all nations in Abraham, and to the ruling them in righteousness by his seed. It abolishes all political factions: repudiates the sovereignty of the people; suppresses their suffrage, white and black, limited or universal; and gives to all nations the iron will of an absolute and righteous Lord.

The Roman is, therefore, not a sectarian question; neither is it a purely political, nor exclusively "religious" one; but a question in which both elements are combined. It is a question that stirs the mind of the thoughtful in all the realms of "Christendom," so called; and is second in interest and importance to none, except the impossible Eastern question.

The Roman, like all other questions, has two sides to it; and to comprehend it fully, the observer must view them both. These two sides cannot be discerned by ordinary spectators from one and the same stand-point. A spectator who knows nothing but politics and history, can only speculate upon probabilities. He cannot see through the problem; neither can he, from such a stand-point, comprehend it. To such the Roman Question is inscrutable, be he Latin, Greek, Jew, Infidel or Protestant.

The two sides of the Roman Question, in its amplest dimensions, are the things concerning the *temporal*, and the things pertaining to the *spiritual*, power of the Papacy. In the popular use of the phrase "the Roman Question," the temporal power of the Pope is the only subject of debate. Even Garibaldi and Mazzini themselves would not object to Pope Pius and his successors (if he have any) residing in Rome, and figuring on the Seven Hills in all the paraphernalia of the Latin superstition, as Pontifex Maximus—the spiritual head of that section of the Apostacy. If he would confine himself and his hierarchy to their spiritual functions, and not intermeddle with politics, after the divine example of Jesus and his Apostles, he might "open his mouth in blasphemy against the Deity, to blaspheme His name, and His tabernacle, and the dwellers in the heaven" (Rev. xiii, 6) as much as he pleased, they would tolerate him; and possibly kneel before him, as his reconciled children, to receive his benediction and to kiss his toe. Give Rome to Victor Emmanuel and the Italians as the capital of Italy, and they would,

doubtless, willingly agree to the same thing. This would be for them a satisfactory solution of the Roman Question. Thus the temporal power would be abolished; it would be non-existent as when the bishops of Rome lived under the Gothic, or seventh head, or form of government in the fifth century; Pius became Victor's archbishop, and the Italians have nothing else to do but to become industrious, grow rich and destroy one another, after the brilliant example of the "most enlightened" people and "best government the sun ever shone upon."

But such a solution is by no means acceptable to "Holy Father" Non-Possumus and the "Elders of the Church." A successor to Hildebrand, whose ambition was to subject all kingdoms to the papal throne, would hardly consent to abdicate temporal power, and become a subject of the King of Piedmont. Nor dare Napoleon force such a solution upon his "holy Father." He fears the Pope's faction in France, which, by union with the disaffected in that country, might, without much difficulty, send him after Charles X and Louis Philippe, to rusticate in Britain. Rome interests, therefore, make it necessary for the Chief of the Frog Power to temporize, and to try the futile experiment of pleasing the Pope, and the Liberals of Italy and France.

There are two classes, each of which views the Roman Question from a different standpoint. One class occupies the platform of those who regard, and would treat it, as a purely political question, exclusively affecting the temporal power of the papacy. These experimenters think they can settle it by violence, or by diplomacy! They will all find themselves mistaken. Neither Garibaldi, Victor Emmanuel, Napoleon, nor any other combination of powers in the old or new worlds can effect a settlement. They can only compromise and make things worse for themselves, and for all with whom they have to do.

The platform of the other class regards the Roman Question as both a temporal and spiritual one. The fall of the temporal power, and the installation of Victor Emmanuel's government in Rome as the capital of Italy, would not settle the Roman Question. The question of the spiritual supremacy and continued existence of the papal dynasty, in any form, would still be unsettled; and, it may be added, insoluble by human authority and power. The Roman Question is really and truly this: *Shall such a thing as a temporal and spiritual dominion, under a supreme pontiff, claimant, to be the Vicar of Christ, exist at all in Rome, or anywhere else?* Who can settle this question? The will of man cannot determine it. The *Jordan* exists, and has afflicted the earth with its accursed presence for

almost quite 1335 years from its constitutional inception, and 1260 from its confirmation; but there is no power in the universe which can extinguish it, save that of the Eternal Himself.

