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יְהוָה אֱלֹהִים

YAHWEH ELOHIM;

OR,

A TESTIMONY

IN BEHALF OF

Original Apostolic Christianity.

REVIVED IN THE

NINETEENTH CENTURY

IN

BRITAIN AND AMERICA.

BY ANTIPAS.

"Who holdeth fast MY NAME, and hath not denied MY FAITH in these days wherein ANTIPAS was my faithful witness, where Satan dwells." Apoc. ii. 13.

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PRINTED BY TURNBULL & SPEARS, 21 GEORGE STREET, EDINBURGH.

1864.

One Penny each]

[Or, 6s. per 100.

A TESTIMONY

IN BEHALF OF

ORIGINAL APOSTOLIC CHRISTIANITY.

1. The Eternal Spirit's Invitation.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto ME, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto ME; hear, and your soul shall live; and I will make with you THE COVENANT OF THE AGE—בְּרִית עוֹלָם—the mercies assured to David."—Oracle by Isaiah 2576 years ago; Isai. lv. 1-3.

2. What is the Name of the Eternal?

The Angel in the Bush replied to Moses who asked this question —אֱהִיָּה אֲשֶׁר אֱהִיָּה—*Ehyeh asher Ehyeh*, i.e., I WILL BE WHO I WILL BE: Thus shalt thou say unto the sons of Israel אֱהִיָּה—*Ehyeh*, or I WILL BE, hath sent me unto you—"This is my name for the Age (*olahm*, or hidden period); and this is my memorial for a generation of the race." "I am Yahweh: אֲנִי יְהוָה," and I appeared unto Abraham, and unto Isaac, and unto Jacob, as אֵל־שַׁדְדַּי שְׂרֵי (the strength of the Mighty Ones); but by my name YAHWEH (*He who shall be*, mispronounced *Jehovah*) was I not known to them."—Oracle to Moses 3355 years ago: Ex. iii. 14; vi. 2-3.

Forty years after Moses made proclamation, saying, אָדָּר שְׁמֵעַ אָדָּר שְׁמֵעַ Hear, O Israel, HE WHO SHALL BE (or Yahweh) our Elohim (or Divine and Mighty Rulers) is One Yahweh."

In this formula, Moses teaches that there was a future time in the history of the Hebrew Nation, when it should be ruled by "a King and Princes," or *Elohim*, who should all be the ETERNAL SPIRIT, self-styled *Yahweh*, manifested in glorified humanity; and though a "multitude which no man can number," yet constituting in the aggregate a DIVINE UNITY, or *One Yahweh*: who "shall be for King over all the earth," says Zechariah; "in that day there shall be one Yahweh (or Jehovah), and his name one."—ch. xiv. 9: Isai. xxxii. 1.

If Colenso, Bishop of Natal, and his infidel sympathizers understood these things, they would, perhaps, cease to twaddle about "the Elohistic and Jehovistic writers of the Pentateuch." YAHWEH ELOHIM is the Mosaic symbol of "*Deity manifested in Flesh*."—1 Tim. iii. 16.

3. "Revelation of the Mystery,"

OR, DEVELOPMENT OF "THE GLORIOUS AND FEARFUL NAME YAHWEH ELOHIM."

"I have made known thy name," says Jesus, "to the men whom thou hast given me out of the world."—Jno. xvii. 6. The reader can peruse this chapter, and he will find that the name revealed is that of a DIVINE UNITY, consisting, not of one or three, but of a multitude, in every individual of which the Father-Deity becomes incorporate, "as in Jesus, and Jesus in Him;" so that when the name is glorified after reappearing from among the dead, "*they may be one*," says Jesus, "*even as we are one*: I in them, and thou in me, that they may be made perfect in one."—When complete, this is the ONE NAME, *Yahweh Elohim*.

4. The Angelism, or Mission of the Apostles.

The Apostles were divinely equipped and sent into all the Roman Habitable, to lay the foundation, and to commence the work of collecting together the materials for this name out of all the nations. "Go," said Christ to them, "teach all the peoples, immersing them for, or into, the name (*eis to onoma*) of the Father, and of the Son, and of the Holy Spirit: instructing them to observe all things whatsoever I command you; and behold, I am with you all the days until the end of the Aion, or Mosaic dispensation—Mat. xxviii. 19, 20. "Preach," said he, "through my name change of mind and remission of sins * * * beginning at Jerusalem," Luke

xxii. 47: "preach the Gospel of the Kingdom (Mat. xxiv. 14) to every creature: he that hath believed, and been immersed, shall be saved; but he that hath not believed shall be condemned."—Mark xvi. 15, 16.

