

THE
GOSPEL BANNER,
And Biblical Treasury:

CONTAINING THE WRITINGS OF ALEXANDER CAMPBELL AND COADJUTORS
IN AMERICA AND GREAT BRITAIN.

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[Vol. 1.]

THE EUROPEAN SISTERHOOD OF NATIONS.

"THE Lord will do nothing, but he revealeth his secret unto his servants the prophets."—Amos.

THE *European Sisterhood of Nations*, is a phrase expressive of the political and ecclesiastical system, under which the European division of the Globe groans in travail, crying aloud to heaven for vengeance and deliverance. Let not despair seize the hearts of the People, but let them hope, for the hour of redemption is at hand, and the time when the Almighty shall finally "destroy them that destroy the earth" is nigh even at the door. The destruction is even now progressing to its speedy consummation.

The EUROPEAN SISTERHOOD is a political and ecclesiastical confederation, the *Policy* of which is to maintain a "balance of power" among the Nations; to preserve things in the *status quo* of the Middle Ages; to uphold the Papal "FALSE PROPHET" of Rome as the Supreme Pontiff of the world; to repress, betray, or extinguish the civil and religious rights of the people; and to legislate for the glory, honour, security, and profit of Kings, Princes, Aristocracies, and Priests. It is a blind infatuated Policy which deceives itself with illusions of an eternity of existence and ascendancy over the rights of God and man!

"THE SISTERHOOD" constitutes the political and ecclesiastical astronomy of that portion of Europe, which was formerly included within the limits of the Western Division of the old Roman Empire. This astronomy recognizes a Sun, Moon, Stars, Constellations, and a Heaven and Earth; which has its Islands, Mountains, Sea, Rivers, and Fountains of Waters, in other words, the European Sisterhood consists of an Emperor, a High Priest, Kings, &c.; a political and ecclesiastical organization; the People, which are grouped into an Empire, Kingdoms, Principalities, Duchies, &c., whose "local habitations" are either maritime, or inland, the latter being characterized by river-streams, or river-sources, and therefore either mountainous regions or champaign. The Sun of this system is the Austro-German Imperiality; the Moon, the Roman Im-

perial IMAGE of the secular emperor, styled "The Papacy;" the Stars, the Kings of Europe; the Constellations, the Privileged orders; the Heaven, the constitution of Europe, by, through, and in which these "principalities and powers" "live and move and have their being;" the people, constitute the earth, waters, the mere "dust of the balance"—among whom occur "earthquakes," which, as in France, Germany, and Italy, convulse the world.

There was a time when this European Sisterhood of Nations did not exist. It has defiled the map of Europe upwards of 1300 years, and from the *inception* of its organization it is destined to continue 1335 years, at the expiration of which it will be totally abolished. The *date* of this inception is A.D. 529 and of its completion A.D. 604; so that 75 years were consumed in the political and ecclesiastical foundation of "MODERN EUROPE." These 75 years constitute one of the most notable periods of the world's history; and should be well studied by all who would comprehend things past, present, and to come. During this period, an IMPERIAL CONFEDERATION of Kingdoms, with a *Sacerdotal Chief* arose out of a wild tumult of nations; and subsisted until it merged into a modified imperality under Charlemagne and the Pope, which with varied fortunes under the title of THE HOLY ROMAN EMPIRE, continued for upwards of 1000 years.

