

THE

APOSTOLIC ADVOCATE;

EDITED BY

JOHN THOMAS, M. D.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—*John* iv. 16.

"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour."—*2 Pet.* iii. 2.

VOL. I.

RICHMOND, VA:

PRINTED FOR THE EDITOR, BY J. C. WALKER.

1834.

ERRATA.

Will Bro. Campbell be so good as to give the following *corrections* as extensive a circulation as the *errors*, which, *by inadvertence*, appeared in my letter, published in the *Mil-lennial Harbinger* of February last?

Page 88, line 14, for "over an empty coffin," read "over an empty *hearse*."

Page 88, line 6, for, "*the coffin*, without a tenant, was *borne on the shoulders of the military*," read "the *hearse*, without a tenant, was *escorted by the military*." EDITOR.

A Three Days' Meeting will be held at Bro. Wren's, Pow-hatan, on Easter Saturday, Sunday and Monday. Brother Anderson will be there, and Brothers Towns and Webber are invited by this notice to attend. I do not say that I will not be there. EDITOR.

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APOSTOLIC ADVOCATE.

No. 1] Richmond, Va., May 1, 1835. [Vol. 1.

(REPRINT OF FIVE NUMBERS IN ONE.)

PROPOSALS,

BY JOHN THOMAS, M. D.,

For publishing by subscription, a Monthly Periodical,

TO BE ENTITLED

THE APOSTOLIC ADVOCATE.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 6.—*Macknight's Translation.*

"Be mindful of the words before spoken by the Holy Prophets, and of the commandments of us, the Apostles of the Lord and Saviour."—2 Pet. iii. 2.—*Macknight.*

PROSPECTUS.

This work shall be devoted to the Ancient Gospel and the Original Constitution of Things as proclaimed and appointed by the Apostles. Never was there a time since the days of William Penn, that this and the adjacent cities required such an "Advocate" as at this present. The voice of the Apostles is stifled by the clamour of Sectarian declamation. It is true, indeed, they are talked about, and their statues adorn cathedral parapets and steepled walls—it is also true, that the commercial marts of Virginia, Maryland, Pennsylvania, and New York abound in religious establishments, each and every of them amply furnished with all the gorgeousness and splendid trappings of Temple Worship:—they can boast, too, of an erudite, courtly, eloquent and right reverend priesthood—the depositaries of wisdom and sacred knowledge—whose fertile ingenuity illustrates, sustains, and fulminates the Dogmas of Creeds for the deglutition of an unsuspecting and too-confiding Laity. But all these things, however adored, may be easily unmasked, and resolved into their ultimate constituents—the devices, traditions, and commandments of men; and will be proved to be no part of the RELIGION OF CURRER or of the Traditions and Teachings of the HOLY APOSTLES. THE ADVOCATE therefore, will unroll his brief against the corruptions of Christianity; and, while he pays all respect to persons that is due, he will use every honorable and scriptural means to disabuse the minds of his fellow-citizens of the philosophical Dogmas and Christianized

Orientalism palmed upon them for the glorious Gospel of the Blessed God.

In subserviency to this end, the following, among other subjects, will be attended to:—

1. The Non-Identity of all Popular Religion with the Religion of Christ.
 2. The defence of the Holy Scriptures against all Creeds, 'Confessions of Faith,' Commentators and System Makers.
 3. The objects proposed by the proselyting Spirit of the age, as developed in the so-styled "*benevolent institutions of the day*," incompatible with, and contrary to the predictions of the Ancient Prophets.
 4. The modern *dogmas* of physical and spiritual operations, not the *doctrines* of the Holy Spirit taught by the Apostles.
 5. The Fates and Fortunes of the Kingdoms of the World foretold by prophecy.
 6. Religious, Moral, and Literary varieties; with Essays on various interesting and important subjects in relation to the Kingdom of Christ.
- "THE ADVOCATE" will glean from the fields of Christian Literature whatever is calculated to illustrate the magnificent and sublime politics of the Messiah's Reign. He will endeavor to do justice to all who may oppose and differ from him; his object being to convince, not condemn. *Audi alteram partem*, hear the other side,—shall always vibrate on his ear;—for having neither sympathies nor antipathies to gratify—having no gift or "sacred office" of pecuniary emolument to blind his eyes, to pervert his judgment, or to distort his mental vision—being interested in upholding no religious dogmas, in sustaining no sect, in pleading for no sectarian creed—THE ADVOCATE will strive to exemplify the apothegm—*fiat justitia ruat cælum*, let justice be done though the heavens fall.—Let the opponents of the Ancient Gospel go and do likewise.

CONDITIONS

1. Each number to be published the beginning of every month, and to contain 24 pages duodecimo.
 2. The subscription will be ONE DOLLAR a year *exclusive of postage*, payable in advance on receiving the first number. If not paid within *three months*, ONE DOLLAR and FIFTY CENTS; and no subscriptions accepted for a less time than aforesaid.
 3. Postmasters, who act as agents, shall have ten per cent. for obtaining subscribers, and for collecting and remitting the amount of their subscriptions. All other persons, who obtain and pay for five subscribers within three months from subscribing, shall have one copy gratis. But to those who do not guarantee and pay within that period, ten per cent. upon all subscribers, for whom they make payment, shall be allowed.
 4. The Apostolic Advocate will on no account be discontinued till all arrearages be paid.
 5. *All Communications to the Advocate must be directed to the Editor, care of William Bootright, Richmond, Va.; from whence the Advocate will be hereafter issued; and also POST PAID, or they will be returned.*
- P. S. It is respectfully submitted, that all desirous of the downfall of the Apostacy; and interested in the re-establishment of the Ancient Gospel, and Restoration of the Apostolic Order of Things over the Re-

ism of the Man of Sin in all his subtle and specious forms in these Eastern Cities, will exert their influence in sustaining the endeavors of the Editor to that end.

N. B. Let all persons be careful to name the post office to which they wish their papers sent.

THE THEOLOGY OF THE 19TH CENTURY.

If one proposition be more self evident than another, it is this, that, *the religion of the Disciples of the Apostles of Christ cannot be found among any of the popular religions of the 19th century which divide among them the realms and demesnes of Christendom.* The Religion of Christ is a religion of *faith and obedience*, the one being as essential and important as the other; they are in truth, *one and indivisible*. The popular religions on the other hand, are religions, national and speculative in their nature, based on opinions, and upheld by systems of abstract definitions, composing creeds, confessions and articles of faith. With each religion the fundamental and essential doctrines of the Gospel are the leading and characteristic dogmas of their individual creeds. Whatever is not contained in the creed, is *non-essential*, especially if the omission be the diagnostic of some more humble and less popular faith. Popular faith is feeling magnified into confidence, and inasmuch as it produces violent convulsive actions of that important organ of the animal constitution, it is very emphatically termed "*faith in the heart.*" It is a kind of sanguineous principle yielding from the several organs through which it passes copious effusions of tears, mucus, and saliva. Hence that foaming of the mouth, effusion of the eyes and cheeks, and running at the nose, so conspicuous in the subjects of revival, camp meeting, and protracted conventional excitements. Popular faith is lunatic in its phases, being now new, then old, now gibbous and then rotund, and following the ocean of life in all its ebbs and flows. The opinions of the people's instructors determine the complexion of their faith; and hence that *riddle-like** proposition, that "Faith is not the belief of testimony." It is true, the popular faith is not the belief of testimony, and no wonder that like the priests the people should maintain it; for well do they know both the teachers and the taught, that their religious faith is not founded on the testimony of the Apostles and Prophets, but on the traditions, devices, and commandments of men. What need we marvel then at the diversified and contradictory faiths that chequer the ecclesiastical chart of the Christianized world. We need not be surprised, I say, that Divine Doctors of the Popular Faith should insist on a faith, christened orthodox with holy water, which does not require testimony to produce, seeing that they are not accustomed to prove their positions either by reason or Holy Writ. Indeed where is the necessity of proof—have not their flocks conceded to them their demands in full as to their ambassadorial and holy character, their divine calling and sending, and their claims of succession to the Apostles? If these high pro-

* After our first visit to Rockdale a Methodist Clergyman, who had been taking notes of our addresses, declared in opposition to our observation—that *faith was the belief of testimony*, that *Faith was not belief* (!) His name was Riddle; hence the phrase riddle-like.—*Ed. Ap. Adv.*

tensions be granted, shall we, the laity, presume to ask the Reverend Clergy for their proofs! Absurd would it be in the extreme to concede to them apostolicity without proof, and then to demand a reason for what they affirm. Let them prove the first, and we, for one, in subordinate affairs will obey implicitly and for ever after hold our peace. But as to their divine rights, *credat Judæus Apella non Ego!*—The following will be a fair illustration both as to the believers, the manner of faith, and the effects of popular faith. On the first day of March 1834 an infant first breathed the breath of heaven, and raised its eyelids to the solar beams. Unused to this new mode of existence it cried and sobbed and squalled so lustily as greatly to disturb the equanimity of a maiden aunt. Her soured temper could not endure the provocation, and though it was a sacramental preparation week, she tartly reprobated the uncouth noise and sinned through anger most unchristianly. The original sin and total depravity of the babe were beyond doubt, and as its looks did not promise life beyond four and twenty hours, humanity and religion dictated the propriety of saving its soul from hell. A Reverend Divine was accordingly sent for, who being stimulated by the importance of the occasion, and a zeal in his master's service, came with as much despatch as comported with the dignity of the clerical gait. "Go ye," says the Great Teacher, "into all the world and proclaim the glad tidings to the whole creation, he that believeth and is baptised shall be saved, he that believeth not shall be condemned." Acting under this commission, then, this Reverend Successor to the Apostles, and Ambassador of Jesus Christ, arrives at the house of mourning for the purpose of imparting salvation to the puny babe. Accordingly he dips his holy hands into the water consecrated by prayer, and with the subject of faith in his left arm, raises with uplifted eyes and becoming his bending arm with palm supine;—the period of grace hovers over the face of the infant. Awful moment! The infant scarcely breathes.—The sacred drops at length begin to trickle from the holy digits of his reverence—they reach the face, and with an emphatic *sprinkle* the magic words—*Selina! I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen!* fall on the sealed ears of the expiring child, who with a struggle now gives up the Ghost."

This instance, and a very common one it is, is a fair illustration of the subject, mode of impartation, and effects of the most fashionable popular faith. Its subject is for the most part a babe of eight days old, endowed with all the faculties of mind and body in a dormant, undeveloped state; it sees but it discerns not, it hears but it understands not, it has a brain, but on the tablet of its mind no images of thought are there. How then is the faith imparted? Let the Reverend Clergy so skilled in metaphysics, in all the magic of the Chaldeans, in all the learning of the Egyptians, and in all the mythology of the Pagan world explain, for I cannot. But the effects of this popular faith what are they? Scepticism, delusion, death! Common sense contemplating the proud ambitious priest discerns in his religious practices and demeanor the usurper of supernatural powers, and the impiety of a man who lies in the name of God. Disgusted at such exhibitions of mockery, and acquainted with no other Christianity than that under the form of the religions of the day, the minds of men with the light only of reason and common sense to guide them, run into the fatal extreme and denounce all religion as false.

hence in France, in Italy, in Portugal and Spain, when occasion offer they not only avow their scepticism, but deny even the Being of a God. Nor are things in reality much better in Protestant countries, for, though atheism is not so recklessly proclaimed there, hypocrisy, indifference, latent and avowed scepticism in all their subtle, specious, open and disguised forms extensively prevail. Even in these United States, where religion is supposed to flourish, it is not difficult to foresee the downfall, not very remote either, of all its sectarian establishments. At this very moment infidelity, like a worm that dieth not, gnaws their vitals, and a numerous and fanatical priesthood is permitted to exist out of courtesy to the ladies, in whose case is verified the prediction of the Apostle, which see (2. Tim. 3. 1—7). We rejoice, however, to know on the testimony of the Apostles and Prophets, that all these human establishments will be overturned, and that the glorious dominion of the Great King, returned victorious and conqueror over all his foes, and leading captive at his chariot wheels kings whose many diadems now deck his brow, will rise paramount and be established on the wreck of empires, immovable as the everlasting hills. Kings and Sacred Bards have tuned their harps prophetic of this Golden Age. Then will the Prince of Peace reign in his Holy Hill of Zion and rule the Nations with a law of love. No kingly or priestly tyrants then to disturb the world's repose; no anti-christian or sectarian rivals then to divide the empire with the King of Saints; no Popes, no Councils, no General Assemblies, Synods, Presbyteries then with their bulls, and canons, and orthodox confessions to distract the world;—no! These disturbers of the public peace, these social bandits, then will be bound in captive chains in the dark abyss for a thousand years. Such then will be the death of all delusion until the *Last Apostacy* foretold in Time; when Satan shall go forth to deceive the nations which at that period will inhabit the four quarters of the earth. Rev. XX. 7, 8.

In the religious practice before alluded to, we said that the officiating priest, call him by what name you please, lies in the name of God. We speak not of motives, but of actions—principles, not men are objects of animadversion. The Clerical Body may be very sincere in all its doings; but sincerity does not convert a lie into truth—a sincere lie is a lie still. We look at actions, not words. Language, says a celebrated writer, is the art of disguising our ideas—words may deceive us, but actions are pregnant with meaning. We say, then, the religious act of sprinkling an unbelieving, unconscious babe with a few drops of water, and declaring that this is done in obedience to the Father, and the Son, and the Holy Spirit, is a lie in the name of God. It is conceded by all the learned, that the phrase “in the name,” signifies “by the authority of;” now we demand proof of the clergy for their practice, and ask them, where in all the inspired volume, the Father, the Son or the Holy Spirit ever commanded them or any one else, to *sprinkle* a babe in their name and call it *Baptism*; which all the learned, classical or theological, through all Christendom, admit in the fullest sense to be immersion. To say then, when they sprinkle a babe they baptise (in English immerse) it in the name or by the authority of the Father, &c., is a deliberate, practical and sacrilegious lie; and all this, too, they pretend under the commission before recited. One knows not which to marvel at most, their consummate ignorance or audacity, in thus *practically* inter-

preting the proclamation “*He that believeth and is immersed* (baptized if the reader would rather) *shall be saved,*” by taking a child incapable of belief and sprinkling it! If taken before a common jury, having no interest in the perpetuation of this one of the “*Abominations of the Earth,*” it would soon be put in its true light. Talk of the Advocates of the Apostolic traditions, perverting the institution!—Beshrew me if any thing comes up to this! Well might Isaiah prophecy of this adulterous generation when he said, “The earth is defiled under the inhabitants thereof; because they have transgressed the law, CHANGED THE ORDINANCE and broken the *everlasting covenant*; therefore the inhabitants of the earth are burned and few men left.” Chap. XX. 4. 5. 6.—*Editor.*

[TO BE CONTINUED.]

CHURCH OF ENGLANDISM.

Episcopacy, or as it is more generally known in opposition to the Church of Rome,—Church of Englandism, is one of the Daughters of a large family that has overspread the fairest portions of the globe, comprised within the limits of a dominion christened Christendom. Of the philanthropy, virtue and humanity of this family, we regret to say, we have nothing very commendatory to affirm. Misanthropy, vice and cruelty track the footsteps of the incestuous brood. Descended from a parentage flagrant in crime, drunken with the blood of Christian Heroes, and gorged with the spoils, and the woe, and the slaughter of men, little else can be expected in the Daughters but the resurrection, under new forms, of the Hydra-headed iniquities of the Man of Sin and his adulterous consort the Mother of Harlots and of All the Abominations of the Earth. These are the epithets applied by the Holy Spirit of purity and truth to all that ‘Mystery’ of political, civil, and ecclesiastical ‘Iniquity’ that exists in every part of the old and new world. Jesus, by his beloved disciple, foretold the rise, progress, consummation and perdition of the existing state of society, at a time when it had only begun to work. This series of predictions affords the inquirer a very striking proof of the verity of our Holy Religion; for history has handed down to us, concurrent with the prophecy, its complete fulfilment. “*The testimony of Jesus is the Spirit of prophecy,*” and, were it pertinent to the question before us, we could adduce hundreds of instances, a tithe of which would suffice to work a “*saving faith*” in the mind of the most sceptical reader. But at present this is not our design. We observe by the way, that the Family named, consists of a multitude of Sons and Daughters, whose fortunes have been very varied and oftentimes disastrous. It is a law in Nature, Politics and Religion, that ‘like begets like;’ hence the Sons of the Harlot bear the image of their Father, and the Daughters reflect the deformity of the Mother. Tyrannical, arbitrary, and oppressive, they rule the Nations with a rod of iron; and their ferocity being sanctioned and abetted by the Harlot Daughters of the Whore of Babylon, they have consented for a time, now almost expired, to give their power to them, that all men may receive their mark on their foreheads and in their hands, namely, sprinkled water, the sign of the Cross, and a license to buy and sell the gospel (as they call it) to the people.

To name the Harlots might be deemed invidious, in our estimation it

would be impossible. The limits prescribed to this work are insufficient, even supposing it would be profitable to soil our pages with so odious a catalogue. Suffice it to say that all will-worship is an abomination in the sight of God;—He has prescribed institutions through which it is his good pleasure to be approached; he that would come to God in any other way than that appointed by the Apostles, approaches Jehovah on his own responsibility, and according to his own will; he virtually renounces their authority and sets up a religion of his own. This religion becomes his idol, which he falls down and worships as he happens to be led. He is a Romanist, a Church of Englandist, a Lutheran, a Presbyterian, a Methodist, a Mohammedan, a Pagan, or a Jew, not by choice, but because he happens to be born such. He worships saints, angels and the Host, and receives absolution at the guilty hands of a profane priest, because he is taught to do it; he swears allegiance to the thirty-nine articles, or to the Augsburg and Westminster confessions;—to the Book of Discipline, to Mohammed, to the gods, or to Moses, because so he has happened to be led. Indifference has superseded the former sectarian bigotry, and generated a toleration fast become ubiquitous. The religions before named, born of the will of man, have ceased to persecute each other; at length discerning the fallacious foundation upon which they are all built, namely, on the opinions and speculations of men. Infidelity lurking within their precincts, is fast breaking up their establishments, and, by the substitution of a spurious sincerity, is diluting the piety and zeal even of the most orthodox. Such is the general character of the Popular Religions of the day, each of which constitutes a harlot member of the empire of Spiritual Babylon; and such, among the rest, is that system of will-worship, or reformed popery, set up by the renowned Protestant Pope Harry VIII. of Britain, called Church of Englandism; perpetuated by the strong arm of secular power, and established in the United States by Royal Authority, and still aided by British Gold. Having made these observations, by way of preface, we shall lay before our readers from time to time, a full and fair exhibition of this Aristocratic Religion as developed in the hemispheres of the East and West. Our extracts will be selected from documents authenticated and published by the highest authorities in such matters; proof is at hand whenever demanded. Other religions will arrest our notice in proper time and place.

—Ed. Sp. Ad. [TO BE CONTINUED.]

THE KINGDOMS OF EUROPE.

“And the ten horns you saw upon the beast, these shall hate the Harlot and make her desolate and naked; and they shall eat her flesh, and shall burn her with fire. For God has given it into their hearts to execute HIS SENTENCE, even to perform one purpose; and to give their kingdoms to the beast, till the words of God be fulfilled.” REV. XVII. 16, 17.

A grand defect in the thousand newspapers of these United States is, the meagre record of events, daily transpiring in the empires and kingdoms which exist beyond the limits of the New World. In reading the journals of the day, one would think the past had never existed, that the future would never dawn, and that the present was of little import beyond the limits of domestic trifles. To philosophize on their contents it would seem as though the intelligence of the country was bounded by

the horizon of the Bank, the limits of the Constitution, or the jurisdiction of the Head of the States. To this, however, we cannot agree. The human mind is excursive, and cannot, whether in America or Europe, be restrained within the narrow confines of domestic rivalries and party strifes. It must expand. The Atlantic Ocean and the lesser seas, the rivers, lakes, and mountain chains, may mark the bounds of kingdoms, states and empires; they may determine the “hitherto but no farther” of neighbour nations; they may do this and more, as regards the bodies of men, but to the empire of mind, they offer no proscription. The mind, with the rapidity of the lightning’s flash, sweeps over the demesnes of nature, and visits in its course the Alps, the Andes, the mountains of Himala and the Arctic Sea:—it retreats to the Birth of Time, and penetrates into the abyss beyond. What folly, then, how trifling too, to dream of feeding the public mind with the puerilities of party, stals witticisms, mountebank delineations, anecdotes, old wives’ fables, &c. &c. Sentiment, sentiment! Facts and veracious testimony is the mental food for man, whether they pertain to morals, politics or religion. But, it may be objected, people have ceased to think, thought being too laborious, and therefore, they must be entertained with trifles, or newspapers would become dead stock, many vendors but no readers. Food to this man is poison to that; therefore, seeing that thinkers are few, sentiment is scarce, and the supplies must be always according to the demand, both in quality and quantity. This we believe is the philosophy of the thing, and but too characteristic of the age. Extension without depth is the order of the day, in relation both to the effusions from the press and the rhapsodies from the “sacred desk.” Instructions seem to enter but little into the compositions of religious declaimers or religious editors. Notwithstanding all the faults of the political leaders, it is our opinion, the world for intelligence and upright dealing between man and man is far in advance of “the Church,” as the popular system of the day is egregiously miscalled. The world in some sort, discerns the changes, attended with commotions and bloodshed, coming upon society; but “the Church,” like a rickety old dame, is doting about a spiritual beatification of a thousand years, in which she, in all her unconscious deformity, is to reign over the sons of men. Her Millenium three score and sixty days, be it known to the right reverend crazy doctors who uphold her crutch, is fast expiring: her reign is almost consummated, for there is one just at the door, coming upon her as a thief, ready to let the kings of the earth upon her, who in their hate, will eat her flesh and burn her with fire. This is his sentence which he has appointed political executioners to enforce.

Revelation, has been termed, the statesman’s best manual. It discloses the destinies of empires, and tracks unerringly amid all the revolutions, wars and internal commotions which agitated society, their undeveloped histories. The empire of the Medes and Persians shall be established and become universal; it shall be strong, but the king of Grecia shall overthrow it. Thus said Jehovah by his servant Daniel, and thus it was done. The little stone cut out of the mountains shall become a great mountain and fill the whole earth. The God of Heaven will set up a kingdom that shall never be destroyed: it shall break in pieces and consume all kingdoms, and it shall stand forever. Thus spake a captive of Judah 2300 years ago, moved by the Holy Spirit, to foretell

the rise, progress, consummation and downfall of empires to the end of time. Yes and it will be done. Heaven and earth will pass away but not one jot or tittle of Jehovah's word shall fail. All kingdoms that now exist are destined to perdition, save one; and that is the little kingdom of stone, so firm is its material, first began to be cut out of the mountains on the day of Pentecost. It will break down and destroy the kingdoms, by that artillery which the Great King has appointed. These kingdoms, to use the present Pope's own words in relation to Portugal, "cited, *until now*, as a model of devotion and of fidelity to the Catholic Faith, to the Holy See, and to the Roman Pontiffs," even these have conceived a deadly hatred against "the Church," and are effecting its destruction within their respective countries preparatory to their own.

By way of introduction to a record of the events now transacting in the benighted realms of Europe, we shall present our readers with an analysis of that chapter of the Revelation from which we have selected the passage affixed to this article.

This chapter relates to the "*Judgment of the Great Harlot that sits upon many waters.*" A Harlot as is well known is an adulterous woman. This "woman" as the Holy Spirit informs us at the end of the chapter "*is the great City,*" which in the days of the Apostle John, ruled "*over the Kings of the earth.*" It used to be the boast of the Romans, whose city is here distinctly pointed out as seated on seven mountains, that they ruled over kings; hence they prided themselves in leaving these potentates their titles after they had been subdued. The "*many waters*" upon which this Harlot or City is said to "*sit*" we are also informed by the same infallible interpreter "*are people, and multitudes, and nations, and tongues.*" The literal rendering, therefore, of the prophetic style will be, *the sentence against Rome, whose jurisdiction extends over many people, multitudes, nations and tongues.*

The moral character of this City, is declared to be of the most odious description; for, says the Apostle, with her, "the kings of the earth have committed fornication, and ALL the inhabitants of the earth have been drunk with the wine of her whoredom." The symbolic representation brought to view to illustrate the judgment of Rome is beautifully typical of the past, present, and future fortunes of the dominions of which that city is the head. John sees a drunken woman, with a golden cup in her hand, full of mingled blood, sitting upon a monstrous beast of a scarlet colour. This beast had seven heads and ten horns, and was full of slanderous names. She seems to have been very splendidly apparelled; for she was clothed with purple and scarlet, and adorned with gold, and precious stones and pearls. She appears to have had a name as well as the beast on which she rode, but not "*slanderous,*" as it faithfully described her character. It read "*MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, and of the ABOMINATIONS OF THE EARTH.*" The golden cup of mingled blood in her hand is declared to be the abominations and pollutions of her whoredom (or idolatry) and the blood of the saints and the martyrs of Jesus. Of this she appears to have drunk to inebriation; for the angel told John, she was drunk from this cause. So much then for the Symbol; let us now attend to its meaning.

The beast which you saw, says the angel, was and is not. That is, a

time was coming when it would be said, the beast did once exist, but is not now in being. This phrase must be considered as indicating its destruction, as indeed the angel immediately declares; "he will" says he ascend out of the bottomless pit, and go to destruction;" and the inhabitants of the earth shall wonder, seeing the beast who was, and is not, **YET IS.** It may naturally be inquired, how can a thing *be and not be* in the present tense? This would certainly be inexplicable if we suppose the being and not being to relate to one and the same instant of time. We have hinted that the "*was and is not*" relates to a period posterior to the age of the Apostle; and we presume the "*yet is*" implies its existence at the time when the angel and the Apostle were conversing together, A. D. 100. This solves the difficulty as will be seen hereafter more particularly.

The beast is thus interpreted, "*Its seven heads are seven mountains, on which the woman (or city) is seated* (kathetai.) "It is universally known," says Dr. Bryce Johnson, "that the city of Rome is built on seven mountains. The following are their names, viz. the Palatine, Caelian, Capitoline, Aventine, Quirinal, Viminal and Esquinal mountains. By this very uncommon situation Rome was so perfectly distinguished from every other city in the world, that both the Greek and Latin writers call her the city on the seven hills—by which name every reader understood as perfectly that Rome was meant, as if they had heard the word Rome itself. Ovid, a Roman poet, says—Rome the seat of the gods and of empire, which surveys the whole world from her seven mountains." That it is the city of Rome, literally and locally which is meant, is evident not only from the description of its situation, by the seven mountains, but also from the very uncommon mode of expression in the original language, which literally translated, reads "*in the place where the woman sits upon them*"—by which expression the locality of the city is fixed in as plain and strong terms as language can afford.

And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he comes he must endure for a little time. THE ~~WHEN~~ this chapter was written, must be kept constantly in view, or it cannot be understood. It was written by the Apostle John, about A. D. 96 or 100, under the Roman emperor, Domitian.—Rome was founded 753 before Christ; from which period, down to that contemplated under the last of the "seven kings" or *seven forms of government*, 1297 years are included. Tacitus, a very eminent Roman historian tells us, that in his day there had been *five distinct forms of government* in Rome; and it is well known that there have been just two more since his time to the year of our Lord 544. In his annals, he says, "Rome was first governed by kings, then by consuls, by dictators, by decemvirs, by military tribunes with consular authority;" since that time to the date aforesaid, there have been *emperors*, under whom Jesus Christ was born, the Apostles lived, and the Kingdom of Heaven or the congregation of the Lord was fairly established among all nations of the earth: and after the subversion of the imperial authority, *kings of the Gothic race* constituted the seventh form of government in Rome. In the days of the Apostle, *five* of these forms of government had *fallen*, one existed, namely, the imperial or sixth form, but the seventh had *not yet come*. When the seventh arose it was to continue for a short time compared with the forms which preceded and followed it. The Imperial or sixth had existed upwards of

500 years, and the Pontifical or eighth form has continued upwards of 1000 years; so that the Gothic kings or seventh which intervened may truly be said

[TO BE CONTINUED.]

THE ADVOCATE AT ROCKDALE, PA.

The village of Rockdale is a very romantic place, situated about six miles west of the Delaware, and fifteen south of Philadelphia. Its name very aptly expresses the prominent features of its scenery. *Rocks, hills and dales* meet the eye in every direction. The acclivities are steep, and often precipitous, and every here and there interspersed with insulated masses of limestone rock. On the slopes the frame and stony dwellings of the villagers arise, without order, overlooking the falls and water-courses which meander round the bases of the hills, and through the town of Chester to their exit in the Delaware. Upon this serpentine creek, seven factories have their seats within a mile and a half in and about Rockdale; hence the population of its vicinity is very considerable, and is sustained chiefly by the labours of the loom. The intelligence of its inhabitants is as much diversified as the soil on their native hills and dales; of which some are rocky, some thorny, some thin, and some good, yielding increase in the ratio of a hundred, sixty, and thirty fold. Mat. xiii. 4—9. Standing on a peak, from whence the eye commands a varied and extensive view, the mind is insensibly raised from the contemplation of the picturesque to Him, who by a word spoke into existence, six thousand years ago, the terrestrial domains of nature. Passing in magnificent review and successively defiling before the imagination were the upheaving earth, the sinking and the submerged valleys, herbs, shrubs and forest trees, and tribes innumerable of birds, and beasts, and living things of every kind, new-born from their mother earth—the sun, the moon, the stars, bursting into primeval blaze to cheer, to animate, and to enlighten these new displays of creative power—then last came man, the image of his Maker, for whose happiness and the glory of God they exist and were created. Swift fleeting from the mind passed these delights, and the lapse of a few ages summoned up the Deluge in all its horrors. How forcibly was the truth of this event impressed upon our mind, when we reviewed the huge rocks on which we stood, hurled as they evidently had been to their present seats, by the energy of aqueous forces. Thousands of shelly fragments lay strewed around, showing palpable marks of the physical energy which had issued in the present order of things. On every side we saw proof sufficient to convince us, that “the fountains of the great deep had been broken up” with incredible violence, and that the crust or surface of the earth had undergone a great change by the impetuous recession of the waters into the caverns of the globe. But geology is not the theme upon which we would descant at this time; let what has been said suffice to direct the reader to the contemplation of the attributes of Jehovah in the works of nature as well as in revelation. We hasten to details of another kind.

As we have said the intelligence of the people is diversified, and whatever it may be as to political and other affairs, we hesitate nothing in af-

firming that in regard to the religion of Christ they are entirely uninformed. Teachers they have in abundance, for during our visit to Rockdale we were honoured by the presence of five. Methodists, Presbyterians, Baptists, and Deists divide the population among them. Each sect, however, is more or less at variance within itself. The Presbyterians especially. Among these the Old Orthodox and New Lights predominate. The following by way of illustration: a Rev. Mr. L——, a clergyman of the Presbyterian sect at Rockdale, and formerly a Baptist, on a certain occasion proceeded to address his flock on the 7th of Romans. He told them in substance, that this chapter was the most difficult in the Bible; that he had been studying it for a week, but had not even yet made himself master of it;—however, said he, I will give you the result of my investigation; and to it he went right earnestly for the ensuing hour. After he had done a Rev. Brother from Chester, named P——, a New Light, hitherto unobserved, rose and told the people there was no difficulty in the passage at all, and that it was quite intelligible; accordingly he proceeded to expound it in his own way, overturning every thing that had been said before. So much for the agreement of the clergy among themselves, and the kind of religious teaching, the good people of Rockdale are blessed withal.

We had promised two disciples, the only ones residing at this place, to go and advocate the cause of the Apostles before the people on the first Lord's Day in March. Circumstances, however, prevented our keeping our appointment until that day fortnight. In the mean time our intentions came to the knowledge of the clergy, who felt it their duty to warn their flocks against *new doctrines* taught by a man named Alexander Campbell, who had done great harm to the cause of religion in the West. He is, said Mr. Landers, both a Unitarian and an Arian in principle! He did not wish to prevent his hearers from going to hear the one of the party who was coming. They might go and welcome. No doubt they would hear something good from him for three or four times; but, said he, after that—watch him! He is the author of the New Catholic Controversy—read that and you will see what kind of a man he is; as for the thing itself, it is evidently the production of a cracked brain. He warned the people to bear in mind that we were not an authorized minister, not having been constituted by the laying on of hands! He announced his intention of delivering a course of lectures on Campbellism, in which he would go to the very bottom of it! And should his meeting be disturbed by any person who was not satisfied, he would treat him as a drunken man! So much for the spirit of clergy.

The effect of this cautionary address was to excite the minds of the people, to attend to the things formerly spoken by the Apostles, but long since lost sight of. When we arrived on Saturday evening, we found the expectation of the citizens on the alert to learn what extraordinary heresy was about to be propounded to them. Being convened, we addressed them on the Gospel as the cure for sin. We stated that the human family had been infected with this disease, by the venomous and mortal bite of the arch-serpent, the Devil; and that the extent of the evil in all of its formidable developments might be grouped under the six following items—namely, the *ignorance*, the *love*, the *dominion*, the *guilt*, the *power*, and the *punishment* of sin. We showed that there

was but **one cure** for sin in the aggregate, and that was **THE GOSPEL**—that all other proposed remedies, with which the world, both religious and profane, was acquainted, were nothing else but nostrums, and their prescribers quacks. These we classed under the apostolic caption of “*other gospels*,” to which was appended the malediction of the Holy Spirit. We stated that **THE GOSPEL** comprehended **FACTS, COMMANDS, and PROMISES**. The *first* to be believed, the *second* to be obeyed, and the *third* to be enjoyed. That the secret of the whole was a simple, yet magnificent, display of the love of God to men, and that this was pre-eminently revealed in the gift of his well-beloved and only begotten Son, whom he had consigned to death, even the ignominious and cruel death of a Roman slave, that the obedient might escape the condign punishment that awaits all who know not God, and obey not the Gospel of his Son. We stated that the Apostles announced the love of God to Jews and Gentiles in a few plain, yet potent, *facts*, which they sustained by their own testimony, as eye and ear witnesses, and by the demonstration and power of the Holy Spirit, developed in the miracles they performed—that Christ died for our sins, *according to the Scriptures*; and that he was buried; and that he rose again the third day, *according to the Scriptures*. That these facts, supported by the testimony of Apostles and Prophets, constituted the bones and sinews of the body of Christ—the congregation. That the *commands to be obeyed* were Believe, Reform, and be Immersed; and that the *promises to be enjoyed* consisted in remission of sins, the reception of the Holy Spirit, and the resurrection of the body to eternal life. We shewed that these might be subdivided into faith, reformation, immersion, remission of sins, gift of the Holy Spirit, and resurrection to eternal life. We parallelized the items of sin with the items of the Gospel, showing that *faith* in the Lord Jesus was the cure for the *ignorance of sin*; *repentance* for the *love*, *immersion* for the *dominion*, *remission* for the *guilt*, *the gift of the Holy Spirit* for the *power*, and the *resurrection of the body* for the *punishment of sin*. We observed that in the Kingdom of Heaven, as well as in the kingdoms of nature, there was a place for every thing, and for every thing a place. That order was Heaven's first law—and that as Jehovah was the God of order, and not of confusion, we were not to suppose that the Gospel was an undigested and chaotic heap fortuitously thrown together. This could not for a moment be conceded. Believing therefore God to be the author of the Gospel, we expected to find order, perspicuity, and arrangement consummated. Nor are we disappointed in this expectation, as we have already shown. Any transposition, therefore, of the Gospel items—any derangement of its parts, annihilates its character as a specific, destroys its efficacy, obliterates its divinity, and abolishes its identity with the word of the Lord, first proclaimed at Jerusalem. Hence, we contend, that the schemes propounded from the “*secret desk*” of Christendom, for the cure of sin, were counterfeits, and not to be found in the genuine prescription of the Great Physician. We illustrated this position by reference to the Gospels of the day, in which the clergy, having first killed their patients in theory, pretend to restore them to a state of safety by baby sprinkling, minor confirmation, and the doctrine of final perseverance;—others of them by putting a pseudo-baptism before faith;—others, again, by giving repentance the priority;—others by insisting on the precedence of what they call the Holy Ghost;—and others by substituting sincerity for all.

Such are the miserable expedients resorted to by the teachers of the popular religions of the day for the salvation of men; by which unwittingly, perhaps on their part, they cajole their flocks out of their fleece, their immortality and their weal, and expose themselves to the anathema maranatha of God.

[TO BE CONTINUED IN OUR NEXT.]

DOCTOR BRANTLY AND REGENERATION.

MR. EDITOR—Learning by the “*proposals*” you have issued your intention of publishing a periodical, whose object is *fair dealing*, and the independent advocacy of the Ancient Gospel and Apostolic Traditions; I have forwarded you copies of two letters sent by me to the Rev. W. T. Brantly, D. D., late editor of the Religious Narrator, which he declined inserting; for what reason is best known to himself, and may be conjectured by your readers. With the hope that you will give them insertion, I subscribe myself your well-wisher.

A. B.

That the letters may be more intelligible to our readers, we have inserted the *religious slander* of the *religious* editor of the Religious Narrator; which, during the finale of its career, delighted in aspersing the disciples, and in poisoning the minds of its readers against the Ancient Gospel, first proclaimed by the Holy Apostles.—*Edit. Sp. Adv.*

(From the Religious Narrator.)

THE PROFESSED RESTORERS OF THE ANCIENT GOSPEL.

There are among us those who confidently affirm that all sects of Christians, except themselves, are radically wrong in their views and practices in relation to the Gospel of Christ, that the order of the Christian church as established by the Apostles is nearly, if not wholly abolished from all modern churches, with the exception of their own *Christian Congregation*; that they only have the *true, ancient, primitive, gospel order*; and that this order consists mainly in *baptism for the remission of sins*; belief according to the understanding of every individual in the dogmas of the Apostles, the weekly breaking of the “*loaf of blessing*,” and a license to every one who chooses to administer baptism and the Lord's Supper. They deny any *regeneration* other than baptism, generally adopt a new version of the New Testament, and make very little use of the Old Testament. Being a very confident, assuming, and self sufficient people, they boldly and clamorously condemn the opinions of all those who maintain the necessity of the Spirit's influence in regeneration, and who decline the observance of their pretended *apostolic order*. To make Christians according to their views, it is only requisite to convince the reason of men of the truth of the Christian religion, and then regenerate them by immersion in water. Many of the Baptist churches in Virginia, Kentucky, and Ohio, have been infested and distracted with the spirit of innovation, attendant upon the efforts of these professed restorers of the “*ancient gospel*.” Latterly an attempt has been made to enlighten Philadelphia on its claims and pretensions, and those Baptists who have put themselves in the way of the illumination, have been gravely informed that they were wholly in error, that the

were gulled and cheated by their designing and mercenary pastors, who perpetuate the deception only that they may continue to enjoy their salaries, and make a gain of the *Lord's congregations*. At the same time, we do not learn that these *professed restorers* ever refuse money when offered to them; or that they decline making a *fair profit* on all the pains which they take to utter, publish, announce, and print their sentiments and opinions. They wipe their feet upon our carpets, alleging that they tread upon our pride, whilst they persuade themselves that their pride and insolence in doing this act escape detection. But in this they err. There is good sense enough in most communities to see through such flimsy pretences.

These *restorers* will, no doubt, have infused a bad leaven into some of our churches, and will thus enjoy the bad gratification of having created confusion among us. In our mind, the sooner each and every church expels from its bosom such leaven, the better. The Regular Baptists in Virginia, have found it requisite to draw a line between themselves and these pseudo-restorers. Their doctrine eats as a canker, and must be suppressed and exterminated in each body, by that power with which Christ has clothed his church, and that is the power of censure and expulsion.

LETTER—No. I.

DEAR SIR—In a recent number of your periodical, is an article under the caption “of the Professed Restorers of the Ancient Gospel.” I know not whether you are the writer or another person; be that as it may, I read it with much interest and attention. It suggested a great variety of reflections to my mind—and among other items *that* especially where you say they affirm there is no regeneration but baptism. Among all the questions in connexion with religion, none has perplexed me so much as the doctrine of regeneration, about which so much is said but so little understood. I attended a meeting in Bank Street, where a “Society of Disciples meet every first day of the week to break bread”—for such is the epithet they bestow upon themselves—and there I can testify I did hear something about regeneration, in connexion with baptism, or immersion in water. This doctrine startled me very much. I therefore determined the first opportunity that occurred, to put the question to one of their “proclaimers,” as they call them; accordingly I made inquiry of one—Dr. Thomas, I think his name is, a physician in this city, and author of a letter on the Catholic Controversy: “What is Regeneration? He told me the word was only used *twice* in the common translation of the New Testament, viz. Mat. xix. 28, Tit. iii. 5. That in the first passage the word was used in connexion with the restoration of things to a state of perfection, in reply to an inquiry of Peter’s: “What then shall be our reward?” And that it would comport better with the context, to render it *renovation* instead of *regeneration*. In the second passage, he observed, the word was used in connexion with washing—the washing of regeneration. He thought the best way to arrive at a definite idea of the phrase was by the analytic method. That regeneration was a duplicate idea, and signified, according to Dr. Johnson, a being born again. Generation meaning a being born—regeneration a being born again—and that the Scripture definition of being born again,

would be the definition of the term sought for. He said the best authority in this matter was Jesus Christ, who had explained the same question I had put in his reply to Nicodemus. Jesus told Nicodemus “except a man be born again (regenerated) he could not see the Kingdom of God.” Nicodemus asked, how a man could be born when he was old? Jesus explained, he did not mean he was to be born again *naturally*, but that he was to be born of water and Spirit—therefore says he marvel not that I say you must be born again. To be born, therefore, said he, of water and of the Spirit, is to be born again, or regenerated, which was the definition sought for. He requested me to bear in mind the power due to the copulative conjunction, “and,” in the sentence; that the conjunction was not disjunctive, so to speak: that *and* did not mean *or*, and that therefore a man who said he was begotten of the Spirit, but was not born of water, was no more born again or regenerated than a child could be said to be born of his father until it was born of its mother, our Lord being judge. Therefore, he added, no man is regenerated or born again, in the Scripture acceptation of the term, who is not born of water and the Spirit; it being a fact, that the Holy Spirit never leaves his work unfinished—therefore, said he, if a man be in deed and in truth begotten of the Spirit, he will never rest until he be born of water, by being immersed in the name of Christ for the remission of his sins. These, Sir, are the Doctor’s reasonings uttered in my own hearing, the truth of which I am ready to testify, should I be called to the proof.

I do confess there is something new and plausible in this view of regeneration. If it be true, we must have been hitherto in egregious darkness upon this subject; and I certainly do coincide with you, that if this leaven be allowed to work among us it will assuredly be the ruin of the peace and organization of our churches. My dear Sir, I do think it incumbent on you, as an Editor and a Clergyman, to sound the alarm on the watch-towers of our Zion. My mind, I confess, has received a shock, which has shaken the belief I once had in the orthodoxy of my faith. I am not the only one. If our steadfastness is shaken by a wind of doctrine, you will be entitled to our everlasting gratitude in restoring to us that peace and tranquility of mind we once enjoyed.

Alexander Campbell has shaken the steadfastness of many; and I fear if the effect of his late discourses in this city be not vigorously opposed in every possible way, the Baptist interest in Philadelphia will be entirely dismembered. In Baltimore, Brother J. Findlay’s church is so deeply infected, that he was under the necessity of calling the members together, to enquire who were on his side, and who were on that of “the Ancient Gospel and Apostolic Order.” The question was put, and he found himself in the minority—in consequence, he has signified his intention to leave them.

I approve of your recommendation, to exterminate heresy from the church; and trust you will not be deficient in the courage necessary to carry it into effect. To animate you to this, and to learn the right meaning of regeneration, is the design of this from an
ENQUIRER.

NAPOLEON, IMMORTALITY, AND THE MASS.

During the negotiations with the holy father, Bonaparte one day observed to Bourienne—“In every country religion is useful to the govern-

ment, and those who govern ought to avail themselves of it to influence mankind. I was Mohammedan in Egypt; I am a Catholic in France. With relation to the police of the religion of a state it should be entirely in the hands of the sovereign. Many persons have urged me to found a Gallican church, and make myself its head: but they do not know France. If they did they would know that the majority of the people would not like a rupture with Rome. Before I can resolve on such a measure, the Pope must push matters to an extremity; but I believe he will not do so."—"You are right general," replied Bourienne, "and you recall to my memory what Cardinal Gonsalvi said:—"the Pope will do all the first Consul desires."—"That is the best course for him," continued Bonaparte; "let him not suppose he has to do with an imbecile. What do you think is the point his negotiations must put forward?—The salvation of my soul! But with me, immortality is the recollection left in the memory of man. That idea prompts to great actions. It would be better for a man never to have lived, than to leave behind him no traces of existence."

The Consular Court was in general, extremely irreligious; nor could it be expected to be otherwise, being composed chiefly of those who had assisted in the annihilation of all religious worship in France, and of men who, having passed their lives in camps, had oftener entered a church in Italy to carry off a painting, than to hear the mass. On the road from the Tuilleries to Notre Dame, Generals Lannes and Augereau wanted to alight from the carriage, as soon as they saw they were being driven to mass, and it required an order from the First Consul to prevent their doing so. They went therefore, to Notre Dame, and the next day Bonaparte asked Augereau what he thought of the ceremony. "Oh! It was all very fine," replied the general; "there was nothing wanting, except the million of men who have perished in the pulling down of what you are setting up."—Bonaparte was much displeased at this remark.—*Mem. of Nap. by Bour.*

THE PEOPLE'S FRIEND.

We have received some of the numbers of a weekly political paper entitled *The People's Friend*, published in Philadelphia by Burnet and Co. Its character (for though young it has one.) is good and promising, being, from the specimens we have seen, both independent, fearless and honest. Its periscope is not exclusively political, but it has the courage, some would say presumption, but not we, to comprehend within the range of its perceptions, the religious policy of sectarian aspirants. We give the following as an example of its intelligence. With the sentiments it expresses we most heartily coincide:

We hope all those who patronize this paper have ere this become satisfied that its columns are so far from being trammelled by sectarian influence as they are from being biassed by the views of party. In revolving in our minds the injury daily inflicted upon society by the one-sided firm that every thing is assuming, we arrived at the conviction that we might do some good by establishing a paper of the character which '*The People's Friend*' shall possess—OPEN TO ALL, INFLUENCED BY NONE. As editors, we are to be no respecters of persons.

When an article is offered for publication, we are not to ask, will it

suit the views of this party—or that sect; but the only inquiry shall be, will it subserve the cause of truth, knowledge, and virtue—in one word, will the best interests of mankind be promoted by giving it publicity. If our judgment—aided by all the lights of experience, observation, and our very limited intercourse with the various classes and sections of our beloved country, superadded to the sincere desire we feel for the present and future welfare of our fellow creatures—decides in the affirmative, we shall not hesitate, nor enquire what effect it will have upon the popularity of our paper.

We have through the instrumentality of all the lights that history, reason, and revelation furnish, been enabled so to interpret "the signs of the times," as to be fully convinced that the present is not the time for any to confine their calculations to "profit and loss;" much less for those who profess to act as SENTINELS. We feel that the charge of egotism cannot be rightly made against us, when it is considered how much misrepresentation and misapprehension, every public man, however humble, is subjected to, in these days, when an almost universal want of confidence, produced by an almost universal want of integrity, is the leading feature of the times.

(From the *People's Friend*.)

THE CLERICAL CLOVEN FOOT.

Messrs. Editors, the following struck my mind as too pregnant with meaning to pass unnoticed, appearing as it does in an American paper.

Selections from Foreign Journals received at the Office of the National Gazette.

A most remarkable testimony to the importance of Christianity, and even of an established clergy, in advancing the intellectual as well as the moral character of mankind, appears in the recent very interesting volume of M. Victor Cousin, on the state of education in Germany. This brilliant metaphysician is commissioned by the government of France to examine the plan of general education in Prussia and other parts of Germany, with a view to the formation of a complete national system in France. M. Cousin, a man far from being prejudiced in favour of the clergy, and indeed considered by them in no friendly light, distinctly declares that no national education, which is not founded on Christianity, can be of essential benefit in France, and considers that the clergy will be the only effective instruments for the introduction and maintenance of any system for the general instruction of the people. The project of the French law, introduced under the auspices of M. Guizot, will not, we trust, lose sight of this remarkable and important feature in the great question of national education.

As to the "importance of Christianity" there can be but one opinion with all who believe in its truth; and in order for its importance to be universally established, it is needful only that its true nature and evidences be universally known. But as to "*an established clergy*" being important "in advancing the intellectual as well as the moral character of mankind," it is a sentiment more befitting the hired agent of "the government of France," and better adapted to the ears of the advocates of

a union of Church and State, than American Citizens. It is a sentiment at direct variance with the interests of religion and the welfare of mankind, as proved by history and facts; if advocated in this free country, it is presumed it will be a difficult task to conceal the CLOVEN FOOT.