In the performance of their mission, the apostles went to the Jews first; and some years afterwards, to the Gentiles. Peter declared in the council of the elders, that the purpose was "to take out of them a people FOR THE NAME OF THE DEITY"—Acts xv. 14: and that, when this work shall be finished, Christ will return at the time of restitution, called also, "the Regeneration"—(Mat. xix. 19) and build again David's tabernacle, which is fallen into ruins, that in the process of restoration, all nations may be subjected to The Name—even to the name which is the burden of that remarkable oracle of the Deity in Jer. iii. 17, which testifies that "at that time they shall call Jerusalem THE THRONE OF YAHWEH, and all the nations shall be gathered unto it (as to the seat of government) to THE NAME OF YAHWEH, to Jerusalem: "neither shall they walk ANY MORE after the imagination of their evil heart," as mankind now do in all the world.—Amos ix. 11; Acts xv. 14, 17.

To Peter, as the prolocutor of the Apostolic Twelve, were committed "*the Keys of the Kingdom of the Heavens*," that he might make known all things the Deity hath commanded to be believed and done, by all those who would become constituents of "THE GLORIOUS AND FEARFUL NAME;" and obtain through Jesus as its chief, remission of all past sins, and a right to endless life in the Kingdom—Mat. xvi. 19.

The following address will show how the Spirit unlocked "*the strait gate*," and opened "*the narrow way which leadeth unto life*," which few only of mankind, who even seek, are able to attain to—Mat. vii. 13, 14; Luke xiii. 24.

5. The Spirit's Proclamation of the Faith.

"Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of the DEITY among you by powers and wonders and signs which the Deity exhibited THROUGH HIM in the midst of you, as ye yourselves also know; Him, being delivered by the predeterminate counsel and fore-knowledge of the Deity, ye have taken, and through lawless hands have crucified and slain; WHOM THE DEITY HATH RAISED UP, having loosed the pains of death: because it was not possible that he should be holden by it.

"For David (by spirit) speaketh concerning him (the Christ); I foresaw Yahweh always before me. Because he is at my right

hand I shall not be moved. Therefore did my heart rejoice and my tongue was glad: moreover also my flesh shall rest in hope; because thou wilt not allow *my soul to remain in the grave*, nor wilt thou permit thine holy one to see corruption. Thou wilt make me to know the path of lives; thou wilt make me full of joy with thy countenance."

"Men and brethren, let me speak freely to you concerning the patriarch David, that *he is both dead and buried*, and his sepulchre is with us until this day. Being a prophet, therefore, and knowing that the Deity with an oath had sworn to him, that out of the fruit of his loins according to the flesh, He would raise up the Christ to sit upon His (David's) THRONE: foreseeing this, he spake concerning the resurrection of the Christ, that His SOUL should not be left in the grave, nor His flesh see corruption.

"This, even Jesus, the Deity hath raised up, of which all we are witnesses.

"Being, therefore, exalted to the right hand of the Deity, and having received from the FATHER the promise of the Holy Spirit, HE hath shed forth this, which now ye see and hear.

"For *David has not ascended into the heavens*: but he himself saith, 'Yahweh said unto my Lord, 'Sit at my right hand until I make thine enemies a footstool of thy feet.'

"Therefore let all the House of Israel know assuredly, that the Deity hath MADE that same Jesus whom ye crucified, *both Lord and Christ*.

"Let your mind (therefore) be changed, and be immersed every one of you FOR THE NAME of Jesus Christ into remission of sins: and ye shall receive the gift of the Holy Spirit. For the promise is to you and your children, and to all afar off, as many as the Lord our Deity may invite."—Acts ii. 22-39; iii. 19-21.

6. Remarks on the Above.

The above was "the Faith which came by Jesus Christ," about 1830 years ago. It is neither Arian, Trinitarian, nor Socinian, but a plain and intelligible declaration of *Deity by spirit manifested in flesh*, styled "THE NAME OF JESUS CHRIST," or Jesus anointed with spirit, "born of spirit," and therefore SPIRIT:—"the first-born among many brethren."—Rom. viii. 29; "who shall be like him."—1 John iii. 2.