Hence, the Europe of the Eighteenth Century was a *mixed Confederacy*, that is, the civil and ecclesiastical basis of its original Ten Kingdoms, &c., is found in the Code, Pandects, and Institutes of the Emperor Justinian; and its subsequent Political embodiment, in the conquests and donatives of Charlemagne, crowned by the Pope, Emperor of the Romans and of the West, at the Christmas Festival, A.D. 799. From this epoch is to be dated the acquisition of that Political Life, by which the Spiritual Despot of Rome was enabled, not only to "*speak daggers*" against the sons of freedom—the advocates of the Rights of Man—the suffering champions of the LIBERTY, EQUALITY, and FRATERNITY, which characterize alone the apostolic institutions of the Religion of Christ, as *promised* and *manifested* in the Sacred Writings:—not only to speak audacious blasphemy against God and men, but to *cause* his myrmidons to kill with fire and sword as many as would not do homage to him! This cruel tyrant, sustained by the Emperor of the West and the Kings of Europe, figures on the page of history dyed in the blood of the oppressed humanity of past ages, and of all the countries of Europe. This blood, like the blood of righteous Abel, cried, yea, still cries, to God for vengeance, saying, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*" The valleys, plains, and mountains of Italy; the south of France, Lyons, Nantes, and PARIS; and many other regions too numerous to mention, are soaked with the blood of witnesses for truth against the savagism of priests and kings, who blaspheme God and destroy the people. This

war of the "powers that be," which they have so long carried on against the "Liberty, Equality, and Fraternity" of God's truth, constitutes the guilt of the Nations, which have hitherto upheld their tyrants in their work of blood; for without the people the power of the ruling few is contemptible.

The cry of this blood ascended to the throne of God, and was heard. The DAY OF JUDGMENT upon the European Confederation at length arrived. The era in which the Nations have been long destined to receive "blood to drink," opened with the terrible scenes of A.D. 1789—'93. This was 1260 years from the inception of the civil and ecclesiastical organization of the political fabric. The fabrication of the CODE, PANDECTS, and INSTITUTES occupied four years; and it required four years of the National Assembly to abolish the Justinian basis by their decrees. Having completed their work, THE REPUBLIC was proclaimed, and a new work of judgment began. The vengeance of God then descended upon Italy, and BUONAPARTE became the Sword of God to punish the oppressor. This great man had a mission to perform. He was destined to labour, not for himself and family, but as the executioner of tyrants, and the destroyer of the Spiritual despot of Rome, and the power which enabled the Papal Prophet to cause men to be killed. In other words, he was appointed to dissolve THE HOLY ROMAN EMPIRE, and to inflict such a blow upon its constituents that they should never be able to recover themselves as in former times. This he effected by the victories of Austerlitz and Wagram. After the former victory, the Emperor of Germany proclaimed that the Empire had come to an end, and that he was no longer Emperor of Germany and King of Italy, but simply Emperor of Austria, and King of Hungary and Bohemia. From this time the Pope became a mere Cipher, the ghost only of his former self! The victory of Wagram sealed his fate. The Charlemagne of our age resumed the donatives of his "Predecessor." By an imperial decree, he stripped the Roman Prophet of his sovereignty; ordered him to be seized and carried prisoner to France; and incorporated Rome among the subordinate cities of his dominion to the great joy of all whose hope is the emancipation of the nations.

But unfortunately for Napoleon, his ambition urged him to transcend the geographical limits of his commission. He passed the bounds of the Roman World into the steppes of Russia, where God encountered him with frost and famine. His fall was rapid, and having fully performed the work given him to do, he was set aside to die on the rock of St. Helena.

In 1815, the Congress of Vienna restored "THE HOLY ROMAN EMPIRE," by reincorporating the Kingdom of Italy with the Austrian Imperiality. The Austro-Italian power again became the imperial patron of Rome with the consent of the Protestant as well as the Papal principalities and powers. This Congress vainly supposed it had settled

things for ever! Its "Holy Alliance," (!) was paralysed by a stroke of the Almighty Judge of the Nations, manifested in the events of 1830; and utterly dissolved by the Earthquake of February 24, 1848, when the panic-stricken King of the French fled to these shores.

The extraordinary and terrible events of this crisis constitutes THE CONCLUSION OF THE END—the inception of the last period of the Judgment on the European Confederation of secular and sacerdotal tyrants. The greatest calamities that ever afflicted the World since the Flood are yet to come. The Nations are now only as it were in the "beginning of sorrows;" yet there is hope for those who shall survive the indignation. Twenty years of "Trouble such as has never been," remains to fill up the vengeance of God for the blood of his people shed by the destroyers of the earth. At the end of this period the Judgment will have sat 75 years "To consume and destroy the dominion" of the Austro-Italian and Papal tyranny, and to take away the sovereignty of the existing dynasties. The Thrones of Europe will all be cast down; not as they were overthrown by Napoleon to rise again, but to lie prostrate in the dust for ever. The nations will then send up a shout to Heaven of thanksgiving and praise, loud as the roar of foaming waters.