SOMETHING CURIOUS.

"If our flock" (not the flock of God) "would but come to our preaching, as they come for food, in order that they might grow thereby, how different would preaching be even to us, preachers! What life and liberty should we find! And to them even the poorest fare we could set before them would be like angels' meat!!!"

The above is the doleful lamentation of a society of clergymen, who edit the Protestant Episcopalian from which it is selected. We cannot but admire the phrases "our flock" and "our preaching;" they are truly apostolical, and well become the divinely called ambassadorial successors of the Apostles!! What a starvation craving must the flock have to relish the poorest drivellings of a written popular sermon as if it were angels' meat! And how modest, too, the estimation in which these preachers hold their poorest efforts!! We are to desire the sincere milk of God's word that we may grow thereby—pure and without adulteration;—but this right reverend body of associate clergy would substitute their own sermons for the word of God! If the people get nothing better than their preaching to thrive upon, no wonder if they waste away and soon die of a spiritual marasmus.—*Editor.*

TO OUR PATRONS.

Nothing is more gratifying to the feeling, or more calculated to arouse the dormant energies of genius, than the patronage of the intelligent and the good. Every man has genius of some kind; too often, however, perverted to purposes beneath the dignity of a rational man. We lay claim to no high order of mental faculty, but are happy in knowing our own powers, which have no pretensions to any thing inaccessible to mediocrity of talent. This, we believe, to be the most useful to society generally, and best adapted to meet its exigencies. The small share we possess, we are determined to devote to the service of HIM who gave it. May our resolve be duly seconded! *No means, no ends*, is the law of the kingdoms of nature, grace and glory. In the nature of things, then, no money, no types, no type-setting, no paper, no printing, no APOSTOLIC ADVOCATE. This is an immutable law of nature. Our patrons, therefore, will take it in good part, when we hint the importance of a due attention to "condition 2" of the Prospectus.

(From the People's Friend.)

CATHOLIC CONTROVERSY.

We have received a Pamphlet entitled, "New Catholic Controversy. A mirror for Ismatic Religions, in a letter addressed to Messrs. Hughes and Breckenridge." It is by John Thomas, M. D. 93, Arch street.

The object of the writer appears to be to show from the scriptures that neither Mr. Hughes, nor Mr. Breckenridge succeeded in their late dis-

cussion, in making manifest that their views were in accordance with the doctrines of the scriptures. From the hasty perusal we have been able to give it, we discover the writer takes high ground, and treats all human authority very unceremoniously. He appeals directly to the scriptures, and contends for their "supremacy" over all councils and edicts, ancient or modern. On one point of no little moment, he appears to coincide with the followers of Fox and Penn, denying the validity of the distinction between the clergy and laity.

His style is chaste, reasoning close, and he shows that he has bestowed much attention upon the subjects of which he treats. This never fails to secure attention to a writer's productions, whether his views are orthodox or heterodox. The Pamphlet is published at 12½ cents.

PROPHECY FULFILLED.—Little does Mr. Irving suspect, and less do Aldermen Key, Laurie, Thorpe, Thompson, and Farebrother imagine, that the result of their proceedings was foreseen more than a thousand years ago, and that very serious consequences are to follow the accomplishment of their efforts. Of the curious MSS. in the possession of John Duns Scotus in the 12th century, was a copy of an inscription on the tomb of Merlin, at Drummelzier; one of these is thus rendered in a copy dated 1316, of which we are the happy possessors. Its remarkable reference to the present moment will excuse our publication of it.

"Quhen Lundu sal hef Lordis Maioris fowre
Quhen felke sal parle in speche unknowne
Yen sal be weir and syknece sore
Yen Englonois glorie is agone."

It is clear therefore, that the Belgic question and the cholera depend more on the Court of Aldermen and Miss Carsdell than on congress or conference."

The Papal Court has at last resolved to pursue a course pointed out by discretion and good sense. It is evidently convinced that its power which heretofore has been so arrogantly thrust forth on all occasions, is somewhat curbed, and the time no longer exists when its interference will be tolerated, and the Papal Government will content itself by mere protesting against any measure that may tend to interfere with the rights of the Church.

AUTHORITY.

Plato, in his Dialogue on Temperance, puts this assertion in the mouth of Socrates:—"We should not consider by whom such a thing was said, but whether it be true and reasonable in itself." The Arabians make use of a proverb, "Examine what is said, not him who speaks."

Hope in the bounty of God, and a perfect resignation to his divine will, are deeply implanted in the Arab's breast; but this resignation does not paralyze his exertions so much as it does those of the Turks. I have heard Arabs reproach Turks for their apathy and stupidity, in ascribing to the will of God, what was merely the result of their own faults or folly, quoting a proverb which says, "He bared his back to the stings of mosquitos, and then exclaimed, God has decreed that I should be stung."—*Burckhardt.*

[Errata.—In the date on the first page, for "1835," read 1834.]

THE
APOSTOLIC ADVOCATE.

No. 2] Richmond, Va., June 2, 1834. [Vol. 1.

THE KINGDOMS OF EUROPE.

(Continued from page 11)

to have continued only a little time, seeing that their authority did not endure above 70 years. The relative duration of the Seven Heads of the Roman Beast may be thus stated, according to the most credible testimony of profane historians. The first five heads continued about 726 years, the sixth, 501, and the seventh about 70 years; making altogether 1297 years.

"And the beast," of whom it shall be said hereafter, he was, but is not, *"he is the Eighth, and is of the seven, but goes to destruction."*

This explains very definitely the Angel's meaning, when he said, the *"Beast, who was, and is not, yet is."* As we have seen, THE APOSTACY, headed up in the Pope, had not been revealed in any of the seven heads or forms of government up to the year 544; so, seeing that there has been no other form of supreme authority in Rome since that time save the Pope's, the Papacy, being eighth in the order of succession, must be the Beastly power that in the Apostle's day was embodied and secretly working in the very heart of the Roman Power, but could not be developed as a Supreme Authority, until the seven previous forms, which hindered its manifestation, should be successively taken away. Hence, in the language of inspiration, we may be triumphing in a few years, over the annihilation of the *"Beast that was and is not;"* when we shall hear the cry of that *"mighty and loud voice, saying, It is fallen! It is fallen!"*—That Great City by its historians vaunted as the Eternal City—when Heaven, the Saints, the Apostles, and the Prophets, on whose account God had pronounced sentence upon her, shall be exhorted to rejoice, and sing the song of victory!

But this Eighth Head of the Beast is said to partake of the character of the seven; how is this to be explained? This may be done by considering what constitutes his authority. History informs us. It records that in the days of Numa the Religious Title of Pontifex Maximus or Chief Pontif, was applied to the Kings or first form of Roman government, and afterwards exclusively appropriated by the Emperors or sixth Form to themselves. Hence they united in one the Headship of Church and State. Rulers, whether under a dispensation of Paganism or Christianized Paganism, have always considered religion or *"the Church"* as it is miscalled, a pliant tool or instrument of government. Hence they sedulously preserved the rights of the Pagan Church as they do now those of the same Church under a new form. By way of acknowledgement for this state patronage and legal protection, the Pagan, Papal and Protestant Clergy give in their spiritual adhesion to the governments of the world; upholding their acts of tyranny by ecclesiastical thunders and lightning and great hail. The great voices which issue from the sacred rostra hurl their bolts against all those, who deny that the voice of the clergy is the voice of God, or that the edicts of their masters are divine decrees. This has been the case through all ages, and well do the rulers of

the nations know the value of the services of their Holy Allies—the Priests. The Roman Emperors retained the Title of Pontifex Maximus until the Bishop of Rome assumed it a little before the Fall of the Seventh Head or Gothic King Totilla, who was the last of the race. Hence, then, searching for the Eighth Head or Form of government in Rome, seeing it was to partake of the nature of the seven, we should expect to find an union in that head both of Imperial and Pontifical authority, which for the sake of clearness I would call the Imperio Pontifical Head. Nor are we disappointed in this. The Roman Empire was divided into Eastern and Western about the year 395, in the reign of Arcadius. After this event ten Emperors reigned over the Western division, until the time of Augustulus, who was the last, and died A. D. 476. In 493, Odoacer put an end to the Western Empire. From this time till A. D. 544, Rome was in subjection, but its Bishops in alliance with the Gothic Kings, the last of whom, Vitiges, Belizarius led captive to Constantinople, and thus, after a battle or two more with Totillas, his successor whose authority was never recognized, Rome was completely subjected again to the Imperial authority, in 544. In the same year that Vitiges was carried to Constantinople, 540, the Emperor Justinian, by imperial decree, constituted the Bishop of Rome *"UNIVERSAL HEAD OF THE CHURCH."* About this time, *"such,"* says Jones, *"was the extensive influence of the Papal intrigues, that there were few among the Princes of the Western Empire, that were not virtually brought into a state of subjection to the authority of the Bishops of Rome, before the close of the fifth century."* On the subversion of the Gothic Power the *"Universal head of the Church"* made a rapid stride to the consolidation of its encroachments on the rights of the Laity, which was consummated about the year 587, under Pelagius II.; whose successor, the first Gregory, blasphemously styled the Great, commenced the series of Imperio-Pontifical Princes; in whom have been ever since united the *Imperial Authority* over Italy, called the States of the Church, and the *Pontifical* over the souls, bodies and estates of the people of benighted Christendom. A Head without hands or arms would be a powerless affair. Hence in all countries there are those who are ready to promote the Pontifical Authority in some form or other. These are the priests or clergy of *"every name and denomination;"* and, though some of them most violently quarrel with their Imperio-Pontifical Mother, a common incident in all vicious families, they promote her grand schemes in serving themselves. The dominion of the clergy, then, under one High Pontiff, is termed the Popedom, comprehending all major and minor, big and little, popes. It is well compared to a beast, for of all tyrannies recorded in history, priestly or clerical despotism transcends them all. Fierce and blood-thirsty as was Pagan Rome, the Reverend Rulers of the Christian World have far surpassed her in every refinement of hypocrisy, and crime. But joyful are the tidings proclaimed by the inspired Messenger—*"the beast that was, and is not, and is of the seven, goes to destruction."* Let us see how this will happen.

And the ten horns, which you saw, are ten kings, which have not yet received their kingdom, but they shall receive authority from the beast, as kings for one hour. These have one mind, and shall deliver their own power and authority to the beast. These shall make war with the Lamb; and the Lamb shall overcome them.

This symbol coincides with the ten-horned beast seen by Daniel as a representation of the fourth universal dominion which was to exist when the Macedonian power should be broken or subdued. The Angel told Daniel and John that the ten horns they saw were ten kings or kingdoms that should arise out of the body of the Beast. We must look for these ten kingdoms among the fragments into which the Western Roman Empire was broken by the irruptions of the Northern nations. Machiavel, a Papist, has given us their names. 1. The Ostrogoths, in Mœsia. 2. The Visigoths in Pannonia. 3. The Suevi and Alans in Gascoign and Spain. 4. The Vandals in Africa. 5. The Franks, in France. 6. The Burgundians, in Burgundy. 7. The Heruli and Turingi, in Italy. 8. The Saxons and Angles, in Britain. 9. The Huns in Hungary. 10. The Lombards, first upon the Danube, afterwards in Italy. These ten kingdoms arose between the years 355 and 527 after Christ; and as they established themselves, they successively and with one accord gave their authority and influence to the Pope; and, wild barbarians as they were, consented so to humble themselves, as to receive a confirmation of their titles to dominion, which they had acquired by their own valour, and to acknowledge that they held their crowns of His Holiness as Lord of Lords and King of Kings. These have not always numbered exactly ten kingdoms, but sometimes more or less; but as Sir Isaac Newton observes, "whatever was their number afterwards, they are still called THE TEN KINGDOMS, from their first number." And we may observe, they always have been and still are *about* ten, though they exist now under different names and relations to each other. They were elements, out of which are constituted Austria, Prussia, England, France, Spain, Sweden, and their dependencies, which the jealousy of these powers allow to exist as petty independent states. These have all made war upon the followers of Jesus, who is the Lamb of God. They have ranged themselves under the Banners of His Holiness, and at his command perpetrated the most revolting and execrable cruelties. But every combat shakes the stability of their thrones. Already they totter to their foundations, and reel to and fro like a drunken man. They vainly imagine an eternity of empire, and that their subjects are born to be ruled for the gratification of the divine right of their oppressors. But they have thrown down the gauntlet, they have made war upon the Lamb; but mark!—THE LAMB SHALL OVERCOME THEM; for he is Lord of Lords, and King of Kings, and those that are with him, are called, and chosen, and faithful.

But glutted with slaughter, they will tire of shedding the *innocent* blood, and in the madness of guilt will turn their fury against the Imperio Pontifical Power. For, says the Angel, *they shall hate the Harlot, and make her desolate and naked; and they shall eat her flesh and burn her with fire.* For God has given it into their hearts to EXECUTE HIS SENTENCE, even to perform one purpose; and to give their kingdoms to the beast, TILL THE WORDS OF GOD BE FULFILLED.

Here is then a definite period for the duration of the Holy Alliance between Church and State in all countries; *until*, says the Prophet, *the words of God be fulfilled.* This *until* is parallel with that passage which relates to the treading under foot of Jerusalem "until the times of the Gentiles be fulfilled," which consist of "a time, times, and the dividing of time," or 1260 years; which, dating from the Heading up of

the new order of things under Pelagius II., A. D. 587, gives us the year 1847, for the dissolution of the existing ecclesiastico-gubernatorial harlotry of the Nations. *They shall hate the Harlot, says the Angel, and make her desolate and naked; and they shall eat her flesh.* History shows us that this was not to be a simultaneous coalition against "the Church;" but that it was to be developed gradually. Hence part of Germany took the lead under Luther, and at length drew the sword, waging a war of great fierceness and intensity under Protestant Princes against Papal oppression for nearly fifty years. This fact establishes the character of Protestantism as an anti-christian politico-religious system, a true daughter of its Harlot Mother. England followed the example of Germany, though after a different manner. Personal pique roused the hatred of the despot Henry against the Holy Father, whose dominion he overturned and desolated, within the realm of England. He uncovered the nakedness of the Harlot Mother Church, and *eat her flesh* by suppressing her religious houses and monastic orders, confiscating her property, filling his treasury with her riches, and appropriating her revenues to his own profligate and abandoned purposes. Gorged with robbery and spoils, he instituted new bishoprics, endowed an hospital, and bestowed largesses on his favorites for the repose of his soul. Out of this wholesale spoliation arose the Daughter Church of England, who having renounced the Pope, swore allegiance to an adulterer and a murderer, whom they recognized as the Head of their Church, and Defender of the Faith! Episcopalians call their church the Church of Christ; such a claim, however, can only be conceded by those who have received the mark of the beast on their foreheads and on their hands. But these ten kingdoms are not only to hate, desolate, and consume "the Church" in its most comprehensive sense, by legal enactments, but they are to make war upon her, *to burn her with fire*, and to execute judgment upon all her clerical or laic adherents. A most signal instance of this species of vengeance was enacted at the downfall of the French monarchy in 1793. This nation under Bonaparte effected much towards the ruin of "the Church." He invaded the states of the Church, defeated the Piedmontese and the Austrians, and subdued all the Italian powers. Rome, the metropolis of the Christian world, was opened to the licentiousness of the French troops, who turned the Temples of the saints into stables and barracks for themselves and horses. Nor did the Holy Father experience more tender treatment from his unruly children, who, in the wantonness of their career, led him captive into France, and appointed his abode at Fontainebleau. Alas! for Pope Pius VII.—the tool of an infidel and the sport of the people. How abject the debasement of this "Governor of the World," this "Most Holy and most Blessed Father," this "Father of Princes and Kings"—this "Dominus Deus noster Papa," Lord our God the Pope!!!—Horrible blasphemy; yet these are the titles this dotard and his impious predecessors assumed.

(TO BE CONCLUDED.)

THE ADVOCATE AT ROCKDALE.

(Continued from page 14.)

Having concluded our address on Sin, and THE GOSPEL as the *only* specific for the complete eradication of its venom from the constitution of the human family, we dismissed the assembly, and notified our intention of meeting them on the morrow morning, afternoon, and evening.

During our discourse on Saturday night, two individuals, who rejected the religion of Christ as an old wife's fable, manifested a disposition to disturb the meeting. One of the brethren requested them to be peaceable, and to allow others to hear if they themselves were not disposed. They remained for a short time after, and then retired. In descending the stairs, however, one of them took the wrong door and fell into the road from the second floor of the factory, in the upper room of which we had the privilege of meeting. His companion who escaped, was heard, a short time afterwards, on the wharf at Philadelphia, amidst a crowd of people, damning Jesus Christ and Dr. Thomas, as being the cause of his nearly losing his life.

On the ensuing first day of the week six of us met together to break bread in the presence of about 300 persons. This was a novel sight to them, who were accustomed only to see the "sacrament" administered once a month or four times a year, by a clergyman; who professed, and was acknowledged to be "divinely called and sent" to "preach the gospel" and to "administer ordinances," which could not be touched or handled by laymen without sacrilege! The people had been warned that we were not divinely constituted by the imposition of hands. A knowledge, therefore, of this state of affairs, induced us to enter upon an apology for the Christian Institute exhibited before them, and an exposition of the religion in which it was comprehended.

We stated that the Institution was appointed by Immanuel before his soul was made an offering for sin, with a view to the ostensible perpetuation of that astonishing fact; for a definite and limited period—even until his appearance in the clouds of heaven, with power and great glory. That the model, after which the ordinance was observed, was set forth upon that night on which he was betrayed. JESUS OF NAZARETH was the administrator, and THE TWELVE, of whom one was possessed of a demon, were the participants. Thus THE APOSTLES were instructed, in a social, conversational, and familiar style, by example as well as precept, how this institution was to be observed, when their Lord should have gone to glory; and they constituted the Prime Administrators of The Kingdom of Heaven which was just at hand, and the executors and preceptors of the law, their Divine Master had commanded THEM to teach those who should submit to HIM through their word.

Thus qualified as the Executive of the Kingdom, they were sent forth as AMBASSADORS; to persuade men to be reconciled to God; by submitting to HIM, who, though he knew no sin, had been made a sin offering for them; that they might be acquitted of their rebellion against the Great King. We observed that in defining the institution it was necessary for us to examine, how it was attended to by those whose religious practices originated immediately from the instructions of the only divinely called and sent Ambassadors of Christ—THE APOSTLES. That if the practices of the primitive disciples can be discerned, by the documents handed down to us, we should have a more sure and certain definition in fact than if we had an expressly recorded command from the pen of the Apostles themselves: for, if the command only were registered, and no instance of the practice or habitual obedience cited, we might still question if the precept were ever obeyed, and whether the Apostles themselves did not consider the practice as "non-essential," and, therefore, winked at the omission. When we consider the previous charac-

ter of their disciples we are at no loss in assigning the positive precept of the Apostles as the occasion of their meeting together every First Day of the week to break bread. Before men became disciples by obeying the Gospel, they were either disciples of Moses, or worshippers of Heathen Deities: if, therefore, we find them after their conversion from Moses and the Gods to the Lord Jesus Christ, continuing in the breaking of bread, the contribution, and the prayers, we are led to the irresistible conclusion that they practised these things so different from every thing they had been accustomed to before, in consequence of their having been so taught by THE APOSTLES, whom Jesus commanded to teach the believers all the things he had appointed to be observed, until he come again. Definition in fact is as far more definite than definition in words, as the way to knowledge is shorter and more effectual by example than precept. Hence the custom of Jesus, who spake as never man spake, and taught as never man taught,—who enforced and illustrated his doctrine by examples of familiar and frequent occurrence. The clergy, however, prefer verbal definition, hence their abstract, ethereal, and vapid speculations, which annihilate ideas and render unintelligible what before was self-evident. We will, therefore, leave them and their metaphysics to their colleges and schools; and put ourselves under the simple tuition of THE APOSTLES, and their inspired associates, Mark and Luke.

The latter, we continued, informs us that the disciples continued steadfastly in the Apostles' breaking of bread, or in the breaking of the loaf as appointed by the Apostles. The frequency with which this was done, or in other words the meaning of the phrase "continued steadfastly," is explained by the sacred historian in the 20th chap. of Acts, v. 7. It was attended to every first day of the week, when the disciples met together in one place, as we are now, for the worship of God through his divine appointments. See also 1 Cor. xvi. 2. The reason for their attending to the Institution thus often, is stated by the Apostle Paul—that they might publish openly the death of the Lord; and thus all true disciples were to continue to do steadfastly, not during the lives of the Apostles only, but until the Lord should come, 1 Cor. xi. 26; and this publication, all who love our Lord in truth, will readily agree cannot be done too often.

Viewing the Institution in this light, how futile the objection that the "too frequent repetition" of the observance destroys its solemnity: as if any number of proclamations affected the character of the thing proclaimed; it is the manner, and not the frequency, with which a thing is done destroys its solemnity. The Corinthians did this by rioting and drunkenness, instead of discerning the Lord's Body in what they did; therefore, many of them were weak and sick, and like the nominal Christians of the 19th century, a considerable number have fallen asleep. The clerical sacrament and the Apostolic Institution of breaking the loaf are two ordinances, as different from one another, as the APOSTLE PETER and his pretended successor and rival—THE POPE. The observance of the Apostolic Institution in its true intent and spirit would have kept Christians awake; but the clerical sacrament or eucharist or sacrifice of the mass, as the same ordinance is variably termed in the language of Ashdod, which the Pope and his myrmidons and clerical satellites of all ranks and degrees to be found under "every name and denomination" of

professed Christians have substituted, has intoxicated the people and thrown them into a deep sleep: from which nothing but the thunders of the Almighty and the trump of God can possibly awake them.

Having thus apologized for the Apostolic practice to which we were about to attend as brethren—as disciples of one great teacher—we proceeded to offer a few observations, by way of exposition of the Religion of Christ.

We observed, that the Scripture meaning of the phrase "*Religion*," was the way appointed by Jehovah, by which the breach between him and our rebel race might be healed or bound up.—That the Religions set up by Pope Martin Luther, Pope John Calvin, Pope Harry the VIII., and other Reformation Popes or Fathers, as the word signifies, and by the Pope of Popes who reigns at Rome, the metropolis of the Great Empire of Spiritual Babylon,—that they were "*other*" ways appointed by them to propitiate Jehovah; and therefore one and all of them false and counterfeit. That the best executed counterfeit among them was the worst, because the best calculated to deceive; therefore, we exhorted the people, as religious scepticism was so characteristic of the age, to be most sceptical of those religions that were the most plausible, the most specious, the most popular. That the radical error at the foundation of all religions—Mohammedan, Catholic, Greek, Protestant and Pagan—is, that their votaries must do something to propitiate God or to make him more willing than he is to be reconciled to men. Hence the long list of penances, pilgrimages, fastings, mourning benches, anxious seats, shoutings, long and frantic and vain repetitions and babblings and bawlings, called by human authority, prayers and praises, &c. which swell the pages of the popular Theological Catalogue. These, however, find neither place nor countenance in the Book of God; except so far as they are foretold and predestined to perdition by the sure word of Prophecy under the comprehensive phrase—THE APOSTACY.

THE RELIGION OF CHRIST is the only true Religion on earth. Before it was set up it had been 4000 years in coming to perfection. It was magnificent in conception, stupendous in its consummation, and sublime in the ends proposed. It is the wisdom of God and the power of God to the salvation of believers. It was perfected in the death of spotless innocence, in the place of rebellion and blood guiltiness. The idea, therefore, of merit on the part of the criminal is utterly excluded;—he has nothing whereof to boast. The sword of justice would have been bathed in the blood of men had their demerit had its merit:—but mercy—pure, unmerited, free, sovereign, spontaneous—mercy interposed, procured a substitute—an innocent, and well beloved substitute; and respited our guilty race. The decree went forth, and eighteen centuries have now elapsed since vengeance smote the offering, and Jesus of Nazareth, the Lamb without spot or blemish, slain in the Patriarchal and Jewish Types from the foundation of the world, poured out His Life an offering for sin; and thus in his death became the Life of the World.

Does the existence of this fact, abstractedly considered from all relations, impart eternal life to man? Does the popular belief of this abstract fact save even "the elect?" The counterfeit religions of the age teach their converts this; and having mingled the deadly draught, they present it to the lips of their votaries, who, having drank the potion, fall into the sleep of death. *The popular credulity of an abstraction constitutes*

the faith wrought in the heart by the spirit of the sects,—it is the implicit faith, the blind credulity, which results from the clerical denunciations of hell and damnation, fire and brimstone, sounded forth from the "sacred desks" of Christendom.

We exhibited to the citizens of Rockdale, Jesus of Nazareth, the True Lamb of God that takes away the sins of the world, as the author, and the finisher of salvation when he died on the accursed tree. We set him forth in the capacity of a risen Saviour; who, having burst the cerements of his prison house, ascended into the heavens, leading captive at his chariot wheels, captivity and death. We proclaimed his exaltation to the Heaven of heavens, where, on the Throne of the Universe, he was constituted both Lord and Christ. There, we pointed to HIM as reigning a Prince and a Saviour—to give reformation and remission of sins. In proof of what was said we gave them the testimony of the Apostles and Prophets: and explained to them that an abstraction would save no man, and that the mere fact that Christ died would benefit them not one whit, unless they obeyed the joyful message, constructed upon that stupendous transaction. They might believe that Christ died, but did they believe that Jesus of Nazareth was that Christ; if they did, would they obey the commands HE had given! This was coming to the point: believe and be baptized and you shall be saved. This is the only true and narrow way of obtaining remission of sins, and of entering the kingdom; and he that adds to or detracts from this message will have his name erased from the book of Life, if ever it was written there.

Hence, we continued, the Religion of Christ is divisible into *faith* and *obedience*; which constituted its *doctrine*, constructed on the great fact that Christ Jesus died, was buried, and rose again according to the Scriptures. That these facts also formed the basis of the *monuments* of the religion, which its Founder had erected to commemorate his sufferings and triumphs in the cause of guilty man. So that when he should see them, he should call to mind that his crimes had pierced the Saviour through with many sorrows; and that the hope of a glorious resurrection to eternal life, was brought to light by the Gospel.

The trophies erected by Christ, were three Monumental Institutions, all of them commemorative of past events. The first is a Monumental feast, upon which is inscribed "*Christ died and will come again.*" The second is a monumental day, whose inscription is "*Christ rose again.*" And, the third is a monumental action, upon which is written "*Christ died, was buried and rose again.*" In other words, the three institutions are the Breaking of the Loaf, the Lord's Day, and Christian Immersion.

Such was the substance of our address, which together with the breaking of bread, reading the scriptures, and prayer, occupied the forenoon of the Lord's Day. We met again in the after parts of the day, of which at present we cannot speak more particularly.

EDITOR.

DOCTOR BRANTLY AND REGENERATION.

LETTER NO II.

DEAR BROTHER BRANTLY—I sought information at your pen, as in duty bound to do, for the scriptures tell me that the priests' lips keep knowledge,—concerning the question—"What is regeneration?"—I was in hopes my letter would have been *Narrated*, or that you would

Christ commanded all who believe in him, and repent towards God to be immersed for the remission of sins.

Dr. Do you think, then, we have not the liberty of thought in religious matters? Indeed, for myself, I would do nothing unless I thought it was right. You must have thought it was right for you to go into the water, or you would not have gone. I think a few drops of water are as effectual as an ocean.

Dis. I would do nothing I did not believe was right: but there is a wide difference between belief and thought. Belief is bound by law to testimony, but thought has no bounds; she has brought forth all those clashing and discordant sounds in the religious world. The Jews thought that they were right when they crucified the Lord of life and glory. Testimony can be relied upon; thought never.

Dr. But sir, do you not perceive what high grounds you are assuming when you say "you believe," and "belief is bound by testimony." You might just as well say you are right and every body else is wrong; for if you have plain testimony for your practice, and I have only thought for mine, I must be laboring under a sad delusion.

Dis. It is your own duty to see to that; and as to assuming high grounds, I am very far from assuming at all; I only rely on the veracity of God's word. If I build upon thought, I would be assuming indeed; perhaps presuming. Does not Peter, the Apostle, command the Jews on the day of Pentecost to "repent and be baptised, every one, in the name of Jesus Christ, for the remission of sin?" Truth is truth; if I believe and practice the truth I am right; if I believe and practice error I am wrong—my thoughts to the contrary notwithstanding.

Dr. Away then with freedom of discussion—with liberty of sentiment—we might as well be catholics at once. If I am not to act freely and without restraint, I cannot act at all—why, sir, at this rate you sweep away at once, thousands who are in error, but who, we charitably hope, will be blessed because they honestly thought they were doing their duty.

Dis. If you would pay attention to my reasoning, you would find that my thoughts can have no effect upon any human being, either dead or alive. Thoughts are not realities, they are plantasies; they can neither justify nor condemn any body. If I thought the whole race of men would be saved, and God should cast many of them into hell, my thoughts would have no influence, and *vice versa*. It would be a curious profession I should make, were I studiously to avoid doing any thing which the people generally did not do, lest I should condemn them, and yet this is the weight of your argument.

[TO BE CONTINUED.]

"YE UNKNOWNNE SPECHE."

We have been requested to give our readers some explanation of the ancient prophecy recorded in Norman English, and inserted in our first number, under the caption "Prophecy Fulfilled." The extract was made from an English paper, in 1830, when the world was agitated by political earthquakes, by a pestilence that had blasted the hopes of 60,000,000 of human beings; and at a time when the city of London was

the contested prize of four "City Kings" called Lord Mayors, and its inhabitants astounded by an extraordinary fanatical imposture, familiarly designated as the *unknown tongue*. The prime actress at the period of its commencement in London was a Miss Carsdell, who pretended to utter oracles, as she happened to be moved by the Holy Ghost, and that too in an unknown tongue, which she herself did not understand. The Ghost, however, gave the interpretation after the oracle, though the speaker or Pythoness, could not adapt the sense verbatim to the text. This demented sister was one of the celebrated Mr. Irving's flock, who after three admonitions has rejected the General Assembly of the Kirk of Scotland from his communion. This Reverend Divine has patronized and greatly aided the oracular manifestations of the Holy Ghost in his church. Actors and actresses in this spiritual farce rapidly accumulated, until his church has become the hold of every unclean spirit and the cage of every hateful bird. In connexion with the tongues, miracles have been wrought to a great extent; which we cannot help thinking must be the works of the three unclean spirits like frogs, which came out of the mouths of the beast, the dragon and the false prophet; and which John in the Apocalypse, declares are the spirits of demons working miracles. Be this as it may, we feel assured that the manifestations of our day, both in England and America, termed the "operations of the Holy Ghost," are nothing less than the delusive imposture of the last times, set up by Satan as a counterfeit to the true "influences of the Holy Spirit," by which he seeks to deceive if possible, the very elect. The unknown tongue and miracles in Britain are only the counterpart to the shoutings, bawlings, babblings and revivals of the sects in the new world. Well may their advocates term them the operations of the Holy Ghost, for sure we are, they have nothing to do with the Holy Spirit spoken of in the scriptures of truth. Their Spirit is a Ghost christened Holy by the god of the sects,—a mere shade, a satanic phantom! A mock spirit, demoniacally constituted the rival of the Holy Spirit of Truth. But the Holy Spirit into whose name we have been immersed, and who resides in the true believers, has been sent by the Son of God to comfort, not to agonize, to speak of Christ, not of himself, to guide us into all the truth, not into error, to dwell in us, not in the world, who cannot receive him, and to glorify Jesus by testifying of him to the praise and glory of God the Father.

Mr. Irving has been excised from the ecclesiastical body under whose patronage he first came out. He was also the associate of the celebrated Dr. Chalmers, but whether he has discountenanced his fanatical coadjutor we are unable to say. Mr. Irving, Miss Carsdell, and the Court of Aldermen, are as notorious in Britain as the Belgic question, the Cholera, the Allied Congress, and the London Conference of Plenipotentiaries are throughout the civilized world. Thus much by way of the explanation sought for. We lay the following before our readers without further comment, extracted from an English paper. EDITOR.

THE GIFT OF TONGUES.

On Sunday last Mr. Irving's chapel was crowded, but the "gifted" were silent, if we except an unmeaning yell which twice disturbed the congregation. Mr. Irving, we are sorry, but not surprised, to learn, de-

have answered my inquiry. Judging from facts, I surmise, the question is one upon which you fear to touch. It is true, in the Narrator of Feb. 21, you quote some opinions, or "dogmas," as they may be, I think, very correctly styled, from various learned "commentators" on the production of regeneration by the Holy Spirit;—are these learned opinions cited to silence the voice of inquiry manifesting itself among "the Laity," so called by Clergymen? If they are, is not this unworthy a liberal and enlightened mind—is it not beneath the intelligence of Dr. Brantly? Remember, my good Brother, these are merely opinions, and as such just go for what an opinion is worth, and that is nothing. And not only so, but these "great and good men" do not agree among themselves. Dr. McKnight differs from Dr. Whithy, and Dr. Doddridge from Mr. Joseph Mede. Now if this be so in one item, their agreement in all others appertaining to this subject is no proof of the infallibility of their abstract spiritual regeneration in the aggregate. You will excuse my plainness, but your introductory remarks to these opinions deal more in affirmation than proof. Some of the assertions I know to be untrue; for since I last wrote to you (by post) I have had the happiness of attending ten lectures by a layman, named George Elley, of Nicholasville, Ky., at Bank street; and shall hear others yet from one David Burnet on the Christian Religion. This brother, also a layman,* is one of those, I believe, against whom Brother Dan complains as having nearly produced an explosion at Norfolk, Va. About a fortnight ago he was at Baltimore, where, I am informed, in a few days he convinced some 40 persons, who made the good confession, and were immersed upon that confession for the forgiveness of all past sins. They went on their way rejoicing, determined henceforth to live a righteous, godly, and holy life in persevering obedience to their Lord, who had forgiven them the ten thousand talents, seeing they had nothing to pay.† Having, therefore, heard their side of the question I know your assertion to be untrue. Well, then, my dear brother, if you will not come out *scripturally* on Regeneration, I must apply to your friend, Alexander Campbell; for this must be said of him, he never fears to publish both sides of a question, though against himself. I shall send him copies of these two letters, and request him to publish them and answer them. I am free to confess that the plain self-taught laymen you call Campbellites, have done more to open my eyes to the comprehension of the Holy Scriptures than all the superadded special physico-spiritual observations about which the clergy declaim so obstreperously could have done had I lived to the age of Methuselah. To the law and the testimony, if we speak not according to these it is because the truth dwells not in us.

Have you seen the January Harbinger? I am told you occupy a very prominent position in Brother Cambell's sketches. He says, that finding it impossible to reform your people, you have set about reforming the meeting house. There is a deal of point about your friend Aleck! Adieu! you shall hear again from an

INQUIRER.

* The clergy have made the world worse than they found it, therefore, it is high time Laymen should take the affairs of the Kingdom into their own hands and act for themselves under the direction of their great head.

† They now enjoy the assurance that their sins are forgiven them on account of his name.

After the lapse of a few weeks, the Revd. W. T. Brantly, D. D. deigned to notice me in his article "To Correspondents" in the following words:—"An Enquirer. We have also the letter of an Enquirer. He approaches us with more apparent modesty and respect; but under his apparent modesty of enquiry we detect a disposition to dictate. He evidently means to give rather than to receive opinions, and betrays a mind to assume the office of teacher rather than that of pupil."—To this I rejoined as follows:

DEARLY BELOVED BROTHER BRANTLY—I humbly thank you, as one of the Laity is in duty bound to do, for the great condescension you have manifested in noticing my "modesty," which seems to have been so "apparent," that even a reverend D. D. could not pass by it without a glance! Oh! the wonderful urbanity of the clergy of the 19th century! And the "respect" too with which I approached your "sacred person!"—Ah! how you clergy love respect! But, dearly beloved brother,—if, indeed I may be so bold—so familiar thus to address a priest—WHERE IS THE ANSWER TO MY MODEST INQUIRY?—Alas! alas, for the clerical system when its Editors and Divine Doctors, either cannot, or are afraid to come forward boldly and openly before the people, and in the broad face of day, defend their cause. Farewell! brother Brantly—alas for you! Read Micah iii. 2. This, though said of the priests and prophets of the house of Jacob, is equally applicable to the clergy and prophets of Babylon, from his holiness of Rome to the meanest of the clergy of Philadelphia—the true antitypes of Micah's hirelings. INQUIRER.

The *protes verbal* of our correspondent, with respect to Baltimore, in his first letter is inaccurate in its detail though correct in its result. Mr. Findlay did not convene his flock in the manner stated; although it is quite true that he has abandoned them to the incursions of the dogs, and wolves, and spiritual hyenas without the fold. EDITOR.

DIALOGUE ON SECTARIANISM, BETWEEN DISCIPULUS AND A SECTARIAN DOCTOR.

(BY JAMES HENSHALL, BALTIMORE.)

Doctor. I am happy in meeting with you this morning, and feel anxious to speak to you on the subject of religion. I have been informed that Mr. N—— the heretick baptised you the other day. Is it so?

Discipulus. Yes sir, I have been immersed in the name of Jesus for the remission of my sins. I am pleased to see you so much interested in my welfare as to wish to correct my errors. I shall listen, sir, with all attention to any objections you may make, either to my faith or practice.

Dr. Well, this is an age of wonders! Is it possible that you seriously believe you had the remission of sins for a ducking in the water? Why if I thought a dipping would be sufficient to wash away my sins, I would dip every day of my life.

Dis. Suppose you were to think so, and dip every day, would it change your character? I did not go to the water because I thought I should thereby receive the remission of my sins. Thought would be a poor foundation to build upon; but I went to the water because Jesus

perceive that such expositions are more quibbles, extracted by torture? Luke says the Corinthians heard, believed, and were baptised. Paul says, for his part he baptized Crispus, Gaius, and the family of Stephanus, which family were the first fruits of Achaia, and officiated in the deaconate. Epenetus was most likely the first person converted of this family, about four years after he lived at Rome. An Oiko-baptist baptizes a family: an Oikonomist provides food for them: is there any more reason for affixing the ideas of infants to the first term than to the last: and hath every household steward necessarily the care of infants? If not, what is this argument good for? It is merely verbal at best; and on examination not that: yet on this floating ground some place infant-baptism!

About three years after the departure of Paul from Corinth, the Church had fallen into many disorders, and he wrote two epistles to correct them: one from Ephesus in the close of the year 57, and the other from some part of Greece in 58. The Corinthian Church was very large, the members were not inferior to any in spiritual gifts, but through the influence of some false Apostle, a deceitful worker, and it should seem, a Jew, who in the absence of Paul had insinuated himself into their favour, they had divided into factions, fallen into some gross immoralities, and carried some of their disputes before heathen magistrates. The false apostle had been the cause of all these irregularities, and he had done every thing in his power to discredit Paul. He had a violent party in the church: but some had defended Paul, and they wrote to request his advice. His first epistle is an answer to their letter.

Paul's two letters afford abundance of information on various subjects, one of which is the worship of the Corinthian Church. The spiritual gifts or miraculous powers of this church may be considered as comprehended in seven.

I. The highest is called the *word of wisdom*; that is, the whole scheme of the Gospel doctrine. This was peculiar to the *Apostles*, and they received it by revelation.

II. The second was the *word of knowledge*; that is, a full and clear comprehension of the scope and design of the law and the prophets, and a thorough understanding of the confirmation which the Old Testament gave to Christianity. They who had this gift were called prophets.

III. The third was *faith*; that is, a steadfast belief, and firm persuasion of performing what they were going about. As this gift is ascribed to *teachers*, it implies a full assurance of their teaching agreeably to what they learned of the Apostles.

IV. The fourth was the power of *healing disease*.

V. The fifth was the power of *working miracles*; as conferring spiritual gifts on others by laying on hands, and raising the dead.

VI. The sixth is *prophecy*; which Paul defines to be a speaking unto men for edification, and exhortation, and comfort; that is, by foretelling future events, or by delivering by inspiration some doctrine, direction, or exhortation, or by praying or singing by inspiration. In this gift are sometimes included discerning of spirits, and interpretations of tongues, which answer to helps, governments, speakers of tongues.

VII. The seventh is the gift of *tongues*; that is, an ability to speak many languages, or an ability to interpret what had been spoken in a foreign or dead language into the native language of the hearers.

It is next to be observed that many of the primitive Christians were very illiterate persons; that many churches were chiefly collected from among the idolatrous Gentiles, who had been extremely depraved; and that of course extraordinary gifts were necessary. Without these it would have required ages to plant as many Churches as Paul planted and settled in twenty years.

It was by the exercises of these spiritual gifts, under the direction of a president, that public worship was carried on. The scriptures were read, most likely the Old Testament, but certainly the New, as soon as it was written. Discourses were addressed by one at a time to the rest of the assembly, by apostles, prophets, evangelists, teachers, men in public congregations of both sexes, and women in assemblies of their own sex; the discourses were instructive, exhortatory, tending to comfort, reproof, and so on. The men were allowed to propose questions, as in the synagogues: but Paul disallowed of this in women. In case of great offences, censure was pronounced in public. There was no coercion: but a public censure of any individual was understood to signify, that the whole church disapproved of such practices as they censured, disowned any approbation of the conduct of the offender, and would not in future hold any communion with him. Another part of public worship was breaking the loaf and drinking wine. There is no instance on record, either in sacred or profane history, of the primitive churches ever meeting together on the first day of the week for public worship, and omitting to attend to this institution. Nor is there any case recorded of their baptising persons in the church, when they were assembled for public worship. Prayer was a very considerable part of public worship. Some prayed by inspiration; others without it. They offered up first of all, supplications, prayers, intercessions and thankgivings for all men, for kings, and for all that were in authority, that they might lead a quiet and peaceable life in all godliness and honesty. At the conclusion of a prayer the assembly aloud pronounced Amen. One part of public worship was singing the praises of God in psalms, hymns and spiritual songs. The day of worship was the first day of the week, and the putting some part of the savings or earnings of the preceding week into the treasury of the society for the necessary expenses was one part of the service. As to the place, it was sometimes the private house of a Christian, but it seems highly probable that in general the Christians, after the examples of the Jews, hired large private houses, in which they lodged and entertained strangers, and relieved the sick and the poor, the living in which they gave the deacons and deaconesses, and with this difference from the Jews, the Jews had synagogues to which such houses were appendages, Christians had no other but these, and they held their public assemblies in them. These were called the Church's houses.—ROBINSON'S HIST. BAR. p. 606.

RIGHT REVEREND ARROGANCE.

The barefaced presumption, and priestly ambition, developed in the subjoined extract from the Baltimore American of the 10th May, 1834, almost surpasses the knowledge of the nineteenth century. Had we not before us testimony of the fact, and did not daily experience assure us of its truth, we should be skeptical whether there existed in these United

fooded the miracle-mongers in terms which showed him a party to the imposture. He quoted a passage from the prophet Joel, which our readers will remember St. Peter also quotes in the second chapter of the Acts of the Apostles. Mr. Irving says, the visions, dreams, and prophesying foretold by the prophet to distinguish the last days, are not now of daily occurrence, and, therefore, the prophecy is unfulfilled. St. Peter, however, argued that they (the apostles) on whom the ends of the world were come, fulfilled the prophecy, and appealed to the miracle of the day of Pentecost in proof. It would be impious to say more. Mr. Irving's ignorance of the passage he quotes does indeed surprise us. On Monday and Tuesday mornings (we suppose every morning) the chapel was crowded, and the inspired were wrought on as early, we understand, as 6 o'clock. For the following specimen we are obliged to the *Herald*:—In the course of the morning Miss Carsden, or Carsdell, raised her voice—“*Coartoma ruramur pooah chandele mentara tsaw.*” We add part of the interpretation:—“You need it—you need it; you need the word of the Lord to comfort you; for it is a time of perplexity. He is about to rise, and he shall speak terribly to the nations—He shall arise—He shall arise—He shall do his strange work. The wicked shall not always prosper. *Rejoice! rejoice! for he cometh—your King cometh.* Fear, ye that cannot bear the eye of your God! Be not deceived—be not deceived. It is the HOLY ONE that is coming? He cannot abide iniquity—He stretches out his hand,” &c. The whole of this was forcibly delivered, particularly the words which we have marked by *italics*, which were given with great power, vehemence, and even dignity, and with electrical effect upon the auditors. Miss Hall then addressed the congregation, with an effect little inferior to that which was produced by Miss Carsdell. In her interpretation this lady exclaimed, “Oh, refuse not—refuse not to listen to His voice! O beware, ye mockers, beware of despising the work of the Lord! O return unto the Lord! He will have mercy upon you!”—We repeat the warning of the spirit—“Beware, oh ye mockers!”]

CORINTH,

Is that beautiful peninsula of Greece, now called the Morea, but formerly named Peloponessus. It is about 170 miles long, 100 broad, and 600 in circumference, going round the bays. Corinth stood near the southwest part of the isthmus, on a steep bank. The adjacent sea was called the bay of Corinth; it is now named the gulph of Lepanto. This populous city, free and rich, was destroyed by the Romans, lest it should be a mean of checking their insatiable lust of dominion; and with it expired the liberties of Greece. Muminius put all the men in the city to the sword, sold the women and children for slaves, plundered the city of its incomparable statues, exquisite paintings, and most valuable effects, and then setting fire to it, reduced the place to ashes; and all this by an unenlightened genius who knew not a picture from a daubing, and for no other reason except that the strength and situation of the place might one day encourage the Achæans to rebel. This was about 145 years before Christ. Julius Cæsar rebuilt it: a colony was settled there, and in the time of Paul the whole country was a Roman province.

Corinth was distinguished from other cities by its lasciviousness. Strabo says a thousand prostitutes were maintained in the temple of

Venus. When the citizens petitioned the goddess to grant any particular requests, they promised, on condition the favors were granted, to consecrate a number of girls to her service. The history of Lais is well known, and with such courtezans the city abounded as well as the temple.

In the year 52 Paul went to this city. The Emperor Claudius had lately banished the Jews from Rome. Christians were then confounded with Jews, and Aquila, a Jew, who had resided at Rome, had quitted the city, and settled at Corinth. He was a tent maker, and Paul, who was of the same craft, lodged and worked with him. The Jews used in general to support their wise men, but it was a prudent maxim of parents to teach their children some trade, and there are many instances of Rabbies, who in adverse times wholly supported themselves by labor, and many more of tradesmen, who taught in the synagogues, and were denominated Rabbies. Among the Jews sacrificing was annexed to priesthood: but giving instruction was open to all; and hence it was that at Corinth Paul attended on Sabbath days at the synagogue, and reasoned in it every Sabbath day, and persuaded both Jews and Greeks, without giving any offence on account of his occupation.

Sometime after Paul had resided at Corinth, Silas and Timothy came there; Paul had hitherto treated on the subject of a Messiah gently, perhaps by inquiry, in compassion to the prejudices of the Jews; but now he felt himself animated to speak explicitly, and to identify the person, by declaring Jesus was the Christ. The Jews were exasperated and blasphemed. Paul then shook his raiment, declared himself clean from their blood, and departing from the Synagogue entered the house of one Justus. Having thus dissented, he was joined by Crispus the Ruler of the synagogue, and by all his family; by Gaius, at whose house he went to reside; by Stephanus and his family, and by many native Corinthians, who, hearing, believed, and were immersed; Paul himself immersed Crispus, Gaius, and the family of Stephanus. It is said that the family of Stephanus addicted themselves to the ministry of the saints, that is, they undertook the diaconate or deacon's office. Thus Paul, instead of being sent to sojourn among unbelievers, boarded with Gaius, and taught in the house of Justus near the synagogue, and the family of Stephanus took care of the poor and the sick, distributed the charities or love-gifts of the disciples, assisted at immersions, lodged Christian strangers, and discharged all deaconal duties. Here Paul continued about two years, and assembled a large congregation, for the Lord had much people in the city of Corinth. Nothing can be inferred from the baptism (immersion) of Christian families in favor of “*infant baptism*” (sprinkling.) Only two households are mentioned, and only one is said to be baptized (immersed;) that one is said to addict themselves to the ministry of the saints. Let the ministry mean what it may, it signifies something of which infants were incapable. If such reasoning could be admitted, the argument at Corinth would stand thus. Crispus believed with all his house. Paul baptized Crispus, but he did not baptize his household. He says, I thank God I baptized none of you save Crispus. Paul did baptize the household of Stephanus; and he baptized the infant children of Stephanus; that is, in one family he baptized infants who did not believe, and in another, and that the family of the Ruler, he did not baptize the young people and servants, who did believe. Who does not

States, from the Lakes to the Gulph of Mexico, or from the Atlantic to the Rocky Mountains, a class of men—of fallible peccable men—ever and anon trumpeting their own “*deep humility*”—calling themselves Protesters against Roman Catholic usurpation, that would dare in the face of scripture and common sense, to avow, much less maintain, such unwarrantable positions as these. One knows not which to be astonished at most, the palpable ignorance of the Holy Scriptures and the Religion of Christ, or the insufferable conceit displayed by these ecclesiastical doctors in the document before us. They are truly Apostles, Ambassadors, Pastors and Ministers;—functionaries, however, not of the Kingdom of Christ; for the statutes of his empire acknowledge such only as he has constituted, either immediately by his own mouth, or mediately by the hands of his own cabinet ministers;—nevertheless we grant they are a “*Gospel Ministry*”—of a “*Dispensation*” truly “*American*,” “*of which the like was never witnessed in any other portion of the Globe*”—no, not even in Judea itself! They are the preachers of a gospel of a Christ, and, therefore, the ministry of “*another Gospel*”—“*deceitful workmen, transforming themselves into*” (successors of the) “*Apostles of Christ. And no wonder; for Satan himself transforms himself into an angel of light, Therefore it is no great wonder if his ministers also transform themselves as ministers of righteousness: whose end shall be according to their works.*”—2 Cor. xi. 13. 14. 15. They are the counterfeit of the true apostolic ministry of the reconciliation; who creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.”—2 Tim. iiii. 6. 7. Their folly, however, is manifested to all men; therefore from such let all truth seekers turn away.