Paul, the apostle, testifies what we all know by experience to be true, that this is an "evil world." In the letter of an anonymous correspondent in the *New York Herald*, of the 17th instant, on "Rome and the Roman Church," we are told that "evil" originated with Satan in heaven! If so, then Satan was the creator of "this evil world;" and *all* that be were ordained by Satan. But, if said correspondent and his "theologians" and "philosophers" only understood and believed the scriptures, they would not be "perplexed" about the origin of the evil created by the Deity in punishment of "sin, which is the transgression of law." Sin is the conception of human lust.--(James i. 15.) Man may therefore be said to be its author; while evil, or the organised penalty for transgression, originated with Deity. "Theologians" and "philosophers" may deny this; but their denial is of no account in view of Jehovah's own declaration to the contrary, in Isaiah xlv, 7, where he saith "I create evil;" and in Amos iii, 6, "Shall there be evil in a city, and I have not done it?"

The Deity, then, and not Satan, is the creator of this "evil world," and the ordainer of all its evil powers. Paul teaches this in Rom. xiii, 1, saying, "There is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God." The Papacy, though an intensely evil tempero-spiritual power, is no exception to the apostle's rule. Is the Deity, then, the author of the falsehood, superstition and blasphemy, temporally and spiritually organised in the papal power? By no means. These originated with "ungodly men, who turned the grace of God into lasciviousness," and gained the ascendancy in the world. The Deity gave shape, or form, to their lawlessness. Hence the power called the Papacy, or dominion of the Lawless One, which he ordained to make war, and prevail over his own people 1260 years; that is, until the time he had set for their deliverance shall have arrived. By this arrangement their faith was tried and manifested, and blasphemers punished, on the principle that there must be heresies that the approved may be made manifest;" but woe to him by whom the offence comes."

The Deity stirred up the Roman Emperor Justinian to fulfil His word (Dan. xi, 38), and to set up in his empire "a god whom his pagan fathers knew not." This "strange god" was the Bishop of Rome, whom he made, by a decretal epistle, constitutional "HEAD OF ALL THE CHURCHES" of his

dominion. This man became a god by imperial constitution in the quadrennial epoch, A.D. 529-33. Seventy-five years after this, in another epoch of four years, he was *continued* in his spiritual supremacy by a sanguinary monster named Phocas, who usurped the Constantinopolitan throne, A.D. 604-8. In these seventy-five years of construction this evil power came to be recognised as their spiritual "MOUTH" by all the Catholic powers of Latin Europe. In Rev. xiii, 2, it is described as "the Mouth of a Lion;" and in verse 5, as "a Mouth speaking great things, and blasphemies"—the Babylonian Mouth; a lion in Scripture heraldry symbolizing the Babylonian Power.—(Jer. i, 17; Dan. vii, 4.)

Thus was the Papacy constitutionally established as the Ecclesiastical or Spiritual Power of ANTICHRISTENDOM. It has a license to practice and to prevail against the divine right of Christ and his righteous brethren "for forty two months" of years: that is, for 1260. At the end of these it was to begin to go down with a rush. This *descensus Averni* began in the epoch of terror A.D. 1789-93, exactly 1260 years after the Justinian epoch. This was the epoch of the first French Revolution, when the dominion of the papacy and its blasphemous superstitions were abolished in France, styled in Rev. xi, 13, 8, "the Tenth of the City," and the "Broadway (platea) of the Great City spiritually, or figuratively called Sodom and Egypt;" that is, the Tenth Kingdom of the Apocalyptic Babylon. The terrific judgment that fell with such torment upon Papists at the hands of the Jacobins was, however, only the earnest of a future total and unquenchable destruction of the tempero-spiritual power in all the countries of the earth, in the years succeeding a quadrennial epoch seventy-five years after; that is in the epoch A.D. 1864-8, or 1335 years from the beginning and ending of the Justinian epoch.—(Dan. xii, 13, 12.) The current epoch brings us to the re-appearance of Christ, and to "THE TIME OF THE DEAD" (Rev. xi, 18), when the righteous will come forth from their graves, and be no longer, while living, "trodden under foot of the Gentiles," both Popish and Protestant (Rev. xi, 2): it brings us to this, and to the inauguration "of a TIME OF TROUBLE, such as never was since there was a nation to that same time."—(Dan. xii, 1.) "Alas! For that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."—(Jer. xxx, 7.) I say "in the year succeeding the current epoch;" for the overthrow of the Papacy, or "Name of Blasphemy upon the Seven Heads" (or Seven Hills, Rev. xiii, 1; xvii, 9), is the result of a war which is waged after the proclamation of judgment is heralded forth