Seventy-five years almost elapsed before all the members of "the Sisterhood of Nations" gave in their adhesion to the Confederacy. The last Kingdom which acknowledged the spiritual sovereignty of its HIGH PRIEST was the Anglo-Saxon of the British Isle, A.D. 604. A period of 1260 years is appointed for England as a Sovereign Member of the SISTERHOOD; and as this is to be entirely broken up at the end of 1335 years, England's sovereignty will vanish when the present Imperio-Regal and Pontifical constitution of Europe is consumed and finally destroyed. The days of her dominion are numbered; she is weighed in the balances, and found wanting; and will be given into the hands of those who will "rule justly in the fear of Jehovah;" yet she will continue a strong nation to the end.

Of Russia I have said nothing hitherto; for she belongs not to the Sisterhood, having grown up from the wilderness beyond the limits of the Roman Empire, since the confederacy was established. Russia never acknowledged the sovereignty of the Roman Pontiff: it belongs to the Greek superstition: God has raised up Russia for a great work; she is destined to make extensive conquests, especially in the East. Europe has great reason to fear her as it will soon discover. But England is the natural enemy of the Autocrat; and she will yet find that before her 20 years have elapsed, she must contend with him for her empire of the East upon the plains of Asia.

In conclusion, the world is at fault, and cannot divine to what end the events of our times are converging. It perceives not that the hand of God is upon it, and that He is taking vengeance for the blood of his people. The cruel tyranny of Rome and the Kings of Europe is

recoiling upon their guilty heads; and God is stirring up the basest of the multitude to torment them, until he shall finally destroy them with the system to which they belong. Anno Domini 1864 will be to them the consummation of woes. "The wicked are the sword of Jehovah," and when he lets them loose, nothing can withstand them. At that epoch, the European Sisterhood will come to an end, and **THE PEOPLE WILL BE FREE**. However, to "the wise" we would say, let the potsherds of the earth strive together, but wait ye upon God. It is for you that He works by the agency of the "basest of men." Seek ye, then, to understand that ye may know and do his will, and be accounted worthy to stand before Him when he comes in power and great glory to set up a Kingdom and Dominion, which shall comprehend all the people, nations, and languages of the earth. "Blessed," saith He, "is he that waiteth, and cometh to the 1335 days;" for then will be accomplished all that remains to be fulfilled.

JOHN THOMAS, M.D.

*President of the S. and E. Medical College of Virginia,
United States of America.*

3, Brudenell Place, New North Road.
London; July 4th, 1848.

A MISSIONARY FOR EUROPE.

(From the Macclesfield Chronicle, July 8, 1848.)

A missionary has come over to us in the ship *De Witt Clinton*, whose purpose is to prophecy to us of the approaching end of the world, which he foresees in the portents which now afflict all the nations of the European continent. We copy the following from the *New York Morning Star*, of June 3rd:—

"John Thomas, M. D. president of the Scientific and Electric Medical Institute of Virginia, sails in the *De Witt Clinton*, for Liverpool, on a tour through England and Scotland, to invite public attention to European affairs, 'as evidential of the near approach of the Kingdom of God.' We understand that Dr. Thomas bears his own expenses."