A prayer, it appears, and no doubt a well worded, and eloquent one, full of “*deep feeling*,” long, and vain repetitions—was offered to the patron of the General Assembly’s Board of Education by a Rev. Dr. and an anthem to his praise was sung “*in fine style*” by a proxy choir. This was truly apostolical!—There stands Dr. Peter and his Reverend associates before a “*highly respectable audience*” of gentlemen, citizens of Jerusalem. The Rev. Dr. John the Divine in the Chair. After a prayer by a Rev. Apostle, a Jewish choir, hired for the occasion, sung a Mosaic anthem in fine style; after which they proceeded to business!!—The Rev. Dr. Simon Peter, said, he would remark upon what he called the Gospel Dispensation, a dispensation of which the like was never witnessed in any portion of the Globe, inducing men, by apostolic and prophetic testimony, to obey the gospel of Christ. His remarks were listened to with deep attention, and while he was yet speaking his hearers called out, Men and brethren what shall we do? He told them, and as many as received his word gladly, were baptised:—but another anthem being sung “*in fine style*” by proxy; the auditors of the Rev. Doctors of the Brick Church in Beekman street, New York, “*dispersed at 10½ o’clock, much gratified and entertained!*”—How different the result of the two meetings!

The secret is plainly told—and clerical ambition is fully revealed in the resolution, that the aspirants to the “*sacred office ought to take the lead of all other classes.*”—Wherefore? we enquire. If it is necessary that the clergy should be so intellectually and morally qualified to enable them to expound the scripture, is it not also needful, that the priest’s

laymen should be as highly educated to comprehend their speculative expositions?—“*God alone can make his ministers,*” says a Rev. Doctor; this is a truism. His ministers or servants were the Apostles, constituted by the audible commission of his son Jesus; but in the sense of Dr. Philips, we reply, that God makes men, and Satan transforms them into ministers or clergy to do his work. This Rev. Divine declares they “*ought not to be confounded with the main body of believers.*”—Fear not right reverend sir, the blind may guide the blind, and though both may fall into the ditch together, you leaders of the people will be held responsible. You will not be confounded; therefore, comfort one another with these words.

We cannot but sympathise with the gullibility of Samuel A. Foote, Esq. of N. Y.; to think that he should submit to be made such a nose of wax by the clergy. It was an artful arrangement, worthy a society of priests, to appoint a layman to exhort the laity to come forward and assist to the utmost extent of their means, the Clergy in THEIR good work. And, how he could in the face of history, and every man’s experience move that “*the ministry*” was one of the most efficient instruments in establishing and sustaining an united and peaceful “*church on earth,*” we are utterly at a loss to conceive. The fact is notorious, that all the divisions and distractions of Christendom, both ecclesiastical and political for the most part, lie at the clergy’s door. It is they that have divided the world, and almost extinguished the life of Christ, even in the true believers. It is to them, that is to be attributed the apathy, lukewarmness, and masked infidelity of professed religionists. The clergy have incorporated themselves with the seed of men, so far as to rear establishments for religious mendicants at the expense of the wealth and liberty of mankind. Many pauper gentlemen, the sons of “*aged ministers*” are on the alert to receive the eleemosynary aid of clerical societies; and having obtained a beneficiary education, they are ready to bring the timid layman “*to a focus*” by their sophisms; and to quash the risings of free inquiry by the ipse dixit of their pretended calling.

We add no more. The document is before our readers. Let them peruse it, and judge for themselves. It will no doubt gratify their curiosity to the full.

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EDITOR.

THE ANNIVERSARY OF THE GENERAL ASSEMBLY’S BOARD OF EDUCATION,

Was held last evening in the Brick Church, Beekman street—The audience was highly respectable and nearly filled the lower part of the house—Moses Allen, Esq. in the chair.

After a prayer by the Rev. Dr. Spring, and an anthem sung in *fine style* by the Choir, the Corresponding Secretary, the Rev. John Breckenridge, made a statement to the meeting of the objects and means of the society—A formal report, he said, was not usually submitted—nor was it necessary, as he took it for granted that every one came there more or less prepared with information on the subject—It was now three years since the reorganization of the society, when they began with \$150; now, they spent above \$33,000; and the number of students under their care for the ministry were 573—He would remark upon what he called the *American Dispensation*, a dispensation of which the like was never witnessed in any other portion of the Globe, disposing the youth of this country to come forward and offer themselves to preach the gospel of Christ. Mr. B’s remarks were listened to with deep attention throughout.

The Rev. Dr. Philips then rose and offered the following resolution :

Resolved, That in view of the work to be perfected by the Gospel Ministry, the candidates for the sacred office ought to take the lead of all other classes of students in their intellectual as well as their moral qualifications.

The Rev gentleman supported the resolution at length. The ministry was the greatest gift of God—and its members ought not nor cannot be confounded with the main body of Believers. They had different designations indicating the peculiarity of their office. *They were sent from God—and were Ambassadors—they were entrusted with a flock and were Pastors—they were servants of God and were Ministers.* The Dr. then went on with much felicity, to show the high nature of the duties which the peculiar character of this age entailed upon ministers. Learning and education were deeply necessary. It was urged that the Apostles had not such. *They had.* They acquired their theology from the purest fountain of Truth—they had their instructions from those lips which breathed the inspired doctrines of the Gospel—and, above all, they were personally endowed with the inspiration of God. As our young men have not that qualification, we must give them that knowledge which will enable them to expound the scriptures with all the acquired lights of human knowledge. Let me not be misunderstood—The church cannot; ministers' Education Boards cannot make ministers. *God alone can make his ministers—but it is their duty.* their solemn and imperative duty to guard against the awful possibility of an improper person being brought into the sacred office.

The resolution was seconded by the Rev. Dr. Tucker of Troy.

The Rev. Mr. Cyrus Mason, of New York, offered the following :

Resolved, That in the view of the work to be performed by ministers of the Gospel, the candidates for the sacred office ought to take the lead of all other classes of students in their intellectual as well as their moral qualifications.

Mr. M. advocated the resolution in a speech of great length and much ability. The high advantages of intellectual cultivation in a minister—the great importance of it upon the community—the disadvantages under which the poor student of theology labored, and the little hope of earthly reward which his prospects held forth—were all enlarged upon in a lucid and masterly manner, which we regret from its great length, we cannot sketch here in detail. The resolution was seconded by Professor Howe, of South Carolina.

Samuel A. Foose, Esq. of New York, then addressed the meeting. He spoke at considerable length, and with much feeling, on the importance of the cause, and the imperative duty there existed for the laity to come forward and assist to the utmost extent of their means, THE CLERGY IN THEIR GOOD WORK. In conclusion, Mr. F. offered the following resolution :

Resolved, That a well educated ministry is one of the most efficient instruments of our Heavenly Father, to establish and sustain an united and peaceful church on earth.

This resolution was seconded by the Rev. Dr. Hillyer of Orange, N. J.

The Rev. Mr. Plummer of Virginia, offered the following resolution :

Resolved, That this Board recognize with increasing force, the obligations resting upon the church at large, her views, desires, prayers and efforts, until every tribe of earth shall have an intelligent, pious and efficient ministry.

The Rev. gentleman said he had many good reasons for offering it—one

was, the wants of the world this year were better known than they were last. Twelve months ago it was doubted whether a missionary would be allowed in China. Now Bibles had penetrated three hundred miles into the interior. We must enlarge our sphere. We want not means, but men. He knew one aged minister in North Carolina, who had only two hundred dollars a year to support a large family. He would supply many sons to the work, and he knew another instance—and there were many more—they must go ahead. He heard of an education society, who lay quiet six months, because they could not find any one to educate. They must not be like them.

The resolution was seconded by the Rev. Dr. Rowland, late of North Carolina, but now of this city. In doing this, he said he would just mention that in the southern country there is a wide and deep feeling in favor of educating young men for the ministry, and under the auspices of this society.

An anthem was then sung by the choir, and the meeting dispersed at half past ten o'clock, much gratified and entertained—the benediction having been pronounced by Rev. Mr. Johnson.

FOR A GREEK WORD A GREEK ACTION.

Whether John baptized by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others, whom by his condition he is obliged to trust. To the unlearned it is sufficient to observe, that the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping; and therefore, from their first embracing Christianity to this day they have always baptized, and do yet baptize, by immersion. This is an authority for the meaning of the word baptize infinitely preferable to that of European lexicographers; so that a man who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understand a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action.

ROBINSON'S HIST. OF BAPT.

BAPTISM TRANSLATED BY MOHAMMED.

The Syrians, Armenians, Persians, and all Eastern Christians, have understood the Greek word *Baptism* to signify dipping; hence they always administer baptism by immersion; but the Rev. Doctor Mohammed in his Alkoran has most fully translated the original word. He calls baptism *Sebgatallah*, that is divine dying, or the tinging of God, from *sebgah*, dying, and Allah, God. Herbert says, Mohammed used this compound term for baptism, because in his time, A. D. 630, Christians administered baptism as dyer's tinge, by immersion, and not as now (in the West) by aspersion. Mohammed was a Quaker, in so far that he set aside baptism entirely;—he was a popular Christian on the other hand, for, on being asked why he laid aside baptism, he said, "because the true divine tinct, which is true baptism, is faith and grace, which God bestows on true believers"—Singular coincidence! The reverend Doctors of this age are more indebted to Professor Mohammed, "the distinguished Clergyman" of the seventh century, than they are aware.

THE
APOSTOLIC ADVOCATE.

No. 3. Richmond, Va., July 1, 1834. [Vol. 1.

THE KINGDOMS OF EUROPE.

(Concluded from page 24.)

In the days of the French republic "THE CHURCH" was driven into exile; and the Goddess of Reason was constituted the Divinity of an insane people. Napoleon, however, whose star stood over the throne of the Capets, well knowing the subserviency and pliability of the clergy, and their promptitude in aiding the designs of the ambitious; and fully aware too of the imperial views of the Church, determined to re-establish that clerical order of things which had cost the lives of so many myriads to destroy. This he effected, and by a spiritual effort, soon found himself within two steps of the Throne. This, however, was but a temporary triumph for the falling Church; and in 1830, we see the Palace of the Archbishop rifled, indignation against the clergy at the highest pitch, and the Church constitutionally dis-evered from all connexion with the state. This was a glorious triumph of the Lamb over his enemies.—A succession of important events followed this victory, and we hear the trumpet sound "To arms!" through all the countries of Europe. The Pope's subjects rebel and protest against his interference in political affairs; and nothing but Austrian protection preserves his Tiara from contempt, and his pretended Apostolic Chair from impious desecration! Some power must protect His Holiness, and preserve the integrity of his demesnes "until the words of God be fulfilled," in relation to other collateral affairs. None, therefore, so competent to this as benighted Austria.—Poland becomes insurgent, but is subdued; and the Nationality of the Catholic Church is destroyed by the Greek. Portugal and Spain become convulsed; and the invasion of Don Pedro and the death of Ferdinand develop a new order and aspect of things. Since the entrance of the French into Spain under Duke D'Angouleme, and the landing of the British in Portugal under Lord Beresford, liberal principles, and constitutional struggles seemed almost suppressed. Recent events, however, prove that they were smothered but not extinguished. Judging from appearances, which however are mostly deceptive, we might have supposed that despotism and the church were destined for a long period to maintain the ascendancy; but no, national calamity comes on as a thief, and, when the people least expect it, involves them in irretrievable dismay. Looking, then, at events turning up every day in Europe, by the light of divine revelation, we perceive them all bearing upon the "destruction of the Eighth Head of the Beast"—or the Ecclesiastico-Political Order of things which pervades all Christendom. That this is the case in Portugal and Spain, the former *The Most Faithful*, and the latter *The Most Catholic*, adherents of the Holy See—the following extracts will fully establish.

In a document addressed by the Pope to his Cardinals, His Holiness makes the following communication of facts. He states that it is as certain as it is greatly to be deplored, that the Government of Portugal had

driven away the Apostolic Nuncio, who represented His Holiness and the Holy See, commanding him to quit the Kingdom without the least delay; that all the public prisons had been opened, and after setting free the captives, had substituted in their place the clergy, "of whom it is written, *Touch not mine Anointed*;"—that Laymen had rashly arrogated a power over sacred things; that they had proclaimed a general reform of the secular clergy, and of the religious orders of both sexes; that nuns and whole communities of monks had been driven from their monasteries, the novices of all the establishments had received orders to quit them, and no fresh ones to be received. That all ecclesiastical patronage should be abolished; that none were to be admitted into holy orders under penalty of the law; that all clergy who do not obey the article of the new reform shall be publicly declared rebels and traitors, and subjected to legal punishments; that every convent that shall harbor such ecclesiastics shall be suppressed; and that judicial proceedings shall be instituted against the Bishops who shall receive them into their churches, as being accomplices of the same crime.—Such are the facts recounted by the Pope, which fill his mind with horror and his eyes with tears; but, in the hearts of all who wait the second coming of the Saviour, call forth their gratitude, and animate their hopes that the downfall and complete destruction of the Man of Sin are at the very door.

"To these acts," continues His Holiness, "so odious and so contrary to the Catholic profession, others are added. All the bishoprics conferred by us, according to the nomination of the government then in power, have been declared vacant, and it has been ordained that all those who have obtained any benefice, or any ecclesiastical office in this way, are absolutely to renounce making use of any such title; they are declared deprived of all right to its charges, and if they do not obey they will be declared rebels and traitors and treated as such. Again, to fill up the measure of insult against the Church, and the authority of the Holy See, they have abolished the august tribunal of the Apostolical Nunciature; and subjected to a lay tribunal those causes on which it has hitherto pronounced."

In regard to Spain, affairs are there assuming a brighter aspect—not that we expect that country, drunk as it is with human blood, will be regenerated by legal enactments; no, there is a tremendous debt of retribution due to that degraded country, but the same spirit of ecclesiastical reform seems to be in alliance with the political movements of the day. It is well known that on the death of Ferdinand, a rebellion broke out headed by Don Carlos against the government of the Queen Regent. She was known to be constitutional in her inclinations, while her opponent was supported by the clergy and their fanatical adherents. The rebellion was for a short time formidable; the Royalists were beaten in several conflicts; the Cabinet was hypocritical; 50,000 men with arms in their hands demanded reform; and the life of the Regent and her daughter threatened by a conspiracy. France in this juncture gave in its assurances of aid in case of need, and the Queen yielding to the necessity of the circumstances in which she was placed, changed her ministers and consented to convoke the Cortes. Events now began to assume a new aspect. An embassy from Barcelona waited on her Majesty to intimate to her the wishes of the Province, and the

resolution they had adopted. The following were the conditions:—

1. The Spaniards to receive a Representative Government, with the liberties connected with it.
2. The suppression of the Abbeys and all the Monkish Rabble.
3. The liberty of the Press.
4. Reform of the Clergy.
5. The distribution of its property among the people.
6. The suppression of the tithes and other imposts injurious to farmers and land owners.

To this address were attached 50,000 signatures, and the Catalonians had risen in the mass, in support of this demand; which was forwarded to the Queen by a Captain-General Lander who has 45,000 men at his command. The principal labor that now occupies the whole attention of the Government is the mode of convoking the General Assembly of the Nation. The liberals enlist themselves in the ranks of the National Militia every where. The province of Catalonia alone has 30,000; they are all in expectation of the mode in which the Cortes are to be convoked, and that mode is to decide their conduct. Meanwhile they are resting on their arms; they are indignant at the past, smile at the present, and rejoice at the future.

The indignation of the Pope is devoutly responded to by all the Clergy, both great and small, in these United States. That Laymen should presume to intermeddle with "sacred things," and proceed to reform those of whom it is written *Touch not mine Anointed*, is a high crime and misdemeanor against the church which cannot be borne! That Laymen should presume to administer ordinances without a license from some Clerical Association is sacrilege in the extreme, and deserves to be visited "with censure and expulsion!" These are mild measures to what would be used did the law permit. If there is one thing more characteristic of this age than another, it is the authority which the Laymen have assumed in teaching the people, and reforming the priests. This order of things now prevailing seems to be the spirit of the conclusion of the chapter before us, for, "The Church," having long fleeced the flock and ruined their souls, it is high time some philanthropic laics should give up their worldly prospects; and, with the sword of the spirit in their hands, contend earnestly for the faith first delivered to the saints, against its traditions and decrees.

Such, then, appears to be the interpretation of this passage of Holy Writ. It will be seen that the judgment of the Harlot Family has been progressive and still going on. The climax, however, seems to be near at hand. The political signs of the times bespeak the approach of the consummation, when the Angel shall proclaim with a mighty and loud voice, It is fallen! It is fallen! even Babylon the Great. But the Writ of Judgment and final execution of the sentence is recorded in the next chapter, whither at present we shall not pursue it. In conclusion, we would just observe, that what has been written must be considered prefatory to our notices from time to time of the judicial visitations befalling "The Church" in the several Kingdoms of Europe.

EDITOR.

THE ADVOCATE AT ROCKDALE.

(Continued from page 23.)

In the after parts of the day we again addressed numerous and atten-

tive audiences, on the following subjects—namely, on the distinction between the Gospels of the Sects, and the Gospel of Christ, which we illustrated by considering the questions *when, where, and by whom* THE GOSPEL was first preached! The answer to these inquiries we found to be—at Jerusalem, on the Day of Pentecost, and by the Apostle Peter. We then asked the Apostle what that Gospel was? He told us it was the Remission of Sins, predicated on a belief of the testimony of the Prophets and Apostles, which he had adduced; that Jesus of Nazareth was a man approved of God, raised from the dead, exalted to the right hand of God, and constituted both Lord and Messiah. We then inquired what we should do to enjoy this remission thus brought to light by the Lord's Messiah? Upon which he commanded us to *Repent and be baptized in the name of Jesus Christ*. Acts ii. 38. We thought this a very plain and simple message, and admired it much for its simplicity; and could not help noticing the great contrast there was, between the humanized Gospels of the day, and that Gospel of which the Apostle declared he was not at all ashamed. Its simplicity we were simple enough to esteem as the grand characteristic of its divinity; and seeing that the Word of God could speak into existence the kingdoms of nature in all their diversity and splendor, we were satisfied to receive the proclamation as his word, and though a silly conceit in the estimation of religious and worldly infidels, we believed it to be the power of God unto the salvation of them that believe; and were willing to confide our everlasting weal or woe to the obedience which it required, creeds, councils, clerical denunciations and impeachments to the contrary notwithstanding.

At night we took up the subject of being Born again, as taught by the Scripture of Truth. There being some of the clergy present, we endeavored to disabuse *their* minds, as well as the minds of their disciples, of the absurd speculations and vapid theories about which they had been dreaming for the last fifteen hundred years. We endeavored to expand their views on the subject of regeneration by pouring into their understandings the light of prophetic testimony. We presented to their view a series of developments called "new heavens and new earths," each successive heavens and earth transcending the antecedent one in glory and perfection, until that endless succession of ages should be established, the splendor and beatitude of which human thought could not conceive, nor moral tongue express. Hence we discovered a series of regenerative acts which gave birth to new eras in the affairs of men. We showed the necessity of individuals being first prepared before they could be adapted to these new orders of things; for if the latter were constituted, and man in his present condition introduced to them, he would destroy their fitness, mar their perfection, and display the barbarism of an untutored savage amidst the grandeur and magnificence of an oriental monarch. It therefore, became necessary that while the mansion was preparing, the inhabitants designed to occupy it should receive such an education as comported with the high exaltation that awaits them. Hence the word of God which is to speak into existence this new era, is also the appointed means of begetting in us a lively hope, that we shall partake of the glory to be revealed—of purifying our minds by the instructions it conveys—and of persuading and influencing us by the arguments, motives, and inducements it supplies, to submit ourselves to the authority of him, whom God has appointed to be the founder of an everlasting dominion

and the Father of an eternity of ages. The regeneration, therefore, of men, and the present order of things, is a process, which will not be consummated until the renovation of all things, and the destruction of death and the grave. Hence, we discerned, there was something physical as well as moral in this process, both in relation to man and the orb he inhabits. But we had more especially to do with the former, whom we contemplated as having lost the image of his Creator, to which, however, God had designed to restore him. His fall affected both his mental and animal constitution, therefore both must be restored. By listening to the tempter he no longer reflected the attributes of God; in wisdom, power, knowledge, goodness, and love, he fell infinitely below what God had made him; and, as an unsound mind was incompatible with a sound body, He that made him doomed his return to the dust from whence he came. Man lost his reason first, his reason therefore must be first reclaimed. Reason must be subdued by reason; and force by force. The human mind, then, must be sobered, chastened, corrected, and restored by the reason of God himself, who alone is competent to effect it. God reasons not with himself, but with man he stoops to reason. Hence he has sent his prophets with exhortations, motives, arguments, and inducements by which to persuade men to return to their allegiance; and in the fulness of time he manifested himself to the world in the very nature of man, as he declared he would in ancient times. His union with our nature he constituted the Son of God with power after he had raised him from the dead. In the person of Jesus of Nazareth he instructed men, and established a method by which right reason should be restored to the human family. He left this world, and entrusted certain men whom he had chosen, to proclaim the way of restoration to its inhabitants. Well knowing the constitution of the human mind, he required no belief, even in his declaration, without testimony of the most infallible description. Hence he qualified his Apostles to sustain their declarations by indubitable evidence, and announced that whosoever would believe Him on their word, and would be baptized should be pardoned for all offences and received into his favor. Thus God was held up to men as a God of love, willing to receive all who would come to him in the way he had appointed. His word was powerful;—it convinced myriads of sin, of righteousness, and of judgment;—begetting in them love to him who sought their restoration, and hatred to Satan who sought their destruction;—inducing them by force of argument, and the suasive influence of heaven-born inducements to turn their backs upon the lust of the flesh, the lust of the eye, and the pride of life, and to swear allegiance to the living and true God, in the Person of the Son, by obedience to the faith. Thus begotten by the teachings of the Holy Spirit in the word, they are led into the way which leads to the Holiest of All, into which Jesus has entered by a living way, even the resurrection from the dead. Led, therefore, by the Holy Spirit speaking by the word, they die, are buried and rise again with Christ in immersion, and thus is consummated that process, by which the mind of man is brought into a condition capable of improvement, his rationality is so far restored that he begins to reason correctly, and if he continue to submit to the teaching of the Word he will go on improving and improving in every faculty of his mind and disposition, increasing in holiness, intelligence, and love, until the time shall have arrived for the regeneration of his body, by its purification from the

seeds of death, and its investment with immortality and incorruption. Three things, then, presented themselves to our consideration in the regeneration or new birth of man;—first, they must be begotten by the spirit; secondly, they must be born of water; and, thirdly, they must be born from the dead by the resurrection to eternal life. Well, therefore, may regeneration be called a process. It begins with the first truth believed, and ends with the realization of life eternal from the dead. Hence, therefore, emersion or being born of the water, may be called the act of birth or consummating act in relation to the mind; and the resurrection form the dead as the consummating act of regeneration in relation to the body; and thus, by the two acts with the intermediate education bestowed by the Holy Spirit by the teaching of the word, consummating the regeneration of the whole man, body, soul, and spirit. Thus, then, the soul is purified by obeying the truth,—we are begotten again by the incorruptible seed, even the word of God which liveth and abideth forever,—which is that word by the gospel preached to men; and thus men are saved by baptism by the resurrection of Jesus Christ; and made meet for that inheritance which is incorruptible, undefiled, and unfading, and ready to be revealed in the last time, (see 1 Pet. i. and ii.)

The order of events in this process is necessarily consecutive and dependent on one another; as necessarily so as baptism is on faith—faith on hearing—and hearing on the word of God. Hence the man who is not immersed, does not believe the truth of God, and is, therefore, not begotten of the Spirit; and if he affirms that he is, the Apostle declares “*he is a liar and the truth is not in him.*” The order decreed by Heaven is, begotten of the Spirit—born of water—live in conformity to the word—and resurrection to eternal life. Omit one item and the whole falls to the ground;—let a man invert the order appointed by God, and his regeneration is as impossible as it would be to believe a thing of which we have no testimony.

On the Wednesday following these addresses, the Presbyterian Clergyman strung a few notions together, derived from the visions of his head upon his bed, probably on the night following, which added to some speculations of his neighbors in the form of notes: he preached under the caption of a sermon against Campbellism, much to the amusement of “the world,” and the mortification of his adherents. He invited contradiction. Be it known, there were but two male disciples in the place, and neither of these had any pretensions to public debate. Marvellous, therefore, was the chivalry of this Reverend Divine!—Nothing daunted, however, one of the brethren rose and stated he was not then prepared, but pledged himself, if permitted, to produce documents at the next meeting, to disprove the representations they had heard, which were entirely false. A hearing was promised, but promises with certain of the elect are not made to be kept! On the Lord’s Day following, he waited on us at Philadelphia, with request that we would be present. This not being convenient, we wrote the following letter, which it was intended he should read in the audience of the people. Report of the fact reached the “minister of God,” who, unlike the Master he professed to serve, broke his promise, and falsified his word. The letter, therefore, was not read at that time, though we took care to read it thrice on the Lord’s Day following, in the ears of 500 people and four “divines” of “different names and denominations.”

PHILADELPHIA, Sunday, March 23.

To the Good People of all parties residing in and near Rockdale, Health, and Reformation towards God.

FRIENDS,—I have been informed that the Clergy among you, like the Craftsmen of Ephesus, begin to perceive that their authority is shaken, and that their Craft is in danger. They have, it appears, resorted to their old weapons of warfare, and instead of fairly meeting the arguments and testimonies we have laid before you, and candidly and openly refuting them—they have, I say, endeavored to rouse your prejudices, and thus to pervert all equity and right judgment. Instead of opposing the Gospel, we proclaimed to you by reason and Scripture, they have misrepresented us and abused your minds by imposing upon you the false accusation—that we deny the Divinity of the Saviour, and have identified ourselves with Unitarians. Friends! This is a gross slander, a downright falsehood. It is a device of the Great Adversary of man to choke the good seed which has been sown in your hearts. Judge by what falls from our own lips, but do not condemn us by the one-sided testimony of the opponents of the Gospel first proclaimed by Peter at Jerusalem. Suspend your verdict until we come; hear all that is said against us, but withhold your decision until the whole case shall have been fully argued and pleaded before you at the bar of public faith. You know the Quaker trial took up many weeks before the jury retired to consider their verdict. Would you then hastily decide on the partial statements of an interested priesthood? Is this American, to say nothing of Gospel, Law? No, friends, we think better of your intelligence. We therefore, request you to suspend your conclusions. We maintain all that the Law, the Prophets, the Psalms, and the Apostles testify concerning Jesus—we speak of him and his Divine Person in the language of Holy Writ—we worship him as God—we adore him as our Prophet, Priest, King, and Judge—and we ascribe all honor, might, majesty and dominion to Him as our exalted Messiah, Prince, Lord and Saviour for evermore.

As for the vain babblings of the Clergy—a class of men puffed up with a conceit of their own importance, and fancied infallibility (we speak now of all Clergy from His Holiness the Pope down to an itinerant preacher)—as to their speculations on Arianism, Trinitarianism, and Unitarianism, or any other Ism, we have nothing to do with them, except to expose their fallacy and nonsense:—we find no such words in the whole Bible, and therefore we know there are no such ideas there as they represent—for words are signs of ideas, and where the words are not, sure we are, the ideas are wanting likewise. Our rule is to speak of Bible things in Bible words, and to leave all vain, idle, and untaught questions to the Clergy and the Schools. Controversies about the Isms before named deluged the streets of Constantinople with the blood of priests and people; therefore, we are determined to have nothing to do with them, being assured that dogmas producing such effects are an abomination in the eyes of the Exalted Son of God.

To conclude, we have requested Brother Harper, and do now announce it from our own pen, that we do intend, if our Heavenly Father prosper us, to pay you another visit on Sunday next ensuing, when we shall address you morning, afternoon, and evening, on the sublime topics of

the Ancient Apostolic Gospel. The proceedings of the Clergy since our last visit shall also pass the scrutiny of reason and Holy Writ so far as our information shall extend. Remember the Apostolic precept—“Prove all things and hold fast that which is Good”—that such may be your practice, is the devout aspiration of your servant, for the sake of the Ancient Gospel.

JOHN THOMAS, M. D.

(TO BE CONCLUDED IN OUR NEXT.)

SCENES IN REAL LIFE.

NUMBER I.

We catch the manners living as they rise.

MR. ADVOCATE—I am one of those called disturbers of Israel by the spiritual scribes and pharisees of that spiritual community.—You know what I mean by *Israel*—a name by which the sects in the aggregate have christened their Zion. But, if you would believe me, Mr Editor, I am one of the most peaceable of men, a loyal citizen, and a true and faithful subject of the Great King and Kingdom of Messiah. I do confess, however, that I follow the profession of arms; but be it known to you, I never lift the sword, except when compelled to take the field against the invaders of my Sovereign Lord's domains. Last night I caught some, belonging to a corps called the General Volunteer Baptist Company, who were rendering null and void by their machinations and traditions, the proclamation issued by Messiah, in amnesty of all offences against God and his own rightful sway. It was true, I was off my public duty; still, I feel bound to sound the alarm, if in my beat I find the foe lurking about in the uniform of friends. I fear covert foes far more than open enemies. I have, therefore, determined to advertise you, who occupy a sentry box, of the hidden things of darkness now transacting in the capital of Virginia, in order that you may blow the trumpet's blast, and beat the drum “To arms!” Let the troops of the great Conqueror, under whom we serve, whet their blades, and prepare to do their duty:—To drop all metaphor, let them mark, learn, and inwardly digest God's Holy word, which will equip them to every good word and work; let them “do THE TRUTH,” and we may promise ourselves that the time will not be far distant ere such exhibitions of treason against Jesus, absurdity and folly, as that detailed below, will be rare displays in the metropolis of an intelligent State.

Scarcely had we been seated within the walls of the first Baptist Meeting House, before a youthful divine arose and requested his brethren to unite in prayer for two young friends, who desired an interest in the prayers of God's people. They were two females, who had come forward to the “anxious bench,” that they might “get religion.”—They were two unconverted sinners; concerning whom our divine prayed that God would manifest himself to them as he did not unto the world! “Oh Lord,” aspired he, “have mercy on all those who will not have mercy upon thee!” “Sanctify means that will save all our friends from destruction!”—We foolishly supposed, that God had sanctified the means of salvation some 1800 years ago; but, from this “minister of the gospel,” it appears yet to be done!

Having sung some of the dogmas of the sect, the Rev. V. M. M.—prayed God to “give tokens of mercy to their souls,”—“to impress on

sinner's responsibility"—and told God and the people in his supplications, that they could not believe his truth unless it was applied by the Holy Spirit.—Did not God give tokens of mercy to our souls, M—M—, when he gave his Son Jesus to die for sinners? Search and see.

President C— then presented himself, and according to orthodox practice, took a text as follows:—*There is joy in the presence of the Angels of God over one sinner that repenteth.*—Luke xv. 10. After an unusual fashion, he stuck to his text through thick and thin. Brevity is the soul of wit, and so it was both body, soul, and spirit, of our Reverend Doctor's "sermon." He glanced at the "nature of this joy"—"it is a *benevolent joy*;"—also a "*constant joy*." He proved this by arithmetical calculation upon certain data derived from the bills of mortality, which yielded a quotient of "constant joy." The Doctor said, he would "not settle the proportion of the saved to the lost;" but be that great or small, he continued, that the "joy of the angels" (not in the presence of) was a "*great joy*." This was proved by the supposition "if it were celebrated in Heaven, it must be a great joy." "It was celebrated by a great number. The Triune Godhead rejoiced. It was an *eternal joy*, and the subject of it was never to die. Why should not this joy take place on earth? He would not give the reason of this! Angels know the worth of the soul better than men. He had been accustomed in his youth to describe the worth of the soul, but he had become wiser in his old age. Holy creatures, at a certain point of eternity, would enjoy a greater amount of happiness than holy beings!!!" "The text," said our learned Doctor, "was spoken for the encouragement of us all, especially of God's ministers—and who can tell the good that may arise from a single sermon, word, text, prayer," &c.—"The worth of the soul is the reason of this joy." We were then told that "the conversion of each soul enlarges the boundaries of (our!) Zion." He now folded up the Bible, having had no use for it beyond reading the text; he touched upon a "desolate island;" and after a number of "who can tell?"—he closed, having nothing more to say.

After reading this, Mr. Advocate, recommend your readers to read with care and attention the 2d and 3d of the Acts; and, after comparing the discourses of the simple Galilean with that of the Reverend President and Doctor C., let them judge for themselves, if there has not been a grievous apostacy from Apostolic Christianity. For my own part I forbear lest I should be deemed uncharitable; you will not wonder at this, knowing as you do how jealous I am of my reputation for charity!

After the venerable divine had resumed his seat, another reverend gentleman, having caught the spirit of the fathers, presented himself to the audience in a poetical flight. The poet, said he, has sung

Angels can sing creative goodness,
But not redeeming love—

this, however, he did not believe. Why is there not joy in the heart of sinners themselves? We pity those who look on with a cold jealousy on the efforts of religious societies for the conversion of souls. What malevolence! He then gave us a touch of the horrific. Angels rejoice, continued he, because they are wise. You teach your children astronomy, but you forget to tell them of the star of Bethlehem. This was an

zerial flight, but he descended to earth and talked of "joggraphy," the horizon, &c. Angels know what souls have cost their Lord. Some pathetic touches now. The voice tremulous. Sinner, where are you?—Ans. I trust I have found myself at the feet of Jesus! Keep there! You are not an enemy to grace?—Ans. Oh no! I am willing to be a Christian when God shall make me one. To a young lady in consumption he once said, have you an interest in Jesus Christ?—Oh! sir, replied she, I feel my heart colder and colder.—Good God! exclaimed the preacher, I have caught the spirit of my brother's address, (President C.,) we are not alone to-night!! He did not get up to make a speech; but he did feel he wanted to approach man. An invitation was here given to come to the anxious seats, that ministers might carry them up to a throne of grace.

The Rev. W. F. B. said, that a future hope of conversion must be given up;—it was all a delusion—all a dream; the present was the time.

The Rev. I. T. H.— Bear on your testimony brethren; in the mouth of two or three witnesses shall every thing be confirmed. Speak on as if you loved their souls.

The Rev. L. R.— There must be another power in operation than singing for the salvation of souls. God must convert these poor sinners, or they will go down to hell. He hoped he had "some little sensibility for dead sinners, and dead saints too, should he say?" It is no use singing and exhorting while we are dead. Oh! that the spirit of God would come down and convert sinners!—for which, said he, "let us pray." Numbers of us hope we have experienced the grace of God. Oh! that our souls may take fire!—Oh! our stupid souls. Pray for the spirit to come down. Oh, God! give thine angels joy this night, over some poor sinner who has repented in the Old Baptist Meeting House in Richmond.

The Rev. Mr. C. again presented himself with a text, and a thought, and a pathetic story. "Drops of mercy," said he, "carry me back to the wormwood and the gall."—God wounds to heal. Prayer, not singing for distressed souls.—He prays; and tells God that he is sent to a throne of grace with a solemn message. Oh, God! change these hearts, and plant burning love here! Teach these souls how to believe!!! The Lord convince them of sin!! Carry the candle of grace with them!

Rev. I. T. H. again. He had now learned that his heart was cold (is this a new discovery?) and hoped it would be warm before morning. He spoke of his people. "Bro.," said he, (I could not catch the name,) "pray that we may be humbled before God for our coldness."—A dead pause! Not a sound was heard!—It reminded us of "silence in Heaven for half an hour," (Rev.) A voice at length began to ascend, like an incipient fume, above the heads of the prostrate people. "Oh, God! give us zeal hot as fire," saluted our listening ears; and, after a few more measured ejaculations, the *vox et procterea nihil** died away in soft repose!

Rev. L. R. again. He made some remarks on converting influences which escaped us.

Rev. I. T. H. summed up by addressing the anxious to this effect—

* Voice and nothing more.

think of your sinful hearts till you are as miserable as you can be, and then, think of Jesus Christ till you are as happy as it is possible!

Will any honest man, peruse this faithful narration of facts exhibited in the First Baptist Church on Sunday evening, June 3, and say there is no need of reformation.
IOTA TAU KAPPA.

PROGRESS OF THE TRUTH.

There was a three day's meeting held at Smyrna Meeting House, King and Queen, Va., on the 31st May, and 1st and 2d June:—Present, Brethren Ainslie, T. Campbell, Du-Val, and J. Thomas, as speakers; besides many other disciples from neighboring counties. Notwithstanding there was much rain, there was a numerous and remarkably attentive audience. Among the subjects discussed were—the Apostacy—the Baptism of Fire—and the Kingdom of Stone. An address was likewise delivered at the water, on the subject, mode, and meaning of Christian Immersion. Sixteen made the good confession, having been pricked to the heart by the prophetic apostolic testimony submitted to their dispassionate investigation, without the sectarian addenda of anxious or mourning benches, intercessory prayers, or any other of the proselyting schemes of this cloudy and dark day.
EDITOR.

At Baltimore we spoke several times in Scott's Hall during our stay there on our way to Richmond. There is a very intelligent congregation of disciples in that city, from whom we experienced much hospitality and kindness. One confessed the Messiah, and was immersed in the Patapsco, invoking the name of the Lord. There was a very large and respectably dressed concourse of citizens, in carriages, on horseback, and on foot. We would not have our readers suppose, that our single immersion was the attraction of this multitude. They had assembled to witness the baptism of some wealthy and influential persons, who have long sat under the ministrations of the Rev'd Mr. Findlay, but who seem to have waited for the proclamation of the Rev'd W. F. Broadus, who immersed them. This gentleman was very successful in reaping the harvest, having as we were informed, baptised 40 persons during his stay there. We believe there was none of that singular hysterical mania, so often produced among the ladies by the new-measure-men. Mr. B. broke bread with the same people, we are told, on four or five successive Sundays. Two converts, relatives of a disciple, demanded immediate baptism; and refused to put it off until the Lord's day. No experiences, as far as we could learn, were exacted; but all were immersed on the confession of their faith. So far good. We rejoice that forty persons should have been persuaded, by scriptural means, to take the first step in obeying the Saviour. Let them remember, they will be held responsible for future disobedience to the commands and ordinances of Jesus. "If you are my friends, ye will do whatsoever I command you"—"He that hath my commandments and keepeth them, he it is that loveth me." These are Christ's own words; and in our estimation clearly point out who are his disciples. Let the Baptist brethren in Baltimore attend to these things. The only way in which they can show

their love to Jesus, and worship him, is by obeying his commands, and through his institutions.

A sacred rostrum was erected on the river shore. As our readers well know this was not for us. We stood at the foot of this contrivance, which reminded us very forcibly of a Punch and Judy stand. It was no doubt very convenient; but as we wish to instruct the people, by example as well as precept, we should not have used it had we been permitted. Clergy for pulpits and pulpits for clergy; for our part, we have no partiality for either as appurtenances to religion. We addressed the people on the subject, mode, and meaning of baptism; proving to them that the only subject was a believer, the only mode immersion, and the true intent and meaning, remission of sins, by the death and resurrection of Jesus Christ; and that all other so called baptisms in vogue were counterfeits, and unsupported by the word of God. Bro. Ferguson, of Shenandoah, Va., "a lay-man," prayed, and Bro. Farquharson, of Baltimore, also a "lay-man," immersed the convert. This we call preaching an anti-clerical sermon to the people by example.

The Rev'd W. F. B. then ascended the stand, and said that he did not intend to give them his opinions, but would read some passages of Scripture in their hearing, from which they might gather the nature of baptism. He accordingly read passages from the gospels, the Acts and the Epistles, relating to the subject and mode; but shot like lightning past Jerusalem, not daring to call and ask the apostle Peter how he did after the labors of the Day of Pentecost. He cautiously avoided hinting at the meaning of the institute. He prayed God to have mercy on the people, and to take them into his favor; and before we left, which we were obliged to do before he finished, we heard him compliment the people, at a "throne of grace" for their attention, and patience under the heat of the day!

We are glad to hear from our highly esteemed brother Carman, that a preacher of the Methodist society, who was balancing between right and wrong while we were there, has since confessed Jesus before men, and been immersed in obedience to his authority, for the remission of his past sins. We wish brother French and the brethren much joy in their new relation to each other.
EDITOR.

(FOR THE APOSTOLIC ADVOCATE.)

Dear Sir,—I have partially read the two first No's of your Advocate. In the prospectus there is a sentiment, that no sect of professing christians can possibly embrace without becoming christians. It is a sentiment that ought to be inscribed on the heart of every christian, never to be forgotten—"He will endeavor to do justice to all who may oppose and differ from him; his object being to convince, not condemn. *Audi alteram partem*, hear the other side,—shall always vibrate on his ear;—for, having neither sympathies nor antipathies to gratify—having no gift or 'sacred office' to blind his eyes, to pervert his judgment, or to distract his mental vision—being interested in upholding no religious dogmas, in sustaining no sect, in pleading for no sectarian creed—THE ADVOCATE will strive to exemplify the apothegm—*fiat justitia ruat cælum*—let justice be done though the heavens fall. Let the opponents of the Ancient Gospel, go and do likewise."

This last sentence, you will never see, while the people will consent that their teachers shall think, understand, and believe for them, and remain upon the thrones of the Apostles. The state of society has become so much alienated from the doctrine of the Apostles, as recorded by Luke and others, that to advocate what they taught, will surely bring you and your colleagues into disrepute with the fashionable and popular sects of the world. In fact, christianity has become so popular in our day, that any thing and every thing is christianity, if they have a Bible, and will join in the traditions and inventions of some popular orthodox sect.

I see in the "Religious Herald" some scribbler, who deals out his slanders against those he reproachfully calls "Campbellites," because they will not desert the church of Jesus Christ, and associate with the ungodly, to form societies, which neither Jesus Christ nor his Apostles ever did. Not to become a member of a combination of wicked men, with the worldly professors, is to oppose all vital godliness with this scribbler. The evidence he produced of the opposition of his "Campbellites" being opposed to all vital godliness, was an *intoxicated man*!! Hard run must be the tongue of slander indeed, when such a man hurls his anathemas against the disciples of Jesus Christ. "Any one of small discernment can see what sort of influence" such evidence ought to have upon men of principle. But something of more importance to your readers.

In the same paper of May the 30th, I find a communication from Mr. Andrew Broadus, in answer to "ONE OF THE PEOPLE," who asks the question, "can it be a duty to receive a gift, or is it a privilege?" To this Mr. B. replies, it is both a duty and a privilege. To this answer no student of the New Testament can object. But in undertaking to show how faith is given, he mystifies the most plain and simple thing in nature. Let us hear him—"The faculty of faith is surely in every moral agent: I mean the natural faculty of believing and confiding, and is admitted on all hands, that regeneration, while it implants a new privilege, does not any new faculty." It is, then, by the exercise of the natural faculty of faith, that we came to believe in Jesus Christ, and cast ourselves on him. The gift of faith, therefore, does not imply the bestowal of any new faculty or attribute of the soul. Further: the exercise of, or faith's action, is ours;—it is an act; otherwise, man is a mere machine, and not a rational creature—a moral agent. This gift of faith, therefore, does not imply that God exercises faith in us." Had Mr. B. stopt here, we should have said nothing of his essay being mystified. But the "gift of faith as it is given us to believe," cannot be understood by any of the sects of the day, it appears, "by the exercise of the natural faculty of faith," (though it is admitted.) "that we come" (by the exercise of this natural faculty) "to believe in Jesus Christ, and cast ourselves on him." Yes, it "is admitted on all hands that regeneration does not create a new faculty." This faculty "is in every moral agent: I mean," says he, "THE NATURAL FACULTY OF BELIEVING AND CONFIDING."

Let us now sum up what he admits. Every man has the natural faculty of believing, confiding;—the exercise of faith is ours;—it is our act: regeneration, while it implants a new privilege, does not create a new faculty. Yet, with all these admissions, which are quite new among his brethren, they amount to nothing. For it appears that the exercise of

these natural faculties upon the gospel of Jesus Christ, can never dispose or enable a sinner to believe, receive, or trust in Jesus Christ. Although he admits that such a state of heart as to dispose and enable a sinner to do so, is what they ought to possess, yet none of us naturally possess, "and it is," he says, "what God graciously bestows." But how this is done he saith not.

Thus Mr. B. cautiously conceals the unscriptural dogmas of "the special influence of the Holy Spirit to produce faith," while in the sequel he maintains it, if I understand him. Alas! for this generation! Not a sect of professing christians will proclaim the gospel of Jesus Christ as proclaimed by Peter and Paul. Their faith is the faith of the sect of which they are members. It is produced without the testimony of any inspired writer, and does not come by hearing, consequently will not hearken to Jesus and his Apostles. Thus they make their own bonds, and break them when they please. Well did the Holy Spirit, speaking by David, characterize such professors. Why do the heathen rage, (that's not all) and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, let us break their bonds asunder and cast away their cords from us!

All the orthodox sects teach, that faith is produced by the spiritual influence of the Holy Spirit, without the testimony of God, Jesus Christ, and the Holy Spirit, speaking by the Apostles. Thus they have an unscriptural faith, called "saving faith," according to the faith of their teacher or sect, and a remission of sins without obedience to the command of Jesus Christ. It is a remission given by the teachers, like the Popish priest, by believing what they say—nay, there is not quite so much obedience, it comes by a mental speculation, before obedience to the first duty required in the gospel, after repentance. DIONYSIUS.

DIALOGUE ON SECTARIANISM.

(Continued from page 31.)

Dr. I am at war with your system altogether, for I understand you are Unitarians, and however right your views of baptism may be, this error subverts the whole of your pretensions to Christianity, for there is very little difference between Unitarianism and infidelity.

Dis. What a pity it is that men should think it more important to have their heads loaded with orthodox sentiments, than to speak the truth. That they should feel themselves at liberty to condemn us before they have heard us. Will they lie for the Almighty? On that important subject, sir, we believe all that the Scriptures teach. We believe that while Jesus was on the earth, he was "God with us," and, after his death, God highly exalted him, and gave him a name, which is above every name, that every knee might bow to him. But, sir, instead of bowing to Jesus, you theologians are barbarously torturing his nature: speculating about his existence, instead of obeying his commandments. Thus, in the Halls of Divinity, the nature of Jesus is as much the topic of discussion as any other abstruse metaphysic. As to Unitarianism, we look upon it as the most gross outrage upon the Son of God, as well as upon the words of the Holy Scriptures.

Dr. Indeed, sir, I have heard you taxed with that heresy, not only

on account of your views of the Son of God, but, that you were, like them, opposed to all creeds and confessions of faith. If you are opposed to creeds you are just as bad as them. Are you not sowing discord and disunion among the people? No sooner does a man believe your sentiments than he throws off all that his ancestors thought dear, and becomes a common disturber in the community. This is not the religion of Jesus.

Dis. I am firmly persuaded there never was a man who fully understood the religion of Jesus and opposed it. And I am as sure that no man can rationally oppose this reformation, who knows what we contend for. You, sir, would be offended at me if I was to call you a Roman Catholic, because you believe the doctrine of the Trinity as they do. We hold some truths with every sect in christendom, but if we hold some truths in common with them all, are we to be taxed with all their errors and inconsistencies? We hold no truth because the sects hold it. We disavow no sentiment, taught in the scriptures, because they impugn it. As to creeds, we are convinced of the necessity of a creed, so much so, that we hold fast to the one God has given us. We dare not take a creed, however, of human composition. The word of God is our creed. And as to being disorganizers, we shall always exhort the people to obedience; to separate themselves from sinners, and keep the commandments of Jesus.