among the nations.—(Rev. xiv. 6, 7.) How long may be occupied in the abolition of the Papacy, and the tormenting of its infatuated worshippers, is not specially revealed; but this is certain, that the Papal Name of Blasphemy is not, and cannot be, finally abolished until that manifesto is proclaimed, and the holy apostles and their brethren, who proclaim it, are raised from among the dead.—(Rev. x, 11; xviii, 20.)

There are, however, two distinct and important crises in the treatment of the Roman Question. The first may be expressed in the words of Rev. xvii, 16: "*The Ten Horns upon the Beast (the Catholic powers of Europe) these shall hate the Harlot (Rome) and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*" This is the crisis of the Roman Question, now preparing, and soon to be developed. In order to such a result, it will be necessary for the Harlot City to be occupied temporarily by a power overshadowing the papal power, and whose policy shall arouse the fanaticism or jealousy, and unite the fiery indignation of the Catholic powers for the expulsion of the overshadowing power, and the readjustment of the European situation. This will necessitate the siege of Rome, and secure her desolation and conflagration, but not her total and final destruction.

But what power will this be? Will it be Italy or France in Rome. To form a reasonable idea of this, let us glance at the present situation:

May it not be truly affirmed that in November 1867, the temporal power of the papacy came to an end? The Garibaldian attack on Rome has not been unfruitful, although its leader failed to enter the city, and annex the Papal States to the kingdom of Italy. The temporal power has been vanquished, and the French have assumed the political and military direction of Rome. Hence it is to the Frog Power has been providentially transferred the command of the situation; and although at the present time of this writing, Rome is not garrisoned by imperial troops, the protection of France extends over the city, and Napoleon is as absolute in Rome as he is in Paris.

Let us look at facts. The Garibaldians invaded the Papal States, and by their successes over his French mercenaries, proved that the Pope-King was incapable of defending himself by his own strength. Thus, the temporal power was vanquished and shut up in Rome, which would have certainly fallen into their hands, pope, priests, and everything, but for the rescue. Napoleon, the chief of the Frog Power, perceiving the desperate situation of "the False Prophet," sent his forces in great haste that they might occupy the city before the Garibaldini, who, once there, would be speedily followed by the royal Italian troops; and Rome once in possession of Victor

Emmanuel would destroy Napoleon's *prestige* in the Latin world, which nothing but war and his expulsion could restore. The French having arrived, they assumed all temporal power there. They proceeded to empty the prisons, choked with the victims of papal tyranny, and to renew the war in the provinces, from which the Pope's banditti had retired. Six thousand papal mercenaries and French, armed with the Chassepot rifle, encountered the Garibaldini at Mentana, whom they outnumbered two to one. The French conquered, and the temporal power is theirs!

The following extracts from French papers prove this. "Our Chassepot rifles have done wonders," says *L'Opinion Nationale*, quoting the words of General Pailly, in his report of the fight of Mentana. "It is, therefore, to the Chassepot rifle that the honour of the day at Mentana is due. Now we know the victor, but who was the vanquished? *The vanquished was the temporal power.* The intervention of the French troops at the moment when the victory wavered between the Garibaldians and the Papalians has proved once more that the Pope-King was incapable of defending himself by his own strength." As the *Journal des Debats* says "by sending our troops to the help of that power in distress, we have only furnished its adversaries with fresh arguments to show how impossible it is to restore new life to it. Is it not strange, that in order to safeguard him whose anathemas formerly made Europe tremble, it was necessary for modern invention to discover, just in time, the most murderous instrument? This is what the Papacy is now reduced to: it subsists because a rifle has been made which makes wounds larger and more incurable than the old projectiles."