From the cabin of the *De Witt*, Dr. Thomas addresses a letter through the editor of the *Morning Star*, to the people of America, in which he details the signs from which he testifies of future events. He declares that a war is at hand which shall devastate all Europe, and it is to commence with the storming, sack, and destruction of Rome. He warns all the Jews to flee from Rome immediately, and to join those who are to combine for her destruction, which will be a prelude to the entire annihilation of the Roman Catholic religion. The letter is too long for insertion entire, but we give a few passages:—

"From Rome, Vienna, and Constantinople, it was 1,700 years ago decreed that 'warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly dis-

played, to the utter destruction of the oppressors of the world. Mark, then, I testify, by the light of the Prophetic Word, that no power or diplomatic combination can maintain the world's peace; the most terrible war that ever desolated the nations is at the door, and the kings of the whole world will be engaged in it."

* * * * *

"I testify, or bear witness in behalf of the truth, that the events which have astounded the nations, and which began to shake the world on February 23rd, 1848, events which have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the sultan's throne, that this mighty convulsion is that 'great earthquake,' which will be in its full manifestation, 'such as has not been since men were upon the earth, so mighty an earthquake and so great.'"

* * * * *

"The true age of the world is 5,933 full years, ending last February moon, and the anno domini is 1843 full years at the same epoch, instead of 1847-8, so that the current year is that of 1844. The date of this article is the anniversary of the capture of Constantinople by the Turks. The people have possessed it 391 years on this day. Their possession of power to slay the third part of the Roman world with political death, is decreed for 'an hour, a day, a month, and a year.'"

An hour	0 30 days.
A day	1 00
A month.....	30 00
A year.....	360 00

Years, 391 30 days.

"In 30 days more this appointed time will expire, namely, on June 29th of the current year. After that date, then, we ought to receive information of important events in relation to the Turkish empire. Probably of a movement on the part of Russia against the sultan, with that ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to overturn many countries, and especially to lay hold of the Turk with the hug of bruin. Whether you have faith in this or not, place this document on record in your paper, and see if it do not turn out as I have said."

The Greek empire extinguished by the capture of Constantinople by the
Turks, May 2nd 1453
The Greek empire to continue extinct days 30; years, 391

The Greek empire to revive under Russia after June 29th, 1844
True time, A.D. 1844, answering to the vulgar era, 1848.

The writer goes on to say that, though the republicanism will not find a permanent establishment in any part of the whole world, yet every form of government now existing will disappear. He foretells great mischief to all nations which "worship the image of the beast," and particularly to Ireland, against whom his denunciations are full and severe. Finally, it appears that all kingdoms, empires, and republics, are shortly to be done away with, and the world is to be reorganised. Such are the doctrines of the prophet who has just arrived in England to enlighten modern Europe.

DR. THOMAS'S ARTICLES OF BELIEF.

WE give the following epitome of Dr. John Thomas's religious views, being extracted from a letter written by the Dr. while in London in answer to various charges preferred against him. Not being in possession of the charges we do not deem it right to give the Dr.'s letter entire.—Ed.

I still teach what I have taught for years, though I admit, that *I did not see, that some of the things taught belonged to the faith which justifies.* Must a man never progress? If he discover an error in his premises, must he for ever hold to it for the sake of consistency? May such a calamity never befall me! Rather let me change every day till I get right at last.

Will you judge a man after the fashion of the Inquisition—*by the reports of his enemies!* Does your conscience or the Word teach you to hear only one side of a case before you give your verdict? If such be your practice, I thank God that your justice and morality are not mine. But I hope better things of you, though at present you seem under a cloud. That you may judge whether I have renounced all, &c., I will just state in brief what I teach, that I may henceforth also leave you without excuse if you repeat so unfounded a statement:—

I. I believe and teach that the Scriptures of the Prophets and Apostles are able of themselves to make men wise unto salvation, and that whatever is not according to these ought not to be received. There is nothing which can be shown to be taught here, but what I do and will receive with all my heart.

II. I believe the promises made to the fathers Abraham, Isaac, and Jacob, in their literal or grammatical import, and in the everlasting covenant made with David.

III. I believe in that kingdom spoken of by Daniel and the Prophets, which will soon be set up by the God of Heaven upon the ruins of all states and empires.