This declaration teaches that the body, dead and in the grave, was "the soul," "flesh," or "holy one," claimed by the Deity, "whom no man hath seen," as belonging to him; that while in the

grave, it was simply the dead man; but that when the Deity raised him, he became "Son of the Deity with power by spirit of sanctification," by which "he was made both Lord and Christ." Thus, he was "justified," or perfected, "by spirit, and received up into glory."—1 Tim. iii. 16.

It teaches, also, that when men are dead and buried, their souls are in the grave; that is, that they themselves are there: and that however approved they may be, they do not go to heaven at death. David had been nine hundred years dead when "THE MYSTERY" was revealed, and had not then ascended into the heavens. Men are neither rewarded nor punished till they have been raised in body from the dead.—Luke xiv. 15; Matt. xvi. 27; John v. 29; Rom. ii. 5-12, 16; xiv. 10-12; 2 Cor. v. 10.

Repentance, μετανοια, is a *change of mind* from darkness to light, resulting from an intelligent belief of the goodness of the Deity.—Rom. ii. 4. This faith and disposition are granted by Him for repentance and remission of sins to those who are immersed into Christ, according to his word: and to none else upon the earth or under it.

Jesus of Nazareth was raised, "perfected," and "made Lord and Christ," that He might sit upon the throne of David, his maternal ancestor. THIS HE HAS NEVER YET DONE. When, therefore, the number of the FOURSQUARE MULTITUDINOUS UNITY, styled in Scripture the 144,000, "the Temple," "Tabernacle," "Holy City," and "Name of the Deity," shall have been completed, He will come in "as a thief" upon the world; raise the righteous dead; gather to himself those of the living who are immersed believers of the gospel of the kingdom, "*walking in the truth*," and with them as His "called, and chosen, and faithful" brethren and co-operators, proceed to the Restoration of the Hebrew Monarchy; the disruption of the Kingdom of the Clergy; the abolition of the governments of the world; and the subjugation of the nations to the IRON AND RIGHTEOUS DESPOTISM of the Glorious and Fearful Name, YAHWEH ELOHIM.—Apoc. ii. 26; xi. 15, 18; xv. 4; Ps. ii. 7-9.

7. When Shall this Judgment be?

This question was asked 2417 years ago. It was answered according to the Septuagint, which we believe to be correct. The HOLY and the HOST shall be trodden under foot, "during an evening-morning of 2400." And what then? וַיִּדְבַק קֶרֶשׁ

wēnitzdak kodesh—"THEN THE HOLY SHALL BE AVENGED."—Dan. viii. 13, 14.

The time of a vision should be calculated from the first event seen in the vision. The first event was the last horn of the Medo-Persian Ram becoming higher than the first. This came to pass when Darius the Mede died, and Cyrus the Persian became the sole monarch of the Ram empire, B. C. 536. From this date to the spring of 1864, is the long evening-morning period of 2400 years. Daniel was informed that the vision extended לְעֵת קֵץ *l'ēth kaitz*, "to the time of the end." Here, then, manifestly this time has come upon the world; and the next series of events results in vindicating the holy city, land, and people, from the scattering and desolation they have so long endured, which necessitates the return of the Ancient of Days, for in his absence nothing can be done.

8. "The Time of the End."

"At that time shall Michael stand up, the Great Prince (Christ) who standeth for the posterity of thy people, O Daniel; and there shall be a TIME OF TROUBLE, such as there never was since there was a nation, to that same time: and at that time, O Daniel, thy people shall be delivered, every one who shall be found written in the book. And many of them who sleep in the dust of the earth shall awake, some לְחַיֵּי עוֹלָם *l'khaiyai olahm*, for Living Ones of the Hidden Period, and some for shame and contempt of the age. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as stars during the Hidden Period and beyond."—Ch. xii. 1-3.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Apoc. xvi. 15.

9. Duration of "the Time of the End."

This is a definite chronological period. It extends from the termination of the 2400 years, to the end of the 1335 years of Dan. xii. 12. It is a period of *forty-five years*, intervening between A. D. 1864, and A. D. 1909; which is the beginning of the עֲזוּבָה *olahm*, *aiww*, hidden period, or cycle, commonly styled the Millennial Age, or Millennium; because it is to continue 1000 years, or a "season and a set time."—Dan. vii. 12. These *aiwwes*

aiwwes, begin A. M. 5995, and end A. M. 6995, leaving "a little season" of five years for the events which are to terminate the existence of "THE DEVIL," and to *destroy his works*.—Heb. ii. 14; 1 John iii. 8; Apoc. xx. 3, 10; 1 Cor. xv. 24-28.