"What do we see in Rome?" says the *Journal des Debats*. "It is no longer the Holy Father or his ministers, it would appear, who exercise authority there, but a French journal." "For the sake of truth," says *Il Diritto*, "we must confirm the fact, that scarcely had the French arrived, than the spirit of terrorism ceased, which the papal government had created in the country. The prisons, in which 3,000 suspected persons groaned, are being emptied by order of the French, who have taken the political and military direction of Rome. We took up arms to put the Sovereign Pontiff in a state of command in his States, and yet it seems *it is we alone* who exercise authority there."

It is, then, no longer a question of the temporal power. This is gone for ever, and, true to its sanguinary antecedents, in its murderous departure, has signaled the termination of the "forty-two months" or 1,260 years, divinely allotted to it to practise and prevail against its enemies. The

revolutionary Frog Power is in the very "Mouth of the False Prophet," and goes forth from it as "an unclean spirit to the kings of the earth," whom it seeks to convene in conference upon Papal affairs. Doubt is at length removed. We may now know that A.D. 607 is the true date of the confirmation of papal institution. The issue is now no longer between Italy and the temporal power, but between Italy and France. *Shall Rome and the Papal States be, as now, a mere fief, or dependency of the French Empire; or shall they become part of a united Italy?* The determination of this question will develop the crisis indicated—the desolation, but not the final destruction of the city.

But Papal Rome has been besieged, sacked, and desolated, in past ages, and has recovered through the favour of "the kings of the earth, with whom she hath committed fornication, and lived deliciously." By the same favour she will revive again, and, by her Babylonian Mouth, rejoice in the discomfiture of the Terrorists, "saying in her heart, I sit Queen, and am not a widow, and shall see no sorrow."—(Rev. xviii, 7.) I am still the Queen City of the papal world, whose sovereignty shall never pass away.

But, when she shall say "peace and safety, then sudden destruction comes upon her as travail upon a woman with child." This is the second crisis of the future, in which the Roman Question will be finally disposed of. Christ having come in as a "thief," and the saints being prepared for action, the hour for the fiery *denouement* of Rome's sanguinary drama will have arrived, as expressed in the words of Rev. xviii, 8: "*In one day (or year) shall her plagues come, death (pestilence) and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.*" Thus, there are two different classes of agents operating in these two crises: in the first, the catholic powers; in the second, the *Lord God*. This phrase (the Lord God) is indicative of the Eternal Power incarnate and manifested in Jesus and his brethren, "the Saints." These, in command of the armies of Israel, are the power appointed to settle the Roman Question, in the utter destruction of the papacy, which, under the figure of a drunken prostitute, is charged with being intoxicated with their blood.—(Rev. xvii, 6.) "Just and true are the ways of the Almighty." The Papacy has robbed and murdered His Saints in the valleys of Piedmont, and elsewhere by thousands, and spoiled, tormented, and peeled, the unhappy Jews in its dominions without mercy. Now, the Piedmontese are a terror, and in the not far off future, a power is to stand up constituted of men, who, like the great Captain of their salvation, were once dead, but now live again; and of armies of Jews, the rank and file of their hosts, prepared to do valiantly, and to chase their

enemies like sheep to the ends of the earth: all made invincible by the Eternal Power co-operating with them, "as in the days of old." To these forces of all ranks the following words are addressed: "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she has filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. Rejoice over her, thou heaven, and ye holy apostles and prophets, for the Deity hath avenged you on her."—(Rev. xviii, 6, 7, 20.)