IV. I believe that the Son of Man is to possess this kingdom and the dominion of the globe, but that he was first to be a sufferer, become obedient unto death, rise from among the dead, lead captivity captive, sit at the right hand of the Ancient of Days until the time come to set up the Kingdom; then come in power and great glory to rule men justly in the fear of the Lord.

V. I believe that Jesus of Nazareth is this prophetic sufferer and glorious King of men; the Son and Anointed One of God, and the great Captain destined to lead many sons to glory.

VI. I believe that the Gospel comprehends the things concerning the promised Kingdom, and, not or, but and the things concerning the name of Jesus Christ,

VII. I believe that the obedience of the Gospel consists in a believing of the things indicated in No. 6, being immersed into the name of the Father, Son, and Holy Spirit, and that in submitting himself to this *act of faith*, his faith, like Abraham's, is committed to him for righteousness, or remission of past sins. This I understand to be baptism for the remission of sins.

VIII. I believe that man is a sinner by constitution and by practice, and by both entitled only to the good and evil of the present—state to death and corruption.

IX. I believe that glory, honour, incorruptibility, and life are attributes of the Kingdom of God, and not of sinful flesh, and that whosoever is accounted worthy of the kingdom will receive them. Hence they are set before us as matters of hope, and recompense of reward.

X. I believe that the promises are a part of the faith that justifies the obedient, as it is written, "through the knowledge * * * are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the DIVINE NATURE." To obtain the Kingdom a man must be a *partaker of the divine nature* or he cannot share with the model of that nature—even Jesus. In the inheritance, one of the distinguishing features of this nature, is justice. "Why do ye not of yourselves judge that which is right?"

XI. I believe in the resurrection of the righteous to possess the Kingdom; and of the unrighteous, 1000 years after to judgment, &c.

XII. I believe that Jesus will come soon *in propria persona* to the salvation of those "who look for him," and to raise his saints, and to "take away the dominion" of the nations from their present rulers.

XIII. I believe the saints shall rule the world for 1000 years.

XIV. I believe more about the present eventful times than I can write now.

XV. I believe in that *repentance* which results from the belief of the exceeding great and precious promises, which is essentially the disposition of the fathers Abraham, Isaac, and Jacob, and known by the fruit of the Spirit—that it is the goodness of God, and not terror that leads men to repentance.

XVI. I believe it is the duty and privilege of the faithful to "contend earnestly for the faith originally delivered to the saints;" to meet every first day to break bread, for mutual edification, &c., and that the apostolic churches had a plurality of elders, &c.

These things I believe and teach as the doctrine of the Word. If you can prove from that Word that a single item is not there, I will renounce it. If I can prove them, will you be equally candid, and receive them. If you say we do believe them, then between you and me, at least, there is no controversy. We must, therefore, be agreed. But woe to you if we do agree, and you forbear to co-operate in their advocacy, from fear of man on this or the further side the Atlantic ocean. Remember that "the fearful" are classed among the "abominable," and therefore as certain to be excluded from the kingdom as "the unbelieving."

DR. THOMAS IN LONDON.

DEAR BROTHER HUDSTON,—

* * * * * We could not reject Dr. Thomas without giving a reason for so doing—and had it not been for the remarks on the cover of the *Harbinger*, we never should have thought of so doing. We therefore called the Doctor to a private meeting, and inquired whether he, when in the States, refused to fellowship those Christians who had not been baptized while possessing those opinions which he held? His reply was, that such was not the case. We told him it was not our intention to *permit* him to be inconsistent in London, and that if he *refused* our brethren in the States, we should not receive him here for the sake of proclaiming his views. He assured us, that so far from having refused them, he was glad to receive them wherever they would accept him, and that, on his way to England, the disciples at New York had granted him their meeting house. He brought with him letters of recommendation from brethren *known* by us. Under these circumstances we could find no ground for rejecting him, and therefore he was invited with us on the two last Lord's days. We also informed him that we should be glad to hear him speak in the evenings, if he would proclaim the gospel, and not more than *incidentally* introduce his favourite topic. He has spoken twice, and, to say the least, is well worth hearing. He is to speak in Nottingham next first day week, (July 30.) He is invited by the Second Adventists, and many of our brethren in Nottingham.