The 45 years of "the Time of the End" are the TRANSITION PERIOD, styled "*the Hour of Judgment*," in which the spirit, incorporate in Jesus and his Brethren, "*The Name*," "avenges the holy;" and causes to pass away all power and dominion from "*the Spirituals of the wickedness*," who now rule in the ecclesiastical and secular high places of the nations; and establishes the Kingdom of the Deity. The *last forty* of the 45 years consummates the performance of the truth and the mercy sworn to Jacob and Abraham of old.—Mic. vii. 15-20. They begin, therefore, A. D. 1869.

The reader, then, will perceive that *five years* of the 45 remain to be disposed of. These intervene between A. D. 1864 and A. D. 1869; and it is during this brief quinquennial period of the Time of the End, we are expecting the apocalypse and epiphany of YAHWEH ELOHIM—the great, glorious, and fearful Name, the Lord Jesus and his own—2 Thess. i. 7; ii. 8.

10. Our Manifesto to the World.

Believing assuredly the things set forth herein, we who give currency to this document, not exceeding, perhaps, a thousand persons in America and Britain, would urge upon all to whom this may come, to consider the matter, and to prepare to meet the Judge. If they desire not to be put to shame by Him at his appearing, let them put away all "*the idols of the den*," and return to "*the simplicity which is in Christ*," and from which the entire "religious world" has long apostatized. We have shown you what the original faith and practice were of those whose Christianity was endorsed by Christ and his apostles. No other will save you from shame and contempt before him. They were the faith and practice of believers centuries before any "*Names and Denominations*" now in being had existence. These, which constitute the Kingdom of Antichrist, are mere "forms of godliness without the power," from which we are commanded to "*turn away*." Why, we inquire, can people not be content to receive the truth as it was originally believed before Catholicism, Greek, or Latin; or Protestantism, in any of its contradictory and bewildering heresies, existed to perplex the minds of men? The faith and its obedience we invite you to, were foreshadowed by Moses and the

Prophets, and plainly revealed through Jesus and the Apostles. It is the only faith by which men can be saved; for there is no salvation for a single son of Adam, but by becoming, in the divinely appointed way, constituents of "the Glorious and fearful NAME, *Yahweh Elohim*:" for "there is none other Name under the heaven given among men, whereby we must be saved."—Acts iv. 10-12.

The seven pillars of Wisdom's temple are the "*One Body, one Spirit, one Hope of the calling, one Lord, one Faith, one Immersion, one Deity and Father of all, who is over all, through all, and in all,*" the true believers—Eph. iv. 4. Harmonize this testimony with what notoriously exists in the Religious World. It cannot be done! The world religious is not Wisdom's Temple, for its "pillars" are not of the true and appointed order of architecture. Its Body, instead of being crowned with the highly adorned chapter of Him who is the Light and Life, is monstrous with Seven Heads and Ten Horns; having a Mouth speaking vile things; and full of Denominations and Names of Blasphemy.—Apoc. xiii. 5, 6; xvii. 3. The spirit that energizes this body of superstition and folly is "the spirit that works in the children of disobedience"—the spirit of the Flesh. Its hope is "no hope." Its lords are numberless. Its faith mere speculations and opinions. Its baptism, the baldest absurdity ever invented by a demoniac. And its Deity and Father, he of whom Jesus speaks in John viii. 44, and Luke iv. 5-7; xvi. 13-15; to which the reader is especially and most respectfully referred.

How striking the contrast between the House which Wisdom hath builded, and the pillars that she hath hewn, and the cathedral erected by the worshippers of the Power after which all the world, pious and profane, has gone a wondering! The whole professing world is a huge temple of wood, hay, and stubble, "the habitation of demons, the hold of every foul spirit, and the cage of every unclean and hateful bird"—Apoc. xviii. 2. "Wherefore come out from among them, and be ye separate, saith Yahweh, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."—2 Cor. vi. 9.