"I beheld," says Daniel, "and the same Horn (the papacy) made war with the saints, and prevailed against them, UNTIL the Ancient of Days (Deity manifested in flesh, justified by spirit, and so 'made Lord and Christ.'—1 Tim. iii, 16; Acts ii, 36) came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom, and dominion, and the greatness of the kingdom under the whole heaven."—(ch. vii, 21, 22, 27.) The two-edged sword of judgment is put into their hands "to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints."—(Psa. cxlix, 6, 9.)

And how gloriously they will consummate their divine mission against the papacy. After the example of the two angels who visited Sodom, they will send the Roman Sodom surging and crashing down into the volcanic subterranean, "like a great millstone cast into the midst of the sea; thus, with violence, shall that great city be thrown down, and SHALL BE FOUND NO MORE AT ALL."—(Rev. xviii, 21.) Pope and cardinals, bishops, priests, monks, and nuns, St. Peter's, "the temple of the god," Basilicas, and churches, and all monastic "dens of foul spirits, and unclean and hateful birds," with all "the dainty and goodly things lusted after" by the beastly soul of the Drunken Harlot of the nations—all will rush headlong, yelling and blaspheming, into the roaring and fiery abyss to "*be found no more at all.*" This is the end of Rome and the papacy. Eight forms of government have reigned there since the foundation of the city. The papacy is the eighth and last, and goes into perdition with the city. When Rome falls, that crucified "the King" and destroyed his city, Jerusalem will have conquered, and dominion will return to her; and from that day she shall be called *Yahweh-shammah*—*JEHOVAH IS THERE.*—(Ezek. xlvi, 35.)

In concluding, it may be remarked, that the current distress of the Papacy, and "the Unclean Spirit like a Frog" (Rev. xvi, 13) now going forth from

its Leo-Babylonian Mouth, 1,335 years after the Justinian epoch, and 1,260 from the epoch of confirmation, are important "signs of the times." A sign is significant of something, which to be known must be revealed. Now it is prophesied that when these signs are discerned, it may be known that the sudden thief-like re-appearance of "Jesus of Nazareth, the King of the Jews," upon our planet is at hand; and that the coming forth of his brethren from the dust of death is very near. His brethren are defined in Matt. xii, 50. The Roman and Eastern Questions cannot be settled till they are raised from among the dead, and made immortal; and they cannot leave their graves until he re-appear; for he is "the resurrection and the life." Hence, it may be known, that there is something more in these impossible and insoluble Roman and Eastern questions than is generally supposed. We had better be warned by them, or we shall certainly and speedily be put to shame, and that without remedy. — (Rev. xvi, 15.)

But, let it not be imagined that the Roman Name of Blasphemy upon the Seven Heads is the sole object of divine indignation. PROTESTANTISM, in all its "names and denominations," will also be abolished as the "Names of Blasphemy" of which the Gentile Beast, or Polity, is full."—(Rev. xvii, 3.) These are the "Barlots and Abominations of the earth" (verse 5) of which the Roman Name is their acknowledged "Mother." The whole ecclesiastical system of Antichristendom is doomed to destruction by the *epiphaneia tes parousias autou*, or Manifestation of his Presence. A protest against popery is all very well; but the Christianity of the Old and New Testaments is vastly more than Protestantism, which is a mere negation. It denies that Romanism is the teaching of Christ and his Apostles. This is true; but it does not therefore follow that Protestantism and the doctrine of Christ are identical. Far from it. Protestantism is a very useful political antagonism to Romanism, but in none of its various and contradictory names ending in -ism, is there any spiritual vitality by which the "dead in trespasses and sins" may be "quickened," and become "heirs" of eternal life in the kingdom promised to the Saints.—(James ii, 5.) To be reckoned among these we must believe and do what was taught by the apostles long before Catholicism, Greek or Latin, or still more recent Protestantism, were invented. We must believe and do what their disciples did, who were then "of one heart and soul" (Acts iv, 6); and were exhorted to continue "with one mind and one mouth to glorify God," and to "speak all the same thing, that there be no divisions; but that they be perfectly joined together in the same mind, and in the same judgment."