Dr. You are not peculiar in taking the Bible for your creed, for all Protestants say the Bible is their only rule of faith and practice. With few exceptions, every body believes the Bible to be the word of God. But the Bible is a dead letter, and men are dead in trespasses and sins, consequently the Spirit must quicken them and make them alive, and then accompany the word with power before it can be effectual in their salvation. You are striving to adopt the word to the natural man.

Dis. All Protestants say the Bible is their rule of faith and practice. Yes indeed, and all Protestants say the papacy is the Man of Sin, because of the unlimited power they assume over the word of God. And as Bossuet wittily told the reformers, you have fallen out with the Pope, to make Popes of yourselves; you have thrown away the ritual of Rome under pretence of taking the Bible for your rule, when in fact you have virtually subverted your own profession, and have found it necessary to make creeds and confessions of faith: a damning sin in the Church of Rome, but a necessary step to be taken by you!! So that what have Protestants done? Why, changed the creed of Rome for the Helvetic creed or the Confession of Augsburg. We, sir, make the Bible our rule of faith and practice, we do not say one thing and do another. The difference between Catholics and Protestants is this, the one says the Pope, Councils and Fathers are our guide, and the other, that the interpreters whom God has called and sent are to explain his word. For our part, unless both Catholics and Protestants repent and forsake their sins, we can have no fellowship with them. What a burlesque it is on the character of God to tell the people his word is a dead letter; if so, all that it contains is of no moment, it cannot be truth, for truth is never dead. If the word is not adapted to man as he is, a sinner, it is of no importance. But you say the word is made powerful by the Holy Spirit. What an assemblage of nonsense is this!! The Holy Spirit indited that word, and established every truth in it, and the Holy Spirit

will have nothing to do with any man until he believes what he confirmed, and obeys what he commanded. Will the Spirit reside in any man who talks so meanly of his word? Are we not told that, "no man can call Jesus Lord but by the Holy Spirit?" Now, could you have known that Jesus was Lord, but by the word. No. Then the Holy Spirit informs men now through the word.

Dr. Well sir, if it is such an easy matter to believe, why does not every person confess the truth. According to your views a man has only got to assent to the historical correctness of the Bible, and be immersed, and it is all well. You require no contrition of soul: no longings after righteousness: no penitential tears: no agonizing, in fact it is not a genuine conversion, but a mere acquiescence in your sentiments.

Dis. Let us compare notes. We say the gospel is suited to man as he is, that "it is the power of God unto salvation." Well, if men do not believe it, it has no power, the fault is theirs. You say men are dead, and the gospel is dead; and unless the power of God makes the work effectual, they never can believe. Well, if there is any fault any where it is in God's not making the word powerful. They are not to be blamed. We do not envy your arguments. As to what we require, our requirements are neither more nor less than Peter required on the day of Pentecost. And now put the two sides of your sentiments in juxtaposition, and see how they look. First, the power to save is in God alone, the contrition, longing, penitence, and agonizing, is in man alone. Thus you make man better than God. Man wants to be relieved, therefore he agonizes. Why agonize if God is merciful? "But God commendeth his love to us, in that while we were yet sinners, Christ died for us." Begone with your unbelieving systems of religion, and let us have the religion of the Bible, which is a religion of love.

THE JEWS IN JERUSALEM.

Many of the Jews are in rich and comfortable circumstances, and possess considerable property in Jerusalem; but they are careful to conceal their wealth, and even their comfort from the jealous eyes of their rulers, lest they awaken their cupidity. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a raised foreground, and up an awkward outer stair, constructed with rough, unpolished stones, that totter under the feet; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished; the sofas are covered with Persian carpets, and the residents seem happy to receive you; the visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies present themselves with ease and address, recalling to memory the pleasing society of Europe.

This difference of manner arises from many of the Jewesses having resided in Spain or Portugal, where they have rid themselves of the cruel fetters of the east, and on returning to their beloved land, very properly maintain their justly acquired freedom and rank in society. Some of the Jews however, are in a wretched state of poverty, and the sight of such in Jerusalem is peculiarly affecting. The heart of this wonderful people, in whatsoever clime they roam, still turns to it as the city of their promised rest; they mourn over her ruins, and would lick the very dust

for her sake. *Jerusalem is the centre around which all the exiled sons of Judah build, in airy dreams, the mansion of their future greatness.* In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they are scattered, and when after all their longings and all their struggles up the steps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart, indeed, that can remain untouched by their sufferings, or without uttering a prayer that the light of God's reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem arise in their hearts.

KELETH.

CATHOLICISM IN THE UNITED STATES.

From the *Memoirs of American Missionaries*, published by Pierce and Parker, under the direction of the Andover Society of Inquiry, we learn that the Roman Catholic population of this country is estimated at 800,000, the number of congregations at 784, and that of priests probably about 150. There are ten dioceses, or bishoprics; an archbishop resides at Baltimore.

The Boston diocese comprises all New England, but only a Catholic population of 20,000 (one half of which are in Boston and vicinity,) 18 priests, and 23 congregations. Of the latter, 6 are in Maine, and 9 in Massachusetts.

There are eight or ten colleges, besides many academies and other literary institutions, entirely under the control of the Catholics; as many theological seminaries; and more than twice that number of convents or nunneries.

In Baltimore they have several charity schools; St. Mary's free school, and orphan's asylums, where the children of the poor and orphans are early brought under their influence. Several hundred children are in these schools, which are under the direction of the sisters of charity.

St. Mary's College, also in this city has a theological department, and eight of the nineteen instructors are ecclesiastics. The course requires seven years. The library contains 10,000 volumes. Students, 150.

At Georgetown, D. C., is a Jesuit College with the same number of students, 20 instructors and 7,000 volumes in the library. There is a college at Mobile, at New Orleans and Jackson, in Louisiana; one at Bardstown, Kentucky, with 150 students; one at Cincinnati; two in the St. Louis district, including one with 160 students in that city. The most splendid *Cathedrals* are in St. Louis, Mobile and Baltimore. The latter city is styled the *Rome of the U. States*. It contains 20,000 Catholics, five splendid edifices, a public Catholic property of a million of dollars, and a nunnery for the blacks, besides the College. The Cathedral is the most magnificent and largest temple in the Union, having cost over \$300,000, exclusive of ornaments, &c. The ground plan is 190 by 117 feet, diameter of *dome* 77, and height 116 feet; two towers, at each wing 120 feet high. The congregation number 6,000, and is the same with whom Carroll worshipped. There are 67 priests in this

diocese, besides those connected with seminaries, of which there are 14 in all. In the Cincinnati district the Catholics are said to be "rapidly increasing." In the St. Louis and New Orleans districts are more than 100 priests.—*Mercantile Journal*.

ROME—THE PROPAGANDA.

This (says Prof. Chase of Newton) is a city of palaces and superb churches, paintings, statues, columns and ruins; of princes, beggars, priests, and thieves. It contains at present only about 150,000 inhabitants, 10,000 of whom are priests, with cocked hats; and 20,000 are strangers, from almost all nations under the sun. It has more splendor and more squalid poverty than I have ever seen in any other place. At the *Propaganda*, which is in fact a Missionary College, there are about one hundred and fifty students, fourteen of whom, and one of the Professors, are from the United States. At the College of the Jesuits, one morning, I saw *eleven hundred* lads, (from the age of eight years to that of fifteen or twenty) marched from the various recitation rooms, into the College church, arranged there rank after rank, in what we should call an immense broad aisle, and at the beginning of a certain signal, all at once kneeling down on the marble floor to read their prayers.

We take this opportunity of acknowledging our obligation to the brethren for the interest they have manifested in the success of this work. We have undertaken it on our own responsibility, and at a considerably increased expense in Richmond, solely for the vindication of truth-doing, and truth-telling from the misconceptions and unsustainable aspersions of sectarian, though perhaps very sincere, errorists. We ask no other patronage than what we deserve; and that, we humbly conceive to be, the countenance and support of those, who profess to have embarked in the same holy and righteous cause. This cause is not our own; still we must use the means in our own power, for its support and propagation. He who would sit down upon his own feathered nest, with folded arms, while others have to bear the burden and heat of the day, entirely misconceives that truth he professes to believe. Sectarian religion is, indeed, calculated to freeze the heart, tighten the purse strings, and to shut the door of hospitality against a stranger brother, but the religion of the Messiah produces far other results than these. It enlightens the understanding, exalts the veneration, expands the benevolence, warms the affections, opens the heart of man to man, and raises his aspirations to God. We conceive it will be all that can be expected from us, that we labor with tongue and pen without fee or reward; we therefore, take the liberty of suggesting, that the brethren on their part, will do their duty, and take care by the exertions they make to sustain this paper, that we are borne harmless of the loss. Need we say, that the way to ensure this, is to pay up their dues, and to exert themselves in their own vicinities for the augmentation of our subscription list? To our present agents we need say nothing; they have aided us with great spirit and promptitude; and, we well know, that they will study to acquit themselves as workmen that need not be ashamed. May others go and do likewise!

EDITOR.

AN ANALYTIC SKETCH.

All gall and copperas from his ink he draineth,
Only a little salt remaineth.— [Ben. Johnson.

MR. ADVOCATE—The "Religious Editor" of "the Religious Herald" published his 336th No. on the 20th June, 1834. It is a literary curiosity, and well worthy a place in the library of some Odd Fellows' Hall. If the intelligence depicted on the pages of this "Religious Editor's" paper be an index to that of his readers, their mental accomplishments are far from being enviable. Its "intelligence," though superficial, is certainly diversified; and may be distributed under the heads of "Theological," "Religious," "Revival," "Temperance," "Political," "Foreign," "Hymeneal," "Miscellaneous," and *et cetera* intelligence. Its Theological intelligence is, of course, not Religious, or they would perhaps be united. If I might propose an improvement, I would suggest, that our "Religious Editor" change the word Theological to *Speculative*, as this would more definitely convey to the reader the true character of the traditions hebdomadally grouped together under that caption. So much for the osteology or skeleton of this Sectarian bantling; let me now glance at its muscular investments; for, Mr. Advocate, flesh and bones are all it possesses; and, in regard to the former, its fibres are very lean.—I have nothing to say about its spirit, for as yet I have discovered only its bodily parts, and therefore, am not prepared to say whether it has a soul at all.

The first article of its Theology is a letter from Mr. Wm. F. Broaddus, "On the manner of conducting our" (the modern Baptist) "Religious meetings." It is addressed to his "dear Bro. Sands." It is a complete verification of my sentiments concerning our Baptist friend W. F. B., expressed in my communications to you. From observation, I was convinced he did not approve of the mad-cap transactions, exhibited recently in this city. This letter establishes my conviction, that he knows too much of the word of God to countenance without reproof the religious theatrics of his ministerial compeers. Good sense pervades his Epistle to dear Bro. Sands, though there are some things in it which show, that his acquaintance with the Apostles has not been very intimate. Perhaps his solicitude to preserve his consistency, or character for orthodoxy with his brethren, may lead him astray from his better judgment; it is difficult to get right, much more to keep so in bad company, for evil communications corrupt good manners. I would advise W. F. B. to come out of Babylon, and escape from that confusion of tongues, about him, which evidently distract his sober reason. Now for his letter. He says,—"It is with unfeigned diffidence that I would at any time dissent from the practice of Brethren whose age and experience would admonish me to sit down at their feet, and learn wisdom. But I trust those who are acquainted with me will be prepared to bear with me, while I suggest the necessity of governing ourselves in the

management of our religious meetings, by a due regard to the exercise of sound and sober reason, as well as by the word of God. We are too apt when our feelings are highly excited, to lose sight of the connexion which God has established between the exercise of a sinner's judgment and the regulation of his affections. Instead, therefore, of endeavoring to bring sinners to an enlightened view of themselves, and to lead them in the exercise of a sound judgment, to embrace the hope of the Gospel, we suffer ourselves to be contented with merely moving their sympathies, and thereby producing a state of excitement, *altogether unfavorable*, in my humble opinion, to the existence of correct views, either of themselves, or of the plan of salvation. THE ANXIOUS BENCH EXERCISE, as some term it, is peculiarly liable to this sort of mis-management. I am a friend, as my practice shows, to the custom of inviting persons in whose minds divine truth has made a favorable impression, to come out from the multitude, that ministers may converse with them, and that all the people of God may pray for them. (!) But this invitation, I think should be given, with an express understanding on the part of those invited, that the object in view is to give them a fair opportunity of examining, under favorable circumstances, the plan of salvation, through Jesus Christ, and to express their decision with respect to the claims which the gospel has upon them—To accomplish this, their must be space for sober reflection, and that space cannot be found in the midst of so much excitement as we sometimes witness on such occasions. I would not damp the ardor with which my brethren are prosecuting the great work of turning sinners to the Lord, but I would beseech them (especially younger brethren) to beware of every thing that would disqualify sinners from taking a clear view of the whole matter proposed for their consideration. I do hope I shall not be considered assuming in making these suggestions. I mean nothing more than to help on if I can, in the common cause. W. F. BROADDUS."

I am sorry to be able to detect in this communication a spirit of cowardice, which is unworthy the intelligence of him, whom I could almost call our brother Broaddus. Why need Mr. B. deprecate with so much solicitude the opinions of his Brethren? Does not the approbation of Jesus far transcend their applause? I would say to Mr. B., if you speak the truth, and you know it to be the truth, proclaim it on the house tops, maintain it christianly, and follow it out wherever it leads, though as Martin Luther, not Luther Rice, once said, as many demons should oppose your way as there are tiles on the houses in Worms. I shall not now comment on the prayers of the intercessory ministers and saints with Jesus Christ on behalf of the anxious sinners, as I have elsewhere done so in the Scenes from Real Life.—It is sufficient for me to direct your attention to this letter as corroborative of what I have written. I shall now dismiss W. F. B. and proceed.

Under the caption "Religious Intelligence," a Baptist Missionary from Kanawha tells us, that most of the churches of his acquaintance "require re-modelling, before they can become the powerful moral engine which so effectually secures the efforts of a preacher." This "RE-MODELLING," he thinks, might be effected by "correct views of scriptural discipline," which he considers a "very important attainment in a Missionary." Now, Mr. Advocate, we are incessantly told, that there is no need of reformation; but here is a witness from among the anti-reformers themselves,

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 who tells us plainly, that it is a proverb in his part of Virginia, that "Baptists are loose in their morals"—and I suspect with too much reason; and that all the churches of his acquaintance require re-modelling. The whole system, therefore, must be individually and ecclesiastically corrupt; and this is the cause of the disciples having come out from such a Babylonish state of things, and energizes their efforts in warning others to escape from the impending vengeance which will inevitably swallow up both Baptists and Pædo-Baptists, who uphold the anti-christian dogmas, worship, and practices of this apostate age. We contend, with this Baptist Missionary in Western Virginia, that the Baptist Church must be "re-modelled," and that, too, on Apostolic grounds, or perish. But the history of past ages shows, that a corrupt religious community never reformed, but went on growing worse and worse. We have, therefore, no hope, no hope derived from past experience; that the Baptist Church will ever be restored in the aggregate to what it *once* was—the Church of Christ. The only real difference between other religious sects and the Baptist sect is in *immersion*; take away this, and it would be difficult to distinguish the color of their complexion. We agree with the Missionary, as to the means, by which this re-modelling ought to be effected. Nothing but "correct views of scriptural discipline" can avail any thing. Baptists must return to the word of God. They must abandon their human inventions, devices, and ridiculous schemes, and return to the Apostles; they must listen to their commandments, and at once renounce the benighted traditions of their Scribes, Pharisees, and Religious Editors, who know more about type-setting and fleecing the flock, than of the sublime precepts of the Son of God.

Another item of "Religious Intelligence" is, that the once persecuted Baptist people, are becoming so fashionable that they cannot get along without a fashionable priesthood. Their clergy,—a class of men we are sorry to find among the Baptists, and one which once they did not possess,—with some privileged laymen, are busily engaged in raising the wind for the improved establishment of a religious house for a religious order of young embryo-priests. A fine prospect for the single daughters of the wealthy lay patrons of this new fashioned monastery! And not a bad one either for the "hopefully pious beneficiary youths" growing up into "grays divines!" What a reciprocity of interest! Divide his bands for the one, wealth and homes, and worldly influence for the other! How elysial the life of a modern "apostle!"

The Fourth Annual Meeting of the Virginia Baptist Education Society, met in Richmond, on June 9th, and continued its sittings four days. Several resolutions were moved, seconded, and passed as a matter of course. The Theology and phraseology of some were a curiosity. It was resolved, *pro forma*, I suppose, for I cannot divine for what other purpose it was moved, "that deep piety among the students of the Virginia Baptist Seminary, and the rising ministry of the State, is inconceivably important." A state ministry! A rising state ministry! Ye rival sects look out now! You who were opposed by the Baptists for interfering with the Sunday mail, mark well the upward progress of this rising state ministry. Luther Rice sent up the devout gratulation of the meeting to heaven, in the form of a resolution, because "ministerial education was rapidly advancing," but this was only preparatory to going down into the hold, and drawing out the specie from the people's bags.

The resolution was pretty well fenced with solemnities and prayers, before it ventured to disclose the draught on their charges behind. He moved "that it is the solemn duty of Baptists, to pray earnestly and without ceasing (for what?) for the increase of exertion, and success in the cause of ministerial education—(which means the treasuring up of Latin, Greek, and Hebrew, with a pretty accurate knowledge of the Gods and Goddesses of Greece and Rome)—and to consecrate (or make holy) such portion of the means, for promoting this object, as a kind Providence has committed to them, as shall correspond with the sincerity of their prayers," to be fleeced of their hard earned, and some of them, their ill-gotten wealth, to cut and trim a theological rod of clerical twigs for their broad and sluggish backs!—This meeting calls upon young men to inquire whether it be not imperative on them to devote themselves to the ministry; and Messrs. Kerr, Taylor and Mason were parties to a declaration that those who are authorized to preach the gospel, are moved to this work by the Spirit. Dr. Chapin proposed that the brethren should make the rising generation a subject of prayer every Wednesday evening.

The location of the Seminary not being conspicuous enough, it has been determined to change it to one considered more eligible, and nearer the city of Richmond. Much debate pro and con the removal ensued; after the minds of the speakers were made up, "prayer to Almighty God" was offered on the morrow "for his direction in the decision of this vital" and anti-christian project. Mrs. Haxall's property, known by the name of "Columbia," is to be purchased for \$9,500. It is calculated to accommodate 70 students, and furnish sufficient room for the teachers, with a chapel recitation rooms, and all other necessary rooms and out-houses. The quantity of land is 734 acres.—All these theological seminaries are constructed on one and the same principle—the lust of the flesh and the pride of life.—The Baptists were never so well off as when they had none of these papal houses. The Pope has his "consulting theologians," and so have all the religious sects. Never would the people perplex and harass themselves with these things, but for the leaders who cause them to err. The Virginia Baptist Seminary is the Ichabod of the "Baptist denomination" as the Church of Christ in this state.

The next item of Religious intelligence is the Annual Report. Here a question is agitated about which there can be little dispute;—all things being equal, which is the more promising, the educated or uneducated, preacher? I should say this depends on the character of his education. All the education in the world, without a knowledge of the Book, is worse than useless—it is dangerous: and a christian man, with ordinary address, who can merely read and write correctly, if learned in the scriptures, is an overmatch for all the polished and erudite doctors of all the sects in christendom or out of it. But a man, as Moses was, skilled in all the learning of the Egyptians, and well instructed in the sacred writings, would be a great advantage to all who know how to appreciate intelligence and christian worth. But how are such men to be obtained, without the help of theological schools?—Convert them from the world or the sects, and when they shall have learned the book, they will throw all their talent and learning into the cause of Christ.—I know this would be impracticable among the sects, because of their decrees against laymen, unordained, preaching the gospel and administering the ordinances

of the kingdom. They will do, however, for the Church of Christ, though not for "Christian Churches."

The framers of this Report gravely publish in the religious columns of the Religious Herald, the following palpable absurdity, concerning "the nature of the Gospel Ministry:"—"Divest the Apostolic office of two attributes, that those who sustained, should be witnesses of Christ, and that their testimony should be accompanied with miraculous powers; and the ordinary ministry is the same with the Apostolic." This dogma may be considered as a specimen of the education hopefully pious beneficiaries will receive at the hands of these Reverend Gamaliels. We have yet to learn how an office can exist and not be, at the same time. The Spiritual Legerdemain of these last days—the theological hocus-pocus of our modern apostles, however, finds no difficulty in propounding, and the people as little in swallowing such absurd contradictions. One would suppose that the testimony of Paul would suffice to show that there are no apostles now, except those of infidelity, both open and concealed. He tells us, that when the Christ ascended, he gave some gifts to qualify them as apostles, some for prophets; some for evangelists; some for pastors and teachers. What did he bestow these gifts for? "For the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ." How long were these miraculous gifts to continue? "Till we (the converts in the apostolic age) all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (as a Christian Church) unto the measure of the stature of the fulness of Christ." Eph. iv. 3, et seq. We learn then from Paul that the apostolic office was to cease with the others, when the congregation of believers should be firmly established, with the sacred writings of the Old and New Testaments in its possession, by which it was to be governed; overseers and servants, called in the Anglo-Greek, Bishops and Deacons, were all the officers it required, and all the true church, from the apostles' days to our own, ever possessed. The overseers, like shepherds, kept the flock together, and took care to see them all collected together in one place on the first day of the week, when the congregation of disciples met together to worship the Father, through the Son, and by the Holy Spirit, by singing the Psalms, Hymns, and Spiritual Songs of David, offering up the acceptable sacrifice of prayer and thanksgiving, breaking the loaf and contributing to the necessities of the poor disciples of Christ. This Christian Assembly edified itself in love, exhorting, deborting, and instructing one another, under the paternal supervision of their aged men. There were no clergy here claiming apostolicity, and so long as that order, unheard of in the Scriptures, except as the "transformed ministers of Satan," were kept out, the church enjoyed peace and tranquility within, though persecuted by the world. So soon, however, as the clergy crept in, they became corrupt, and abandoned the teaching of the Holy Spirit in the word, for the doctrines and traditions of men. We cannot imagine how the apostolic office can exist when the indispensable pre-requisites of that office were, in the case of the successor of Judas, and of others too by implication, that he should have "compared with the apostles all the time that the Lord Jesus went in and out among them, beginning from the baptism of John, unto that same day that he was taken up from them;" and for the specific purpose that "he might be ordained to be a witness with them of his resurrection." Acts

i. 21, 22. But these qualifications are mere incidents in the estimation of these usurpers of the thrones of the Apostles. They claim all that belongs to the apostolic character, except the power of working miracles! If this be not anti-christian arrogance, I know not what is. No wonder the clerical associations, composed of these claimants to apostolicity, fulminate their decrees with such sovereign dignity. The Apostles made laws for the congregation of Christ, and retained and remitted sins. What! shall we prove recreant to the divinely constituted authorities of Messiah's kingdom—the sole Ambassadors of the Christ to men,—and pay to the little divines of an apostatizing sect the honors due to the Apostles alone?—I trust, Mr. Advocate, you will never cease to advocate the cause of your clients against such audacity and bare-faced usurpation of their exclusive rights. I have neither time, space, nor inclination to say more at this time and place, on this subject, but shall reserve it for a hereafter.

The Religious Editor of this Religious Herald tells us, on the authority of the Baptist Home Missionary Society's Report, that during the past year "15,000 sermons" have been preached; "1,600 persons baptized; 3 associations formed; and 40 churches constituted; 50 Sabbath schools, 10 Bible classes; 40 temperance societies and 12 mission societies have been formed. This he calls "truly a cheering statement." Your readers will observe that the Apostle Peter spoke on one occasion for a short time, and 3000 persons were baptized, and within a few days after he told the same story, and 5000 were converted. Here were *two* "sermons" preached, and 8000 baptized; is not this truly a cheering statement?—Now observe, it required 1000 sermons of modern apostles to make *one* convert and a fraction; is not this a truly lamentable contrast! And yet such are the cheering phenomena of the religious world! The results are a fair proof that the Gospel these Missionaries preach is not the Gospel of Christ, or very different results would ensue. If it requires 15,000 sermons to convert 1600 persons in one year, how many sermons will it require to convert 8000,000,000, the present population of the world, in 30 years, supposing it were possible? This is enough to expose the fallacy of the scheme.

Next comes a sort of *je ne sais quoi*, I presume from the pen of "Dear Bro. Sands" himself. It is headed the Christian Press. He inquires if the rapid multiplication of religious periodicals is not a cheering indication that the glorious day of the Lord is drawing nigh, when the knowledge of him shall cover the whole earth? I would reply to Bro. S. that if his is a fair specimen it is certainly a clear indication, that the near coming of the day of the Lord is necessary to dispel the midnight darkness, which his and other religious papers are chiefly instrumental in creating. He says he rejoices and is inspired with a holy confidence at the good spirit evinced by the journals all over the land. He makes a few, and but a few exceptions. For myself, I confess, I have not much faith in the holiness of the religious Editor of the Religious Herald, and as to the "good spirit" he affects to admire, if it teaches his co-journalists no better manners than it teaches himself, in my humble opinion, it is a spirit not worth having. Does it, Mr. Sands, teach the "journals all over the land" you speak of; to do justice? Does it teach them to hear first and condemn afterwards—to hear both sides of a question, or does it give a verdict of guilty against all who differ from them without a trial as you do!—answer these queries, and then—not till then, talk of your "holy confidence" and "good spirit."

He goes on to say, "We are in the receipt of but *one solitary Protestant* paper that is professedly religious, that seems to be given up of God, to the accursed spirit of partisan warfare. And we doubt not that the Great Head of the Church will see to it, that such an Achan shall not long disturb the peace of Israel." This can be no other than the Millennial Harbinger. All religious Editors, I conceive, have pretty good reason to raise a hue and cry against Bro. C's Heroulean truncheon, which bids fair to batter to pieces their crannied skulls. May long life attend him; and may he go on right valiantly; for he contends earnestly for the faith once delivered to the saints against the leaven of "religious editors" and their partizans. May you, Mr. Advocate, do well, and aid him in the good cause.—"Let every true *disciple*," continues he, "give his patronage as far he has ability, to some of the many weekly messengers of peace and salvation that are now flying in every direction, as *heralds of good news to dying men*."—Mark, these "messengers of peace," "*crying, peace, peace, where there is no peace*," but sudden destruction at the door, are read only by the sect that patronizes them; are the sectarians the "*dying men*" to whom these heralds fly with good news? Methinks they are. Mr. Sands talks of "*the glorious schemes of benevolence in successful operation*," which he calls "*instruments in the hands of the Spirit in consummating the grand designs of the gospel*." What puerility! What ignorance of the prophetic testimony! Let these religious dreamers read of "the Supper of the Great God," of the "battle of the great day of God Almighty," of the "fierceness of his wrath," to be poured out upon apostate men, and when they shall have well digested what they have read, let them talk of religious newspapers, and glorious schemes of benevolence as the means of effecting the consummation so devoutly to be wished, if they can. "*Next to the Bible and the humble tract*," the Editor "*knows of no instrument*" (not even the clergy) "*that promises so much for the salvation of sinners* (editors it should be) "*as a religious paper. And while christians are praying for the outpouring of the Spirit, O that they would remember the almost countless leaves that are sent forth every week for the healing or curse of the nation. Pray for religious editors*." Who cannot pray for themselves!!!—Alas! Mr. Advocate, for the ignorance and degeneracy of the times.

IOTA TAU KAPPA.

THE ADVOCATE AT ROCKDALE.

(CONCLUDED FROM PAGE 48.)

On the next Lord's day we again visited Rockdale, and addressed the people thrice. In the afternoon we had a large congregation, and on the evening larger. The afternoon was occupied in considering three propositions, founded on Paul's visit to Thessalonica. First, that the promised Messiah was to be a sufferer; secondly, that he was to rise from the dead; and, thirdly, that Jesus of Nazareth was that sufferer and that risen Christ. We then made proclamation of remission of sins through Jesus; and exhorted the hearers to save themselves from this untoward generation.—Two made the good confession, and were forthwith immersed on the authority of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. The banks of the run were lined with spectators; some mocked, but others determined to hear more of this matter.

In the afternoon we notified our intention of squaring accounts with the clergy, concerning the efforts they had made to turn the minds of the people from the Apostolic Testimony to old wives, and cunningly devised fables. The house was consequently exceedingly crowded in the evening. We introduced the business of the night, by reading the letter aforesaid, premising, that though our opposition to the clergy as a body was an uncompromising one, we wished it to be understood, that it was against principles and not against persons we directed our efforts. We found certain practices and principles in the world; these were public property, and as such we should treat them. If they could not stand the test of Scriptural examination, we should condemn them without respect to those who held them. The teachers, of whom we were glad to see some present, were no doubt very sincere in maintaining the dogmas of their sects; but their sincerity would not make their opinions nor themselves more acceptable in the sight of God, than the adorations of a sincere Mohammedan or a sincere Pagan—a sincere lie was a lie still, and not a whit nearer the truth than a hypocritical lie.

After we had read the letter, one of the clergy arose and requested permission to speak. He was the same that denied our Bro. Harper. We inquired if he would answer us one question? He replied, certainly. We then inquired, if we should not do unto others as we would that they should do to us? "Yea." Should we not then, Sir, be doing to you as you deserved if we refused your request, seeing that you denied a certain individual the same privilege you desire? To this he could make no reply. It was the practice of disciples, however, to overcome evil with good, therefore, we granted him permission to proceed. He said he only wanted to explain;—he did not say that the Campbellites, as he called them, denied the divinity of Christ, he only thought they did to the best of his knowledge and belief. If thought, knowledge, and belief did not bring something like certainty to a man and convey it to others, we knew not what would. We respectfully requested the reverend gentleman to hear us out before he made further comments, so that our hearers might have an unbroken series of arguments before their minds, and we requested them to suspend their judgment till the case was fairly before them, and then to give their verdict according to the evidence. And if I could adduce greater testimony in behalf of the Apostles and their doctrine, then my opponents in favor of the traditions of their scribes and pharisees, I claimed their verdict as a matter of right for my much wronged, but excellent and worthy clients. Accordingly, we proceeded to the subjects at issue, to the examination of which we appropriated about two hours, the audience at the same time listening with the most exemplary patience and decorum. Having closed, a clergyman arose and complimented us on our ingenuity, &c. and wished I had favored him with a private interview, which would have superseded a public explanation. The Doctor had said much about infant baptism. He would not now go into that question. *It could be proved by Scripture.* The subject was a worn out one. *The Baptist friends and Padobaptists had agreed to say no more about it, and to extend to one another the hand of charity.* Would the worthy doctor, as he termed the Editor, answer him one question. We replied, yes, provided it was a proper one and couched in Bible terms, otherwise we

should not consider ourselves obliged to notice it. "Did we believe that Jesus Christ was the self-existent, eternal and only true God?" We replied, that such a question was never put to any man by angel, prophet, or apostle, and, not being in the Book, we should not answer it. He affirmed its existence there, we denied it and called for proof. There was none forthcoming. He said he would put it in another form. "Did we believe that Jesus Christ was the eternal, true God." This met the fate of the former. To prove its Bible origin, he read I John 5: 20. This we confessed, but refused to answer his vain and untaught question. In all this was plainly manifested that same evil spirit that filled the Pharisees, when they suborned men to catch Jesus in his words. He charged our Bro. Campbell with adding to and taking from the Word of God; we exposed his sophism by producing the passage omitted (I John v. 7.) from the spurious readings. Having ended his very lame defence, we concluded by observing that, private interviews upon such occasions as the present were inexpedient, and could not possibly have resulted in any benefit to the public. Warnings had been given from the "sacred desks" against our heresy, as it was called; a defence, therefore, as open, of the truth we advocated, could not be superseded by any Nicodemal interviews whatever. Our reverend opponent had no doubt settled the question of baptism very much to his own satisfaction; but we would have him and his coadjutors to know, that though they had compromised the truth of God by a spurious charity, there existed a body of lay persons, without a clergyman among them, who were resolved to keep alive the institutions of the King of Heaven, and to disinter them from the heap of rubbish under which they had been long buried by the traditions and commandments of men. It was wise policy of the clergy to keep infant baptism in the back ground; but be it known to them, that their deeds must be brought to light, submitted to the test of Scripture and common sense, and the minds of a perishing people disabused of the leaven of their unrighteousness. Finally, we exhorted our hearers not to allow their minds to be diverted from the prophetic and apostolic testimony concerning repentance towards God, and remission of sins, we had laid before them. We were aware we had brought weighty and strange matters to their ears, new indeed to them, but far more ancient than the oldest heresy in christendom.—Our divine opponents this evening had been unable to adduce a single argument against the great truths we had discussed.—They had reproached us as Campbellites, and corrupters of the sacred text; they had been bold in assertion unsupported by proof; but we called our hearers to witness, that our proclamation to them, had been the phraseology of the prophets and apostles, calling upon them to believe, reform, and be immersed, for the remission of all their sins. This was the message of God to fallen man. It was final; and, he who would not yield obedience to his call, would inevitably die accursed.

After our Amen, a gentleman came to us, and stated that he was an impartial person, having no connexion with any of the churches in Rockdale, although, we have evidence, that he supplied the clergyman who warned the people against us, with notes of our addresses. He remarked that the public mind was in a state of the greatest ferment, and that something ought to be done to allay it, for he knew not where it would end. We replied that was precisely the state of things we wished; for

we had come, not only to allay excitements, but to produce them;—not to increase the profoundness of the people's lethargy, but to rouse them from it; and we trust their minds will not be again composed, until they have hurled the clergy from their thrones, and crowned the Apostles in their place.

At our next visit we addressed ourselves especially to the Deists of Rockdale, in whom the place abounds. The Reverend clergy wondered at our presumption in coming there from Philadelphia, to prove that Jesus was the Messiah, and that he rose from the dead; "as if," said he, "we did not all know that as well as he;—we believe it, but how these divines and their disciples can know it, we are at a loss to conceive. This, however, accounts for the prevalence of deism—the leaders of the people take so much for granted and prove so little; they expect men to believe without testimony, and to believe their word as the undoubted messengers of God to man. We were much amused at the cause assigned for the infidelity of Rockdale; "no wonder," observed a divine, "that infidelity should prevail here, when we have such a book among us as Campbell's Testament!"—The best of the whole was, that the people had never heard of Bro. C. or his version, till this same divine warned the people against us. After concluding our address, which we delivered in the open air, having been ejected from the factory room, one of our hearers observed, that we had mistaken the infidels of Rockdale entirely, that they were not Deists, but Atheists. We replied, that we could not have believed they had arrived at such a pitch of insanity; the fool had said in his heart, "There is no God;" and we feared, if they had ascended to such a climax of folly, there was little hope of restoring them even to the shadow of a sound mind.—Another said "You observed there was no effect without cause; now this earth is supposed to be an effect: you cannot comprehend the cause of its existence, and, therefore, you cannot believe it."—We replied, that the incomprehensibility of a thing did not, therefore, disprove its existence. That the natural sciences were based upon principles that could not be comprehended. Their existence, however, was nevertheless true, as all experiment and sound logic proved. If then this was admitted, as in fact it was by all philosophers both Christianized and Deistical, the existence of the Deity was proved, *a posteriori*, on the same premises. If, therefore, we refuse to believe in God, because his existence cannot be comprehended, we are bound also to reject all the philosophy and science of the age. We asked for God and the Christian religion no favors, we claimed only a candid hearing for them, and that they should be put on an equal footing, as to our inquiries, with the sciences of Chemistry, Astronomy, &c.

We now proceeded to the immersion of three more believers, who had come forward to make the good confession before men; and we had the satisfaction, this evening, of associating together in apostolic order and christian affection, ten persons, who came out of the sectarian and infidel Babylon. They rejoice in the liberty of the Gospel, and their escape from the bondage of Satan. New objects are presented to their minds. An assurance of pardon, and a hope of immortality are the topics, upon which they will delight to dwell. They will, we trust, guided by the teaching of the Holy Spirit, recorded in the sacred writings, let their light shine before men, to the glory of God and his Christ; and show to

the world, in their orderly walk, conduct, and conversation, the transcendent excellency of the true gospel, over the counterfeits of the age.—Nor are these all the trophies of our arduous campaign against the armies of the aliens encamped at Rockdale; we have raised a mutiny in their midst, by disseminating the manifestoes of our King, and their rightful Lord. Many have determined to examine into the things they have heard; they have wiped off the dust, opened their Bibles, and at last determined to read it for themselves. Will the brethren who labor in proclaiming the word, when they journey that way, turn aside and visit benighted Rockdale? Let them inquire of Bro's John and Alex. Harper; they will show them hospitality, and collect the people together. We would suggest to the disciples in Baltimore and Philadelphia, to imitate the example of the Church at Thessalonica, and not cease to sound the gospel trumpet in the ears of these people, until they shall have separated the wheat from the chaff, and gathered it into the garner of the Lord.

EDITOR.

EFFECTS OF TRUTH TELLING ON THE SCRIBES,
PHARISEES, AND DOCTORS
OF THE 19th CENTURY.

Rockdale, June 7th, 1834.

"VERY DEAR BROTHER—You will no doubt be expecting to hear something from us, but we have nothing very particular to write to you. Since we saw you, we have had no proclaimer to visit us. We received a letter addressing us as brethren, signed by a person named Young, requesting us to publish that he would be at Rockdale to preach on a certain day, but the letter came too late, and of course we made no appointment. We have heard nothing more of Bro. Young. The disciples here are all in good health; and we very much lament your absence. They all unite their best wishes with me. We would be all glad to hear from you by letter. We are living in the strictest harmony, rejoicing in the truth, not forsaking the assembling of ourselves together; but continuing steadfastly in the apostle's doctrine, the fellowship, the breaking of bread, and prayers. There has been a great deal of anxiety manifested by many individuals to hear you again; and we are very sorry to be obliged to say how uncertain it is, or any other in your place. Have you mentioned us to Bro. Campbell as you proposed, or to the brethren at Baltimore, so that we might have some chance of a visit from some of our proclaiming brethren?—We have had no more public attacks from your friend the Rev. Mr. Landis. He has given up the publication of his lectures against Campbellism, as we are informed, for want of subscribers. We had almost forgotten to tell you that we had a visit from the Rev. Mr. McCall of Philadelphia. The object of his visit was to counteract the bad effects of your visits. He never once mentioned Bro. Campbell's name. You had to suffer from his scurrilous tongue. I did not go to hear him myself. Brethren Alex. Harper, and Moffet, heard him and took notes; but they are too lengthy for my paper. He first attacked what you had advanced on the subject of Regeneration; and treated it nearly in the same way that your friend Landis did, summing it up with an assertion of your total ignorance of the subject.—2dly,

on the subject of Baptism. Alluding to the mode, he said, you had, as other Baptists did, referred to the testimony of many pædo-baptists on the subject, but all your quotations were false.—3dly, holding up a number of the Apostolic Advocate, he said, when you see a book of this description, you may be assured it is all false.—4thly, this Doctor, or great reformer, not only holds fellowship with Atheists and Unitarians, but is one himself!!!—5thly, besides doctrines and facts, there must be morality; of this he endeavored to persuade the people you were destitute, first, because you were a deceiver, and secondly, because you were a liar. As an instance of your prevarication among others, he mentioned, that he had heard since he had come to Rockdale, that you had challenged the clergy of Philadelphia (referring to the letter you published on the Catholic Controversy) but declared he had never heard of it till he came here. Such was the nature of his attack, which was considered by the friends that heard him as more ridiculous than that of your friend Landis.

I am, very dear Bro. your's for the truth sake,

JOHN HARPER.

P. S. Bro. McMillan was at New York last First Day of the week. Elder McBrair, formerly of Mr. Buchanan's Church, was added to one of the other Churches, who have declared themselves friendly to the reformation. Three were immersed that day by brother Shepherd, and six added to the Church, some of whom were, I understand, from the Canal Street Church.

J. H.

REMARKS.

The contents of this letter afford us much pleasure, and not a little satisfaction. *By their fruits ye shall know them.* This is a golden rule, an infallible criterion; and the advice of our Bro. Harper goes to prove that good seed has been sown in Rockdale. Ye are our epistle, said the Apostle Paul, known and read of all men. The adversary may call us atheists and liars, but we have yet to learn, that lies and atheism will lead men to live in strict harmony, and rejoice in the truth, and to keep the commandments of the apostles of the Lord and Saviour. Like causes produce like effects; and our satisfaction arises from the fact, that wherever the gospel has been fully, fairly, and fearlessly proclaimed, it has never failed to rouse the perverse passions of the leaders of the multitude, as it has clearly done among the McCallas of the north. Some believed the proclamation of Paul and Silas, but the leaders of the people caused them to become tenants of the jails. The Pagans called the first Christians, Atheists, because they abjured the worship of the gods of Rome. They could not conceive of the adoration of an invisible God, a thing so foreign to all pagan experience, and hence they concluded that the disciples of Christ had no God. Dr. Cave, in his history of the four first centuries, says that the heathens went so far in their misrepresentations as to say that the Christians worshipped an ass, hence they called them *asinarii* or the ass-worshippers. The adversary perceiving that his influence was fast losing ground, caused slanderous reports to be disseminated against the humble disciples of Christ, to make them ridiculous and abhorred by society; and thus he flattered himself he would shut the eyes and stop the ears of his wavering votaries. But he did

not succeed. Incapable however, of learning from experience, he is at his old work again, having made use of McCalla to do his will. This clergyman has done his worst in regard to us; but he still lives, to ruin, we fear, the eternal prospects of his fellow culprits. This "pious divine" has honoured us far more by his scurrility and abuse, than he could possibly have done by the highest encomia he could have bestowed; let him remember that in saying what he has, he has pronounced upon us the "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely* for my name's sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." But our religion teaches us to bless them that curse us, and pray for them that despitefully use us—we pity him, therefore, from our heart, and all those who do likewise. May he, and all his compeers, yet repent, and obey the gospel, for the forgiveness of all their sins!

If my quotations respecting Baptism were all false, Mr. Pengilly is responsible for that, and not I; for it was from his tract I read nearly all my citations as to mode. Wm. McCalla knows very well, Drs. George Campbell, Philip Doddridge, James Macknight, Stuart of Andover, &c. all Pædo-Baptists, translate the word, immerse, dip, or plunge, but avoided the conclusion to which it leads them, by pronouncing it non-essential in practice; but Macknight he has pronounced a hypocrite, and Campbell an unbeliever. Wm. McCalla has been beaten out and out on this subject, and in his person, all rantizers of babes, past, present, and to come, by his leviathan antagonist Alexander Campbell; who swallowed him up in Kentucky, in the year of his disaster one, equal to 1823 of the christian era; since which time he has scarcely ever been seen in that State.

As to my Atheism, let all those judge who listened to my discourse in defence of Jehovah and the Christian Religion, against the Deism and infidelity both of the church and the world at Rockdale. And as to my morality, let those who know me acquit or condemn. I challenge even Mr. McCalla, the immaculate, successfully to impugn my reputation either for morality or fidelity to Christ; should I be convicted, 24 hours shall not roll round before I reform to the most.

Time would not have been consumed in penning, nor our readers' patience exhausted, by perusing these remarks, but for a desire to gratify the brethren in Rockdale; and to animate them to persevere through evil and through good report; for if they called the master Beelzebub, and charged him with casting out demons by the power of the Archdemon, what will they not say of those who, not fearing men, dare to be singular for God. The proclamation of the unvarnished and naked truth, will always rouse a slumbering people, either to active opposition or active obedience. He that would endeavor to soften down the asperities of the gospel, lest A. B. or C. should cry out "uncharitable, uncharitable!" had far better go to sleep at once, for the real good he will effect. He will either be slighted or despised both by friends and foes. God's truth is a sharp two-edged sword, a double-handed claymore, that hews deep cloven to the waist. We never found an instance in all the records of history, sacred or profane, in which a wounded man praised the charity and feelingness of the man who thrust him through. All their efforts have been to escape mortality at the surgeon's hand. In like

manner, the religion of Christ is uncompromising. Every hill and mountain must be laid low, before its triumphant progress. Paganism, Mahomedanism, Judaism, and Sectarianism—those hills and mountains of the moral or rather immoral world, must be overturned, that the mountain of pure and undefiled christianity may be established on their ruins. Paul displayed his charity and philanthropy by exposing the wickedness and absurdity of idolatry, and the absolute worthlessness of the Jewish Religion in the salvation of the Jews themselves. Believe in Jesus of Nazareth and obey him, was the sum and substance of his uncompromising proclamation; our religion is the only true religion, all other religions are false, be he Jew or Gentile, perdition will seize that ruthless soul that will not worship Jesus, whom we preach. Ah! methinks, had the Apostles lived in these last days, the McCallas, and the Noels, the Greatrakes, and all other divine rakes of the age, would have cried out Atheist! Atheist! away with such fellows from the earth, it is not fit that these Achans should live!—And let the brethren reflect whether there would not be more effects like these, if we were to live out and proclaim the gospel, more after the ancient apostolic fashion. Either let us go the whole length with the Apostles, or abandon our pretences. If we believed more firmly what we professed, we should go on less sleepily than we do. Brethren! suffer this word of exhortation, for we need it.

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"State of Religion within the bounds of the General Assembly of the Presbyterian Church, in the United States of America and corresponding Churches, May, 1834."

Such is the caption of an article published in the Southern Religious Telegraph of 20th June, 1834. It is signed by Ezra Stiles Ely, S. C. D. D. P. R. and S. A., which being interpreted, means "Stated Clerk, Doctor of Divinity, Political Rabbi, and successor of the Apostles." "The Bounds" of the General Assembly are very extensive, comprehending "in the whole extent of our territory," as the report expresses it, all that superficies of country, stretching from Canada on the north, to the Gulph of Mexico on the south, and from the great Atlantic on the east, to nobody knows where on the west. All the mountains, valleys, hills and plains, with the majestic rivers, broad lakes, and delightful water courses, that meander through them, all comprise the "territory," and echo the decrees of the Right Reverend this Apostolic General Assembly, signed authoritatively by its Stated Clerk! Being composed of "Successors of the Apostles," it has the undoubted right of remitting and retaining sins; and of making laws for the church of Christ, according to the text—"whosoever sins you retain they are retained, and whosoever sins you remit they are remitted;"—and "go teach all nations to observe all things whatsoever I have commanded you; and lo! I am with you always unto the end of the world."—*It matters not to whom this was spoken*, it is scripture, and sufficiently proves the apostolicity of the clergy, and of course of the General Assembly too, which is made up of the "divinely called and sent"!!

However theologically divine the General Assembly may be, one thing is apparent from the report now before us, that as to literary com-

sistency it is utterly at fault. It utters in the first place, the most doleful jeremiad, so that one would suppose that "religion was almost extinct within the bounds, when, soon after, it goes on to rejoice in the dewy distillations of the Spirit, its revivals, its ingathering of souls, its precious showers of divine grace, the pourings down of the Holy Ghost, special tokens, &c. &c. We shall present a few extracts for perusal, praying that our readers will preserve their gravity; for, although there is much nonsense to excite their laughter, there is more to demand their commiseration, when they reflect upon the impositions, unquestionably sincere, which the clergy practise on themselves and the people.

The General Assembly, says the report, "in addressing the churches under its care, and spreading before them a summary view of the events of the past year, would observe, that *we have not such evidence of advancement of holy devotedness of feeling, in the great work of promoting the glory of God, and the salvation of our ruined world, as both the genius of our holy religion, and the exigences of our dying race demand.*"

Upon what data is this lack of evidence predicated?—An absence "of feeling," and a want of "self-denial." And in what does this want of feeling and self denial consist? Let the stated clerk express it in his own language: "Many must be the generations both of saints and sinners who shall pass to the joyful, or sorrowful awards of eternity, before that blessed, foretold, and long prayed for, period shall arrive, "when all shall know the Lord from the least even to the greatest," unless the friends of the risen Saviour cultivate a state of feeling, and come up to a point of practice in self-denial, and in the consecration of person, PROPERTY, and influence to this holy cause, altogether surpassing any thing which we find in the past experience of the church since the days of the Apostles and martyrs." Hence, it appears according to the stated clerk, that the introduction of the Millennium depends upon "a state of feeling," "a point of practice in self-denial," and "the consecration of the person, property, and influence" of the members of his "church!" and that if these are not brought into play, surpassing all things that have gone before, the golden age of Messiah's reign will be postponed for "many generations!!" What an astounding responsibility rests upon presbyterians! Will they not give up all their property and influence, in the mass, to their divine clergy, that we of the world (for we belong not to their church, and all that is not church is world) may experience the bliss of heaven on earth, which we are told depends on "a point" of Presbyterian feeling and self-denial?—We are simple enough to believe that before Presbyterians, or any other sect, can surpass the ancient christians, their whole ecclesiastical fabric must be destroyed in toto, and they themselves must submit to the Apostles both in worship and practice. They must first become christians, and then, with some little consistency, they may dream of "surpassing every thing since the days of the Apostles and martyrs." We hear much about the "holy cause" of converting the world, that is, all who do not acknowledge the Westminster Confession of Faith, or standard, as the sect may be, that babbles on the subject. We, however, taking the one sense of scripture as our guide, do honestly believe, and upon our belief we act, that the modern schemes of conversion are the unholyest that the Adversary ever devised since the institution of the Societe de Propaganda Fide. What is the object of these popular schemes? What else but to convert men to sectarian-

ism. If five missionaries of different sects were to be sent to one and the same neighborhood, would not each strive to establish the converts on their individual and separate platforms? Their practice proves they would. And if the question were baptism, would not a spirit of jangling, disgusting to the new proselytes, immediately start up? Experience proves the fact. "Consecration to this holy cause," what is it, when divested of its speciosity? Nothing more or less than this, the appropriation on the part of laymen, of their hard earnings to the uncontrolled use of the clergy, in what they are pleased to call their "holy causes." But if the cause should happen to be unholy, then "the consecration" is in fact a desecration; how does it come to pass, that with all the "glorious efforts of the day," as they are called, the balance between Paganism, Mohammedanism, Judaism, and Christianized Sectarianism remains the same?—Methinks if it were "the work of God" the results would be vastly different. When the Apostles did God's work they overturned all before them; but since their "successors," as they style themselves, have begun their work, they have proved their inefficiency by doing worse than nothing. "It is the imperious duty," says the assembled clergy, "of every individual believer, to contribute all he possibly can, by bringing all his means of usefulness, pecuniary, intellectual, and social, and laying them down as a voluntary sacrifice, at the foot of the cross," which in the language of Presbyteriodoxy means, at the disposal of the General Assembly of the National Church of Scotland, in the United States, which is "cross" enough to the insulted laics.