It is not all gospel that distils from the lips of pulpit orators; nay, rather, it would be more correct to say, that, though they claim to be "successors of the apostles," and therefore "ministers of the gospel," and "ambassadors of Jesus Christ," they never preach it; not from a want of desire to do so, but from sheer ignorance of "the law and the testimony." It is notorious and indisputable that they do not "speak according to the word;"

and therefore the Eternal Spirit himself testifies, that "*there is no light in them.*"—Isa. viii. 20. On the supposition of the world's spiritual guides being honest pietists, if perchance, they should preach it, it could only be by accident; for no man making an intelligent and faithful proclamation of "the gospel of the kingdom" could believe his own words and continue a spiritual trader in the bodies and souls of men."—*σωμα και ψυκαι ανθρωπων.* Apoc. xviii. 13-23.

We repudiate, then, as pure heathenism, the dogmas taught by the world's "divines," concerning heaven, hell, souls, Satan, and the devil. They are "the depths of the satan as they speak," with which, as with sorceries, they unwittingly bewitch, deceive and intoxicate, the people and themselves.—Apoc. xvii. 2; xviii. 23; ii. 24. Their Mother is "Mystery, Babylon the Great;" and their "Names and Denominations," "the Harlots and Abominations of the Earth; which collectively, as a malarious and wide-spreading upas, infects and deadens everything beneath its shade. In all the details of this ubiquitous "Mystery of Iniquity, it is irretrievably corrupt and rotten," and fit only for capture and destruction by the brightness of the proximity—*τη επιφανεια της παρουσιας*—"of the Glorious and Fearful Name, Yahweh Elohim."—2 Thess. ii. 8. Hence, we reject all the institutions of the "Religious World," or kingdom of the clergy, as unscriptural, unprofitable, and vain—its baptisms, sacraments, ordinations, consecrations, unctions, liturgies, articles, creeds, and so forth; we detest them even to nausea as polluting and of no avail; and in the expressive words of the Spirit, we "spue them out of our mouth."—Apoc. iii. 16.

But, while words sufficiently significant fail to give utterance to our unqualified detestation of the hideous spectacle of spiritual abomination which seethes and festers in expiring putrefactions on every side; we have nothing but kindness in our hearts towards the persons of our contemporaries. We love them, but hate their gospel-nullifying, and "damnable heresies." We thunder in their ears, and flash before their eyes, the sharp, bright, and rattling words of plain, unvarnished truth, to awake them, if it be possible, from that deep sleep which numbs their sensibilities with the potency of death. We urge upon them, that except they be "sealed in the forehead" with the Pentecostian Faith, they cannot be saved. The pulpit oracles are a mere darkening of counsel by words without knowledge. In them are set forth "another Jesus, another Spirit, and another Gospel," than Paul preached; and upon such orators, though they might have come direct from heaven, he imprecates a curse; and proscribes them, from the fold of Christ,

as "deceitful workers, transforming themselves into his apostles; but really, like their master, Satan, who long since transformed himself into an angel of light, mere ministers of righteousness in outward show."—Gal. i. 8; 2 Cor. xi. 4-13.

Mark them, then, for they cause dissensions and scandals contrary to the teaching the apostles delivered; and avoid them as you would the plague: for they serve not the Lord Jesus Christ, but their own craft; and by good words and fair speeches deceive the hearts of the simple. Turn, then, to him from whom ye have all deeply revolted. Retrace your wandering steps to the City of the Great King, and drink of the fountain of living waters, opened in the House of David there, for sin and uncleanness. The feast of fat things, and wines upon the lees well-refined, are for those who hunger and thirst after righteousness, and who seek them by faith; "for without faith it is impossible to please the Deity"—that faith which, Paul says, is the "confidence, or full assurance, of things hoped for, and the conviction of things unseen," pertaining to the Aion; and comes by hearing, or reading and studying. the word of the Deity—Heb. xi. 1-6; Rom. x. 17; 2 Cor. iv. 18; 2 Tim. iv. 16. Men can only be saved by the faith that leads into the obedience prescribed to their contemporaries by the apostles of Jesus Christ. You must believe the gospel preached to Abraham; and the preaching concerning Jesus Christ; and the Revelation of the Mystery which was kept secret in aion-times; but, in the apostolic age, was made manifest by their preaching; and by the scriptures of the prophets, made known unto all the nations, *for the obedience of faith*.—Rom. xvi. 25, 26. No substitute for this is admissible, and no compromise will be endured. The Deity will not accept a divided allegiance. "He that believes and is immersed shall be saved; he that believes not shall be condemned," as unworthy of "the glorious and fearful Name—Yahweh Elohim;" the Light of the nations of the saved in the age to come.—Apoc. xxi. 23, 24.