Now, when this Papal and Protestant Antichristendom is abolished by the Saints, and a better order of things established, "the Gentiles shall come to the King of Jerusalem from the ends of the earth, and shall say, Surely, our fathers have inherited lies, vanity, and things wherein there is no profit."—(Jer. xvi, 19.) Such is the judgment of our posterity upon "the wisdom of their ancestors," as exhibited in all its fantastic Protestant and Romanistic forms. Earnestly and anxiously awaiting the time of their overthrow, let us meanwhile entrunch ourselves in "the patience and faith of the Saints."—(Rev. xiii, 10; xiv, 12.)—Amen.

WEST HOBOKEN, P.O.,

A.M. 5957; A.V. 1260.

November 24th, 1867.

MODERN HEATHENISM:

STYLED IN SCRIPTURE "DAMNABLE HERESIES."—(2 Peter ii, 1.)

Speculators of the Romanist and Protestant types teach:

1.—That the priests and parsons of what they term "Christendom" are the divinely called and sent ambassadors of Jesus Christ."

2.—These "Ministers of Satan," styling themselves "Successors of the Apostles," (2 Cor. xi, 13-15; Rev. ii, 2,) unscripturally affirm that men are all born into the world with "souls" in their bodies that are incorruptible and deathless particles of the Divine Essence.

3.—They assert that these "immortal souls," of every age and sex, go at death to purgatory or "hell;" or direct to a heaven "beyond the realms of time and space;" which is equivalent to *nothing*!

4.—In effect, they teach that a man may be the most disgusting wretch that ever cursed society, yet he may be saved in their heaven, by "the consolations" of their "divinity," ministered by them in the article of death (John iii, 15): Yea, even upon the scaffold.

5.—They ignorantly teach that death is not death; but only a change in the mode of "the soul's" existence!

6.—They absurdly affirm that when new born babes and children die, they become winged angels in heaven, and guardian spirits to their friends on earth!

7.—They teach that when sprinkled or poured upon at the font, and signed with the "sign of the cross;" which is "the Mark of the Beast" (Rev. xiii,

16; xiv, 9, 10), an infant is "regenerated by the Holy Spirit, and incorporated into his holy church !

8.—They say that sinners are "justified by faith alone;" that is, by faith in their dogmas; which is manifestly false according to James ii, 24, 26, who affirms the contrary.

9.—Some of them say that "all men will be saved," not omitting Judas; others, only "the elect" of the Calvin type.

10.—Some unscripturally assert that there is a personal, black, IMMORTAL DEVIL, with horns, hoofs and tail, who is the tormentor of "immortal souls" eternally in Hell; which, wherever it may be, is a furnace of material fire burning with brimstone; and that, at the last day, DEATHLESS souls will be raised from DEATH to judgment !

11.—Others perversely say that there is no judgment for what they term "the saints," after death.—(Heb. ix, 27.) That they are projected from the grave immortal, which is their judgment !

12.—The clergy teach that the first day of the week is the sabbath, and hallowed by the Mosaic Law!—a tradition worthy of the blind leaders of the blind.

13.—Instead of preaching "good will among men," they set them by the ears; and teach them to destroy one another by war, in the name of "patriotism" and religion.

14.—These being their premisses, they inculcate "*a spirit*," and preach "*a Jesus*," and "*a Gospel*," which the apostles of Christ did not preach; and which, therefore convicts them of being the ACCURSED HIERARCHY OF SATAN.—(2 Cor. xi, 4; Gal. i, 6—9.)

"CRY ALOUD, AND SPARE NOT!"—(Isaiah lviii, 1.)

OPPOSED TO ALL THESE GENTILE BLASPHEMIES

ARE THE FOLLOWING PRINCIPLES OF

"THE PATIENCE AND FAITH OF THE SAINTS."

The Temple of Truth, built by Eternal Wisdom, is a system of doctrine, whose Seven Pillars are the "Unity of the Spirit," which consists of the One Body, One Spirit, One Hope of the Calling, One Lord, One Faith, One Baptism, One Deity and Father of all, through all, and in all "the faithful

in Christ Jesus."—(Eph. iv, 4.) The *Brethren of Christ*, or CHRISTADELPHIANS (*Christou Adelphoi*), who are really such, believe and maintain that the Scriptures of the Old and New Testament teach :

1.—That all things were made by "*the Spirit*" of the ETERNAL FATHER, which Spirit is styled by the Apostle "THE WORD OF THE DEITY."—(John i, 1-5; Gen. i, 2; Rev. xix, 11, 13.)