After lamenting the neglected tuition of their "baptized children," as the Assembly misnames them, it rejoices in the advance of Sabbath Schools, during the past year, over what they regard the whole extent of their territory. Yet, it is not to be concealed, that in some sections of the church, there seems to be a painful and growing insensibility to the importance of this most interesting system of moral and religious cultivation and improvement." And yet, continues the report, "Bible class instruction is given to a pleasing extent, and has been especially blessed as the means of salvation, to numbers of our beloved youth of both sexes."

We shall conclude our notice of this poor ecclesiastical state paper by adding in the words of the Stated Clerk, "that many of our churches have been blessed during the past year, with revivals of religion. In more than half of our Presbyteries, the Spirit has distilled like the dew, and a goodly ingathering of souls into the kingdom of Christ has been made; while in nearly forty of them, precious showers of divine grace more or less extensive have been poured down, and the presence and power of the Holy Ghost have been experienced in the conviction and conversion of many sinners, and in the quickening and comforting of the saints!" What barefaced nonsense! And the only proof, if such it can be called, of this preposterous statement of the Assembly is, that many sinners have been added to a "church," that once threw christians into jail, and hanged inoffensive quakers by the neck, when they possessed the power? The Holy Spirit of Truth has nothing to do with such a limb of anti-christ; he that affirms to the contrary, let him prove it by an appeal to Holy Writ, and not to the delusive feelings of the multitude.

EDITOR.

Baltimore, June 27, 1834.

BROTHER THOMAS,—We rejoice to hear of your success, as well in the

extension of the circulation of the "*Advocate*," as in that of the glorious gospel. I was fully possessed with the idea prior to your leaving us, that you would meet with success in Virginia, and I am happy in finding my anticipations likely to be confirmed. The more I read and reflect on the matter, the more am I convinced that THE Gospel will ultimately enlighten the minds of the great body of the sincere seekers after truth, at least in these United States. An anxiety is being awakened on the subject, which will naturally cause reflection, which in its turn, will beget inquiry and research; the natural consequence of all which must be, the belief of the pure and simple gospel which has been delivered to us by the great Head of the Church, through his divinely inspired Apostles, the *only* Ambassadors which he has deigned to send to this lower world to make known his will to men—the mysticisms which the *reverend* self-styled Ambassadors have thrown around the religion of Christ, either through their own ignorance, (which I must charitably believe in the most instances) or from craft, has tended more to make infidelity abound than any other cause—added to which, their arrogance and pride, and the domineering spirit which in some of the sects they lord it over their spell-bound followers, contrasted with the meek and humble disposition of the Apostles and Evangelists, who instead of battenning on the hard-earnings of the poor, ministered to their own necessities; and labored with their own hands that they might not be a burden on their brethren. When we contrast this conduct of their's, I say, to the grandeur and ostentation of the priests of all the sects of the present age, the mind is disgusted at the impudence and assurance which they exercise; they profess to be the followers, the ministers, the chosen ambassadors of the meek and lowly Jesus, the successors of his Apostles! but how unlike them!—these latter were sent out by their Master to proclaim the glad tidings of the gospel, and were directed to take neither scrip nor money, &c. They preached the gospel to the poor, not for filthy lucre, but for the reward of the recompense which awaited them when they should sit with their master in his father's kingdom, and be made like unto their most glorious head. How stands the case with their self-successors?—see them continually on the look out for fat livings, and when a vacancy occurs in the *pastorship* of any of the churches, how eagerly they are bent on obtaining it. The crows are not more eager after their carrion, than they are to seize on their prey—and these who are the participants of large salaries, either riot in all the luxuries and vain glory of the present life, or hoard up treasures which are wrung from the hard-earnings of the poor, or obtained by appeals to the pride of the rich. But enough of this disgusting subject.

I am happy to have it in my power to state that we expect to be in our new meeting house on Lord's-day after the next. We have recently added to our number, George Austin and John Hunt, from Mr. Finley's church. Mr. Broaddus is here again, and has effected a complete revolution in the 1st Baptist Church. He appointed a church meeting, at which it was determined that a covenant should be entered into by the members, the nature of which I do not understand. At a subsequent meeting, (in the meantime they, the members, were directed to fast and pray) the instrument was presented for the signatures of the church, when about 50 signed the same, out of about 150 to 200. They have agreed to go back pretty much to the point (as far as I can understand)

where they were found by Mr. Finley:—the bond of union to be the association, which they had discarded years ago! Wonders, surely, will never cease. At the meeting, some dark hints were thrown out against the Reformation, by either Mr. Broaddus, or a Rev. Mr. Welch from Kentucky, when it was requested by a member, that something more explicit should be said on the subject, in order that they might not fall into the errors of the Reformers—when one of the Rev. Divines rose and paid a high compliment to brother Campbell—declared he read his works with great pleasure—that he was the greatest man in America, and admitted that the gospel had never been fully understood until it blazed forth from Bethany!* that there were many most excellent persons among the Reformers; but that there was a SPIRIT among them that did not comport with the gospel, &c I am not certain which of the Rev. gentlemen made the remarks, but he might easily have explained what that spirit was that gave him so much uneasiness. It was nothing more nor less than a spirit of opposition to clerical pride and domination which has so long kept the world in bondage. But I find it necessary to close my letter, as it is getting so dark that I can scarcely see, and my room is exhausted nearly.

Yours, affectionately, in the bonds of the Lord,

S. S.

ANECDOTE.

(From Notes of a Tour in Italy.)

"A fellow-traveller and a Catholic Priest, on our return from Rome, said, he had expected to find that City the centre of purity and perfection—the glorious residence of Christ's representative on earth—but he could no longer doubt, that it was full of abominations; but his mind could obtain no relief only by the consideration, (originally suggested by Boccaccio in irony, but quoted by the priest in earnest) that the continued existence of the Church, amidst so much corruption, is a standing miracle, and the best proof of its divine original!

The priest had with him a *corpo santo*, that is, the bones of a saint, which he was transporting to Lausanne, in order to found a new church there under their patronage. A passport from one of the cardinals at Rome, protected them from violation at the custom houses. Saintship is acquired as follows. The body of the candidate is deposited in some church or shrine, to which devotees repair to witness miracles ("lying wonders" of scripture) and pay their devotions and contributions. One hundred years must elapse, and about 60,000 dolls. be raised, before the matter is decided. The cause is then argued in the spiritual courts at Rome—the saint and the devil have their respective advocates—evidence of miracles performed is required, which, if there is money enough, is always forthcoming; and finally *beatification* first, and then *canonization* is conferred.—There is now at Florence the body of a female awaiting this *deification*, that is exaltation to the throne of a goddess. Frequent miracles are said to be performed by her decomposing corpuscles!

* This was spoken ironically; a figure meaning other than the words declare.

CURIOSITY.

Compare the authorized version of a single passage with the recent translation of Mr. Dickinson. Can bombast go further, in desecrating the word of God.

Common version.—JOHN iii, 2—6. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

New version.—Moreover there was a Pharisee, whose name was Nicodemus, a senator of the Jews. He came to Jesus by night, and said to him, Teacher, we know that thou art an instructor emanated from God; for no man can achieve these miracles which thou performest, unless God be with him. Jesus answered and said unto him, Indeed, I assure you, that except a man be re-produced, he cannot realize the reign of God. Nicodemus says to him, how can a man be produced when he is mature. Can he again pass into a state of embryo, and be produced? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he cannot enter the kingdom of God. That which is produced from the body, is natural life, and that which is produced from the Spirit is spiritual life.

APHORISMS.

Man is ignorant of every thing antecedent to observation.

There is not a single department of inquiry in which a man does not err, the moment he abandons observation.

The greater part of all human knowledge is derived from testimony, but testimony does no more than hand down the observations of others.

Lord Bacon.

DIALOGUE ON SECTARIANISM.

(Continued from page 56.)

Dr.—The plan of salvation is so constructed by its all-wise author, that all the glory redounds to himself, he does not allow any creature merit. But if men could believe when they pleased, they would deserve praise, their salvation would not be of grace, it would be of works. I love that system which brings the sinner low, which makes him poor, helpless, and undone forever, in order that the grace of God may be seen in his redemption.

Dis.—Your first proposition I believe with all my heart. The question is now, whose views are opposed to its principles? Our views cannot be opposed to it, if we are consistent with our profession; for the whole plan of salvation is revealed in the New Testament, and we believe all its reports, and desire to practice all it enjoins—and as far as the mere abstract power is concerned, man is incapable of it. If the gospel were not true, we could not believe it, but God has made it credible, by the miracles and signs he wrought to confirm it. The power lies then in the evidence, and this is not in man. Men never can believe until they look at the evidence. The gospel is the power of God to salvation, to every one that believeth. As soon as men believe the gospel and fall practically under its influence, it is the power of God. Paul opposes faith to works, when he says, "but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; and again, "therefore it is of faith that it might be by grace, to the end, the promise might be sure to all the seed." According to this, all is of God, all the sinner has to do is to hear, believe, repent and obey;—no tears, no cries, no groans, can make God more merciful.

Dr.—We are very far from insinuating that the gospel is not true—far be it from me, but we nevertheless think, that the belief of the gospel facts is not the faith which saves the soul; the one is an historical faith, while the faith that saves is a divine grace wrought in the heart by the Holy Spirit, and that this comes not by human agency, it is the gift of God.

Dis.—It would be well for the world if all men would understand the force and meaning of the words they use, especially in reference to religion. Now sir, what do you mean by calling faith a divine grace? I do not want you to tell me this is the way the creed explains it, or Buck, or Brown, or Calmet, or Gurney, or any of the authors of theological dictionaries, but in reference to the Bible, what do you mean by saying this divine grace is wrought in the heart by the Holy Spirit?

Dr.—By saying that faith is a divine grace, we mean that it is not arrived at by any natural process, but that it is wrought in the heart by the Holy Spirit as the efficient agent. In a state of nature, man is dep-

titate et *that* gracious principle which alone can enable him to enjoy "the love of the truth, that he may be saved."

Dis.—A little reflection might teach you, that you are not indebted to the New Testament for those views. You do not look at the book as containing a regular system of revealed truth. You jumble it all together, and endeavor to make a system out of it. For instance, you have no distinct idea of the work of Christ; of the work of the Holy Spirit, or of the work of the Holy Apostles. You confound the work of the Spirit with the work of Christ, and the work of the Apostles with both. You make the death of Christ as only an effect in a sinner's conversion, not the cause, or at least only second in consideration; for you say the Holy Spirit is the efficient agent in implanting an inward, divine principle, which prepares the natural man for believing in Jesus, to the saving of the soul. Now, the heavenly order is inverted by this view of things. Jesus Christ is the Mediator between God and man; and it is his sacrifice alone, his death, his blood, which can purify the conscience from dead works, to serve the living God. But you have the sinner all prepared, and a divine principle implanted within him, before the blood of Christ is applied, because the blood of Christ is only applied by faith. This is what speculation has done.

Dr.—We hold to the work of Christ as all-sufficient, and his blood as being effectual for the purification of the soul of man, but we believe man to be carnal, wicked, and totally depraved; an enemy to God, and until this enmity is removed by the Holy Spirit, such is his obstinacy and perverseness, that he will continue his rebellion. The old man must be crucified.

Dis.—You think the gospel is suited to saints, not to sinners. This is a just conclusion from your reasoning. So that at least God has mistaken, either the character of man, or of his gospel. When Jesus commissioned his Apostles, "he told them to preach the Gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be condemned." Now, relative to the same people, he had said, when he promised the Holy Spirit to the disciples, "whom the world cannot receive," that is, as long as all people continue opposed to me, they cannot receive the comforter, the Holy Spirit. But, "he shall convince the world of sin, of righteousness and of judgment, of sin, because they believe not on me," &c. It is here stated first by the Saviour, that the comforter shall come to his disciples, but the world cannot receive him; he has, however, something to do with the world, and that is, to convince them of sin. Will he who convinces of sin be considered a comforter? Not unless he brings the news of pardon, but the Holy Spirit did not do this; the Apostles carried the message of salvation to the nations; the Holy Spirit enabled them to do it in foreign languages. On the day of Pentecost, the Holy Spirit convinced the three thousand of sin, for crucifying the Lord of life and glory, not by entering within them; not by giving them the divine principle of which you speak, but by surrounding them with wonderful proofs of the power of God. Peter told the reason why all this took place, and being pricked in their hearts, they cried "men and brethren what shall we do." I want your attention here, for although they are pricked to the heart, they have not the Holy Spirit. This is proved by Peter's answer, "repent and be baptized every one of you, in the name of Jesus

Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Again, truth is always consistent with itself. Peter again, when addressing the Senate of the Jews, says, "we are his witnesses of these things, and so also is the Holy Spirit whom God gives to all them that obey him. Thus the Holy Spirit is a witness for Jesus, as Jesus said, "he shall take of mine and show them unto you." Philip preached in Samaria, and "when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." When the Apostles at Jerusalem had heard the good news, they sent Peter and John, who prayed for them, and conferred the Holy Spirit, "for as yet, he was fallen upon none of them; only they were baptized in the name of the Lord Jesus." Paul asked the twelve disciples he met at Ephesus, if they had received the Holy Spirit since they believed, by which question we learn, that he did not expect they had received it before.

Dr.—It is almost impossible to fathom the human mind. For my part, I am almost astounded at the things you say; if what you say is correct, the world is turned upside down. All the views I ever had of religion are entirely set aside by this new system. How comes it to pass, that all mankind have not discovered these things? Our celebrated commentators have mistaken the meaning entirely of the scriptures, if this system of yours is right. What have they been doing?

Dis.—Do not call ours a new system, for any article of faith that is not as old as the Apostles, is too new for us. Antiquity has no charm with us, unless it is to illustrate a truth found in the New Testament. We never dare adopt antiquity as a teacher, she teaches so many fantastical lessons. The reformation by Luther is now referred to, as almost a sure guarantee of the soundness of the sentiment; but that era is too modern by fifteen hundred years for us. All your Sectarian systems are new, and therefore to be rejected. And as to your commentators, it would be sufficient for us to refer to the fact, that they do not agree among themselves at all, and no wonder they do not agree with us. But there is an astonishing fact in reference to these commentators which I will now point out to you. You know that Dr. Gill was a Calvinistic Baptist, he wrote a commentary in nine folios; Matthew Henry was an independent, a moderate Calvinist, he wrote one in five folios; Thomas Scott was a Calvinistical Episcopalian, he wrote one in six quartos. And Adam Clarke was an Arminian Methodist, he wrote one in five quartos. And every one of these commentators found his own creed in the Bible, although both in faith and practice quite opposed to each other. Dr. Gill found Election in both Testaments; Dr. Clarke could find it in neither; Scott found an Episcopal form of Church Government; while Gill and Henry could find neither Presbyterian nor Episcopalian, but Congregational or Independent. So that you see there is either a mistake among men, or a very great want of intelligibility in the book: certainly the book cannot with equal force teach the sentiments of them all, and if you say any one of them was right, or any one wrong, you give me the liberty of saying, that in the general they are all wrong.

SCENES IN REAL LIFE.

NUMBER II.

We catch the manners living as they rise.

MR. ADVOCATE—Having inserted my last, I feel encouraged to re-

new my correspondence on the subject of the exhibitions of orthodox buffooneries, with which the City of Richmond has been so recently visited. You will recollect, that in my last, I was very tender of my reputation for charity. Disabuse your mind, however, of that idea; I have since sold it to the highest bidder, and am resolved no more to be charitable at the risk of sacrificing, on the altar of popular incense, justice to God, and the good truth of his beloved Son.

Well, then, Mr. Advocate, I paid a nocturnal visit to the Third Baptist-Meeting House, for the purpose of observing with my own eyes, the way in which the rulers of the people cause them to err. It was on the 9th June. The house was crowded chiefly with females, which, as far as I have been able to judge, is characteristic of all sectarian congregations. The men of sober minds have retreated with disgust from the antichristian, absurd, and contradictory exhibitions of salvation, with which both their ears and eyes are ordinarily saluted. Men of intelligence, in the scriptures, see in these writings a magnificent display of the wisdom, mercy and grace of God towards fallen men, in the religion therein detailed and applied; which, contrasted with the hell fire and damnation proclamations,—the anxious seats and mourning benches—and the long and vain repetitions, called prayers by those, who act as if they would be heard for their much speaking—these heathenish practices contrasted, I say, with the simple application of prophetic and apostolical testimony by the truly sent preachers of Messiah's message, convince men of understanding that the "ministrations" of the sects and their "ministering brethren" have, indeed, converted the word of God into a "dead"—a lifeless corpse. They have therefore, for the most part, retreated to their closets, leaving the "sanctuary," "the church," or "the house of God," as the bricks and mortar are ignorantly called, to the ladies and the priests, both young and old.

Such, then, was the fact on this night. The "sacred desk" contained Messrs. F., W. F. B., C., and W.—I, all reverend divines of various calibre and standing for orthodoxy; the last, we suspect, is somewhat of a Nicodemus, and very warm in the cause of sectarian excitement. He sat, snugly seated in a corner of the rostrum, contemplating with a philosophic ear the discordant tumult beneath his feet. The lack expression of his countenance indicated a want of interest in the scene, which a little incident that came to my ears, confirms; and shows him to be more of a Nicodemus than a Caiaphas. The Rev. W. F. B.— opened the proceedings by reading a hymn, which contained this couplet:

All that I am and all that I have
Shall be for ever thine;

and,

I love my God with zeal so great,
That I would give him all;—

in singing which, both saints and sinners joined, as the merriment or sadness of their feelings prompted them. How many of the saints, let alone the sinners, have or will verify this in practice? Will they give up all and come to God by obeying the gospel of his Son? Will they give up their wealth, their friends, the world, their all, and "be baptized in the name of Jesus, for the remission of sins?" Will the preachers even confess and teach this, say nothing of *their saints*?—But

such is the practical hypocrisy of this age, that men and women now draw nigh unto God with their lips, while their hearts and lives are far from him.

Rev. W. F. B. then prayed, and thanked God that he had found a ransom for sinners, and besought him to take away *the unbelief of the disciples*. Having pronounced the Amen, he led off the singing in what I would call "*fine style*," were I to speak in the language of the sects. It was certainly very fairly done for a preacher. The sentiment of the verses shows that though a divine teacher of the way to heaven to others, he was not yet able to read his own title clear to mansions in the skies. When he could, he said he would dismiss his fears or doubts about it, and then wipe his weeping eyes; which save and except the perspiration about them were perfectly dry.

The melody having died away in peacefulness, he read to the 17 v. of the 3d c. of John inclusive. This was the text. What is very unusual for a popular divine, he read the whole context, skipping however the 4th verse, his mind being more delicately constituted than the beloved apostle John's. What an immodest man old Nicodemus must have been, and how singular that the Great Teacher should have countenanced such an expression. Had the Rev. W. F. B.— been present, he would certainly have blushed at the indelicate allusion!—But to the pure all things are pure. We were upon the whole much pleased with the exhortation founded on the text. There is something about the speaker far transcending the "ministering brethren" who surround him. He is either more acquainted with the Book, or has certainly studied Brother Campbell's writings a good deal. It is of little matter from whence a man derives a knowledge of the truth, provided he obtains it; whether, therefore, his views and practices have been corrected by the word of God, or otherwise, I am glad to see him rise a little above the ministerial mobility of his sect. He announced a very curious proposition, which neutralizes a great deal he had said before. He observed that God would gather all out of all churches who have believed and obeyed the gospel. I should like to know what the Rev. W. F. B.— calls obeying the gospel. Perhaps, like the Rev. I. T. H.—, "every man's view of the gospel is the gospel," and therefore every man's view of the obedience the gospel requires is obeying the gospel! If so, there are many gospels, and as many ways of obeying it, as there are "churches" or individuals; hence in christendom alone, there are about 300 ecclesiastical, and 200,000,000 individual gospels. What a dilemma W. F. B.'s proposition has entailed upon us! Is not this Immolating the truth of God at the shrine of a spurious charity? Is not this calculated to lethargize the people? Let W. F. B.— search and see.

The Rev. — F., brother to a very worthy and excellent disciple at Fredericksburg, presented himself. He told us a story of some priests in Spain, who could not agree among themselves about the state of a certain sick man who had died. One party affirmed he was in heaven—the other, that he was in hell. The pope settled the matter by demonstrating, to their satisfaction at least, that he was half in heaven and half in hell. Take care sinners that this is not your case; was the moral he addressed to his hearers. His great motives to "get religion" urged upon the people, were the terrors of hell.—Groans, sighs, sobs, and murmurs, from blacks and whites, hinted the

rising of the mercury of popular excitement. This increased, and, like a pulse, beat in unison with the infernal phraseology of the speaker. The phenomena of this excitement, reminded me of the action of a piston on a tube of water; as you press at one end, the water gives at the other. So, when the Rev. Divine spoke of "damned spirits"—"souls waking in hell"—"damnation," accompanied with hand-clapping, book-thumping, and body shaking, I perceived a marked and corresponding horror, expressed at each horrible denunciation of the speaker. When he calmed, the people calmed; and when he raved they became excited; and thus was verified the saying of the prophet, "Like priest like people." After harrowing them up, by threatening them with hell-fire if they did not repent and give themselves to God, he told them they could do nothing but fall upon their knees, that "God's ministers" might pray for them at a throne of grace.

A certain divine then offered up his intercessions between the thirteen delicate females on the anxious bench, and Jesus, whom he presumed to call his master. He said that God did not reward us according to our works. "Smile," said he, "on those who have bowed in thy presence." "If their sympathies only are excited, may they be truly awakened. Pour out thy quickening Spirit upon these unconverted souls before thee." We witnessed no answer to this prayer; I presume, therefore, that the petitioner had not much credit in heaven above. I judge merely by the fruits.

The Rev. W. F. B., again. This gentleman appears to be the moderator of these tumultuous and discordant exhibitions. We know not to what a pitch of the extravaganza they might have gone, but for him. His actions show, that he discerns the fallacy and freakishness of these scenes; and, on this occasion, he felt the difficulty of the case. He entered on a brief apology for the singular fact, that the thirteen persons before him were all females; and, as far as I could judge, the oldest not exceeding eighteen years. They were brought up for conversational purposes. He was glad to see them there. Some, he knew, doubted the reality of their anxiety, and attributed it all to sympathy and female sensibility. We thought the reverend gentleman had hit the nail upon the head. But he did not think so. He then addressed himself to the few "strong men" dispersed among this large congregation of women; and, affirmed, that they would not lower the dignity of their sex and nature by placing themselves at their side.

Having sung over these poor sinners, a youth from the aisle, also a divine, said that sinners must give up their souls to Jesus. Does any one ask how they are to do this? We now listened with intense earnestness, assuredly gathering that the gospel would be at last proclaimed.—"By fixing the affection on Christ," was the reply! Alas! for a poor deluded people! "All the power" continued he "you require, is power enough to do nothing. Christ must do all for you;—all the power we ask is that you should sing with us

How happy are they
Who the Saviour obey;—"

which he led after the usual fashion. Singing being ended, the young divine fell on his knees in the aisle, and repeated something the heathens called a prayer.

A scene now ensued which exceedingly distressed us. Ah! Mr. Advo-

cate, when we reflect on the escape we have made from this Baal worship, how thankful ought we to be to Him who has delivered us from these unfruitful works of darkness. The reverend black coats, now busy before me, pouring in their soul-harrowing dogmas into the ears of the tender children on the benches; summoned up to my recollection, the old monks with their crucifixes, tormenting their hearers with horrible pictures of purgatory, without revealing a way of escape. "All you have to do" said W. F. B.—"as our brother has observed, is to do nothing but come to Christ; open your hearts to him, receive him there. These tears will avail nothing; they are all very well in their place; but feared they trusted too much to their feelings, and had an idea they could merit the favor of God by crying. "Come, said he, to Christ, open your hearts; but never once told them how they were to come, or how they were to open them. We could not but aspire—tormentors! Oh! that we might be permitted to speak to these deluded people, if it were but five minutes; we would soon show them the way of escape from impending vengeance, by proclaiming to them a divine message—an infallible remedy! But the law had shut our mouths in that place. Question. How many of the divines, and of these thirteen females, would have sanctioned and obeyed this proclamation of the Holy Spirit by the mouth of the apostle Peter?—*Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.* Acts ii. 38. We fear not one.

Do not these divines know the difference between doing something to procure the salvation, and doing something to enjoy it? The salvation was procured and consummated 1800 years ago, by God in Christ Jesus. The gospel feast has been spread upon the Lord's table, and has continued spread for many, many centuries, what hand therefore can we have in its provision? But will the fact of a feast being provided to our hands, put it into our mouths, without any enterprise of our own? Must we not take up our knives and forks, and thus convey it to our mouths, according to the rules of propriety; having received it there, must we not eat it, swallow, and digest it, before our bodies can enjoy the benefit of the nourishment the feast supplies? And can we hope to enjoy the benefits of the gospel feast without using the means of enjoyment provided too? All that God requires of sinners is, to partake of the feast procured for them by his grace and mercy, by the means he has appointed:—having their hearts sprinkled from an evil conscience by the blood of Christ, apprehended by belief in his all sufficient expiation of sins, by a sacrifice of himself; and their bodies washed in pure water, by immersion into the name of the Father, of the Son, and of the Holy Spirit, in the name of Jesus Christ. They may then draw nigh unto God, in full assurance of faith, and make their requests known unto him. They must purify their souls by obeying the truth. They must believe and be baptized. In doing this, they open their hearts to Christ, and come to him in the way he has pointed out. Would it not be a very strange thing if God should call upon men to come to him and not tell them the way? Say, ye divines, would not W. F. B., act very absurdly, if he should provide you a good feast of tithe pigs in some remote corner of the mountains, unknown to you,—bid your reverences welcome to his table, press you to come on a certain day, and yet not tell you the town, county, state, or road thereto, where the feast

of fat things, and the wines on the lees well refined, await your coming? And do you think God would act more absurdly than the Rev. W. F. B.—? And yet such virtually is your declaration! You agonize the minds of the people,—you throw the females into hysterics by your horrific portraits,—you tell them they will be damned in hell if they don't come to God, and yet you never tell them how! O tempora, O mores! How are the times and manners changed! Sure men have lost their reason, and turned to brutish beasts!

IOTA TAU KAPPA

EXTRACTS OF CORRESPONDENCE.

"Favor, mercy, and peace from God our Father, and from Christ Jesus our Lord be multiplied unto you. Paul taught me this prayer; and thus I must pray. Your canvas sheet is spread; the deep is before you. Your barque is *lading*. Take nothing on board that will cause a tempest, and urge you to its overthrow, after the cargo is made. Jonah i. c. Keep your eye upon Jesus, he alone can guide. I am pleased that Richmond instead of Philadelphia is the theatre of your labors; Jesus laid the broad foundations of great good in the bosom of his disciples. You are to be a *custos rotulorum* (keeper of the rolls,) mind how you keep them. My dear bro. may heaven crown your labors of love! We have two prosperous congregations even in this cotton growing and slave holding State. True it is that opposition is mighty, but not *Almighty*. Truth will prevail. There have been as many as seven immersed here in a day. THE BRETHREN HERE SEEM ANXIOUS TO LIVE OUT JESUS. Would not Bro. Thomas contribute much by shoving his pen over lessons of strict loyalty to God's commands? "He that heareth and doeth," is compared to a "wise man." Mat. vii. 24.

I am much rejoiced in the Lord. Bro. J. C. Anderson and myself, just terminated a meeting of five days. Five came forward and confessed the Lord. The veil of the clerical temple is rent from top to bottom by the omnipotent hand of Almighty truth—and even in South Alabama, where the whistles of Sectarian winds are as fierce as in any other latitude, whether north or south, the grave of the man of sin is digging. The habiliment of mourning is preparing. The requiem is shortly to be sung—

"Darkness, death, and keen despair,
Reign in eternal silence there,"—

At his grave—2 Thess. ii.

Yes! that man of sin, who opposes and exalts himself above all that is called God, or that is worshipped, is to be consumed with the spirit of the Lord's mouth. What is the spirit of the Lord's mouth? Let Jesus answer. John vi. 63. "The words that I speak unto you, they are spirit, and they are life." Corollary: the words of Jesus are the spiritual

* Oh! that all the disciples would do the same. What an appalling front would they present to the army of the aliens, were their practices more conformable to that word, which liveth and abideth forever, than we regret to say, they are. Then nothing could stand before us.

EDITOR.

instrument, by which the victory over this hellish man is to be gained. But another question: How, or by whom are these weapons to be used? If Drs. Gill, Wesley, Benson, Toplady, Henry, &c., &c., were to answer, they would contend that the spirit wielded these heavenly weapons. I grant that the spirit manufactured them. 2 Pet. i. 21. Read Dr. Paul for the answer: and if he answer contrary to the traditions of men, he must be heard. Cursed is he who answers otherwise. See answer in Eph. vi. 10, 18. Here the brotherhood is commanded to use these weapons, the words of Jesus; and no where in God's nomenclature is it said, that the spirit wields the words. Again: read Eph. iv. 11, 16. The words of God as found in their proper division (and not as found scattered up and down the earth, in the plurality of creeds, and confessions of faith, which are carnal instruments; and are the weapons of the man of sin, and the scissors which cut our peace) are the sword of the spirit, and are mighty through God, to the pulling down of those human instruments (creeds, &c.) which oppose themselves against God, and which are the strong holds of satan. I thank God that some of his children have put on the whole armor, and have gone forward against that old veteran, the devil. Yes! the spirit of investigation has burst the nocturnal veil of mental night, and has fled with the rapidity of the cloven-tongued lightning, which plays over the high heaven. And as easily might an individual drain the Atlantic with a cocoa shell, as check this spirit. It is gone. The fleeting Zephyrs may chase it, but cannot overtake it. May God's army be tacticians indeed. And as their weapons are different from that opponent of God, may their fruit be different. The works of the one, are named by Paul in Gal. v. 20; and they who are guilty of such things shall not inherit the kingdom of God; predestination to the contrary notwithstanding. The fruit developed in the true disciple, are 'love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance, against such there is no law.' The disciples are to be known by their fruit. Then, my dear brother, let our character stand not only in the spirit, (word,) but in the fruit of that spirit. In hope,

Charlotteville, Ala.

"I have seen the first number of your periodical, with which I was pretty well pleased, though I thought it a little too highly seasoned; but, perhaps, circumstances require it, the people must be roused in some way. Having had a slight personal acquaintance with you in Philadelphia and having read your review of the Catholic controversy, it has given full confidence in your ability to conduct the work you have undertaken, and I am proud to think, that the views for which we plead, have got such root in Eastern Virginia, as really require such a work as yours; and I cannot but feel as well as hope, it will be supported. I think, that our congregation at least, will do its part.

T. E. J."

Jeterville, Amelia, Va.

"Send me five copies of the Apostolic Advocate. The people here, however, are very reluctant about taking such publications, partly on account of the orthodox sounding the alarm against them, and partly from a backwardness to believe that they are better than what they have been accustomed to. I earnestly request you to be on your guard against any harsh or acrimonious language, or vain and light expressions in

your Advocate, that it may have a two-fold claim on our fellow-men. Endeavor likewise to cover the whole ground of departure from the Apostolic doctrine and practice, and also attack and demolish the strong holds of the Orthodox doctrines and practices, which are not Apostolic, *Edensburg, Pa.*
E. D."

"The time is at hand. Lay on and spare not. No compromise with sin or error, whether found among the disciples or the Sectarian and Infidel world.
A VOICE FROM VIRGINIA."

"The cause of reform is gaining ground rapidly in this country. Respectable congregations are rising up in different parts, based upon the foundation of the Apostles. Many of the Sectarian establishments are trembling to their very centre. In this place, where the reformation has been preached, but little more than one year, we have a congregation of one hundred. May the Lord continue to prosper the good work!
Cicero, Omond. N. Y.
H. JOSLIN."

"In my last, I wrote you about some transactions which had taken place in the First Baptist Church, and gave you some of the remarks, said to have been made by Mr. Broaddus or his colleague in a church meeting. The matter, as I related it, was reported to me by a member of that church, who opposed the proceedings, and debated the matter, with those who attempted (and have succeeded) to make such an extraordinary change. I have since been informed, that the expressions imputed to these gentlemen, in regard to Bro. Campbell, were not exactly correct as to the letter. They declared that, although they read Mr. C.'s publications, they could not believe that the gospel had been hid for 1800 years, and had just now burst forth, from Bethany—or words to that effect. Since I wrote, Mr. Findlay has opened an opposition stand. An individual (of the world) has, I learn, rented and fitted up a small chapel, recently occupied by the Methodists, and has declared that Mr. Findlay shall not be *put down*! He commenced preaching in the house about two weeks since. A few of his old members have joined him others of them have kept aloof from any other church, some adhere to the round house, and some have united with us, and several others attend our meeting very regularly, and will, I think, unite with us after awhile. In his first sermon, Mr. F. said, he supposed some would ask, if the house was not to be consecrated? But he would answer, that he was not going to preach any other gospel than that he had preached for many years; and that the house had been consecrated by the *conversion of hundreds* in it to the gospel! Many of his old members were present, who had so frequently heard him sneer at such conversions as his Methodist friends make. Some of them were disgusted at his remarks, but Mr. F. had his eye on the number of that sect who were present, and no doubt, thought it his policy to flatter them thus!!

"We are getting on very comfortably here, and a most excellent spirit prevails in the church.
Baltimore, Md.
S. S."

"I have made a third visit to the First Church in Baltimore. Baptized eight. I know of no church that has stronger claims upon our minis-

try. It is true, there are some things among them that hinder their joys somewhat—but they are matters much less difficult than we imagine, when we hear of them all the distance to Virginia. As to the meeting house being sold into the hands of the Catholics, there is no ground for such a notion. The property is in the hands of a Brother, who is disposed to afford every facility reasonable, for the payment of the debt due upon it."
W. F. BROADDUS.

From the R. Herald

The First Baptist Church of Baltimore has been purged of its old sins, by nearly all of its intelligent members coming out from it, and obeying the truth through sanctification of the spirit. The tares, with a few grains of wheat, yet remaining, are garnered in the rotunda; while the pure grain is commingled with the seed of Christ—the disciples.—EDITOR.

"Dear Bro. B.—Having seen three numbers of the Apostolic Advocate, I confess I feel highly gratified in seeing so able an advocate for the truth. I was at a protracted meeting in Goochland County last week, Bro. Taylor was there, I heard him exhort sinners to believe on and confess the Lord Jesus. I had almost been persuaded that he was a reformer. I do hope Bro. Thomas will drive more of the proclaimers into reformation; for I think, if the best of the orthodox were to preach as they formerly did, their ignorance would be so manifest, that they would scarcely be listened to. Their only alternate left, is to please the people with some new thing in religion for making proselytes; their mourning benches are almost worn out, and that is not the worst of it, for some of their converts want converting again already, and I think, the mourning bench will not answer their purpose any more. We are blessed with an attentive and respectable congregation, some of whom are occasionally bowing to the yoke of our blessed Jesus. I do wish and I have no hesitation in saying, that if Bro. T. were to pay us a visit, much good might be done in the name of the child Jesus. Elder Bro. T. Campbell has prepared the way.
R. T. W."

Louisa, Va.

"My Dear Friend,—I take the present opportunity of expressing my regret at not having heard from you since my departure. I hope you are in good health. It is my painful duty to confirm now, what before I only apprehended respecting the system of religion which your churches hold. I cannot but consider it another awful forgery on the gospel of my God; and would to God your eyes were by his power opened, ere this, to see your own depravity, and the *sufficiency of his work*. Were the books I lent you not in your possession, but more particularly, were not the Bible in your hands, I would enlarge more fully on the great truth. But I am fully persuaded if THE BOOK be not instrumental in making you know the true and the living God "whom to know is life everlasting," no exertion of mine would avail. Believe me, my dear friend, ever to remain with the best wishes for your welfare,
Cincinnati, Ohio.

W. W. SLEIGH."

REPLY.

My Dear Friend,—When I took leave of you in Philadelphia, the

engagement was on your part, to write to me on your arrival at Cincinnati. I have but just returned from a tour of about two hundred miles, through some of the lower counties of Virginia, and, therefore, I am but very recently acquainted with your arrival in that city. Were it not for the Evangelist and a letter from Bro. Johnson, of Kentucky, I should have remained entirely ignorant of your proceedings, and quite at a loss to divine the meaning of your epistle. Though brief, it contains much in little. It imputes to me, and my worthy colleagues, a crime of the deepest dye—that of counterfeiting the Gospel! No—I mistake. You do not charge us with forging THE GOSPEL, but with committing an awful forgery on the gospel of your God. This certainly alters the case, and dilutes the crime to a mere peccadillo; for, it is clear to me, my dear friend, that, “your God,” is a very different God from the Father whom the son revealed by the Holy Spirit. The gospel of your God is certainly not the gospel of Jesus Christ; if it is, then hereafter call folly wisdom, cruelty mercy, and iniquity justice. The God you worship must be the unknown God of Athens, a metaphysical abstraction who requires no obedience, no fealty, no worship; it cannot be, he who was revealed in the face of the Anointed Jesus. I do not wonder at your mistaking the true God, considering, like myself once, you are but just come from the great Protestant Babel. There, as in this country, every sect has a God of its own. Every version, or ideal representation of God, which does not accord with the Divine character, as exhibited in the Sacred Writings, is as much a false God, as the stocks and stones of Greece and Rome. Some look at God through colored microscopes, others through magnifying glasses; hence, one penetrates into his secret decrees, and sees a certain favored few fore-ordained from all eternity to salvation come what will, while others include all, both just and unjust, in the final restoration; while a third party, who take the book you so strongly and justly recommend, see a just God and a Saviour, pardoning iniquity, transgression and sin, and clearing the guilty only by *active obedience* to his Son. Now, here are three distinct images of God; the one an idol requiring no obedience, and both partial and unjust; the second, an idol pleased with licentious worshippers; but the third and true image, full of justice to himself, and merciful and philanthropic towards our species. Jesus of Nazareth was the exact representation of his character; and if you want to know what God requires, you must go to Jesus. He says “if ye love me keep my commandments”—“ye are my friends if ye do whatsoever I command you”—and “if a man say he knows God, and keeps not his commandments, he is a liar, and the truth is not in him.” Obedience is the very essence of THE GOSPEL, but the gospel of your God requires no obedience for pardon. Your God speaks to men as automations—mere machines;—the true God regards them as active and responsible agents.

I am astonished that a man of your naturally good parts cannot discern between an unconditional procurement, and a conditional enjoyment, you recollect we debated this at some length at Brother Brindley's, Philadelphia. Was it the merit of the poor, the maimed, the lame, and the blind that procured the great supper made by a certain man for his rich friends? If the procurement was unconditional, could they have enjoyed it unconditionally? Assuredly not. They could only enjoy the supper on condition of accepting the invitation, going to the house of

entertainment, laying hold of the viands, masticating and swallowing them. So with the gospel feast of Jesus Christ; it is a free gift to all the human family, and every man and woman may enjoy it on condition of accepting it, and going to the place where it is prepared; and those who will neither listen nor go, will never partake of his divine repast. Luke xiv. 17. Belief, repentance, confession and baptism, or no remission in this world or the next, if the word of God means what it says; which I verily believe it does. My dear friend, you will excuse my plainness of speech, but there is neither reason, scripture, nor common sense in your theological abstraction. The gospel of your God may do for airy phantoms; but not for men, compounded of bodies, souls and spirits. Disembodied ghosts may chant the glories of an abstract pardon on the Stygian Lake; but men will make the heavenly arches ring with their plaudits, to Him who redeemed them by his grace through obedience to his Son.

I rejoice to confess that my eyes have been opened by the word, which is the power of God to the salvation of them that believe, to “see my depravity, and the sufficiency of his work;” as well as the fallacy of your explanation thereof. The word has shown me that I am saved from my sins, “not by works of righteousness that I have done, but by God's mercy; by the washing of regeneration” (baptism) “and the word” (or truth made by the Holy Spirit.) “Ye have purified your souls by obeying the truth,” says the Apostle Peter. All of which implies condemnation and impurity in those who have not, and do not obey the truth. I have obeyed the truth, and do continue to obey it; and therefore, I know that I am “purged from my old sins.” I am perfectly convinced that I was depraved—the gospel found me so. It has, however, restored me so far to right reason, that instead of seeking the honor that comes from men, I am ambitious only of that which comes from God; I used to be very sensitive of the opinions of men, but now, I rejoice to say, the truth has made me free indeed; I can look any man in the face, and tell him the truth without regard to his will or pleasure. You may call this self-righteous boasting. Well, it may be esteemed by the gospel of your God, which teaches its converts to fancy themselves the special favorites of heaven, the shibboleth of which, is an utter disclaimer of all good works, and salvation by an unconditional faith alone, the sublime nothingness of which is a shadowy “hope, that I am a Christian.” But the gospel of Jesus Christ leaves not the christian in the regions of doubt and uncertainty; a christian man, is as certain of his identity, as a foreigner that has been naturalized, is of his being an American Citizen, after having obeyed the law. We christians, my dear friend, are denounced as a very arrogant class of people by the world, the flesh, and the devil; that is, by infidels and sectaries. We smile at their scorns, and pity their ignorance; for we discover that they are most ready to charge us with forgeries on the gospels of their Gods, who know least about the character of the true. Take care you do not expose yourself to the wrath of him who comes to take vengeance on them who know not God, as Jesus has revealed in him.

What a singular notion is this of yours:—that all the elect were unconditionally baptized, crucified and pardoned, when the body of Jesus was put to death on the cross; and therefore, no acts or works, as you term them, are necessary for the enjoyment of blessings consequent on his sufferings! It is a bad rule that will only work one way—let us try

it in the case of Abraham and the nation of Israel. All the twelve tribes were in the loins of Abraham, for through him the tribe of Levi, yet unborn, paid tithes to Melchisedec. Abraham was circumcised; the twelve tribes were in his loins, therefore, all the Jews were circumcised in him—in inference; then there was no occasion for the people of Israel to circumcise themselves, as God commanded; they had only to believe that they were circumcised in Abraham, and they would enjoy all the promises, unconditionally—without works. But God ordained that no uncircumcised person should enter the congregation. No obedience, therefore, no Canaan, no land flowing with milk and honey. So now, no repentance, no confession, no baptism—no admission into the kingdom of heaven now, or in the age to come.

I thank you for the solicitude you manifest for my spiritual welfare. I cannot but reciprocate your good wishes, by praying that your eyes may be opened, and that the light of truth may shine into your understanding, and dispel those dark clouds of abstractions, that render you impervious to reason, sound argument, and common sense, in relation to the gospel of Christ. The only way for this to be accomplished is by ceasing to dogmatise; and proceeding for the first time in your life to study the scriptures, with the humility and docility of a little child. "Add to your faith knowledge." The books shall be attended to—and that you may yet become an Apollon, is the sincere desire of your old acquaintance and well wisher.

Richmond, Va.

To W. W. Sleight, M. D.

THE EDITOR.

P. S.—The applause of God is to be preferred to the approbation of all the apostate sects in Christendom. Sectarians have commended you—beware of their praise, which comes from their father, the devil.

DOWNFALL OF A THEOLOGICAL SEMINARY.

In the Religious Herald of June 27th, we find the following lament over a College, with which Dr. Noel appears to be connected, at Georgetown, Ky. The Editor of the R. H. has selected it from the Bpt. Rept.; it is the first we have heard of the surrender of this strong hold of orthodoxy; the fact, however, having been gazetted in the semi-official organs of the "ministry," thus publishing their own defeat, we cannot withhold our credence. The "sword of the Lord" is quick and powerful, and if courageously wielded, the soldiers of the faith will ultimately carry all these bastiles of the human mind, and put all their diabolonian garrisons to flight. Brethren! let us persevere, Babylon must fall at last.

"We learn with regret," says the Editor, "from the Cross and Journal, that the Georgetown College has fallen substantially into the hands of the followers of A. Campbell. It seems to have sunk from the character of a College to a Classical School. It is intimated as probable, that a prosecution may be commenced to compel Rev. Dr. Noel to convey the Pauling fund, of which he is the trustee, to the Treasurer of the institution. This fund was given expressly to support ministerial education among the regular Baptists; and the requisition of the trustees to place it at their discretion, must be, in our opinion, grossly unjust. From the same source, it appears that the large and respectable church in Bloomfield, Ky. where the lamented Clark so successfully labored, has been for some time distracted by Campbellism, and has lately witnessed

the withdrawel of 60 of its members, affected by this error, out of 400. It is, however, understood that the Kentucky churches generally have nearly got rid of this evil; and a season of union and effort, and consequent prosperity may confidently be anticipated."

If it be true indeed, we are sorry to hear, that there any "followers of A. Campbell" in Kentucky or elsewhere. That there do exist such persons, we have no doubt; but we trust that none of the disciples, nicknamed Campbellites by the adversary, will ever deserve that opprobrium. When our dearly beloved and highly esteemed Bro. Campbell left Philadelphia, on his return to Bethany, there were many of the sectarians, both Baptist and Pædobaptist, who regretted his departure and were anxiously solicitous for his permanent location among them; and observed, that if he should stay there and form "a church" and be the pastor of it, they would join him. These persons were informed, by some of the disciples, that there was already a congregation of christians, based upon the principles he advocated in common with others. That, however, was not their object, they did not want to join the church of Christ, so as to keep his ordinances, and to walk in the light of his precepts; that was too apostolic and self denying an ordinance for them; they wanted their ears tickled and their fancies pleased; the teaching of the Holy Spirit, in the words of the Prophets, Jesus, and the Apostles, had no charms for them; it was the eloquence and mental feast of a master-mind they sought; they were not the seekers after Christ; they were the "followers of A. Campbell;" Campbellites indeed, in whom was much guile. We rejoice to know, that the disciples who love the truth, love the Messiah too well to obey any voice but his; and we also know, that Bro. C. is foremost to renounce the mastership of any disciples whatever, he feels reproached at any such imputation. Sectarians, however, like idolators, cannot conceive of a society existing, without some visible leader or representative of God; and how a learned, eloquent and talented man, more celebrated than any of their priests or rabbies, can belong to a brotherhood of ordinary men, and not be a demigod among them, is as inconceivable to them, as the existence of the kingdom of Christ, without clergy or theological schools; yet such is the simple fact. We love Brother Campbell, not because of his reputation in the world of letters, but because he is a disciple—and, although competent to teach the whole hierarchy of priests under "the truly American Dispensation," as it is styled by the orthodox; we esteem him for the humility, docility, and philanthropy he displays; which consist prominently in his enduring the continually, and despising the opprobrium of the gods of the people, for their temporal and eternal emancipation from the power, thralldom, and dominion of sin, the world, and the clergy.

We are glad to find that the Georgetown College has been reduced to a legitimate purpose, and by expelling theological quackery from its cloisters, has been converted into a wholesome seat of useful education. Let the minds of the Kentucky youth, naturally intelligent, be well cultivated by the improving study of the arts and natural sciences, and when the true gospel shall address their understandings, and they shall be converted, they will make useful and efficient advocates of the cause of the Redeemer. The superadded knowledge of Divinely revealed truth, to their acquisitions already obtained, will open their minds to a glimpse

of the Divine perfections, developed in the works of nature and of grace; in other words, they will discover that God never contradicts in his word, what he has established in his works; and thus, in proclaiming to an apostate world, God's gracious interposition in behalf of men, they will imitate him, who spake and taught as never man before him, by deducing illustrations from the works of God. And herein appears one of the benefits to be derived from the complete resuscitation of Apostolic Christianity in theory and practice;—it will so leaven society, as to deprive the "schools of the Prophets" as they are absurdly enough called, of the means of support, so that they will necessarily "sink from colleges to classical schools"—the real difference being, a difference in name, and the exclusion of theological dreamers; so that they shall no longer pervert the students by their anti-christian fables.