11. Antipas Defined.

ANTIPAS is a symbolic name, representative of all in every place, who hold fast the Spirit's Name and Faith. It signifies *against all*, and is bestowed upon the faithful, because they are uncompromisingly opposed to all Names and Faiths which are not identical with what was "delivered once for all to the saints," by the apostles of Christ.

12. Our Position in Respect to War.

The wars between Britain and Russia, between France and Austria, between Germany and Denmark, between Russia and Poland, and between Federals and Confederates, are wars between CHURCH PEOPLES of divers and chameleon hues of piety; the most superstitious being the most devout. "From whence," in the words of James, "come wars and fightings among you" church peoples, who *call yourselves* "Christians?" "Come they not hence even of your lusts that war in your members?"—of the lust of the flesh, the lust of the eye, and the pride of life? "Ye lust and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against the Deity? Whosoever therefore will be a friend of the world is the enemy of the Deity;" "for that which is highly esteemed among men is an abomination in his sight."—James iv. 1; Luke xvi. 15.

These things being incontrovertible, do ye expect Antipas, the Spirit's faithful witness, to co-operate with you in your sanguinary and iniquitous wars; in which you pious professors of religion go forth with your heathen chaplains (and who but a *heathen and a publican* could be chaplain of a troop), plundering and devastating the goods; mutilating the limbs; destroying the lives; and reducing the wives and children of your co-religionists, as pious as yourselves, to weeping and wailing widows and orphans. Call ye this Christian morality, O ye clergy, that hound your peoples on! And all for what? That you may consume your plunder on your lusts! We tell you, with the voice of a thousand tongues, that we will have no part, nor fellowship, with you in this iniquity. We will "render to Cæsar the things that are Cæsar's," in all his dominions; we will obey the Powers that be for the time, in all things not in contravention of the letter and spirit of the truth, of which we, not they, are alone competent to judge; we will "render to all their dues; tribute to whom tribute, custom to whom custom, respect to whom respect, honour to whom honour are due"—but for us, "the weapons of whose warfare are not carnal," to fight for Cæsar, or the Powers that may happen to be, NO, NEVER! Let Satan fight his own battles; he will get no "aid and comfort" from the faithful Antipas.

Until the manifestation of the "Glorious and Fearful Name,

Yahweh Elohim," "the wicked are the sword of Yahweh,"—Ps. xvii. 13. He uses them as the blind instruments of his will, to punish one another for their crimes against Heaven. Antipas does not belong to you church peoples, who are emphatically "the wicked;" and will therefore not give aid to help you in your bloody work. This is your hour. Our time is not quite yet. We look for our summons to "*the War of the Great Day of YAHWEH ELOHIM*," Apoc. xvi. 14, at any time within the next five years. We shall then put on our harness for the work of punishing the wicked in all the earth; and, forbid it, Heaven, that when thy trumpet sounds, any of us should be found in the obscene, profane and polluting cesspools of the Gentiles, doing battle in the service of their spiritual and blind guides, who are leading them into the pit thou art causing them to dig for their own destruction.—Ps. ix. 15, 16; xciv. 13.

13. Works Developing the Principles of Antipas.

ELPIS ISRAEL: An Exposition of the Kingdom of God, with reference to "The Time of the End," and Age to Come. By John Thomas, M.D.; 8vo, 413 pp. Originally published in London, England: 2,800 copies are in circulation. At present *out of print*.

ANATOLIA: *An Interpretation of the Book of Daniel*. By John Thomas, M.D.; 8vo, 102 pp. Price, including postage, 56 cents. About 2,500 copies in circulation.

EUREKA: *An Exposition of the Apocalypse*, in Harmony with *the things of the Kingdom of the Deity, and the Name of Jesus Anointed*. By John Thomas, M.D.; 8vo, 454 pages. Price 2.30 dols., postage included. **THE SECOND VOLUME IS BEING WRITTEN.** Of vol. I., there are 900 copies in circulation; 100 yet unsold.

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PRINTED BY TURNBULL & SPEARS, 21 GEORGE STREET, EDINBURGH.

1864.

[One Penny each]

[Or, 6s. per 100.]