2.—That the ETERNAL FATHER, "who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see" (1 Tim. vi, 16), did, by His angel at the bush, reveal a Name to Moses, by which He chose to be known. This is a name prophetic of a multitude, styled the "One Body," of which Christ is the Head; and is contained in the "*Memorial*," correctly rendered into English, "I WILL BE WHO I WILL BE" *I will be*, converted into a proper noun, gives the Hebrew name YAH, or YAH-WEH, commonly pronounced *Jehovah*.—(Exod. iii, 13-15; vi, 3.)

3.—That by this same spirit, or Power, the Father-Spirit prepared "*a body*," (Heb. x, 5) out of the substance of Mary; and named it before its formation, YAH-SHUA, or Yehoshua, HE SHALL BE, *the Saviour*; in Greek, *Jesous*, or JESUS; and that when about thirty years old, he was anointed with the same spirit and with power—(Luke i, 35; Acts x, 3.)

4.—That this Jesus Anointed was the ETERNAL INVISIBLE FATHER, *by His Spirit*, manifested in the nature that sinned in Eden's Garden; that when nailed to the cross, the Father forsok him, in withdrawing His Spirit from him (Matt. xxvii, 46); that when he died, his death was "the condemnation of sin in the flesh" (Rom. viii, 3); and that in so dying, he bare the sins of his brethren in his own body to the tree.—(1 Pet. ii, 24.)

5.—That on the third day he was brought to life again, and left the sepulchre; and that after this, he "*ascended*," in the twinkling of an eye, from the nature crucified, to a *powerful nature*, styled "*spirit of holiness*," which is the exact likeness of the Father's substance; and that forty days afterwards, he was "*taken up*" to the right hand of power. Thus, he was "*perfected*," or "*justified by spirit*," and received up into glory."—(Acts i, 9; 1 Tim. iii, 16; Heb. i, 3; Luke xiii, 32; 1 Cor. xv, 20, 52, 45; Rom. i, 4.)

6.—That he was delivered to death for the offences, and raised for the justification, of all who believe "*the things concerning the KINGDOM OF THE DEITY, and of the NAME of Jesus Christ*;" and being immersed on this belief, "walk not after the flesh," but "patiently continue in well doing to the end."—(Rom. iv, 24-25; Acts viii, 12; Rom. ii, 4-7; viii, 1; Matt. xxviii, 19, 20; Mark xvi, 16.)

7.—That there will be a resurrection of just and unjust persons when Christ comes in power; that *all* bodies coming out of the earth are "earthly," or *natural*; and that of these, all whose account of themselves shall be deemed acceptable by Him, will "be clothed upon, that MORTALITY may be *swallowed up* of life."—(Acts xxiv, 15; Matt. xvi, 27; 2 Cor. v, 4; 1 Cor. xv, 46, 47.)

8.—That *immortality* is deathlessness; or *life manifested through INCORRUPTIBLE BODY*. It is promised with glory and honour, to none but those who shall be able to "stand in the judgment;" and these are they only, who understand and walk in the truth. "Man who is in honor, and *understandeth not*, is like the beasts that perish."—(Ps. i, 5, 6; xlix, 20.)

9.—That the just and unjust, or all that have been enlightened, must "*all*" stand before the judgment-seat of Christ, when every one shall give account of himself; and receive *through the body*, according to what he hath done, whether good or bad.—(Rom. xiv, 10, 12; 2 Cor. v, 10.)

10.—That Christ comes as a *king*. His *political mission* is to regenerate and re-establish the Hebrew nation and kingdom in the Holy Land; to abolish all "the powers that be," temporal and spiritual; and subject all nations to the *king*; who are the glorified aggregate of the prophetic NAME therefore, *Hallelu-YAH*.