Judging from facts, it would appear, that the "lamented Clark's labors" did not take very deep root in "the respectable Church at Bloomfield." Had Bro. Clark sown the good seed of the word of God in the hearts of his hearers, they would not now be suffering, "distracted by Campbellism," or any other man's ism. The scriptures are put into our hands, that we may be "no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, (Eph. iv. 14;) and, we would predict, although we pretend to be no prophet, yet judging from the experiment of past ages, we do not doubt but wherever we shall succeed in getting a fair and candid hearing, we shall succeed in drawing some good number of the people off from the platforms of the Clarks, the Broadbusses, and the Eli Balls, to the rightful sovereignty of Immanuel, and to the infallible teaching of his Great Apostles. The faith of the people, instead of being built on a full and fair exhibition of the testimony of the Prophets and Apostles concerning Jesus of Nazareth, rests upon the sermonical exhibitions of scripture scraps, which the clergy have the presumption to call "God's word,"—for, who has not heard them, at the end of a sermon, containing no more scripture than the text, and may be composed of more fabulous tales about revivals than any thing else,—when they have shut the book, or folded up their discourse, and put it into their pockets, from whence, sometimes, they also take their prayers,—pray God "to bless his word?" We have ourselves often witnessed the custom both on this and the other side of the Atlantic. Methinks it would have been a contemptible sight to have seen the Apostles, when they went into a crowded market, or appeared before the areopagus of a pagan city, to have gravely and deliberately drawn forth first their prayers, and then their psalmody, and lastly, a written discourse to be read, in the audience of the idolators upon a text of the Jewish Scriptures, or concerning a message they were ordered to bring them. Would not the heathens have scorned the imbecility and apostleship of such message carriers? and yet, such is the practice of numbers of those who now claim successorship to the Apostles! No wonder that the distractions deprecated by "religious editors," should arise among "churches" sprung upon such sandy practices as these. The sooner they are broken up the better, for the honor of the religion of Christ.

EDITOR.

THE CHURCH IN PORTUGAL.

They shall hate the Harlot, and make her desolate and naked; and

they (the kings of Europe,) shall eat her flesh and burn her with fire;—
JOHN'S APOCAL.

This is being verified in the case of "the church" in the kingdom of Portugal; one of the most superstitious, besotted, and benighted of the kingdoms of Europe. We learn by the public journals, that a notorious vagabond, well known in London, the Metropolis of the Protestant Babylonish Empire, among the gin shops, named Padre Marcos (Father Mark) has been promoted by that pious reformer Don Pedro, to the Archiepiscopal See of Lacedemonia, which makes him Vicar General in Lisbon. This constitutes him the head of ecclesiastical reformation in Portugal. Dirty men for dirty work. A reformation, which contemplates the reclamation of society from the traditions of religious imposters, to the purity, and noble-mindedness of Apostolic teaching, and *christian behaviour*, is an object worthy the most strenuous and self-denying labors of the most honorable and exalted characters. but a "reform," which contemplates the destruction of one tyranny, and the substitution of another in lieu thereof, is a work fit only for the legalized robbers and butchers of mankind. Such are the agents of "reformation" in Portugal and other countries. The Protestant and Roman Babylon is drunk with the blood of the martyrs of Jusus, and to its rulers. "the transformed ministers of satan" are to be attributed, that hatred which exists to Christianity, even in its mildest Sectarian form. Ignorance is the parent of superstition, and the grandam of infidelity and Atheism; and these two monstrous abortions, oftentimes destroy the mother who bore them. Portugal exhibits another instance of this; and it requires but little sagacity to foresee, that the ignorance of the people, in this country, of the word of God, and the clerical absurdities trumpeted from the "sacred desks" every "Sabbath day," will so crowd the ranks of infidelity, that at no distant period, the people will recoil upon their teachers, and sweep from the theatre of action, the whole Sectarian fabric. Hence we believe, that infidelity and atheism, will perform the awful tragedy of destroying the man of sin, and all his anti-christian dependencies, with fire and sword. The most numerous victims of Don Pedro's wrath are the clergy, who crowd the prisons of his unhappy country. His government has declared a war of extermination against them, in the hope of obtaining their property, and its agents are enriched in proportion as they are diminished. Generally, these clergymen are kept in confinement till their health declines, and then they are sent to the infirmary, out of which, few escape with their lives. "All convents are to be abolished, therefore, the fewer the complainants, the easier will be the transfer. Those who expect to have the largest share in spoils even yet are not satisfied, and complain that this matter goes on slowly. The Carmen church has already been stripped of all its plate. The friars of this convent, Sr. Dominic, and the Paulistas, have received orders to quit. All is to go to the melting pot, or to be applied to the London job."

By a late arrival, we learn that the Pope is at his old work of excommunicating Kings, governments, and people. Papal excommunication is the "censure and expulsion" of Dr. Brantly and the associations of Presbyters and churches on a grander scale, differing only in this, that the Rev. Pope Pius censures and expels the kings, nobles and nations of the earth from his "church;" whereas the Rev. Dr. Brantly and his fra-

ternity, censure and expel "Kings and Priests unto God" from theirs. His holiness (not of Dover or Philadelphia,) but of Rome, has excommunicated Don Pedro, his ministers, and "in short, all the friends of the Queen's cause. It is stated from Lisbon, that if this excommunication be not withdrawn, the government has notified the court of Rome, that they will consider it their duty, not only to stop the annual revenue (10,000*l.*) which Portugal pays, but take into serious consideration the propriety of ceasing all connexion with it." Now let the reader recur to the passage at the head of this article, and to our exposition of Revelation xvii. in former numbers, under the caption, The Kingdoms of Europe, and say, if the Apostle John's prediction is not verifying in the case of Portugal at least. Here, then, is an additional evidence of the truth of those writings that contain the prophecy; and one which ought to strengthen our faith in the promises of God, that *whatsoever is written must be fulfilled.*

Since writing the above, intelligence has arrived that Dons Miguel and Carlos, the lay leaders of the orthodox and anti-reform factions in Spain and Portugal, have been captured and are now in the custody of France and England. We are not to suppose, however, that affairs will now subside into tranquility. Bloodshed may cease for a time, but war will continue against the clergy and their religion and property, until their tyranny and order shall have been utterly abolished. Indeed, by this morning's arrival, we observe that the government of Donna Maria have decreed, that *friars and monks of every description shall be abolished, their property confiscated, and all the monastic revenues applied to the uses of the State.* Alas for the clergy of all countries, their hour is at hand! The first controversy was at the altar, the last strife will be settled there. Abel was the first martyr, Antichrist will be the last criminal. The sooner his fall the better for the human family!

July 28, 1834.

EDITOR.

THE

APOSTOLIC ADVOCATE.

VOL. 1. RICHMOND, Va, OCT. 1, 1834. No. 6.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 16.—*Mac-knight's Translation.*

"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour." 2 Pet. iii. 2.—*Macknight.*

ANABAPTISM.

Anabaptism is a compound Greek word. It is constituted of *ana*, which in composition signifies iteration or *again*, and *baptisma*, baptism. Used as a verb, it means *to baptize again*, or to rebaptize (anabaptizo). Anabaptist, in former times, was applied, by the then Orthodox, to the Baptists as a term of reproach, as the word Campbellite is now by this *once despised* people, to those who "contend earnestly for the faith formerly delivered to the saints" by the holy Apostles, in these days of degeneracy and refined hypocrisy. Queen Elizabeth burnt three or four of these inoffensive people, because they denied the validity or legality of Episcopal "Baptism," as baby sprinkling is miscalled in the revised mass book, or Book of Common Prayer. The Baptists of that day would admit none among them who were not immersed upon the confession that Jesus was the Christ, unless they submitted to the "one baptism" enjoined by the Apostles. This, however, cannot be considered as anabaptism; for, the word of God being our guide, the sprinkling a few drops of water on the face of a baby is no baptism at all, jesuistry and the priests to the contrary notwithstanding. In this case, therefore, it was baptism, but not anabaptism. Novatius was the first, of whom we have any account, who protested against the legality of orthodox baptism. He flourished about the latter end of the third century. Popular baptism, whether of adults or minors was then performed by immersion only. Notwithstanding this, the Novatians would not admit the orthodox among them unless they were re-immersed. Hence these good people were truly anabaptists, their baptism anabaptism, and the first, too, since the mystery of iniquity began to work in the Church of Christ. The confession and the immersion were identical; only the orthodox body was deemed corrupt.

Anabaptism, in the strict etymological and scriptural import of the term, is unjustifiable and highly to be deprecated. There is a case, however, in which re-immersion can not only be justified, but is really and obviously a duty. In the foregoing definition I have purposely left undefined the much disputed term *baptism*. With Schrevelius' Greek Lexicon before me, I perceive it means an immersion, a *dyeing*. Hence the idea conveyed to my mind is a *dyeing by immersion*. This is what logicians would call a compound idea. By further research, I find that the dyers among the Greeks, both ancient and modern, use the words baptized and baptism when speaking of stuffs that had been dyed. To dye by immersion is to baptize any thing dipped in a colored medium. The term is confessedly a dyer's word. If you were to dip, plunge, or immerse a piece of white linen in clear water, and then present it to a Greek Dyer, he would tell you it was *lonized*, bathed, dipped, or washed, but not baptized or dyed. But if you were to take the same piece of linen and dip it in a bright scarlet colored fluid, he would then tell you it was not only dipped but dyed. Hence the English word *immersion* only conveys half the idea intended by the word *baptism*. There is no single word in the language that exactly conveys the idea of *baptisma*. Immersion is but one-half of baptism. A man may be immersed and yet not baptized; a man, however, cannot be baptized without being immersed. The fluid into which he is plunged must be tinged of a bright scarlet color. Let me not be misunderstood; it is not supposed that this tinge is obvious to the natural eye, but the eye of faith can see the crimson dye flowing from the pierced side of Jesus into all the baptismal waters. If a man confess Jesus to be the Son of God, and apprehends his blood shed for the remission of sins, and he be immersed in the waters of the Potomac, Rappahannock, Mattaponi, Pamunky or James river, the eye of faith can see those waters dyed around him with the blood of Jesus. The eye of faith, however, must be open in the person baptized or dyed, as well as in the dyer or baptizer. A dyer accustomed to look upon colored fluids may imagine water in his vat to be so; his imagination, however, will not dye the cloth; so may an administrator of baptism imagine that the subject recognizes the blood of Jesus, but his imagination will not supply the defect thereof. No! the subject must believe and confess for himself or his dipping will be mere immersion and not baptism.

The best definition I have met with of the word *baptisma* is an Arabic one. The idea occurs in the Koran, where it is represented by the compound word *sebqatallah*, divine dyeing, or the dying of God. Hence *divine* baptism may be distinguished from *human* baptism, by the matter of faith with which the water is dyed. The divine dye is the blood of Jesus; the

human dye is frames and feelings, sounds and sights, dreams and visions of "hobgoblins, ghosts, and spirits damned." The former is believed on the divine testimony of prophets and apostles, the latter is manufactured by ranting, text-weaving, and the fanatical exhibitions of the clergy. Take an infidel and immerse him over head and ears in water, that man has not been dyed with the dyeing of God;—take an unbeliever and dip him into the name of the Father and of the Son, and of the Holy Spirit, such an one is not dyed with the divine dyeing;—take a babe and immerse it in the name, &c. such an one is immersed but not baptized;—take an adult who has given in his "Christian experience" to an episcopal, romish, methodist, presbyterian, or baptist community, and immerse him into the name of the Father, &c. such an individual has been immersed into his own experience, in obedience to the thirty-nine articles, the missal, the book of discipline, the Westminster confession, or the baptist creed, but not into Christ;—but take an infidel, and convince him of sin, of righteousness, and of judgment, by the arguments, &c. which the prophetic and apostolic testimony supplies; and, believing with his heart or understanding divinely convinced by the word, let him confess with his mouth before men, that Jesus is Lord to the glory of God the Father;—let him glorify God in his body (1 Cor. vi. 20) by being immersed into the name of the Father, and of the Son, and of the Holy Spirit, and that man, and such an one alone, is dyed with the dyeing of God—his baptism is a divine baptism: he has been baptized with the true, ancient, apostolic, and "one baptism." Such a man can draw near to God "with a true heart and full assurance of faith, having had his HEART *sprinkled* from an evil conscience, and his BODY *washed* with pure water:" he can indeed, say, "I am built upon the testimony of the prophets and apostles, Jesus Christ himself being the foundation corner stone:" and such a man is alone entitled to the name of Christian.

Such a baptism may well be esteemed AN ORDINANCE FOR THE PURIFICATION OF SIN. "There are three that bear witness on earth, the spirit, and the water, and the blood; and these three agree in one" witness. There, in the baptismal institution, are the *water* and the *blood*, and he that comes to this ordinance is led hither by the witness of the *Spirit*, contained in the sacred writings, concerning Jesus. "He" (the Spirit) said Jesus, "shall testify of me; and shall take of mine and shew it unto you" my apostles. What the Spirit dictated to these holy men concerning Jesus they have recorded, for the conviction of the world of sin, of righteousness, and of judgment. Such is THE BAPTISM proclaimed by the Apostles for THE REMISSION OF SINS—a baptism which embodies in it *faith in the blood of Jesus AND immersion*.

Hence, then, two things are essential to constitute baptism, namely, *blood AND water*. Four things are likewise necessary

before a person can enjoy the benefits which flow from blood and water. First, *belief*; secondly, *repentance*; thirdly, *confession*; and fourthly, *immersion*. Neither belief alone, nor repentance alone, nor confession alone, nor immersion alone will suffice to put men in possession of spiritual blessings. The testimony of the Holy Spirit in the word must be believed, sins must be repented of, the name of Jesus must be openly confessed, and God glorified in the immersion of the body in water. The Father himself confessed Jesus before men, "*this*" said a voice from the excellent glory, "*is my beloved Son in whom I am well pleased*." We must do so too. Jesus was revealed as the Son of God by water; "*that he may be made manifest to Israel am I come baptizing in water*" said John. And so must we, if we would be manifested as the sons of God. With the heart, or understanding and affections, man believes unto righteousness, and with the mouth confession is made to salvation.

Faith in the blood of sprinkling, unfeigned sorrow for sin, confession that Jesus of Nazareth is the Christ the Son of the living God, are essential and indispensably necessary, to constitute immersion in water, baptism. "Converts," who "believe" without testimony, (if such a thing be possible,) repent without reforming, confess without confessing Jesus, although immersed, are not baptized. Let us suppose one of 10,000 cases that might be adduced, by way of illustration. A sect gets up a camp meeting revival. There are present certain gentlemen of the black cloth; they take a text *perchance*. In a few seconds the text is forgotten. The preacher supplies its place by some story about hell; portrays before his stupified hearers, some horrible pictures, as though he had just come from the flames himself, with the groans, and shrieks, and piercing cries of ten thousand wailing spirits ringing in his ears. His contortion of limbs and distortions of face fitly represent the agonies he describes. Urged by his familiar spirit he rants and raves until exhausted nature prompts "Amen." His voice stops suddenly and a pause ensues. The first act is closed and the second now begins. Affrighted females and a few timid men crowd to the mourning bench to be prayed for. Down they fall upon their bended knees, and hiding their lugubrious faces in their hands, begin to sob, as if by concert, to cry aloud, to beat their breasts, to groan, to rant, to rave, until they fall stiff and prostrate upon the ground. All this *is said to be* sorrow for sin. A little water and the smelling bottle, or a bottle perhaps more potent, soon restores to animation and tranquility this raving sinner. Spent with agonizing, he professes to have "obtained a hope and to have got religion," and is now fully qualified by his familiar to pronounce on doxies of every hind. He is called upon to give in his "experience," or to tell the priest and his laymen "what the Lord has done for his soul." Perhaps he has

seen a vision, or has "reason to date his conviction from a dream which he had." "He dreamed he was in a room with a number of Methodists and Baptists. He thought he saw the devil at the door. The Methodists and Baptists endeavored to push the door to, the devil pushed and they pushed; now he prevailed and now they. At last they succeeded in fastening the door. What, thought he, could the devil want there? He could not have come for the Methodists, good people; and he was sure it could not be for the Baptists. Who could he have come for then? It must have been for me," said Andrew, "and from that I date my first convictions. This item of experience told, others were added. The priest is satisfied. A. moves that Andrew be received into the church, B. seconds the motion. If poor Andrew was not "baptized" in his infancy or babyhood, and the camp-meeting belongs to the Presbyterian connexion, he is sprinkled upon his experimental confession, in obedience to the commands of session; if it belong to the Methodist friends, it is left to *his* conscience whether he will be sprinkled, poured, or immersed; and if it belong to the Baptists, he is taken to the water and dipped. The only difference in these cases is the mode. Andrew is an adult, and he becomes a Presbyterian, Methodist or Baptist, upon one and the same confession or experience, in which there is no more of Jesus than of Peter. Hence Andrew's religion is founded upon the Methodists and Baptists, the devil, whom he saw in his dream, being the foundation of the whole. He was immersed into his experience and not into Christ. As many of you as are immersed into your experience have put on your experience. It is one thing to be immersed into Baptistism, and quite another to be immersed into Christ. It is the faith, the repentance, and the confession, that give a character to the immersion. Assent to sermonical rhodomontades, in which no divine testimony is submitted to the hearers, is mere *credulity*. Credulity, experience and immersion, constitute human baptism, and the subject of it is dyed a sectarian, but not a christian. DIVINE BAPTISM, is truly a dyeing process, and the subject of it acquires a *moral hue*. His robe of righteousness is washed and made white in the blood of the Lamb. Rev. vii. 14. He puts on this dyed garment when he puts on Christ by the "one baptism." As a sinner, he is a foul spot in the creation of God. His iniquity, transgression and sin, are upon his own head. He is a citizen of Babylon, under the dominion of Baalzebub, a rebel against God his creator. He is dyed in sin. Taught by the Holy Spirit, speaking through prophets and apostles, he at length repents of his misdeeds, and resolves to reform his life and to glorify God in his body. The Holy Spirit, through Paul, Peter, and Ananias, commands him to "*confess with his mouth the Lord Jesus,*" to "*repent,*" and to "*be baptized and wash away his sins, invoking*

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the name of the Lord." He obeys the words of the Holy Spirit, he repents, he confesses Jesus, and is immersed into the name of the Father, &c. Who that knows any thing of the true genius and spirit of the gospel of Christ, as it stands exhibited on the faithful page of revelation, will say that the application of the blood of Jesus, in the holy ordinance of divine baptism, is not adequate to the remission of sins? He that says it is not, gives the lie to the Holy Spirit, who declares by 1 Pet. iii. 2. that "*we are saved by baptism.*" A truly baptized believer, then, "*is purged from his old sins,*" he is dyed white in the purifying blood of Jesus; "*he has purified his soul by obeying the truth;*" he is renewed by the Holy Spirit *in an appointed way.* Instead of hunting and fishing after vanities, he seeks after that wisdom which is *first pure and then peaceable.* He delights in new objects; he has exchanged the honors, the applause, and the pursuits of this world, for the glorious hope of the gospel, and looks forward ardently longing for the appearance of Jesus, and the resurrection of the just. Who cannot discern, in this marvellous change the new moral hue imparted to this new convert? He does not acquire it by sights and sounds, dreams or visions, under infranatural impulses or phrenzies; no, but by a dispassionate examination of divine testimony, and a calm and deliberate submission to the commands of the apostles.

But, is it to be wondered at, that the Baptists and other sects, should deny that a sinner receives pardon in baptism? Would it not rather be marvellous that *they* should confess that we are baptized, for the remission of sins? I think so. Look at their black and white members, how many in a thousand have been immersed upon a confession of *THE faith?* I do not mean on a confession of *their* faith, but of *the* faith? I would say *perhaps* five. Now it is agreed, I believe, on all hands, that water alone does not impart remission, but water and blood—what is there in Baptist baptism to make it an ordinance for the purification of sin? Nothing. For no christian will contend that a sinner's experience can make water purifying. I therefore do not believe that sins are remitted *by popular baptism;* which is itself a sin that needs to be repented of. Nothing but the "*one baptism*" can impart remission, and that "*one baptism*" is very rarely practised by the sects. There are a few exceptions, and *exceptio probat regulam,* the exception establishes the rule. I have a case before me. A brother C. C. who had been reading the New Testament and Christian Baptist, made application to be inducted into *the* Church of Christ. At that time he was under the necessity of applying to the Rev. Clergyman who presided over the First Baptist Church in Richmond. When he appeared before "the Pastor," he was asked to tell them "what the Lord had done for his soul." He might have told him, that the Lord had voluntarily surrendered his life eighteen centuries

ago, as a propitiation for the sins of *ALL that should believe and obey him,* through all time; and that he now desired to partake of the benefits which accrued to him as a believer, by being baptized into his name. He answered his common place question by another inquiry: "*What hindereth,*" said he, "*that I should be baptized?*" The Rev. Divine replied, "*If thou believest with all thine heart thou mayest.*" Bro. C. rejoined, "*I believe that Jesus Christ is the Son of God.*" The people seemed confounded at such an unusual incident. After a pause, a certain Baptist moved "that he be received," another "seconded the motion." He was received accordingly, and afterwards "buried with Christ;" he was not only immersed, but baptized to all intents and purposes. An opportunity occurring he has since come out of Babylon; and such are some of those to whom the cry is addressed, "Come out of her, *my people,* that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

Let not my readers suppose that the "*good confession*" is a matter of secondary import, and that an understanding of this subject, acquired after immersion, will supply the defect of it at that imposing crisis. Let them reflect, that if the confession made by Peter, namely, that "*Jesus is the Christ the Son of the Living God,*" fall into disuse, that community so disusing it, whatever it was once matters not, ceases to be a Church of Christ. If, instead of this confession, a society of religionists substitute a sinner's experience, whether true, sincere, false, or delusive, imports not, that society is built upon human feelings, and not upon *THE Rock.* Upon the above recited confession, Jesus has declared (Mat. xv. 18.) he will build his church or congregation. Every member, therefore, of his body, the church, must be built into this edifice upon this confession. And as a church is composed of individuals, the architectural preparation of these persons will determine the christian or antichristian character of the constitution and practices of the societies to which they belong. If they are "living stones" they will have been hewn out of *THE Rock* by a divine masonry; but if they have been cast into sectarian moulds they are merely sun-baked clay and sand. A society built upon *THE Rock* shall never become extinct. The Romish Church is built upon the infallibility of the Pope, the Episcopal on the thirty-nine Articles, the Presbyterian on the Westminster confession, the Methodist on the book of Discipline, the Quaker on Fox, the Shaker on Anne Lee and Jemima Wilkinson, the modern Baptist on frames, feelings, and experiences, &c. &c. All these are sandy foundations, crumbling bases. They will all fall, when the Lord from heaven comes to blast them with the breath of his mouth. The approaching catastrophe is evinced by their internal dissensions, and the shout shall soon be raised, "*Babylon is fallen, is fallen!*"

A mistaken confession was the cause of the Apostle Paul's command to re-immerser the twelve disciples at Ephesus. Acts, xix. They had been immersed by Apollos, it would seem, about twenty-six years after the resurrection of Jesus, into the confession of a belief that the approach of the Messiah was near at hand. They, like Apollos, were imperfectly instructed in the way of the Lord. They were quite sincere in being immersed into a confession of a future coming. This sincerity, however, was estimated at its true price. They were sincerely wrong, but Paul conceived it necessary that they should be put sincerely right. Having, therefore, duly instructed them, they were immersed into the confession that Jesus of Nazareth, and no one else besides, was the Christ who had already come. John's was a divine baptism and so was the Apostle's; still it was necessary they should be immersed again, because their former immersion had not been predicated on Jesus. This cannot be considered Anabaptism in its true import. The two baptisms are essentially dissimilar; and I think the word ought to be confined to the repetition of christian baptism. Some cases of true Anabaptism occurred in the Western Reserve, Ohio. The first baptism, we believe, was a valid one, and though the subjects at the time did not apprehend the full extent of their privileges, we conceive this was no good or sufficient reason for its iteration. They were immersed upon the good confession, and therefore were duly baptized, and entitled to all the immunities and blessings which it brings.

From what has been said, then, the following is the sum:

1. Anabaptism is the repetition of christian baptism, and therefore unjustifiable.
2. *Belief*, built on the testimony of Prophets and Apostles concerning Jesus, *reformation*, *confession* that Jesus of Nazareth is the Christ, the Son of the Living God, and *immersion* into the name of the Father, and of the Son, and of the Holy Spirit, are part and parcel of and necessary to the ordinance of purification from sin, called by the Apostle the "ONE BAPTISM."
3. That immersion is not baptism; but that, a man cannot be baptized without being immersed.
4. That they whose immersion is predicated upon "a certificate of former good character," and a tale of sights and sounds, called "experience," with no more faith than amounts to a belief, that "the word of God is a dead letter," and that if they don't "get religion they will be damned;" that an immersion, in the name of the Father, &c. predicated on such premises is not christian baptism.
5. That the subjects of any baptism not predicated upon the good confession, does not entitle to the spiritual blessings consequent on the "one Baptism."

6. That God having placed his name in his institutions, all communicable blessings flow through those institutions, of which Christian Baptism is one.

7. That every immersed person who is not immersed on the good confession, is not founded upon THE ROCK, and consequently forms no part of the Church of Christ.

8. That the re-immersion of such a person is not anabaptism, and therefore, justifiable;—that re-immersion being his first true baptism.

INFERENCE

That all who have not been the subjects of the One Baptism, (see No. 2, above,) if they would enjoy the remission of sins and the hope of eternal life, must, not only "believe in their hearts that God hath raised Christ from the dead," but must "confess with their mouths the Lord Jesus," and *so be immersed in water*, to the glory of God the Father. EDITOR.

ELDER SOUTHWOOD'S SERMON.

If the brethren in eastern Virginia, maligned as Campbellites, have one thing to rejoice at more than another it is this, that they now possess on the spot a means of defending themselves against the false accusations, malevolent inuendos, and gross libels, which the orthodox have been in the custom of publishing with impunity. The populars, like raw soldiers, are very brave while danger is remote, but when brought into action they act on the prudent maxim, "he that fights and runs away—may live to fight another day." They fire blank cartridge for shot, and having scampered off for refuge behind the wall of popular prejudice, they exclaim "see what great men are we!"—The "sacred desk" is the coward's pavilion, and the "superficial religious publications" of the several sects, take care that their deluded votaries only hear their side of an argument. This has long been the religious character of the Religious Herald, together with its clerical adherents; instead of faith, courage and knowledge characterising their combined efforts, they are distinguished for their credulity, cowardice and ignorance. For their *credulity* in supposing that they and theirs are under the influence of the *Holy Spirit*, seeing that their notions lead to such *unholy* results; for instead of doing justly, loving mercy, and walking humbly with the true God, they practice iniquity and worship a God, who, they suppose, is placated by prayers, noise, confusion, hysterics, groans, tears, and lip service, while they persecute and malign those who desire to fix their unstable minds on what God—the true God—has revealed in his word. They are remarkable for their *cowardice* in first closing the mouths of their opponents, and then attacking them with all kinds of slanders, fables, and lies, which are gulped down implicitly by their equally cowardly and deluded followers. Their *ignorance* is notorious:

—and what wonder? Do not the clergy teach the people that “the word of God which liveth and abideth forever” is a perfect dead letter, and cannot be comprehended unless applied by some ghostly action to the *hearts* of sinners? Orthodox ignorance charges the brethren with denying the grace of God, the Holy Spirit, faith, good works, with sundry other errors, which they classify under the name of Campbellism; a denial of which, say we, is *contrary to the word of God*. Suppose the brethren did hold these errors, which, however, we utterly deny, do these good people think that we shall be convinced and reformed merely because *they* and their priests *say they are errors*? Assertion without proof avails nothing with us. “Dear Bro. Sands” and his fraternity must take the trouble to instruct us by the light of God’s word, if they sincerely desire to reclaim us from the error of our way. When priests or clergy condemn, we are rather inclined to believe we are more right than wrong; for history proves to us, that they have ever caused the people to err. No, if we are to be converted, both clergy and people must first dispel their own ignorance by a more ample acquaintance with the word of truth in its true scope and meaning, before they begin their crusade against those they condemn as heretics and malign as Campbellites.

We say, considering this state of things, the brethren ought to esteem themselves happy in possessing the few periodicals now on the side of the Apostles. They would be recreant to themselves and the righteous cause they profess to love if they sustain not their defenders. Two objects are the only legitimate ones to which their property ought to be applied;—first, to the comfortable support of their families, and secondly, to the advancement of the cause of truth; for let them remember that they are but stewards here, and will have to give in their accounts hereafter. Show me a rich parsimonious man, and I will show you one on whom the religion of Christ exerts no influence.

We have been led into this train of reflection by the satisfaction we feel at being able to defend the truth from the attacks of the Clergy and Religious Editors, and by the hope we entertain of being enabled by the aid of the brethren, to continue the uncompromising warfare we have commenced. With the Bible in our hands we fear neither priests nor people; and though our opponents may skulk like foxes in their holes, and fly like bats and owls to their caverns, we will maintain the conflict until our companions in arms betake themselves to ignominious flight, till death shall close our eyes, or till all ecclesiastico-sectarian establishments shall fall and bury the unclean and hateful birds that haunt their crannies in one glorious and universal ruin.

We have before us “a sermon” by an “Elder Southwood, of Petersburg.” This clergyman we recollect to have seen in Philadelphia. He has a singular habit of shutting his eyes when

he speaks to you. This habit is not peculiar to his natural eyes; for, from the effusion before us, he manifestly not only excludes the material light but the light of truth too. He is one, if we mistake not, of those religious sceptics, called Robert Hallites, becoming so numerous in this cloudy and dark day; whose wonderful liberality would desecrate the holy place by admitting within the sanctuary, the uncircumcised Philistines of the paidobaptist sects. Talk of infidelity! let the Baptist clergy think of this. We do not deny but there are some good things in the sermon before us, which were, upon the whole, admirably adapted to the condition of the Scribes and Pharisees to whom it was addressed. With the following sentiment we fully agree: “*The Bible is a good book. Not upon the whole, as a good man, but ENTIRELY GOOD, like a good angel without alloy, or like God himself, who is light, and in whom there is no darkness at all.*”—Again, “*every part of the Bible is important, but every part is not equally so. The most important must not be enlarged, nor may the least important be expunged or abridged.*” It would be well for the clergy and creed-makers to reflect on this, as well as the laity who are taught to believe by their masters, that some things are essential in the religion of Christ and some not. “*We can learn from no other source than the Bible on what principles God acts in the salvation of sinners,*” no, neither from the priests nor the special operations they rant so much about. A man must “*honor the Son, even as he honors the Father—his laws must be obeyed, for he is king in Zion.*” “*There are ample directions for all important relative duties, and likewise FOR THE WORSHIP OF GOD’S HOUSE.*” To the Corinthians, Paul writes a reproof for their confusion and want of order, and proper sobriety. “*How is it, then, brethren, when ye come together, every one of you hath a psalm, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.*” “*For God is not the author of confusion, but of peace, as in all churches of the saints.*” “*Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.*” “*Let all things be done decently and in order.*” These are some of the good things under the second head of Elder Southwood’s sermon. We do most heartily agree with him in them all, especially in the last quotation. We believe most firmly that the New Testament contains ample directions for “the worship of God’s house.” But we can no where find either example or precept for the Baptist and Paidobaptist worship. No apostle or prophet has taught us that meeting together on the Sabbath to *listen to* the prayers, and preaching of an uninspired man, and the human compositions called hymns, sung by a choir of sinners, is the worship of God’s house! We have yet to learn that this is “Divine worship;” we put Elder Southwood and his “ministering brethren” to the proof here.

Under the third head, the following must be confessed as equally true: "It is true of the infidel, that he can do without the Bible; and from the *partial* use they make of it, *many Christians might surrender it without much injury.*" We would add without any injury at all at all. Again: "The Scriptures are neglected in consequence of the superficial character of religious publications. The bulk of publications that are now read are not calculated to discipline the mind. They can be read without the Bible. That is no longer the necessary book of reference, without which the Christian reader cannot get on." We need only read the sectarian journals to be convinced of the truth of these remarks. "Dear Bro. Sands" what do you say to this comment on your "leaves for the healing of the nation;" surely *you* need praying for in this dilemma; and who so calculated to pray for you as our fellow countryman, Elder Southwood?

From these fair spots in this desert of a sermon, we turn now to serve up to our readers some of its briars and thorns. Some of them, if the speaker understood them, are highly complimentary to us; others are gross and wicked libels. But we expect nothing better from the present generation of Scribes and Pharisees. Their opposition we consider honorable to our cause, the mildew of their praise would only blight the good seed of the word among us. We contend, in order that *the people* may be enlightened, not that we are very anxious to stand fair in the clergy's estimation. If they were convertible, it would be well; but we fear they are too deeply entrenched in their own traditions and speculations to be benefitted; we leave them therefore to the mercy of God, whose gospel they have corrupted, and proceed.

This learned theologian says, "It is also taught in these heavenly oracles, that not one of the whole race would ever receive salvation, in the way it is offered, were not the Holy Ghost to change the heart of the sinner." And to prove this he quotes and misapplies one of the most beautiful passages in the New Testament—"No man can say that Jesus is Lord, but by the Holy Ghost." Now mark the speciousness of this.—Rabbi Southwood professes to have "obtained a hope" that he believes in Jesus. None can say this except the Holy Ghost has previously changed his heart; therefore, his heart having been changed, while the hearts of millions of his fellow creatures remain untouched, Rabbi Southwood must be one of the special favorites of heaven—he is one of the *elect!* A very comfortable piece of conceit in our worthy Rabbi, but an awfully disconsolate dogma for mankind at large. There is, we apprehend, no glad tidings of great joy to all people in this article of orthodoxy. We know not which is the more manifest, our Reverend Divine's presumption, or ignorance of the true meaning of the passage he quotes. The text is in the third verse of the 12 Cor. first epistle. The Apostle commences the chapter by telling the disciples that he is about to enlighten their minds on the sub-

ject of the supernatural gifts imparted by the Holy Spirit—THE TESTIFIER concerning Jesus. In the second verse he reminds them of their condition before they became Christians: and then in the third verse, assures them that no one, of the spiritual men among them, pronounced Jesus accursed, as some among them had done; and that no one speaking by a supernatural impulse, can declare Jesus Lord, except he be really and truly inspired by the Holy Spirit. For, in the apostolic age, there were impostors *as there are now*, who said they were inspired, but were not; the Apostle gave the Corinthians a rule, by which they might judge with certainty of every one who pretended to be inspired. Some of these persons in their pretended fits of inspiration, it would seem, had affirmed that Jesus was justly punished with the accursed death of the cross. No inspired teacher ever said this of Jesus. And a person who only speaks as a passive instrument, as the inspired teachers of that age did, what is supernaturally suggested to him, cannot declare Jesus Lord, except the suggestion comes from the Holy Spirit. This is the simple contextual meaning of this passage so often quoted by modern Rabbis to prove their theories. It is in its *immediate* sense alone applicable to the supernaturally endowed spiritual men of the apostolic age; but in its *accommodated* sense it is also applicable to believers now. We, who are calumniated, do most assuredly believe that "no man can say that Jesus is Lord, but by the Holy Spirit." The question, however, at issue between us and the Scribes and Pharisees is THE HOW a man believes by the Holy Spirit. They say he is first regenerated and changed in the heart, and then the Spirit takes the truth and applies it to the new faculty; and that without this operation he neither could nor would believe. We Christians object to *this their theory*, and deny its validity *in toto*; on which account we are said to deny the Holy Spirit, and are thus involved in the sin against the Holy Ghost!!! We scarcely know whether to smile at the simplicity, or to pity the ignorance of our clerical judges. Cannot our readers perceive the marked difference between our denying the Holy Spirit, and denying *the Clergy's theory of his operations?* If they cannot, then their obtuseness removes all hope of their conviction. Again we say no man can believe that Jesus is Lord, but by the Holy Spirit; and we will go further and say that "faith is wrought in the heart" or understanding of men by his operations. But we deny the position assumed by the Clergy that the Holy Spirit's operation is physical, and independent of the word. We believe, indeed, that *their* disciples assent to their abstract propositions by the "suasive influence" of a demoniacal agency, and quite independent of any word but theirs. In proof of this we appeal to those frantic exhibitions called "camp meetings," and "revivals." We have said that the Holy Spirit is pre-eminently The Testifier or Witness concerning Jesus, the great agent who proved that Jesus is the Christ.

This was the character given to him before our Saviour left our globe, and before the Spirit came. John xv. 26. Jesus says to his apostles "when the advocate (paracletos) is come, whom I will send you from the Father, the Spirit of Truth who proceeds from the Father, he will TESTIFY concerning me." When he came, therefore, he fulfilled his commission. He brought all things to the minds of the apostles, which they had seen and heard while they were with Jesus, and thus constituted them good witnesses concerning him, and at the same time enabled them to work miracles to prove what they said. This was the work of the Holy Spirit. "He made the truth." Without him the apostles could have done nothing. But for him we should have had no New Testament, and consequently his testimony would not have been handed down to us. For, holy men of old both spoke and wrote as they were moved by the Holy Spirit. Had we no written documents we should have no means of believing that Jesus is the Christ. All would be uncertain oral tradition, upon which the Romanists lay so much stress as proof of the apostolicity of their superstitious nonsense. Without the word every time a man became a christian a new revelation would be necessary. Hence arises the anxiety of infidels to disprove the scriptures, well knowing if they could do this, the christian religion would be the mere baseless fabric of a vision; which is in fact the true character of sectarian christianity. Without the word it would be a matter of great doubt if Jesus ever lived at all. Now, as the testimony concerning Jesus can no where be found except in the scriptures, and the dictation of those writings is all the work of the Holy Spirit, we say that the man who believes the evidence they supply, believes as assuredly, by the Holy Spirit, that Jesus is both Lord and Messiah, as if the Spirit had spoken to him in audible language or appeared to him in a vision. Language is either spoken or written; and the only difference now is that the Holy Spirit addresses the eyes instead of the ears of men. When, however, his written words are made vocal by a reader he then addresses our ears through the speaker; the latter being nothing more than a mere speaking trumpet, these speaking trumpets, however, for the most part, blow their own blasts, as Rabbi Southwood has done; but care must be taken to distinguish between the commentator and the thing commented upon. We may treat his speculations with as little ceremony as we please without blasphemy, though he may be a reverend divine; but we must take care how we turn a deaf ear to what the Spirit has caused to be written in the holy writings.

The genuine faith recognized in the Scriptures, is that produced by the Holy Spirit, that is, it is the belief of the testimony of the apostles and prophets, who wrote what the Spirit dictated concerning the Christ. Hence a man who believes what they have written about Jesus, has his faith "built on the testimony

of apostles and prophets, Jesus Christ himself being the chief corner stone." Reader! could your faith be of a better kind? It may be of a worse, but it cannot be of a better, though it were the result of inspiration itself. You may be inspired; but that only by the word of Christ dwelling in you richly, and that word is no where to be found, as we have said, outside the coverlids of the Bible. So soon as a man believes what the apostles have written concerning Jesus, his faith is the effect of the operation of the Holy Spirit on his understanding, *by the power of testimony alone*; and thus it gets to his affections, or his heart, as they are sometimes called;—he is in very truth begotten of God by the word of truth; let him take care that he does not drop into the grave stillborn. A child may be begotten, but he must be born to live. A man's faith is worth nothing, if it does not lead him to be immersed into Christ, and to continue in the obedience which the gospel, not priests, require. With this explication, we, the Editor, for he pretends not to dictate to his brethren in this matter, believe that no man can say or believe or call Jesus Lord but by the Holy Spirit.

We should not have known that the following base insinuation was intended against the brethren called Campbellites, had not the same libel been uttered by others of the orthodox, couched in different terms, in connexion with our community. We repel the slander with indignation and contempt. "Some," says this reverend worthy, "so count them [the scriptures] as open enemies, and pretend that the doctrines which are taught and the histories exhibited, do not provide for the interests of morality, but rather encourage licentiousness. *These have been joined by another class—a denomination of professors—who in their zeal for denying the doctrines of grace, have enlisted all the arguments of the infidel against them [the doctrines], and have declined the defence of God's judgments against infidel nations, lest they should give offence to their ally, who has fought so manfully in their ranks, against election, effectual calling, justification by faith alone, and the final perseverance of the saints.*" If by the "doctrines of grace," a phrase no where to be found in the sacred writings, our Rabbi intends the free and unmerited gift of Jesus the Christ for the redemption of sinners, the shedding of his blood for the procurement of remission of sins, and his return to our globe to raise the bodies of the faithful to immortal life, we charge him flatly with uttering a gross falsehood; but if on the contrary his "doctrines of grace" be merely another phrase for the *doctrines of Johnny Calvin*, then indeed we plead guilty. We do not believe in *Calvinistic* election; nor in *Calvinistic* effectual calling; nor in *Calvinistic* total depravity and inability; nor in any *istic* salvation or justification by faith *alone*; nor in the final perseverance of *Calvinistic* saints. Not only do we not believe in them, but we deny their existence either in theory or practice, as exhibited in the word of God. We believe in the triumphant perseverance

of christians of the right sort, but we have yet to be apprised by a revelation from heaven that paidobaptist Calvinists, i. e. real Calvinists, have any right or title to the honorable appellation christian. As for the abstract "faith alone" system, the apostle James has sufficiently settled that matter, by saying that faith alone does not save us. As for the judgments of God upon infidel nations, we appeal to the periodicals among us in disproof of Rabbi S's position. We believe all nations are infidel, and that God's judgments will not only destroy their political institutions, but also demolish all ecclesiastical establishments of "every name and denomination" upheld or tolerated by them. They have all corrupted his way, and, according to their iniquity, must all share the same fate. Amen, and the sooner the better.

"In Spain," continues our Rabbi, "there must be a religion of Popes and Cardinals; in England of King, Lords, and Commons; in Germany that of Martin Luther; Scotland derives hers from Jno. Knox. Some declare their founder to be Geo. Fox, others Jno. Wesley; a few have picked up John Glass and Robert Sandeman; and like an old pair of shoes, they have been newly vamped in the United States, and dignified by the name of Campbellism; and thus a danger of neglecting the Bible grows out of a passion for names. The last named sect seems to claim the exclusive virtue of walking only by the Bible's light."—In turning to Buck's Dictionary, I find that John Glass was expelled from the national church of Scotland because he contended that *the kingdom of Christ is not of this world*. Jesus said so too, and so do we; so far we are in good company at least. Robert Sandeman contended for the weekly administration of the Lord's Supper, the fellowship, or weekly collection for the poor, &c. on the First Day, mutual exhortation and a plurality of elders, pastors, or bishops, in each church. **THE APOSTLES COMMANDED THESE THINGS.** We, therefore, contend for them as earnestly as R. Sandeman; not because he did so, but because the apostles taught these observances in obedience to the commands of Christ. Robert Sandeman, however, we believe, was a paidobaptist; if so, we can by no means recognize him as a christian, although a very sincere and well meaning man. As for the old vamped shoon, called Campbellism, we have indeed heard of such a phantom. However, as we have nothing to do with any ism but goss pelism, we shall leave our dear Bro. Campbell to vindicate his own ism if he have any. Those who know him, and it is only such should presume to judge, know well that he is the last man in the world who would submit to the degradation of being the leader of a sect. Rabbi S. if he knows any thing about us, ought to know, that no people more sternly reject, or have a greater contempt for great or little names than those whom he chooses to degrade by the name of Campbellites.

"We must not teach our young people to be afraid of Campbellism. This will make them cowardly. Nor to hate its advo-

cates, this is an unchristian spirit."—"Though the Campbellites have a twist in their heads, and a sour spot in their hearts, they are not beyond the cure of a judicious application of the word of God! They must not be persecuted, even by wordy instruments: nor should we be so much concerned about how many churches they have lacerated, as—where have they departed from the great things of God's law?"—Our reverend divine reminds us of an ass between two loads of hay. He evidently disapproves of the theological necromancy practised by the reverend magicians of these United States, and yet he is afraid of a rupture, which would assuredly attend a declaration of independence on his part; knowing as he does that truth is generally poor, and that there are no loaves and fishes among us, he feels the inexpediency of siding with us, although conscience manifestly twinges him every now and then. The *English Baptists*, we do not mean the mongrel Baptists called open communionists to which Rabbi S. belongs, if we mistake not,—they know more of the scriptures, and worship God more rationally than the popular Baptists on this side of the Atlantic, and, as yet, have never disgraced themselves by the absurd fanaticism practised here under the name of religion. They are no cowards either; they do not fear to maintain their faith in the light of day. They have many errors, however, and having of late increased in wealth, they have likewise increased in worldly-mindedness; which it is to be hoped will receive a check before it proceeds too far. Having had these examples before his eyes, Rabbi S. cannot but discern the marked and flagrant difference. But we can tell him he must either be entirely orthodox, or content to remain an object of suspicion.

We shall conclude by giving our readers the following anecdote from the close of this sermon, which we consider as highly creditable to the brethren. It would seem that the word *Campbellite* had become a synonymous expression with *Bible christian*. "Let us regard no reproach which may be cast upon us for our attachment to the Holy Scriptures. A minister recently advised a christian friend to examine a certain course of conduct, and certain doctrines, by the Bible; and was met by—bless me, Sir, you are a Campbellite!"

In "Dear Bro. Sands" editorial on the above, is the following erroneous quotation—"the Bible, as the justly celebrated Chillingworth observes, when writing to the Romanists, the Bible is the religion of the Catholics." The Rev. Tho. O'Brien will certainly thank "Bro. Sands" for this declaration of his, which certainly was never made by Chillingworth; although a prince of theological tergiversators. It should be "the Bible is the religion of Protestants"—than which a more ridiculous statement was never made.—"We know," says "Bro. S." "that the plea of being guided wholly by the word of God, of paying the utmost deference and submission to its authority and requirements, is made by the sect known as Campbellites or Reformers—that

on this plea, their claim to the exclusive title of the true or genuine followers of the Redeemer, is founded. *But we deny the validity of the claim in their case.* Could we once believe, that their dogmas were in accordance with scripture, *our regard for the word of God*, would induce us to embrace them without a moment's hesitation. But it is on the firm belief, that they have misapprehended its meaning on some essential doctrines of christianity, and that the plain and obvious sense of the Bible is in direct opposition to the cardinal points of their system, that we feel compelled to reject and oppose their innovations on the word of God." There is about as much truth in this passage of the Religious Herald, as there is in the quotation from the fickle Chillingworth.

EDITOR.

OPINIONS.

Dear Bro. Thomas,—I am highly pleased, beloved Bro. that in this day of apostacy from the Christian Institution, we have in the Metropolis of Virginia so fearless and able an Advocate of the doctrine of the Apostles of Christ. All the disciples, no doubt, are well convinced that the things which you oppose, namely, the modern exhibitions of Christianity, are part and parcel of the system of Antichrist; but some difference of opinion exists as to your manner of opposing and exposing these things. "He is too personal," says one, "too harsh," says another, "too sarcastic," says a third, while there are many who think the state of the times requires, and the example of the Holy Apostles, and the Saviour himself, justifies all you have as yet written against the corruptions and corrupters of the gospel and institutions of Christ. But when you present to the people an expose of the popular gospels, with all the appendages thereto, such as anxious seats, mourning benches, the prayers of the clergy, &c. and place in contrast that heavenly message, first proclaimed by divine authority in Jerusalem, then, forsooth you must be charged with employing too much *ridicule*. But would the leaders of the people only reflect, that they themselves by such exhibitions, are bringing into ridicule and contempt the christian religion itself among intelligent men, who are yet so (willingly) ignorant, as to form their idea of the religion itself from these caricatures of it, they would perceive themselves obnoxious to another charge (of awful weight,) that of ridiculing the gospel of Jesus Christ: for, if the people can only believe that *their* gospel is the gospel the latter must irreverently and unjustly suffer all the reproach and contempt which justly and properly belongs to the former. You do well then, I think, to present in bold relief and striking contrast the gospel and its counterfeits, that your readers may be able to distinguish the one from the other, and be delivered from that labyrinth, doubt, and perplexity, into which they have been led by the mystic teachers of the present day. Whoever can read the 2d chapter of Acts, and compare the gospel and *instituted worship*, there recorded, with the gospel and institutions of sectarian christianity, and not discern an essential difference between the two systems, a difference that destroys every thing like identity, is surely so mentally blind that light and darkness are the same to him.

Yours in the blessed hope,

Fredericksburg, Va.

R. C.

TO R. C.