Your's in Christian love,

DAVID KING.

London, July 22nd, 1848.

RECOMMENDATORY LETTER OF DR. THOMAS.

172, Spring Street, New York, May 30th, 1848.

BELoved BROTHER TICKLER,—I have the exceeding pleasure of introducing to your Christian acquaintance and courtesies, our beloved brother John Thomas, of Richmond, Virginia, United States. He is an able proclaimer of the Ancient Gospel—such exactly as Christ, John, and Paul preached in their days, and is on a tour to your country to proclaim it to its people. Obtain for him a suitable house, and without fee or reward, other than the consciousness of being clear of their blood, and the free will offerings of such who may be able and willing to make them. He will make known to you the Gospel of the Kingdom, in a manner, which I presume, you have never witnessed. He is not what may be called a popular Christian orator. His style partakes of that easy natural kind of method, which has only to be listened to with desires to learn to be effective to the conviction of the understanding and the awakening of the affections. For your own sake, and that of the truth, get the

people to hear,—entertain him, and you will prove him to be a Christian and a gentleman.

Your's, beloved brother,

In the Hope of Incorruptibility when the King comes,
Mr. G. Y. Tickle, Liverpool.

JAMES BEADMAN.

EDITORIAL REMARKS.

We insert the above communications, as we believe many of our readers, in common with ourselves, feel anxious to know some particulars respecting Dr. THOMAS. Candour forbids us to condemn any man, exclusively on the testimony of his opponent, without having heard himself, or his friends, in his defence. We are happy to find that a testimonial of the Dr. can be produced from so respectable, and highly intelligent an individual, as our esteemed brother Beadman.

We cannot at present pledge ourselves, one way or other, with respect to Dr. THOMAS. To shut our pages against all who differ from us, would be to assume infallibility, and perfection of knowledge, in the mysteries of the Kingdom, which we are by no means prepared to do. We shall therefore, as heretofore, exercise our own judgment, with respect to the articles which we admit into the BANNER, receiving those which we consider calculated to edify, to increase the knowledge, or excite the enquiry of our readers; and giving our brethren who differ from us an impartial hearing.

We have seen a circular of Dr. THOMAS's containing his views on the Hope of the Gospel—the chief object to which he is now calling the attention of the public—they do not differ widely from the views expressed in the present number of the BANNER under "Hints on Prophecy."

TRUTH.

CHRISTIANS, hear what a Pagan philosopher says of Truth. Polybius the Greek historian, was born two hundred years before Christ:—

"The greatest divinity, in my opinion, which nature ever discovered to mortals, is *Truth*; and she appears to be endowed with the greatest power. For notwithstanding all combine to overwhelm her, and every art and artifice are employed on the side of *error* to effect this conquest; yet I know not how it is, that, by her own native force, through all difficulties, she makes her way into the human mind; and sometimes she *immediately* displays her omnipotence; sometimes after having been enveloped in darkness for a *long time*, she at last, by her essential energy, bursts forth, surmounts every opposition, and triumphs over *error*."—POLYBIUS.

THE CHRISTIAN PREACHER.—No. I.

[THESE essays shall all be transcribed or written twice before published, which is not our custom: but to these we wish particular attention, and therefore shall devote to them double labour. We will not state our design in writing them: this the reader may discover himself. But we have one great object in view, and probably the reader will not find it out until we are well advanced in the series.—A. CAMPBELL.]

If ever there was an occasion which would justify the license conceded in a celebrated canon of a distinguished Roman critic and poet, it will be found in the affair of man's redemption. It was too common amongst Roman orators and poets to introduce their gods, either as parties or actors, in some of the trifling concerns of men. This was a fault in their designs and compositions to the more rational taste of the most discriminating of their critics and reviewers. Hence that great master, Horace, sings—

Nec Deus intersit, nisi dignus vindice nodus
Inciderit.