My dear Brother,—You have, no doubt, read the fable of the old man and his ass, who, endeavoring to please every one, pleased no body at all. As I pass along the journey of life, I like to hear the opinions of my fellow travellers, either in respect to the way I am pursuing, or the mode in which I travel; but, like the old man, I expect to give satisfaction to very few. Nothing that he could do would please the people, and I anticipate as little success; for what would gain the applause of one party, would inevitably draw down upon me the anathema of another. If I please God I shall not please man; and if I please man I shall displease God; for, says Paul, "*if I yet pleased men, I should not be the servant of Christ.*" What shall I do in this dilemma? Shall I court the smiles of men, and the plaudits of the multitude? Shall I pander to the hallelujah of the people, and offer incense to the gods [clergy] they adore? Or shall I dare to be singular in a singular cause? My election is made. My reputation for "charitableness" I hold in no repute; popularity I despise; it is an empty bubble! Jesus rode into Jerusalem on the shouts of the people, and a few days after they clamored against his life. My aim is the "well done thou good and faithful servant, enter thou into the joy of thy Lord." Some say I am personal, others harsh, and a third sarcastic to a fault. It may be so. Jesus was charged with all these and more. "Woe unto you lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them; truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres." How harsh, how very sarcastic! The sayings of Jesus were hard sayings: "Who can hear?" them? Yes, so hard were they that "many of his disciples went back and walked no more with him." But, "if they have called the master of the house Beelzebub, how much more them of his household?" Let us, therefore, comfort one another with these words, and cease to flatter ourselves that we can proclaim the truth in earnest and please the people too.

One esteemed brother advises me to nib my pen at an angle of 45 degrees, which he is of *opinion* will be acute enough. Another thinks I should buy softer quills, and not use the English clarified; for he is of *opinion* the latter are too hard, and by cutting through the paper, will impair the vision of the reader. A third thinks there are christians in all sects, and, therefore, is of *opinion* I should be mild for their sakes, good people. A fourth thinks Jesus and the apostles were justified in speaking as they did, because they were inspired; but is of *opinion* that I am not, because uninspired. A fifth thinks that a good cause alone can justify my zeal, and is of *opinion* that, my cause being a bad one, my enterprize cannot be justified. But time, space, and inclination fail me in the enumeration of the *think-so's* and *opinions* of friends and foes. Learn a rule by which I act—when the opinions of my friends coincide with those of the sects, I appreciate their motives as well meant, but, being sure that I am right, I "go ahead." A literary gentleman and a clergyman, offered to supply me with articles upon general subjects for the *amusement* of my readers. I replied that the people had been amused long enough; that a day of vengeance was at hand, and that my object was to thunder in their ears, that, if possible, some might be awakened. Nothing,

I fear, but an earthquake of a moral, political, and physical character combined, can arouse their dormant and besotted energies. The people have been so long amused, cajoled and flattered by their leaders, during a long night of clerical debauch, that society has become brutalized and stupid in relation to the things of God. What is the character of all the religious publications of the age, two or three honorable instances excepted? Are not their angles so obtuse as to be almost devoid of point? Their quills are so soft and pulpy,—their ideas so unideal, and their sentiments so unsentimental—and their spirit so “charitable” withal, that the majesty, power, and authority of truth have been rendered ineffectual by their withering touch. No, my dear brother, I look at things as they are, not through the medium of popular opinion, but through the word of God. My vision may appear distorted to the many, but the few will be able to discern the cause. The astronomer tells the ploughboy that he sees the planet Saturn as large as his head, with a brilliant circle of light around it: the boy supposes him to be either mad or diseased in the eye, for he sees nothing but a common star. The cause of this difference of opinion is the different media through which they look; and so it is in religious astronomy, the people, or the many, look at objects with the naked eye, and thus, like the boy, do not discern their true form and character; while the students of the “apostles’ doctrine,” acquire a divine knowledge, and just sense (although, to some, a distorted one,) of the hideousness and deformity of all other religions of the day. To say this, whatever we may think, is deemed very uncharitable. It may not be *expedient* for those who live by the people, and though I have no other means of support, I would rather subsist on sawdust pudding and water, with the renowned Franklin, than cease to testify and exhort, in the strongest and most pointed manner, against the wickedness and perversity of this apostate generation of priests and people. EDITOR.

EFFECTS OF HARD SAYINGS.

I was at Antioch on the second Lord’s day in Sept. The Goshen Association on one side, and the Salemites on the other, were in high operation and excitement. Crowds flocked to them both. It was said, the Methodists “converted” the people and the Baptists dipped them. Be this as it may, certain it is that “hundreds got religion” throughout Caroline, King William, and King & Queen counties. Let not our readers mistake, it was the Baptist, and not the religion of Jesus Christ, they “got.” “THE ANXIOUS BENCH EXERCISE” was the corporal drill, to which they were subjected before they gave in their “experience.” Some gentlemen of the world, who were present, expressed themselves much disgusted at the insane practices they witnessed. They were satisfied that whatever the christian religion on the page of the New Testament might be, the exhibition at Burroughs’ on the preceding Saturday could claim no affinity to it. Notwithstanding all the hubbub in the neighborhood, we had a very excellent and numerous audience. In addressing the people, my object is threefold, viz: to *destroy, restore, and reform.* To destroy the influence which “the doctrines of devils” may have on their minds; to restore to their view the religion which Jesus founded, and his apostles proclaimed; and to reform my hearers, by applying the testimony of the apostles and prophets to their evil consciences, which is the witness of the Spirit,

and thus convince them of sin, of righteousness, and of judgment. This was the plan I adopted on the present occasion; and without noise, excitement, or tumult, persuaded seven persons to confess Jesus before men, and upon that confession to be baptized. EDITOR.

PROPHECY FULFILLED.

“Beware of men: for they will deliver you up to the councils,” or tribunals. “And ye shall be hated of all for my name’s sake; but he that endureth to the end shall be saved. It is enough for the disciple that he be as his master, and the servant as his lord.” *Matt. x. 16—25.*

This prediction of the Master has recently been again fulfilled for the ten thousandth time, in the case of our esteemed brother Yearnshaw, formerly a free will Baptist preacher, who has been wont of late to address a small congregation on the subject of the RESTORATION; which gave great offence to the Methodists. These good people sent a stout champion to withstand him and to break down Campbellism, as they call the gospel of Christ. He commenced a brisk attack, of which railing, according to custom, was a prominent feature. He misquoted the scripture, which induced brother Y. to interrupt him with a question. This made the preacher so wrathful, that on the spot he threatened to make him answer for it before a magistrate. This he put into execution the next day, when brother Y. was summoned to Brockport by a Methodist constable, arraigned before a Methodist magistrate, accused by a Methodist preacher of disturbing a religious meeting, to which fact Methodist witnesses were not wanting. Our friend was tried and sentenced to pay a heavy fine of nearly \$15, costs included, or go to gaol! Thus triumphed this champion of orthodoxy over what the sects call Campbellism. Much excitement, however, has been produced, “and” says our informant at Rochester, N. Y. “if it prove not their final defeat in that neighborhood, (Brockport, N. Y.) I have but little discernment.”

We believe it is contrary to the letter of the law to put questions to clergymen, while standing in the “sacred desk.” They are not to be questioned. What they affirm must be received as true, nothing doubting. The Jews withstood Paul, and Paul withstood Peter, to the face. Had Paul been a Methodist preacher, he would have fined each son of Abraham after the flesh \$15, or have sent him to gaol; and what Peter would have done to Paul, had he been a clergyman, for bringing him into disrepute, as he might have said, we cannot exactly say; but judging from the practice of their pretended successors, he would have been degraded from his apostolic office, and his name erased from the church books! Our Lord and Master was “degraded” by the clergymen of his day, because he denounced them and exposed their craft to the people; “in saying this thou reproachest us also.” Yes, that was the secret cause of their bitter hostility against him. The disciple may expect to be treated as his master, and the servant as his Lord, if he is apt and faithful. We congratulate brother Y, therefore, that he has been counted worthy to suffer shame for his master’s sake; and let those of the brethren, who seem so anxious to fraternize with sectarians, take warning from this, that their Methodist, Baptist, and Presbyterian “brothers” would make them dance to the same tune, were the law propitious. EDITOR.

ACROSTIC ON INFANT SPRINKLING.

I nclined to stray from what is right and just,
 N ature is prone from its primeval dust;
 F ormed first upright, then falling from that sphere,
 A ll men are seeking satisfaction here:
 N othing that's right will please our carnal pride,
 T herefore we sin and truth is laid aside.

S prinkling of babes, among a thousand ills
 P rest in, in consequence of stubborn wills;
 R ejecting Christ's example and command,
 I nvalidating precepts as they stand;
 N o scripture arguments can prove this rite;
 K ings may contend, and clergymen may fight;
 L aborious priests may set on float their wit,
 I ncrease their cavils, then with shame submit.
 N one but the Pope be thanked for this invention,
 G ive HIM his due, and finish the contention.

THE HOPE OF THE JEWS.

"The sacred light of revelation was first lit up in the wilderness of Arabia, and from thence it has commenced spreading all over the globe. In every country some, at least, of the scattered seed of Abraham are to be found; their beautiful code of laws has been partially adopted in many places, and millions of human beings are drinking the waters of revelation, though they derive it from different and polluted channels. Upon the solid rock of our law have the Notzry and Mohammed built their systems, and though in part erroneous, yet do these systems already acknowledge the true God, his revelation, and his supreme rule. May we not hope, that the time will speedily arrive, when not alone the Nazarenes and Mahomedans, but all the other families of the earth also will hasten to the banner raised on the mountains, range themselves behind the ranks of the true believers, and exclaim: The Eternal is the God! The Eternal is the God! O happy time! O blessed hour! When our eyes shall behold the restoration of Zion, the rebuilding of Jerusalem, and the Temple on Moriah, and the re-assembling of the tribes of Israel!"—From "The Jews and the Mosaic Law," pp. 35-6, by Isaac Leeser, of the Philada. Jewish Synag.

All these items of Jewish hope, do we, the despised Nazarenes of the apostolic order, earnestly and ardently long for. But, O Jews, remember that the Banner will be lifted up, Zion restored, Jerusalem rebuilt, and the Temple reared, (see Ezek.) by the power of Jesus the Nazarene, our Master, whom your fathers crucified, and upon whom you shall hereafter look and mourn. EDITOR.

The total number of convents in Spain, of all descriptions, is stated by the Cadiz-Diario to be 2,388, containing 93,398 inmates, viz:—59,768 males, and 33,630 females. The estimated draft upon the people for the support of religious mendicants and bare-footed friars, is 92,680,800 reals, (villon, we presume) per annum, or \$4,634,040.

THE WORD REVEREND.

David says of God, "Holy and Reverend is his name." All this name the Pope and his Clergy, "of every name and denomination," for they are all his, though they quarrel with each other now and then, have taken to themselves; Holy Pope and Reverend Clergy, includes the whole of them. Thus they take the name of God in vain. When a young lad is ordained over a parish, or a church, you may see the older clergymen complimenting him in the pulpit, with "Reverend Sir, Reverend and Dear Brother." The ARCHBISHOP OF CANTERBURY is "the Right Reverend Father in God;" and his Lord and Master THE POPE, was formerly addressed by the blasphemous title "Dominus Deus Noster Papa," 'Cur Lord God Almighty the Pope!!!!' How full of the names of blasphemy is the Kingdom of the Clergy! This Kingdom is symbolized in the Apocalypse under the figure of "a woman, sitting upon a scarlet beast, full of the names of blasphemy, having seven heads and ten horns." And upon her forehead was her name written, "MYSTERY, BABYLON THE GREAT, the MOTHER OF HARLOTS (sectarian churches), and of the ABOMINATIONS of the Earth." (the diabolical doctrines of the Clergy) with which they have intoxicated the people, caajoled them of their substance, and imperilled their eternal weal.

PURGATORY.

Within three or four years, the following precious document was posted up in the Christian Churches of Madrid:

"The sacred and royal bank of piety has relieved from purgatory from its establishment in 1721 to Nov. 1826,

1,030,395 souls at an expense of	1,720,437l. ster.
11,402 do. from Nov. 1826. to Nov. 1827,	15,276 "

1,041,797	1,735,713 "
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The number of Masses calculated to accomplish this pious work was 558,921; consequently each soul cost one mass and 9-10ths, or 34s. 4d."

Iota Tau Kappa will appear in our next. DIONYSIUS will perceive that his communications are superseded by our article on Elder Southwood's Sermon. The communication signed "W. W. Sleight," came too late to hand for insertion in this, but shall appear in the next number.

Our subscribers in Richmond, may obtain their papers at Wm. Bootwright's, Shockoe Hill, Mr Hubbard's store, F street, and Mr. Pemberton's store, Main street, both below the creek.

* * Our worthy correspondents will be so good as to pay the postage of their letters; it will be nothing to them individually, but collectively their letters will become an enormous tax at the end of the year.

As the meeting in Fredericksburg, Va. is important, we are requested to invite brethren Townes, Webber, Higgerson, Du Val, Anderson, Henley, Richards, Taliaferro, Ainslie, &c. to be present. We

have been urged to stir these brethren up. Half measures will no longer do. The time is come to be up and doing. Let us therefore, meet together, and devise some means to stir up the people, and to rouse them from their death-like slumber. May our understandings be opened, that we may wield the sword of the Spirit with energy, and march to the combat like true veterans of the faith.—EDITOR.

Meeting opens on the Thursday before the second Lord's day in October.

RECEIPTS FOR THE ADVOCATE

(from Aug. 1st to Sept. 1st.)

Petersburg, Va. N. N. Moore, D. W. Bragg, J. T. Brown, J. Allison, L. White, A. Pond, R. W. Reany, W. Walkor, J. T. Estis, M. A. Armistead. Richmond, Va. Tho. Pemberton, A. Gentry, G. R. Redford, S. Frazier, R. King, R. Legon, J. R. Radcliffe, B. Ellett, W. Marsh, J. Woodson, J. Letellier \$5. R. Hyde, J. Winn, J. C. Bosher, C. Carter \$10. J. B. Bragg, R. Smith, J. J. Jackson, R. Parish, N. Holloway, W. Barlow, J. M'Dowell, B. Thomas, W. Wood, W. Forster, P. W. Grubbs, C. White, Dr. Paterson, W. M'Creary. White Chimneys, Car. J. Norment. Sparta, S. Sanders. Bowling Green, T. Jones, L. Goodwin. Enfield, King William, E. W. Saterwhite, Jno. Toombs. Washington, Pa. H. Vankirk. Smithfield, Va. D. Jones. Jetersville, Amelia, T. E. Jeter \$5. Franklin, Tenn. W. P. Campbell \$5. King William C. H. R. Hill, J. T. Neale, J. B. Edwards, J. R. Thornton, W. C. Pemberton, B. Slaughtor, Mrs. D. Quarles. Lanesville, P. Johnson, M. Slaughter, W. D. Robins. Nashville, Tenn. A. Adams \$15. Cicero, Onand. N. Y. H. Joslin \$2. Orange C. H. Va. P. Grimes, M. D. Old Church, Mrs. M. Braxton, F. C. Talley, A. A. Oliver, E. S. Talley. Syracuse, Onand. N. Y. J. J. Moss \$15. Perkins' Store, C. Valentine. Gloucester C. H. Va. Mrs. A. Robins. Jerusalem, Va. R. Malone, G. Atkinson. Walkinsville, Va. A. R. Bowles, A. G. Bowles. Hubbard's Store, Richmond, Va. J. Meredith, B. Wicker, W. Gibson, G. Bootwright, W. Wood, J. Gibson, Elkanah Tate. Pemberton's, Richmond, Va. R. C. Allen, R. D. Carter. Louisa Co. R. T. White, for self, Elder J. Goss, Jo. S. Bowles, J. Webber, Wm. Pleasants, J. P. Spencer and C. M. Day. Florence, Ala. A. Amonot \$5. Nicholasville, Ky. G. W. Elley \$5. Sanderson's, Va. Z. W. Perkins.

NEW AGENTS.

W P. Campbell, Franklin, Tenn. Zephen F. Green, Brighton, Newcastle District, Upper Canada. Wm S. Gardner, Rochester, Monro, N. York. Jas. Spoor, Greece, Monro, N. Y. W. W. Anderson, P. M. Locust Creek, Louisa, Va. R. H. Degernette, M. D. Sandy River Church, Prince Edward, Va. Porter Fisher, Versailles, Woodford, Ky.

NOTICE.

My residence is at Mr. Joel B. Bragg's, H Street, between 2d and 3d, next door to an Apothecary's store, where I shall be ready to answer any calls that may be made upon me for professional aid either at home or abroad.

JOHN THOMAS, M. D.

JAMES C. WALKER, Printer, near the Museum, Richmond, Va.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

VOL. 1. RICHMOND, Va., NOV. 1, 1834. No. 7.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 16.—*Mac-knight's Translation.*

"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour." 2 Pet. iii. 2.—*Macknight.*

MEMENTO.

Subscription ONE DOLLAR a year, exclusive of postage, payable in advance on receiving the first number. If not paid within three months, ONE DOLLAR and FIFTY CENTS; and no subscriptions accepted for a less time than aforesaid.

Payment to be made in Virginia, or United States Bank Notes, as no other are current in this State.

All subscribers intending to discontinue the Advocate will please to give two months notice before May 1, 1835; if such notice is not given, it will continue to be supplied for the ensuing year.

ALL LETTERS ARE REQUESTED TO BE POST PAID.

THE SECOND ADVENT OF MESSIAH.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; even every one that is among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning." Is. iv. 3, 4. "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. And the land shall mourn, (or the inhabitants of the land) every family apart." Zech. xii. 10, 12. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness." Zech. xiii. 1.

"Behold he is coming in the clouds; and every eye shall see him, even they who pierced him; and all the tribes of the land shall mourn in the presence of him." Rev. i. 7.

Dear Bro. Scott,

I perceive in your Evangelist you are publishing a series of essays on the "Second coming of Christ." It is a subject in

which I am exceedingly interested, and an event I firmly believe. Not in the popular sense of his coming do I expect him; but believing, on the testimony of prophets and apostles, I am earnestly looking forward to the period, which events, now crowding the page of history, seem to indicate cannot be very remote,—when “*my Redeemer, who liveth, shall stand at the latter day UPON THE EARTH. Whom I shall see for myself, and mine [own] eyes shall behold, and not another*” in my stead. Dark beyond conception would be my understanding, if, after reading the sacred writings attentively, I could still adhere to the notion, that the coming of Christ meant nothing more than the spread of the gospel among men, and that, too, by “the benevolent institutions of the day,” falsely so called. The spread of the gospel! And that, too, by “the benevolent institutions of the day!” Yes, I know that the gospel was to be proclaimed among all nations *as a witness*; and the apostle Paul tells me, that, true and faithful to their Master, he and his companions had so done. It was a witness, but the nations have all rejected it against themselves, and vengeance now alone awaits them. Our efforts, Bro. Scott, will only succeed in alarming, and bringing out, by the cry that now echoes through the land—“Come out of her my people”—the comparatively few who yet remain in the American third of the Great City Babylon. The spread of the gospel! Alas! what a gospel it is. If the missionary schemes were to succeed in spreading their gospel, would the remoter parts of the world be in a better condition than Europe and America; torn and distracted with internal dissensions as they are? The World would still be Sectarian, and as full of iniquity, transgression and sin, as it is. No, happy for the human family, the limits of Sectarian Christendom are fixed; and will remain so, until the whole earth shall be *subjugated* to the dominion of Christ, at his coming, when his way shall have been prepared, by the overthrow of thrones, dominions, and powers, whose fall shall grind to powder the kingdom of Antichrist and his clergy of every name.

But from generals, as you once told me, to particulars. In your 8th No. Vol. III. you have submitted the following proposition, to sustain which you have been obliged to call in, as I think, a very fanciful theory to your aid. You say, that “*the coming of our Lord Jesus will be visible to the inhabitants of this earth universally.*” As proof, you adduce Rev. i. 7. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him; even so, Amen.” In illustration of this, you say, you are “happy to have it in your power to introduce the views of a distinguished writer [neither an apostle or a prophet, however,] on the second coming of Christ.” From this announcement, I presume, you make the views of this “disting-

guished writer your own, that is to say, you adopt his opinions. Well then, you doubt the possibility of every eye seeing him **AT ONCE**; and so do I. Hence you are obliged to take refuge under three suppositions, which very much destroys the force of your proof; and, in my humble opinion, impairs the grandeur and magnificence of the whole. Your first and second supposition, Bro. Scott, are not sufficient to prove that “*every eye*” shall see him, and hence in the third, you are obliged to assume that he shall remain in one position in the air, during one diurnal revolution of the earth. Now, if I believed this, I should do so on the astronomical testimony of a “distinguished writer,” and not on that of the scriptures. Had you closed this writer’s book, and depended upon your own fine mind, enlightened and well instructed as it is by the scriptures, you would, I am sure, have arrived at clearer and more convincing conclusions; for, it appears to me, that the whole is constructed upon an inaccurate rendering, and consequently, an erroneous interpretation of the passage. Scripture is its own best interpreter, and I do not know a single instance in which it is necessary to have recourse to astronomical calculations, to remove seeming impossibilities. Without some miraculous interposition, I conceive it is impossible to explain how *every eye of all the kindreds of the earth shall see him at once*; for that appears to be the difficulty you strive to surmount; though, indeed, even the popular version does not say *at one and the same time*.

Bro. A. Campbell has come nearer to the original in his edition of the New Testament, than any English version I have yet seen. He renders it “*Behold he is coming in the clouds; and every eye shall see him, EVEN they who pierced him: and all the TRIBES of the earth shall mourn because of him.*” This translation, however, I think, may be amended without forcing the original in the least. I shall give it verbatim, as follows: *Idou behold, erchetai he is coming meta in toon nepheloon the clouds, kai and pas ophthalmos every eye opsetai shall see auton him, kai EVEN hoitines they who exekenteesan pierced auton him: kai and pasai all hai phulai the tribes tees gees OF THE LAND kopsontai shall lament ep ’auton IN HIS PRESENCE.* You will perceive that the criticism turns on the phrases *kai hoitines—pasai hai phulai tees gees—and ep ’auton*. I need not tell you, that the connective parts of sentences are the most important of all, and require the greatest care and attention; “for” as Dr. Lowth observes, “it is by them chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use (not the abuse) of these, perspicuity, which is the first and greatest beauty of style, depends.” We should consider, then, if the particle *kai* is not explanatory, in connexion with *hoitines*, of the *pas ophthalmos*, every eye, in the preceding member of

the sentence. If I ask the question—*Every eye of whom? Is not the answer—Of them who pierced him?* And if this be so, does not this limit the “*every eye*” to the inhabitants of Judea? I think it does. But the sphere of observation may be narrower still when we determine the phrase *ep' auton*. *Epi* has various significations, and among these it signifies nigh to, before, in the presence of, on account of, &c. Now it is a rule generally adopted, by authority, that “*the meaning that best suits the passage where the particle is found, ought to be expressed in the translation*”; otherwise the inspired writer’s train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted.” *On account of*, or “because of,” I apprehend is not the correct rendering for *epi* in this connexion, for if we try the passage by the testimony of the prophets, their witness does not sustain it; besides, when that is the meaning, it is construed with the dative, and therefore would have been *ep' auton* instead of *ep' auton*. *Epi* with the accusative signifies nigh to, before, in the presence of, and is rendered by Beza *coram eo*, in the presence of him; or in his presence. Hence then “*every eye*” that looks upon him in Judea and mourns, will be in his presence; and that, too, within the walls of Jerusalem, which I may yet prove to your conviction. Now if this criticism be just and true, what becomes of the three suppositions of your distinguished writer? Of his degrees, his latitudes, his equinoxes, his revolutions, and aerial positions? Did Jesus ascend ninety degrees, remain buoyant in one position for a natural day, and then soar off to the throne of the Majesty on High? Or was he lifted up in the presence of a select few, and by a cloud received out of their sight? Remember, Bro. Scott, this same Jesus shall also come *in the same manner* as the disciples saw him going to heaven. Acts i. 11. “Behold I come as a thief.” Rev. xvi. 15. Does a thief give a day’s notice of his approach, or does he appear suddenly and unexpectedly in the house? So comes the Messiah, so “out of Zion comes the Deliverer, and he shall turn away iniquity from Jacob.” Again, who pierced Jesus? The Roman soldiers. But at whose instigation and where? At the Jews, and within sight of mount Zion. Every Jew, then, shall see him, and “lament in his presence” when he is convinced by ocular proof, by the sight of his eyes—that Jesus of Nazareth, whom the ancients of his people crucified and himself blasphemed, was in deed and in truth the true Messiah.

That the reader may have before him at one view, the different readings, and that he may compare them, let us set before him,

I. THE ORIGINAL GREEK.

Idou, erchetai meta toon nepheloon, kai opsetai auton pas ophthalmos, kai hoitines auton exekenteesan: kai kopsontai ep' auton pasai hai phulai tees gees. Nai, ameen.

II. THE LATIN VERSION.

Eccc, venit cum nubibus, et videbit eum omnis oculus, etiam qui eum transfixerunt; et plangent coram eo omnes tribus terræ, (not terrarum orbis) etiam, Amen.

III. THE FRENCH VERSION.

Voici, il vient avec les nuées, et tout œil le verra, et ceux même qui l'ont percé: et toutes les Tribus de la terre (not du monde) se lamenteront devant lui: oui, Amen.

IV. KING JAMES' VERSION.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him. Even so, Amen.

V. A. CAMPBELL'S EDITION.

Behold, he is coming in the clouds; and every eye shall see him, even they who pierced him: and all the tribes of the earth shall mourn because of him. Yes: so let it be.

VI. MY OWN.

Behold, he is coming in the clouds; and every eye shall see him: even they who pierced him: and all the tribes of the land shall lament in the presence of him. Yes: so let it be.

VII. PARAPHRASED THUS:

Behold, O Israelites, Jesus, whom you crucified, but who lives and is alive for evermore, is coming in the clouds of heaven, in like manner as he ascended; and every eye of yms, even you, who pierced him shall see him: and all the tribes of the land of Israel shall lament in his presence, as your fathers did in the presence of their brother Joseph.

Thus you will see, that the Latin version reads “with clouds”—“even they who”—“in the presence of” and “tribes of the land.” The French has it, “with the clouds”—“those even”—“tribes of the land” and “before or in the presence of.” The word *also* in King James’ version is not in the original, and indeed it is the most defective of the whole. This is not the only place in which His majesty’s courtiers have put *earth* in its most extended sense, for *land*. The Hebrew *aretz* and the Greek *gees*, in the prophets especially, they have rendered, *earth*, where the Land of Judea could alone be intended. Thus Isaiah 8. 22, says they (the idolaters among the Jews) shall look unto *the earth*, and behold, trouble and darkness, dimness of anguish;” the *earth* in this connexion evidently means the *orbis Israeliticus* or *the land of Judah*. So likewise Paul is made to say, Rom. 9. 28 “a short work will the Lord make upon *the earth*;” it should be upon *the land*, for in the 27 v. he says that Isaiah said this “concerning *Israel*.” Matt. 24. 30, Jesus tells his disciples that “the sign of the Son of Man should appear in heaven; and then shall all the Tribes of the Earth mourn, and **THEY** shall see the Son of Man coming in the clouds of heaven with power and great glory;” and in the 26th chap. 64 v.

where he confesses to the High Priest, the Scribes, and the Elders assembled at the palace of Caiaphas, that he is the Christ, the Son of the living God, he adds, "I say unto you hereafter shall ye see the Son of Man sitting on the right hand of power (that is, on his throne) "and coming in the clouds of heaven." Does not this show that the "*Tribes of the Earth*" and the "*they who pierced him*" refer to the Jews and their Rulers? Quere, does not that prophecy of Daniel, contained in chap. 12, v. 2, where he says, that some who sleep in the dust of the earth shall awake to shame and everlasting contempt, refer to these same High Priest, Scribes, and Elders, who pierced him? Are they not the persons who are to lament, and wail in his presence, in company with the tribes of the land, who shall inhabit Judea at his coming?

I am glad you have taken up the subject of the second personal advent of Messiah. It is a truth believed by very few beyond the pale of his Church; and by not many within it. By his Church, I mean all those communities of believers, the members of which have been immersed into the name of the Father and of the Son, and of the Holy Spirit, UPON THE CONFESSION THAT JESUS IS THE CHRIST, THE SON OF THE LIVING GOD. This Confession is THE ROCK or "foundation corner stone" of the Temple of the Holy Spirit. Tell me INTO what, and UPON what a person was immersed, and all doubt will be removed as to the Church he belongs to—whether it be that of Christ or Antichrist. This, however by the way. I always like to define the terms I use, that sectaries may not misunderstand me; and suppose that by the Church of Christ is meant their Churches, individually or collectively. Well Bro. Scott, I repeat that that glorious event is ardently longed for by comparatively few of the Christians themselves. Their minds are in a state of confusion upon the subject. It is difficult to get them to believe the prophets mean literally what they wrote literally. Antichrist has intoxicated them so with his spiritualities, that even yet they smell of the different casks (sects) from which they have been accustomed to draw their supplies. Their heads are still fuddled with the fumes of religious newspaper theology, the wholesome seed of the Kingdom, distilled through priests, canons, creeds, and newspapers—that they cannot read the predictions of a prophet without spiritualizing or distilling him into an airy phantom. Happily for my enjoyment of God's word, I have not been educated under such a system; I can, therefore, read the sacred writings without reducing them to barren generalities, or making them subservient to a clerical millenium; being convinced, that, if the prophets have been literally fulfilled hitherto, and history proves they have, they will be as literally accomplished hereafter.

Judging, then, from the testimony of the prophets, the follow-

ing seem to be the events marked out as introductory to the reign of Messiah personally on earth. The power of the Turkish empire will be dried up or overturned.—Rossi, prince of MESHECH—the Russian autocrat—will strive to make his way overland to India so as to cripple a great maritime power—it will be the vital interest of that power, say England, to prevent him—policy will dictate to this protecting nation [Isaiah xviii.] to establish the Jews as an independent people, in their own land, and by this means intercept the advance of Russia in that direction—Rossi, prince of Meshech and Tubal invades Judea, with a great army of northern European and Asiatic barbarians—he besieges JERUSALEM and takes it, dividing the spoil in the midst of her; the houses will be rifled, the women ravished, and half of its inhabitants taken prisoners. Then will the "fury of God come up into his face." The Lord Messiah goes forth—he descends from heaven with a shout—he stands with his feet upon the mount of Olives, wrapped in the glory of his Father—the land trembles at his presence—an earthquake ensues, which cleaves the mount of Olives asunder, and overturns the cities of nations—then, O Zion! behold thy king cometh in power and great glory; shout O Israel, Hosanna to the Son of David! Blessed is he that cometh in the name of Jehovah—then the Jews look upon him whom "they have pierced, and all the tribes of the land lament in his presence"—at this time the Jews are in an abject state of political depression, and still zealous for the traditions of the fathers; but Messiah—Jesus of Nazareth—the DELIVERER out of Zion shall come; and he shall turn away ungodliness from Jacob, Rom. ii. 26—HE calls for a sword against the invader throughout all his mountains (Ezekiel)—Judah shall fight at Jerusalem (Zech) AND CONQUER, and thus will THE PRINCE make himself great and holy, and well known to be the Lord in the eyes of many nations. The Jews, now subjected to Jesus, will receive abundantly of God's Holy Spirit, and, as in the days of the apostles, will be the regenerators of an apostate world. The dead in Christ will be raised by the Spirit of God, which raised Jesus, making alive our mortal bodies. Rom. viii. 11. The millenium beginning, the everlasting gospel having been proclaimed by the Jews, Rev. xiv. 16—he millenial temple is built by the true Joshua—the Branch—the Priest upon his throne. (Zech. vi. 12, 13). Then shall ten men of all nations and languages take hold of the skirt of a Jew, saying, we will go with thee, for we have heard that God is with you (Zech. iii. 23)—and then shall the true antitypical feast of tabernacles be kept by all the nations at Jerusalem, and then shall the Lord be king over all the earth—then shall there be one Lord and his name one. The golden age of the Prince of Peace now reigns; he sits on his own most glorious throne—and the law goes forth out of Zion, and the word

of the Lord out of Jerusalem. **Quere, How MUCH WILL THE RENEVOLENT INSTITUTIONS OF THE DAY HAVE CONTRIBUTED TO THE INTRODUCTION OF THIS BRILLIANT ERA?** Let the clergy and their deluded votaries search and see.

Farewell! Bro. Scott, in the lively hope of this glorious state of things, believe me your Bro.
THE EDITOR.

UNCONDITIONAL SALVATION.

Cincinnati, Sept. 1834.

My Dear Sir,

The day before yesterday I received your Journal which I presume you sent me. I was not a little surprised (though not at all displeased) to find my letter to you therein published, as I did not intend it for the public eye. The letter I now write I do intend for the public, and trust you will have the kindness to publish it in your next number, together with "the *Introduction*" to a pamphlet of mine which accompanies this, as a reply to your animadversions. The misrepresentation which you (not intentionally I am sure) and your brother publishers in their journals, have given of my views, renders a compliance with this request only an act of common justice. Therefore, without giving your opinion, or the opinion of any other man, as to "their singularity"—"their want of common reason"—"their deficiency of human wisdom"—and their being "bad because they will work only one way," come boldly to the scriptures, as the only unerring standard of truth—produce your scriptures, and place them *face to face* opposite the statements therein contained. You have written as a gentleman, (indeed I expected nothing else from you,) therefore I answer cheerfully your letter; but the scurrility, and the unblushing falsehoods, with which your brethren have, in their journals, treated me, render their publications beneath my notice. In one I am called "an ass in a lion's skin!" in another "a miscreant!" and in a third (by the Founder of your religion) "a mountebank"! and all this for what? because I feel it my duty to oppose a modern delusion—because I defend the faith once delivered to the saints—because I have accepted the challenge which has been hitherto so vauntingly given by your leader—and echoed from all your pulpits—because on that occasion I stopped the mouths (in the presence of hundreds of witnesses) of a dozen of your champions—and none, no, not one, dared reply to the humble and unworthy individual who presumed to use the sword of the Spirit—finally, because they know I am ready to accept again a similar challenge from *any* one. But, my dear friend, let me calmly ask you, is scurrility argument? Does truth require such a weapon? Is this the first fruits of Apostolic order? or were ridicule and bombast Apostolic weapons? I attack no man—I attack prin-

ciples, not men. If there be any of the real children of God amongst you, this conduct ought to open their eyes.

While your pages are open to a free and calm examination of truth, I will cheerfully correspond with you: yea, I will subscribe to your Journal; so you may consider me a subscriber on such terms and so long. Be so kind as to inform me how I am to pay my subscription.

Lastly, do me the justice of informing the public, that I do not (as all your journals have erroneously stated) consider obligation to the commands of God unnecessary. No, no—quite the contrary. But this I do, I make obedience to *all* the commands of Christ indispensably necessary to *prove* the sincerity of a man's faith—the essential *fruits* of faith—the *invariable effects* of a knowledge of the living God—of having been mercifully and freely saved, BY GRACE, NOT BY WORKS OF ANY KIND; I make *obedience* not the cause or condition of salvation, which your system does, but I make it *the effect* of salvation, of pardon, which the Bible does. Shew me that the Bible does not in this agree with me, and the controversy is at an end—you shall have the victory. I request you will send me the pamphlets I lent you as soon as possible; also send me the numbers of your Journal regularly.

You have kindly admonished me to add to my "faith knowledge." I trust I shall do so. May I, in return, entreat you to think soberly—not to be high-minded, but fear; lest peradventure you be found fighting against the living God.

Believe me your sincere well wisher,

W. W. SLEIGH.

J. Thomas, Esq. M. D.

REPLY.

My Dear Sir,

As you will have seen in the last Advocate, I received yours too late for insertion. You perceive that my periodical does not contain more than 24 pages 12mo; and you will observe further, that unlike the sectarian Religious Newspapers, I am not under the necessity of filling them up with cuttings out of all the papers of the country, for want of matter. I have more matter in my portfolio than I shall be able to crowd in for twelve months to come. Under these circumstances, your request cannot be complied with to *the full extent you demand*. I shall always be happy to publish for you any letter, or article, in reply to what is urged against your theory provided always it be concise and to the point. I cannot publish the introduction to "Campbellism unmasked"—*first*, because it is no reply, directly or remotely, to my animadversions—*secondly*, because I am interdicted from giving my opinion upon it—*thirdly*, because if permitted to do so, it would take the whole 24 pages 12mo, print-

ed in brevier, to give my readers the true sense and right application of all the scripture scraps or texts you have culled, rent, fractured, and misapplied in your first, second and third paragraphs; and *lastly*, I cannot publish it because it would occupy seven pages of the Advocate, which I can by no means spare. In this number I have thrown out the conclusion of a "Dialogue on Sectarianism" to make room for you, that you should have no cause to say I am partial. I shall not therefore, in justice to you, unmask my battery on "Campbellism unmasked" because I cannot afford to lay it before my readers as fully as would be necessary.—To the letter then before me. I have sins enough of my own to answer for, the clergy, their followers, and yourself being judges, without assuming the responsibility of my "Brother publishers" for theirs. I shall not, therefore take up the cudgels to defend them and to batter you; but one thing I would say, by way of advice,—when you go into battle, whether with the pen, the sword, or fisty cuffs, keep cool, for many a brave man loses his life by impetuosity. If you have truth on your side you are then on the vantage ground; and provided with an armour battle-axe proof, you can wield the sword of the Spirit, not to parry thrusts, but to put your opponent *hors de combat* with the greatest safety and confidence. I suspect this is the real state of things between you and them. They, no doubt, know the impregnability of their defences; for, before you came to America, they have been hotly besieged, by the most redoubtable champions of the aliens; but never have their battering rams caused the least oscillation of a single tower. It would have been well for you to have been informed of this beforehand, or you would not perhaps have precipitated yourself so rashly into a contest in which your success is utterly hopeless. No one will impute cowardice to you, as may be fairly done to the clergy who applaud, and sooner or later, if you do not take care, will make a tool of you. You want generalship. You have sketched out a certain plan of campaign, without remembering that your opponents have also to be consulted. In common warfare, you may *force* your antagonist from his position; but in a war of sentiments you must outgeneral him by outreasoning him. Calling names is part of the battle shout, very harmless if undeserved. I will not condemn them for calling you names, because in so doing I should condemn you. If they have called you "*miscreant*" you have called them *liars*, so that in this respect you are equal: neither will I approbate them for then I should applaud you, which in my conscience I cannot do.

You say, the "Founder of my Religion" has called you a "mountebank"! Surely you are mistaken. I will not say it is "*lie No. 1*," but it certainly cannot be so. The Founder of my religion never called you mountebank or valleybank. He never

so designated any man who opposed the delusion of his day. For when one was casting out devils in his name, and his disciples forbade him, he disapproved of their conduct, and told them to forbid him not, for he that is not against us, is for us. This was Jesus of Nazareth; and yet you say that he (for he is the *Founder of my Religion*) called you a mountebank because you feel it your duty to oppose a modern delusion": now really this is too bad. Think of this at your leisure; and reflect if greater caution would not be advisable. I am not quite so sure as you seem to be, that you are a "*defender of the faith once delivered to the saints*." HARRY the eighth of ENGLAND was called DEFENDER OF THE FAITH by the Pope; a title claimed by all his successors both religious and impious to the present day. You may be a "defender of the faith" once delivered to *episcopal* saints, but I have yet to learn, from any thing you have yet written or spoken that you are a defender of the faith delivered by the Apostles. Contrariwise, I suspect, you will be found ultimately to be the destroyer of what you think you defend. Your head, my dear friend, is so full of your own theory that, I fear, until some of your notions go by the board, there will be no room for THE FAITH, or hope of convincing you. You talk about my "Leader," my "pulpits," my "champions" &c. My Leader sits upon the Throne of the Majesty in the Heavens; therefore, be careful what you say against him. He is not a personage to be trifled with, nor will I permit him to be blasphemed, in word or deed, by priests or people without attacking the slanderers. He *vauntingly boasts* against none. I, nor any of the brethren who proclaim the gospel, have no such property as pulpits. We have no control over such things; the preaching stands belong to the people—to us all as brethren—they, not we, control them. If you did triumph over "a dozen champions at Cincinnati," which has to be proved, what are a dozen to 150,000?—Every intelligent brother in the Restoration is a champion, not of mine, however, but of the Apostles. It would take you some time to vanquish us. Attack us with the millions of priests at your back that now desolate society!—come on like Xerxes at the head of his Persians, enter the defile of Thermopylæ, and you will find a hero in every righthearted reformer, who with the sword of the spirit in his hand, will put 10,000 of your battalions to flight:—should he fall, his place would be supplied by others equally valiant to maintain the combat. If you conquer, you must beat us in detail. And, though the Cleric shout of victory should rend the ecclesiastical Heavens, your Reverend Church Militants, would yet have more redoubtable foes to conquer—THE APOSTLES. We might possibly be put down, but *the truth remains the same*. "But, my dear friend, let me *calmly* ask you." I am glad to hear

you talk of *calmness*; for evidently the former part of your letter has been penned under much excitement. Your blood circulates too forcibly through your cerebellum. It makes you impetuous and throws you off your guard. Yes I agree with you, *be "calm."* Let the examination of truth be conducted "*freely and calmly.*" Do not let us be *bombastic*; let us attend to this. It is good advice. I agree with you—"there is no argument in ridicule and bombast."

You say, "I make obedience to all the commands of Christ indispensably necessary *to prove* the sincerity of a man's faith." To prove the sincerity of a man's faith to whom? Not to God, surely. This sort of proof would be unnecessary in relation to him; for he, being omniscient, knows the sincerity of a man's faith without such proof. The other alternative is, you make obedience necessary to prove the sincerity of a man's faith to his fellow sinners! Singular that you should make obedience of no more importance than this! But here is the fallacy of your position: you make obedience necessary for this; but the question is, *what do Jesus and his apostles make obedience necessary to prove?* Let them reply;—first, *to prove our love to Jesus*: "He that hath my commandments and *keepeth them*, he it is that loveth me." John xiv. 21. "If a man love me he will *keep my words.*" v. 23.—secondly, to prove our *friendship to Jesus*: "Ye are my friends, *if ye do* whatsoever I command you." John, xv. 14.—thirdly, to prove that we *believe* in Jesus or give ear to him:—"Happy they who hear (give ear to or believe) the word of God, *and obey.*" Luke xi. 28.—fourthly, to prove that we are of God, and of the spirit of truth:—"We, the Apostles, are of God; he who knows God hearkens to (or obeys) us; he who is not of God hearkens not to us. By this we know the spirit of truth and the spirit of error." 1 John, iv. 6.—fifthly, to prove to us that our sins are forgiven on account of the name of Jesus: "Ye have purified your souls *by obeying* the truth." 1 Pet. i. 22. "He that believes *AND* is baptized shall be saved." Here the commands are, first, believe; secondly, be baptized. The obedience is *to believe* and *to be baptized*, for salvation, i. e. from past sins: in other words, *in order to pardon*. Sixthly, to prove that we are not bewitched: "O foolish Galatians, who hath bewitched you, that ye should not *obey* the truth." Gal. iii. 1. You make obedience the fruit or effect of faith. Who ever denied this? Do you suppose that we are so stupid, so obtuse, so grossly ignorant as to imagine that a man would obey Jesus without believing in him? Is it consistent with the philosophy of mind to suppose that men, without compulsion—free and voluntary agents—obey first and believe afterwards? Why, my dear friend, if you talked thus

in your debate, many of your hearers might well believe you were beating the air. You first make a man of straw, and then you cut and thrust at him right valiantly; but after all, he is but a man of straw. Obedience, however, *grammatically* speaking, cannot be "the *fruits* of faith" or the "*invariable effects* of knowledge;" it may be the *fruit* or the *effect*. You were a little excited when you penned these solecisms. You forgot the advice you gave me just now, to be *calm*. The peculiar scribble of this part of your letter proves it. Be cautious how you criticise *eis* and *en*, and other Greek particles; you may forget yourself in the course of your demonstrations, and thus betray yourself into the hands of the Grecians, who may, perchance, torture you most unmercifully; for they are terrible barbarians when any unlucky wight of a foreigner gets among them and pretends to pass for a Grecian. I mention this by way of caution. You make obedience "the invariable effect of having been mercifully and freely saved by grace not by works of any kind." Here again, I apprehend, there is nothing at issue between you and the brethren. If a way of salvation had not been mercifully, freely, and graciously provided by God, there could necessarily have been no commandments constructed upon that salvation, and therefore there being no command there could be no obedience.—Hence then, free grace, a provided salvation, or Saviour, commands and obedience, is the order in which the New Testament presents the subject. It was not your merit nor mine, nor that of any of the Jews or Gentiles in the year of the world 4004, that procured the salvation which Simeon saw; no, it was the blessed God, as that aged man observed, who had "*PROVIDED in the sight of all the world, a luminary to enlighten the nations, and to be the glory of Israel his people.*" Well, then, friend Sleigh, the question is *how are you to ENJOY the wonderful benefits brought down from Heaven to Earth by the WORD OF GOD, who was made flesh and dwelt among the Jews?* Paul says "*through faith.*" Eph. ii. 8. What is faith? The belief of testimony. What is *THE* faith? "The confidence of things *hoped* for, and the conviction of things not seen. Then *the Faith* is a belief of the things testified of by the Apostles and Jesus, concerning the future and the past. The question then is what have Jesus and the Apostles testified? Jesus testifies that he that believes the gospel and is baptized shall be saved. Gospel is good news. What is the good news to be believed? That Jesus is the Christ, the Son of the living God;—that he died, a just person, for unjustified men, and that through his blood remission of sins was procured for every son of Adam that will believe upon him; that he was buried, and rose again on the third day for the just-

fication of believers.—Now here is the matter of joy;—*that whosoever shall believe these truths and be baptized shall be pardoned for all past offences, and be introduced to a coheirship with Christ Jesus of that glorious inheritance to be revealed AT HIS COMING*; and which is emphatically called the Hope of the Good News or gospel. My conviction is, that no one believes in Jesus unless he obeys him; *in so far* I consider faith and obedience as synonymous, for in relation to salvation they are inseparable. There is the “LAW OF FAITH,” as opposed to the *Law of Moses*, and there is the “OBEDIENCE OF FAITH” as contrasted with the *Obedience of law*; therefore, the Law of Faith to be of any benefit to you or to me, must be followed up by the obedience of Faith. Do you not now understand? Will you continue to pervert language by calling the Obedience of Faith, works of the Law, whereby we think to *procure* salvation? Alas, alas! that you should not, or will not, distinguish between things that differ. Will the mere fact that Christ died save you? If you say yes, then, my dear friend, you are the veriest Universalist upon this continent. “I make,” say you, “obedience the effect of salvation, of pardon.”—If you say that the obedience of Christians is the effect of pardon, I meet you there. It is love to Christ for the pardon they enjoy makes them continue obedient; and not a fear of damnation, for “perfect love casts out fear”—there is no love in fear. They continue obedient, having their eye fixed on the recompense of reward. Will you say that a christian will partake of the first resurrection without continued obedience? If you do, then, we may all live as we list. If you do not, then continued obedience is a condition of a resurrection to eternal life. If you say that a sinner obeys, *because* he believes that Jesus *has procured* pardon for all who obey him I accede to this likewise. But if you affirm, that a sinner is pardoned before he obeys; and that his obedience flows from a belief in that assumed fact, I ask you what need is there for his obeying at all, seeing that he is already pardoned? Oh, you reply, his obedience is necessary *to prove* the sincerity of his faith! Once more, if you can show me how a man can believe, repent, and be baptized without obedience, I will agree with you, that obedience is not the condition of enjoying salvation. To believe is to obey. To repent is to obey. To be Baptized is to obey. Surely you will not say, that a man enjoys salvation without faith, without repentance, and without baptism? If then you maintain, that he enjoys salvation *without obedience*, and seeing that faith, repentance and baptism are obedience to commands, you must have arrived at a sort of QUIETISM, which says, “stand

still and see the salvation of the Lord”—yes, *stand still*, the very climax of your do nothing system.

We do not contend for victory, we contend for the truth, both in word and practice. A man may be victorious, and yet in error. We have no Hierarchy of Priests among us; no fat livings, no loaves and fishes to bestow; what earthly interests, then can we have in maintaining our principles, and denying and endeavoring to subvert all other religious systems with that zeal and energy we do; except from a desire to establish and disseminate what we conceive to be the truth, nay rather, what we are confident is true. The only pay we get is the ill will, hatred, and abuse of those whose temporal interest it is to sustain corruption. Can you not discern the signs of the times? Do you not perceive that the world is divided into two opponent factions—the Clergy and the Laity? And herein is prophecy fulfilling. In whose camp do you find yourself? In the camp of the Priests, the enemies of Christ under the garb of friends. Who oppose the liberty of mankind in England? The Clergy. In France? The Clergy. In Spain? The Clergy. In Portugal? The Clergy. In Italy? The Clergy. In South America? The Clergy. In the United States? The Clergy. Yes, the Clergy who persecute us as far as the law permits; and no thanks to their tender mercies, that I am free to write to you, as I now do. But their doom is fixed. Their judgment day is arrived. The Kings, Priests, and Nobles—the sun, moon, and stars of the political heavens and earth—are waning, darkening, and falling to the earth, where, among the craft-ridden people, they will have to earn their bread by the sweat of their brow, in the practice of an *honest* calling. From the company of such Babel builders let me invite your escape. Come out from among them and be separate. Their Temple is cracking to its foundation, and will assuredly bury you in its ruins if you stay.

I will endeavor not to be highminded, but rather to fear, as you advise. I am glad that you intend to add to your faith knowledge—may I request you to add to your knowledge patience, brotherly-kindness, and love?—That you may do so and yet live many years in the enjoyment of health and happiness, both temporal and spiritual, is the sincere desire of your well wisher.

THE EDITOR.

SCENES IN REAL LIFE.—No. 3.

We catch the manners living as they rise.

Mr. Advocate,

He is indeed a philanthropist, who braves the indignation of the rulers and the people for their real good. Look at

that humble peasant of Judea, itinerating through the length and breadth of his native land, denouncing the Scribes and Pharisees, the Rulers and Elders of the people, as hypocrites, a race of vipers, a wicked and adulterous generation, and murderers of the prophets sent to them by God! And why does this carpenter's son presume thus to arraign "these powers that be, which are ordained of God?"—Because they had made void the law of God by their traditions. How knew he that? had they not the volume of the Book, and could not these "great and good men" of Israel, with all their learning, too, interpret the Law as well as he? Is not this Joseph's son, whence, therefore, hath he this wisdom?—Yes, they had indeed the book, they read it, too, in their synagogues, but they had other standards, other laws and statutes, other ordinances—the Mishna and the Talmud—which stood between them and the simple import of the prophetic rolls. The people were perishing for lack of knowledge, the temple servants were starving, while the wolves in the clothing of sheep,—the Scribes, Pharisees, and Lawyers, were devouring widows' houses and fattening upon the spoil. Jesus, this humble, though bold and daring innovator, pointed to the Book of God as his authority. "It is written," "It is written," was his confident appeal, "My house shall be a house of prayer, but ye have made it a den of thieves." Martyrdom for truth, but monuments of stone for the destroyers of the people. Convinced but not converted, an insane people sacrificed this noble victim to the malice and cupidity of their rulers. "They madden whom the gods destroy;" so this infatuated people would none of God's reproof; he sent his eagles against them, and they fell by the edge of the sword.

Such, Mr. Advocate, is a striking illustration of these latter days of the gospel dispensation. The teachers of the people have caused them to err; they have perverted the gospel of Christ, and made it ineffectual by their traditions; they have superseded the testimony of the prophets and apostles by their creeds, books of discipline, and confessions of faith; they have made null the laws and ordinances of Christ, by the decrees of councils, synods, and associations; the people are perishing for lack of a knowledge of the divine testimony; the royal priesthood of Messiah is starved out of the heavenly place; the clergy have corrupted the teaching of Jesus and his apostles by their perversions; and thus is fulfilled the saying of Paul, our apostle, "*grievous wolves shall enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things to draw away disciples after them.*" But insolent is he, who would dare to call in question these proceedings! Who is this self-

sufficient upstart, this disorganizer, this disturber of the peace of churches, these turners of the world upside down? Who asks them for their advice; they had better far be minding their own affairs, and let other people's religion alone!—But, Mr. Advocate, shall we heed these things and cease our efforts?—No! let us advance with the sword of the Spirit and the shield of faith; energized by love to God and to our fellow man, let us abandon our fears and repudiate that spurious charity, that teaches sympathy with the foibles of men and injustice to God; knowing, that if *we please men, we are not the servants of Christ*, Gal. i. 10. I am, therefore, sir, actuated in these communications by a sincere desire of benefiting society in the most substantial way. Contrary to the wish of the people, indeed, I am anxious to open their eyes to the deceptions, which the word of God proves to me, are practised upon them. I know I make myself obnoxious to the wrath of men, who *once* could kill the body, and now can injure your reputation, destroy your worldly prospects, and cause you to be despised and evil spoken of. But none of these things move me. "The fear of man bringeth a snare;" I have none of that fear. But I fear the wrath of God, and, knowing the impending vengeance I have escaped myself, love to my neighbor stimulates me to disabuse his mind of his prejudices, to arouse him from his lethargy, and to shew him the way of enjoying the liberty which is in Christ Jesus. I shall now proceed to report to you some of those "perverse things" the apostle speaks of, spoken by a Pennsylvanian preacher of orthodoxy in the Third Baptist House, on the evening of the 9th of June.

The Rev. Mr. C—, began with a prayer in which he supplicated God "to teach us how to worship him;" this we thought he had done already, when he commanded the apostles to teach all the things he had told them of, while he was with them in the person of Jesus. He prayed that "ministers might teach Bible truth;" this we conceived was highly necessary, for they seem to know special little about it. He took his text from John iii. 7. "Marvel not that I said unto thee, ye must be born again." To be born again, said he, is an essential point in our religion. It is the ax, which Jesus laid at the root of the tree. Nicodemus begins to compliment the Saviour; but he did not receive the flattery. Being born again is the foundation of our religious hope. According to the art of text-weaving, he spun out the verse into four heads:

- I. What it is to be born again;
- II. How it is accomplished;
- III. The necessity of being born again;
- IV. The evidences of having been born again.

I. He said that many things were jumbled together and put in the place of it. He told us what it was not, but never told us what it was. It was not a light or joy bursting into the mind; it was not dreaming or seeing strange visions; it was not a change of views; it was not a change of affections; nor was it the taking away or the adding a new faculty to the mind. He classified the faculties of "the soul" under the affections, the perception, and the will. To change the heart, the seat of the affections, beneath which, was, what he called, the fountain of the great deep, we must follow the philosophy of the Saviour. The fountain of the great deep of the human heart must be broken up by the power of perception.

II. The heart sends out a cloud of affections. The subject under this head, said he, is wrapt in mystery. He confessed he could not tell how the new birth was accomplished. He told us what could not effect it. Truth in system never affected the world. The force of truth will never change the heart. This, he knew, would bring us to a strange conclusion. It is done by God shining into our hearts; and yet a few minutes before, he could not tell how it was accomplished! He did not condescend to dispel our ignorance, by informing us how God shines into the heart of man. He does it; a preacher says so, and that is enough! It may be, for those whom they have hoodwinked, but not for us. The wind in the 8th v. he said, represented the work of the Spirit of God. Conversion was a miracle; *for*, the wind bloweth where it listeth, &c.!! He then got into a balloon, wafted on "the gentle zephyrs" issuing from the "fist of Jehovah." Says, he feels the wind of grace blow, when he sees a tear flowing down the sinner's cheek. He must have felt a terrible gale, for there were torrents of tears flowing from the weeping eyes of a dozen hysterical girls, who were sobbing on the "prepared seat" below. Yet heard we no rushing mighty wind filling the house where we were sitting with the sound. The clergy felt it, no doubt, but we neither saw nor heard it.

III. We must be born again. We should keep this straight and foremost. We can do no good work before we are regenerated. What! it may be said, have we not contributed to the support and spread of the gospel; have we not sustained God's ministers; are not these good works? No, sinner; and it must be told, these are not good works; they are not acceptable in the sight of God until you are born again. You must be born again. He then quoted a story of Andrew Fuller's about a captain, who was left on a desolate island by a mutinous crew. They made an equal distribution of the spoil, and continued to manage the ship according to the

laws of propriety. One man began to sob and cry without any apparent cause. His mates interrogating him, asked if they had not dealt fairly with him? Oh! yes, said he, but it is all robbery, let us go back to our captain and take him on board again, and all will be well! So it was with sinners, all their works are bad until they return to God, the great captain of the ship against whom they have mutinied. I know not which to be astonished at most, the audacity and ungraciousness of the clergy, or the stupid imbecility of the people. If aiding "the benevolent institutions of the day," and feeding the clergy, is a bad work, and unacceptable in the sight of God, why do sinners add to their wickedness and responsibility by giving their hard earned dollars and cents to these men? Why don't sinners take the clergy at their word, and let these ambassadors do their own work? We never yet heard of a government or king sending ambassadors without paying all necessary expenses. Jesus provided for his ambassadors; and Satan supplies the wants of his by enabling them to fleece the sheep and milk the goats;—that is the philosophy of the thing. He went on—the heart must be changed to fit it for heaven, and we must be born again to entitle us to heaven. He knew of only two covenants and two promises; the first he calls a covenant of wrath, at the head of which is Adam;—the second the covenant of redemption, which was headed by Christ:—we become heir of the first by nature; and of the second, by being born again!!! A moral relation must be established between the soul and God. None can discern the reign of God unless the heart be changed. Renewing the heart means writing the law in the heart. Some suppose that being born of water alludes to baptism; but he did not believe it. Nicodemus thought that being born of water was enough. Being born of water is not baptism, it is the natural birth! No man can come into the world without being born of water. If this is not theological midwifery I know not what is!—Believing the testimony of God, said he, does not entitle to church ordinances. With the heart men believe.

IV. Great mistakes here. Filthy dreaming, casting lots for forgiveness of sins by letting the Bible fall open upon some promising text, &c. no evidence of being born again; but, "ye are my friends if ye do whatsoever I command you," &c.

After the Amen, a revivalist named H—— spoke from the aisle where he was standing. He complimented the preacher, proclaimed himself a Fullerite, whose works he hoped he should always read to the day of his death; he began to rant, the women began to sob; he began to rave, they began to hubbub,—he would move a question, which he did hope

would be acted upon, namely, that his ministering brethren, and all the christians present would pray for him and the anxious sinners of the meeting; he would say, go to those anxious seats and let God's ministers bear them up to a throne of grace; and though the place was much crowded, he would make his way through, and called upon all to follow him. The man continued his rant until perfectly demented. He walked and talked and pushed and beat the air until he arrived at the mourning pew, in which he took up his position. The men stared, the girls cried out, and one went off clapping her hands into an hysteric fit!—In all this the clergy present were perfectly out-generaled. It was a revival coup de main. They seemed astounded, looking at each other in dismay. And yet in a measure it was their own craft, too. They despatched a young divine to stop the fanatic. A sudden silence ensued. The Rev. W. F. B— presented himself. He wanted them to think and know that religion had something of common sense in it. That it was an intelligent affair, and should have a fast place in men and women's judgments. Rev. I. T. H—, said it was the first time he had enjoyed the consecration of that house. Ere the walls were yet dry the Spirit hovers within it. That church (the Third Baptist) had had his prayers. Oh! God, said he, make short work on behalf of these sinners!—Alas! poor human nature, how art thou the sport of every evil spirit, the cage of every unclean and hateful bird. It was well for I. T. H—, and those for whom he prayed, that God was deaf to his entreaties. Adieu, Mr. Advocate, from your friend,

IOTA TAU KAPPA.

For the Apostolic Advocate.

Louisa County, Oct. 8th, 1834.

Mr. Editor,

I have been a reader of your paper ever since you commenced its publication, and consider that it contains a set of truths perfectly christian. The scriptures tell us that if our works be of God they will stand, and if of man they must fall. Now, if the things in your paper be untrue, why do the sects not attack them, show their absurdities, and throw them overboard; for if we are in Babylon, it is their duty to lead us out. It appears to me that they are afraid to come to the light themselves, and that their object is, if possible, to prevent their followers from coming also. In this section of country they advise their young converts not to go to hear the reformers preach, fearing if they once taste the bait, they will be enticed, without a struggle, from their ranks. But if they are founded upon Christ and his apostles there is no danger of this, as the scriptures plainly declare.

There was a young man baptized not long since by an old Baptist Rabbi, who, after baptizing him, took him out to one side, and told him that he had better not go to hear the "Campbellite Preachers," that they were well read in the scriptures, and would lead him astray. But the young man concluded that if they were well read in the scriptures, they were the very persons he would like to hear, and thenceforward became a regular attendant to their meetings, and is said to have joined them, or to be about to join them. So much for the advice of the Rev. T. T. S.

Some time since I was at a protracted meeting held at Southanna, at which place Elder J. Fife and many other preachers attended. There was a great stir, and in the language of J. F. "there was a great pressing into the kingdom." I thought to myself that perhaps the time is not very far off when they will be pressed out. I do not think that I ever witnessed, in all my life, so much machinery of human invention, put into operation for the purpose of manufacturing christians. After having delivered an address better calculated to excite the feelings than to enlighten the understanding, they would invite all those that felt a disposition, to come up to the anxious seats and kneel down, in order that they might the better reap the benefit of their prayers. This done, a part would commence singing and praying, whilst another part would kneel and talk to the mourners, till they had raised them to the highest possible pitch of excitement, when some one might be heard to tell the brethren to sing faster, though, as I thought, they were then singing at a speed better fitted for any thing else than for the house of God or his praise. However, it had its desired effect; for, ever and anon one would jump up shouting and clapping his hands, which in popular phrase is called "getting through." But, alas! thought I to myself, can those persons, who consider themselves thus converted, give a reason for the hope they have within them? I was confident they could not, for they had not been instructed by the preachers.

Towards the close of their meeting, the machinery which had answered so well all along, began to grow a little the worse for wear; for when they called up mourners, the same old devices would not do; but they were not long at a loss. One of the preachers, good at invention no doubt, concluded that it was necessary for the whole church to send up a volume of prayer to God, who, he was satisfied, would send down the holy spirit and convert them. The expression of our blessed Saviour, when he told Nicodemus that we must be born of water and the Spirit, occurred to my mind.

It appeared to me strange, that, in so much machinery for conversion and salvation, I do not remember to have heard

one word about the necessity of water. I have been informed by good authority, that the Rev. P. S. having felt the pulse of one the mourners, pulled out his watch and stated that in so many minutes, (mentioning the number,) he or she, as it may have been, would be converted, and that at the time appointed the mourner rose up shouting.

Since the above mentioned meeting, I have examined the word of God very closely, to see if those things were sanctioned by it, but have been able to find nothing to justify the course, therefore conclude that they are not of God but of man. The Reverend J. Fife is a man of good judgment, and, if he will read the Bible in connexion, will be compelled to admit that such things were not practised by the primitive christians. I hope the time will come when he will see the impropriety of his course. I am acquainted with a great many of those who have been pressed into the church by his preaching, and all I can say is, Lord forgive them, for they know not what they do.

We reformers in this section are progressing slowly. Brother Bagby has introduced into the kingdom this year about fifteen, and brother Higgeson four or five. The above soldiers, however, know under whose banner they have enlisted, and are ready and willing at all times to give a reason for the hope they have within them. We think it is all-important, that before they come into the kingdom, they be well informed, and have that sort of faith, which will prompt them to render up the whole man to Christ, and, in the prospect of a glorious immortality beyond the grave, to look to him as their leader determined to follow him through evil as well as through good report.

Your brother in the hope of a glorious and blissful immortality.
DISCIPULUS.

ECCLESIASTICAL THUNDER.

"His Holiness," the Pope, that Prince of Reverend Divines, has resolved to address a second and last admonition to that refractory disciple of Antichrist—Don Pedro; and then, should this prove ineffectual, he intends to rain down "fire from heaven," upon him, "in the sight of men." Rev. xiii. 13, with the sound of thunder from the Vatican, in the form of excommunication. This, however, will only widen the breach, and hasten the subversion of the dominion of the clergy in that province of their kingdom; for God has put it into the hearts of the nations to hate their tyranny and to destroy it with fire and sword. Rev. xvii. 16. As another illustration of this, we rejoice in being able to notify our readers of the following

GLORIOUS AND IMPORTANT EVENT.

From the London Patriot.

Inquisition abolished in Spain.—The sequent decree was announced in Spain July 15, 1834:

"Art. 1. The tribunal of the Inquisition is definitively suppressed.

"Art. 2. The property, income, and other goods belonging to this institution are to be applied to the payment of the public debt.

"Art. 3. The produce of the 101 canonships dependent upon the Inquisition are to be applied to the same purpose.

"Art. 4. The *employees* attached to this tribunal and its dependencies, who possess ecclesiastical prebends or civil employments in remuneration, shall have no right to receive their emoluments from the funds of the said tribunal.

"Art. 5. All the other *employees* are to receive the amount of the salaries from the sinking fund, until they have been otherwise provided for."

The Inquisition was founded in the 12th century by Pope Innocent, for the trial, punishment, and extirpation of heretics. This diabolical Tribunal took cognizance of heresy, Judaism, Mohammedanism, Sodomy, and polygamy; and the people stood in so much fear of it, that persons delivered up their nearest and dearest relations to its familiars without daring to murmur. Priscillian, a mild and eloquent man, was the first victim of Religious Intolerance under this tribunal. Torquemado, the Inquisitor general, is said to have tried and tortured, in the course of 14 years, 80,000 persons, of whom 6000 were executed. He whose mind can traverse the globe, must be struck with one remarkable feature of the times, viz: *that the people or laity are rebelling every where against the clergy of every Faith.* In France, the Religion of Antichrist is almost extinct. In England, Scotland, and Ireland, the people demand the abolition of State Religion; in Portugal, Don Predo has commenced the work of destruction; in Spain, monasteries have been suppressed, the clergy slain, and their Inquisition abolished *de jure*; in South America, the church is falling; and in the United States, Sectarianism is attacked, the Clergy defied and set at nought, and their system breaking up by internal dissension. In Europe, however, they destroy without having any thing to offer; while here we not only destroy the works of the Clergy but we offer the people the religion of Jesus, as recorded on the page of revelation. We smile with satisfaction at the present, we rejoice at the future, but regard the past with ineffable indignation and contempt. The time is near when the Merchants of Babylon shall cast dust on their heads, and cry, weeping and wailing, saying Alas, alas that great

City, for in one hour is she made desolate! And when heaven, and the holy apostles and prophets shall be exhorted to rejoice over her, for God has avenged them on her, Rev. xviii. 19. 20. Even so. May the time quickly come! EDITOR.

Oct. 5th. 1834.

A REPORT.

The "Reverend" Andrew Broaddus is reported to have said, that he does not believe, that such men as Luther Rice, Wm. F. Broaddus, Isaac T. Hinton, President Chapin, &c. could have acted and spoken, as they are represented to have done in the "*Scenes from Real Life*," published in the Advocate. We are instructed by the writer of the articles in question, to say, that a denial of the truth of the statements therein made has reached him from more points than one; he now calls upon the "Reverend" Andrew Broaddus, or any of the other named "divines" to come forward, in some tangible shape, and put him to the proof. The Reverend gentleman may well be ashamed of such heathenish sayings and doings; but, says our correspondent, "I will establish fully in the mouth of witnesses whose honor and integrity cannot be impeached, every jot and tittle of the confused and ridiculous, and yet lamentable, exhibitions witnessed, and detailed." If the testimony prove too strong for Mr. Broaddus' continued scepticism, let him discountenance the perpetration of such insane practices; and let him cease to patronize such miserable caricatures of the sublime, heaven-born, and holy religion of Jesus Christ.

EDITOR.

ANABAPTISM.

To remove a mistake, under which some of our friends labor concerning this subject, as discussed in our last, we say that the confession required is not a point of form, but a matter of fact. There are no ceremonies in the religion of Jesus; every thing that he has appointed is pregnant with meaning and significancy. Produce cases, such as those on the day of Pentecost, and, though there was no *formal* confession, we should not hesitate to say they had confessed Jesus. The immersion of the 3,000 was predicated on facts testified and believed; but modern immersions are predicated on no such premises. The subjects of these, though immersed, we say have neither confessed Jesus, nor are they baptized. This explication in no way invalidates the position already before the reader.

EDITOR.

Erratum. For *lonized*, p. 122, l. 16, read *louized*.

☞ Receipts in our next.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

VOL. 1. RICHMOND, Va., DEC. 1, 1834. No. 8.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 16.—*Mac-knight's Translation.*

"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour." 2 Pet. iii. 2.—*Macknight.*

THE MOTHER OF HARLOTS.

"In one day shall her plagues come—death, and mourning, and famine; and she shall be burnt with fire; for strong is the LORD GOD who judges her." Rev. xviii. 8.

The near approach of this awful denunciation seems indicated by the remarkable events, transpiring at the present time, in the KINGDOMS OF EUROPE. This old Prostitute—"MOTHER OF CHURCHES," as she is styled in the Romanist confession of Faith—is clothing herself in mourning and woe, wasting away by political famine, and fast approaching a fearful and sudden death. Let our readers peruse attentively the 18 Rev. and compare it with the approaching crisis of ecclesiastical affairs as foreshown in the every day occurrences of the old world. Let the doubters philosophize on the politics of Europe and Asia, independent of Revelation, and tell us, if they can, to what crisis hasten the affairs of men? We are all at a loss—without the light of prophecy, the future is involved in total darkness. The world is a dark place, and its inhabitants blind as bats. But the *light of prophecy* shines in this dark place, and will shine until the day dawns and the glorious "Day Star" arises with healing in his beams. The student of prophecy, unlike the floundering politicians and statesmen of the age, can penetrate futurity, and by the indications already abroad, can discern the coming storm. The warning voice has been lifted up, but men, intoxicated with antediluvian stupidity, give no heed to it. They dream of peace and prosperity, and of a long perpetuity to their institutions, when there is no peace, no prosperity, but sudden destruction at the door. A pestilence is among us that has slain 60,000,000 of our race, civil discord fills the nations of the earth; Governments are revolu-

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tionizing, knowledge is increasing, before whose march civil and religious despots tremble; there is distress of nations and perplexity; Kingdoms have been blotted out, and new ones founded; the Empire of Turkey is on the verge of dissolution, and then whose shall the Sultan's dominions be?—In republics, experience declares there is no stability; and the Old World groans under pecuniary embarrassments, old institutions, numerous and immense standing armies and misrule. And yet such is the fatuity of men, they will not repent of their deeds, and give glory to God by submitting to the Son, whom he has appointed heir and governor of all things. They will not recognize his power, who is ruling the nations with a rod of iron, breaking up their establishments and subduing all things to himself. Alas! Woe to the world because of offences, for the day of vengeance is at hand!

The foregoing reflections are suggested by reading the contents of some English Journals, with which we have been furnished by a friend in England. Great efforts are making in that country to separate the daughter of the Mother of Harlots from her adulterous union with the state. The House of Commons has passed the Bill against Tithes, but their demented Lordships have thrown it out. The object of the Bill was to transfer the payment of the tenths from the tenant to the landlord; and instead of giving the pampered servants of Antichrist one hundred pounds cash for property of that nominal amount, to make them rest content with 79*l*. The Government acknowledges the utter impossibility of collecting the tithes, even when aided by soldiers and a police force. Lord Duncannon said it was "idle for their Lordships to think of collecting tithes under the present law, without bloodshed and confusion. Within a few days, official reports had been received, one of which stated that two *clergymen* (God's peculiar lot!!) who had all the power of the military and police stationed in the neighbourhood, could not recover a single shilling. (Cheers)—One remarkable instance of refusal had occurred in Cork. In April last a clergyman called in the aid of the military and police to enable him to collect his tithes, and though he had them at his command for several days, he could not accomplish his object. In this case the peasantry drove their cattle into their houses. The military were out night and day, but of no avail. When they heard the approach of the military they gave the signal to the farmers, who took their cattle in doors and thus defeated the efforts of the clergy, the military and police." These Clergymen pretend to be the successors of the Apostles, and the recipients of the "Holy Ghost" at their ordination. Who that knows any thing of the Religion of Jesus will pretend to say that the church to which they belong is the church of

Christ? What a contemptible opinion should we form of the Apostles were it testified of them that they went at the head of the military and police to collect tithes from the churches of the Lord! But we must remember that the Church of Christ is a suffering and peaceable community, while the Church of Antichrist is a militant or fighting Church, that has made war on the saints of God and the liberties of mankind for many ages.

In PORTUGAL, the destruction of Antichrist is going on as effectually as may be. The Clergy and Monks are being chastised, according to their deserts with a rod of iron. They are to be provided for by the government until otherwise disposed of—the former in compensation for their tithes, the latter for their properties. This, however will not require a very large sum, because the bishops and higher clergy have still a great deal of property left, so that only the parish priests (there are 4,000 parishes) are to be attended to; and as to the monks and friars, many of them have left the country for ever and generally their number is considerably diminished; independent of all which, upon a reasonable calculation, in ten years they will be reduced to a very small number indeed by natural deaths. The Capellanias, Church, and Encomienda property have lately been annexed to the State. The Convent property, independent of the superabundance of plate, gold, and brilliant ornaments, which yielded the monks* and friars in money, as well as in grain, wine, and oil, not tithes but rent of some of their properties paid in kind, according to the practice in this and the neighboring country, upwards of 245,000*l*. per annum, valued at 4,600,000*l*. Seven years ago, the number of monks and friars was about 6,320, now it does not exceed 4,850, a few more or less.

*Monk, anciently denoted a person who retired from the world to give himself wholly to God and to live in solitude and abstinence." The Monks formerly were distinguished into *solitaires*, *cœnobites*, and *sarabites*. Modern Monks are *Cœnobites* who live together in a convent or monastery. They are known by different names, as the Chartroux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins, and Franciscans, are more properly called *religious and friars* though the names are frequently confounded. An arch-hypocrite named Anthony, a native of Egypt, was the founder of Monks. His followers were at first under the jurisdiction of the Bishops, from which the Pope exempted them, and they in return devoted themselves wholly to advance the interest, and to maintain the dignity of the Bishop of Rome. They are the Pope's rascallions and ready for any abomination. If I wanted to characterize a delinquent as a cunning, dirty, lazy, cruel, stupid, licentious, rascally, pestilent scoundrel, I would call him a monk. And such are the vagabonds now obnoxious to the people of Spain and Portugal. Ed.

There are 105 convents of nuns, containing eight years since 3,800, besides lay servants, but now not more than about 2,700, with an income of about 110,000*l.* sterling per annum. They are not interfered with by the Government up to this present moment. The revenues of the higher Clergy are still very considerable, but in no instance do they come up to those of the rich dignitaries of Toledo, Seville, Santiago, &c. in Spain, although the Bishops of Braganza, Vizeu, and others have very large incomes. In the estimate which is made of the incomes of the monks, no account is taken of the proceeds of the prayers which they offer up daily for the faithful, by the performance of the ceremony of the mass and other private sources. Their properties are the only things taken into account.

In priest-ridden-Spain the people and their lay rulers "*hate the Harlot*" with the greatest cordiality, and are "*burning her flesh with fire*" as extensively as could be expected, under all considerations. O. P. Q., a correspondent of the London Journals, observes in a letter from Paris, dated Aug. 6. 1834, that "the very Queen, who was taken by Ferdinand as the means of raising up a male heir to succeed him, and to follow in his steps of piety to the Virgin and impiety to God, of devotion to THE CHURCH and blasphemy against his creator, of deference to the priests and bigotry against all other religionists—of subserviency to the Jesuits and of absolute and iron tyranny against his subjects,—this very same Queen has no son at all—has abolished by her intrigues and influence the Salique Law, in order to secure the Crown to her daughter—*has chased the monks from the monasteries, the clergy from their Cathedrals*—THE ENEMIES BOTH OF GOD AND MAN—from the palace, and has effected vast good, though not for the sake of doing good, and served essentially the cause of liberty, though not at all loving freedom"—so remarkably does the Messiah, to whom all power both in heaven and earth is confided, educe good out of the direst conspiracies against the rights and liberty of man.

A correspondent of the London Times asks this question concerning the financial embarrassments of the Spanish government.—Has it resources which will enable it to fulfil ultimately all its pecuniary obligations?—"Of this" he replies "we have no doubt." He then points out the various resources of Spain, and among the rest enumerates the *immense wealth of the monastic orders*. We shall not enter into a dispute with the Conservatives, continues the writer, of this or any other country, about the binding duty of maintaining about 3000 convents, and upwards of 100,000 monks, for the honor and advancement of religion. Neither shall we conceive it a contestible proposition that their immense territo-

rial property, rents, tithes, and houses, may be appropriated for the benefit of the State, after providing for their decent maintenance during their natural lives. The sum which this property would yield, joined to the Royal domains lying useless to the State, was calculated by the Cortes in 1822 to amount to 92,000,000*l.* sterling. Here then is a mine of immense wealth, into which no shaft has ever yet been driven. Here is a treasure accumulated by the prodigal superstition of ages, and hitherto guarded from popular use or politic distribution, by the Dragon guard of the Inquisition and the flaming fires of *autos da fe* (acts of faith). Here are masses of previous ore, greater than the new world supplied to the avarice of Europe for a century after its discovery, to be dug out and rendered available—not by the murder of slaves, or the sacrifice of Indians, in subterranean recesses, but by the encouragement of healthy industry, by the spread of plenty among all classes of the people, and by the general increase of the population in a smiling and cultivated land.

It is calculated that one fourth of the soil of Spain is still in the possession of the Church. According to a very moderate estimate, much probably below the mark, it is said that this ecclesiastical portion yields a rent, or at least would yield a rent, of 5,000,000*l.* sterling, or would bring, if sold at 25 years purchase, 125,000,000*l.* This is independent of the value of the buildings, of the live stock, and of the rent of houses in cities, which belong to the beneficiaries of Cathedrals, to the higher clergy or to monasteries, and which may probably amount to 40,000,000*l.* more. In this estimate we speak only of the real property of the monastic orders, and of the high secular Clergy, with its appurtenances, and make no reference to the tithes of the secular Clergy, to the incomes arising from masses and offerings, or to the other more spiritual sources of their incomes. These would be more than necessary to support in affluence the clergy of the most extensive and wealthy countries of Europe, exceeding, by four or five times, the sum allotted to the French Church, which extends its spiritual sceptre over more than double the population of Spain. Though, by the very oppression of the Church itself—though by the enormous sweep of the domainial and ecclesiastical property, which according to M. Cauja Arguelles, has grasped one third of the lands of the Kingdom, the tithes from the remainder have been calculated at the gross amount of 7,500,000*l.* producing a nett revenue of about 4,500,000*l.* Of this somewhat less than a third goes to the Crown, leaving to the secular Clergy about 3,250,000*l.* In commuting this impolitic, this most injurious impost, into a rent charge, or in abolishing a tax which prevents all agricultural improvement, that portion of the tithes which was

unjustly devoted (as in our own country) to the support of monastic institutions, or of cathedrals, may, without impropriety, be seized upon for the general uses of the State, for paying off its debts, or establishing a fund for popular instruction. But between both these sources of revenue, the monastic lands and the tithes devoted to monastic and other impolitic objects, we find property more than sufficient to rescue Spain from the danger and disgrace of a national bankruptcy. Her revenue, collected from the most impolitic sources, intercepted on its way to the treasury by the most bareface plunder, and issued thence without control or responsibility, as now stated by Count de Toreno, at about 5,000,000*l.* with an annual deficit of about 3,000,000*l.* will, by the simple appropriation of the lands and emoluments of the monastic orders, be more than doubled.

"It is a singular fatality for the Spanish Church, but a no less singular piece of good fortune for the young Queen's Government, that this immense mass of ecclesiastical property should have remained so long untouched by the counsels of wisdom, or the hand of spoliation; that the Clergy of Spain should still possess a fourth part of the lands of the Kingdom; that one of the secondary nations of Europe should still support a sacred or Levitical order of nearly 200,000 persons, by a revenue of more than 10,000,000*l.* (double that of the State) and that this body, instead of diminishing in numbers, or being robbed of its income as in other Catholic Lands, has hitherto grown with its growth and strengthened with its strength."

In addition to the sword, the Messiah is scourging his enemies with the Cholera. This direful pestilence, during the first 14 days, swept off 5000 of the population of Madrid, whose inhabitants do not exceed 150,000. The great number of deaths daily, disquieted the people's minds exceedingly. Ignorance, Superstition and credulity are a trinity of demons that invariably go hand in hand. The citizens of Madrid, as of all the other Catholic Capitols, are notably distinguished by these characteristics. In Madrid as in Paris, a report was circulated that the fountains of water had been poisoned. The ignorant and credulous people believed the fable, and awaited only an occasion to wreak their vengeance upon the *supposed* culprits. Nor were they long before their suspicions fell upon the heads of their priestly tyrants.— They attacked the College of the Jesuits, and the Convents of St. Thomas, St. Francis, and La Merced, and killed 96 priests and 12 Lay brethen. A great many fine words have been used, and the mouths of Christina and her Ministers are filled with lamentations on account of this "untoward event." But the blood of the "holy monks" has not been

avenged, and not one victim has been offered to the justice of the country. From this it would seem that their sacrifice was not ungrateful to the Regent and her cabinet. In the meantime the crime is to be expiated by solemn hypocrisy—by an act of religious service in the Church of St Francisco, according to the following Royal order:—

"Her Majesty the Queen Regent desiring to give a new public testimony of the religious sentiments which animate her, and to make a solemn offering to the national piety, outraged in the holiness of its temples, and in the persons of its ministers, by the abominations committed on the evening and night of the 17th inst. which have excited in all Spaniards the most profound execration; has thought proper to order that in the Church of San Francisco el Grande, the corporation of Madrid shall celebrate a solemn function for the victims so horribly sacrificed.

July 31.

(Signed)

Moscoso.

Thus is that woman Jezebel, who has "made all the nations drink of the wine of her raging fornication," made herself to drink of the wine of the indignation of God, which is tempered, without mixture, in the cup of his wrath," at the hands of those very nations she has most inebriated. What increasing incentives have we christians, to stand aloof, and jealously to abstain from all fraternization with this Mother of Churches and all her Ecclesiastical Progeny. How full of thanksgiving ought we to be to our Heavenly Father for that liberty we enjoy in the belief and practice of the truth.— What motives does our disenthralment from religious bondage present, to urge us onward in the race for immortality and eternal life. Those only who have lived under the hypocritical tyranny of a national religion perhaps, can fully appreciate the unvaluable, the inestimable privilege, of immunity from the odious and galling yoke of canting, pharisaic, and flockfleecing priests. These United States, we believe, have been established under the especial patronage of God's providence in order to afford free scope for the development of the True Religion, while the funeral dirge of Antichrist is chanting in the countries of the ancient world. Though Religion is not married to the State by law on this side the Atlantic, she is "incorporated" here under the hydra headed form of an apathous, heartless and spiritless Sectarianism, which enjoys the smiles of a government, that selects its *Holy and Reverend Chaplains* from the partizans of all its metaphysical and contradictory creeds. To be emancipated from the strong holds of such a Babel—to have escaped from its confusion of tongues—to have declared our inde-

pendence its creeds and pretended apostles—to have embraced the truth in the love of it, and above all, **TO DO WHAT GOD COMMANDS US** even with the loss of reputation, property, liberty or life—is to secure our right and title to eternal life and a portion of that inheritance which is incorruptible, undefiled and that fadeth not away. Then, and then only shall we *“sing the song of Moses, the servant of God, and the song of the Lamb; saying great and wonderful are thy works O Lord God Almighty; righteous and true are thy ways, O King of Saints. Who should not fear thee, O Lord, and glorify thy name? For thou alone art perfect. Surely all nations shall come and worship before thee, because thy righteous Judgments are made manifest.”* Rev. xv. 3. 4.

Nov. 20th, 1834.

EDITOR.

DIALOGUE ON SECTARIANISM.

(CONCLUDED.)

Dr. I am convinced that in the essential points all the Commentators you have named were all right in the fundamental doctrines, such as the doctrine of the trinity, total depravity, the atonement of Christ, &c. &c. As to the minor points I do not believe it essential for all men to view them alike, I suppose in charity, they all gave their sentiments on the scriptures and they are great helps to the man of God, in as much as they explain the difficult parts of the Old and New Testaments.

Dis. There are no doubt, many essential, and many nonessential points in their opinions, yea in all the creeds. But will you say there are essentials and nonessentials in the word of God!! Can you think that God is trifling with his creatures; for it would be the height of folly for any government in the world to issue nonessential laws. The Word of God, especially the New Testament, is the revelation which God has given of his Son. Is a thing revealed that wants explanation? If God took into account the weakness and incapacity of man to understand dark and enigmatical propositions, would he not have spoken to him in plain and intelligible language. Yea the gospel was preached to the poor, to the simple, not to the wise, but to the rude and illiterate. It was preached by unlearned fishermen, and is it so that those rude fishermen spoke so much above the capacities of the poor that none but the learned can understand them!! Alas for the lore of 1834, how ignorant are the learned of what the Apostles taught. Each Doctor of divinity knows the creed he has adopted, and is perhaps acquainted with the sentiments of an adverse party, but the word of the Lord is only next in importance to the concordance, and indeed was it not for the concordance, we should have less

scripture quoted in sermons than we have. How would the textuaries be taken to the task, if they were asked on the spot for the context from which they cull their scraps; and if a man quotes a passage and does not know that the writer or speaker used it to prove the same thing he endeavors to establish, he commits an outrage on the sacred Scriptures. Commentaries are the opinions of other men. And if the bible is intelligible, the same thoughts will be produced in my mind when I read for myself. “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

Dr. You are extremely uncharitable, and I cannot believe any religion comes from heaven unless it teaches men to be charitable to others, you are not infallible, there is a possibility of your being mistaken, and therefore you ought not to be so positive. It is becoming in erring mortals to be humble, and unassuming. Arrogance is wedded to ignorance. If men only knew themselves better, we should not have so many new and startling systems as we have. Besides, in reference to your views of Commentators, how do you reconcile them with making a new translation, if the old one had contained your sentiments you would not have sought another.

Dis. As to our want of charity, I only have to remark that we endeavor to imitate Jesus our Lord, we cannot cast a reflection on him in order to be charitable to a fellow mortal. In fact it is any thing but charity to tell a man the laws of Jesus may be broken with impunity. In the scriptures men are addressed in character, sinners are called sinners and until their character is changed the character of the address is the same, you say we are fallible, yes, and for this reason *we trust not in our fallible thoughts or opinions, but in the infallible word.* We are not advocates for unbelieving believers, neither do we arrogate any thing to ourselves, we trust in the God of Israel, and endeavor to grow daily in all the graces of the Holy Spirit. The new translation has not taught us one article of faith or rule of practice. And if there is any material difference between it and King James' it is the fault of your own sectarian Doctors. Drs. Campbell and Macknight, of the Presbyterian church, and Doddridge of the English Independents were the translators. It has only been emended in some instances by the publisher, and we do not expect it to favor our sentiments, but we form our sentiments according to the revelation God has given us, all we say of the new translation is, that it expresses the same views a little clearer than the other, being put in more modern style. If you can show that the ideas of the Original are not put

into good English you will confer a favor by pointing out the defect, for we want the same exact idea in English that the spirit indicted in the originals. Enlightened criticism we court.

Dr. Well Sir, the editor has translated the word baptizo, into immerse, when he knew it was a disputed point. How daring is it for men to take such bold steps, are there not thousands of good men who contend that immersion is not the only meaning of the word baptism, but it suited your practice to make it read immersion.

Dis. I shall always correct you when you mistake either our faith or practice: the New Testament is our creed, we had no hand in compiling it. When we came to the word, we had nothing to prove; we came empty, we sought not proofs for prepossessions, but tried to learn the will of God. These Sir, are our candid professions, and unless you can show by our practice that we have contradicted them, it is certainly slander to say of us, that we try to make the word suit our own views of things. All the sectarian world is quarrelling with us for our want of charity, and yet they can arraign our motives and unceremoniously condemn us without a hearing; when we solemnly state our convictions, they uniformly disbelieve us, and give us a caricature rather than what we either believe or practise. It is impossible for any man to overthrow us, while we are consistent, without overthrowing the scriptures. Relative to salvation we believe nothing but the facts of the gospel, and for our guidance we take the commandments of Jesus and his holy apostles. The word baptism is not an English word, but a foreigner in our clothes. We ought to respect every foreigner as he is respected at home. This word is at home among the Greeks, what do they say about it? They have only one office for this agent and that is to see that every person who wants to obey that initiatory ordinance be immersed. They are angry to find him honored with two or three more offices when he goes abroad, but notwithstanding these foreign honors, when he comes home, they assign him his old post, which in some parts of Russia is rather severe treatment after being so delicately dealt with in more clement climes, but such is the fact. Besides, you cannot well get country horns into so many offices, try it which way you please. The word dip, you cannot make to mean sprinkle, nor sprinkle dip, pouring and immersion are equally unequivocal, so that the only way you can succeed is to get a foreigner, who you know, never can be taught to give his ideas in any but his vernacular tongue with readiness, and while he is stammering partly with his tongue and partly by signs some of you explainers step forward, and say he just means what you please; he is ex-

tremely kind, for among Episcopalians he either will immerse or sprinkle, but then he must have sponsors. Among Presbyterians and Methodists he is equally obliging as to the mode, and still more so as to sponsors, for he requires none among them. It is an awful thing to look at the sectarian religion of this day, where whim, caprice, fashion, and custom rule instead of Jesus Christ.

Dr. Do you not suppose that they who sprinkle in baptism are as honest as you are in your immersion? If we think it right to sprinkle we shall not be condemned, but you condemn every body unless they just see things as you do.

Dis. We never make honesty a test of truth; when we have allowed that sprinklers are as honest as ourselves, the question still returns with all its force, which is the plan of Heaven? And this question can only be decided by heaven's law. If every one is right who is sincere, there are very few wrong. But has the Lord said, that sincerity is the test? Nay verily, but he has made faith, repentance, and obedience the test, and unless men believe, repent, and obey, they have no claim upon the notice of Jehovah. You say we condemn those who do not think as we do. To this charge, as well as all the rest, we plead not guilty. The word of God says "he that believeth *not* shall be condemned," so far are we from wishing to condemn any we incessantly urge upon our contemporaries to believe and obey the Gospel, that they may not be condemned. We put no glosses or interpretations on the gospel, we believe the facts as they stand; we preach them as they stand, and we urge men to obey them as they stand.

Dr. Well Sir go on and welcome, you think you are to turn the world up side down, and in your pride you think you are great reformers. I shall be very content if God saves my soul; I have no such vain thoughts of myself; I know my own heart that it is deceitful. Who am I that I should say stand off I am more holy than thou?

Dis. Every man ought to be believed when he solemnly avows a fact regarding himself. You say you know your own heart, and knowing it pronounce it *deceitful*. I should do violence to your own consciousness were I to dispute it with you. But John says "if our heart condemn us God is greater than our hearts and knoweth all things." If your heart is deceitful it cannot have been "sprinkled from an evil conscience." (Heb. x 22.) As to our pride, we pretend to be in possession of nothing but what every son and daughter of Adam may have if they will submit to Jesus, we are not our own, we are purchased by another. All the freedom in which we exult is the remission of sins through the blood of Jesus. The grace of God which brought salvation has taught us to

deny all ungodliness, &c. for which we are hated by the religious demagogues of this day; we condemn that canting wineing hypocrisy, which supposes God is honored with those terms by which we degrade ourselves.

Dr. I shall quit this conversation, as I perceive I can be of no service to you, I had hoped to remove some of your errors, but the dye is cast, you will have your own way. One thing I acknowledge, in candor to you, that you have succeeded in removing many erroneous statements from my mind regarding your views, and I promise you I will think over what we have talked about in calmness, and be the result what it may I shall follow the convictions of my own mind.

Dis. I am pleased with your determination, and with your intentions of good towards myself. You must not think hard of my conduct in not giving way to you, when you called my views errors. I should sooner respect your judgment than perhaps any other man's, were it a mere question of prudence or experience, but as it is a question of fact, I consider no man's judgment ought to be relied upon. The word of the Lord must decide this matter, to it I have appealed in our conversation, I have not arranged theory against theory, but the word of God against all theories of human speculation.

"PURE FAITH, PRIMITIVE ORDER, AND SCRIPTURAL LITURGY."

Prospectus of the Southern Churchman.

(In continuation of page 8.)

A prospectus has recently been exhibited to the public through the columns of the Journals of this city, for the publication of a "Religious Paper," to be entitled "THE SOUTHERN CHURCHMAN." The Editor informs us that "*its peculiar theology will be that of the Protestant Episcopal Church.*"—Southern Churchman!—Peculiar Theology!—Protestant Episcopal Church!—Is this south man of the Church a high or a low Churchman? Is he "evangelical" or dryly moral? Oh, we are informed, that his "theology" is "peculiar"! Peculiar to what? To the Protestant Episcopal Church, which the Editor tells us is the "*pure faith and primitive order!*"

Notwithstanding the high encomia passed upon the talents of the "*Reverend*" Editor by certain "*Right Reverend Bishops*"—we, and the people, demand more testimony than they can adduce to prove his "ability" in demonstrating that the "faith and order" of the Church of England is either "pure"

or primitive." Nay, this State Religion, which languishes in the midst of Republics, demands all the wit and learning of its English and Irish Hierarchy, sustained by the *Almæ Matres* of Oxford, Cambridge, and Dublin, together with the cannon, sword, and bayonet of mercenary troops, to uphold it in the face of scripture, reason and an indignant people, even in its nursery; where it is mantled in certain recollections, which the policy of rulers has thrown around it for effect. In proportion as the light of truth beams on the public mind, does its contempt for the "faith and order" of "pure and primitive" Church of Englandism, increase. Already is it falling before the spirit of the Lord's Mouth, and soon will it vanish away, with its Harlot Mother of Rome, before the bright shining of His coming.

Nothing is more calculated to blind the eyes of our understandings than the prejudices of education combined with our worldly advantage. To this alone can we attribute the support and approval conceded to this popular faith in these American Republics. We are not surprised at the Reverend Editor of the Southern Churchman, and his "Right Reverend" Episcopal Patrons characterizing their "faith and order" as "pure and primitive," and their "*Liturgy scriptural*"—they no doubt think so honestly enough. Their *Almæ Matres* have embued their minds with this fable; and like true sons of Mother Church, they strive to confirm others in the same opinions. But after all we are at a loss to reconcile the honest convictions of these Reverend and Right Reverend Gentlemen with the fact that for 200 years after the death of Jesus there were no "Reverend, and Right Reverend Fathers in God"—no Lord Archbishops, Lord Bishops, Archdeacons, Deans, Canons, Prebends, Curates, &c.—no State Alliance, no liturgy, no infant sprinkling—no annual, biennial, or triennial "Sacrament"—no tithes, no compelling men to become Christians, by fine imprisonment or the terrors of death. Although the elements of this "*mystery of iniquity*" were at work in the Apostles' days, until Constantine "honored the cross," as is impiously affirmed, these abominations had no place save in prophecy. This "pure faith, primitive order, and scriptural liturgy" has no place in Holy Writ, except in so far as it is foreshown in the Apostacy from the Religion of Jesus. The "Reverend" Editor, therefore will have something to do in the face of history, and Revelation to make it appear that his faith, order, and liturgy are pure, primitive, and scriptural. As the Southern Churchman may need an article of the kind, we publish the following for its use, and for the information of our readers, on the

ORIGIN OF THE CHURCH LITURGY.
DEDICATED TO THE CHURCHES OF ROME AND ENGLAND IN THE
UNITED STATES.

(From the Extraordinary Black Book.)

"New religions are seldom genuine. Like new constitutions of government, they are mostly established by being incorporated with pre-existing opinions and institutions.— This observation will appear evident from an advertence to the origin and history of the Church Liturgy, by which will be seen the successive gradations of PAGANISM, POPY, and PROTESTANTISM, through which it has emerged and been transmuted.

Dr. Middleton, an eloquent and learned divine of the Church of England, was the first to lead the way in this inquiry. In his celebrated letter from Rome, he exhibits in a very perspicuous manner the great conformity between Paganism and Popery, and proves that the Religion of the present Romans is entirely derived from that of their heathen ancestors in the use of incense, holy water, tapers and lamps, in their worship, in the practice of pomps and processions, penance, pretended miracles, and pious frauds, in making of votive gifts and offerings, and erecting rural shrines, in the orders of their priesthood, monks, nuns and begging friars, and in the use of boys clothed in sacred habits, to attend the officiating priest; all of which he has shown to have been practiced by the Pagans, and by the Papists in imitation of them. But here Dr. Middleton stopped in his comparison, unaware apparently that in his zeal to depreciate a rival Church, he had furnished weapons, of no ordinary temper, with which that to which he belonged might be assailed.

This task has been executed in the well known work of De Laune, in his plea for the Nonconformists, where he has exhibited learning and ability not inferior to Dr. Middleton. He shows that in the several particulars of kneeling at the sacrament, the use of the surplice, the sign of the cross, the rite of confirmation, the use of sponsors in the baptism of infants, of a liturgy or form of prayer, and of altars, the observance of fasts and festivals, the ceremony of marriage, bowing at the name of Jesus, and towards the east, the authority of episcopacy, and the dedication of Churches to saints; the Church of England symbolizes *not with primitive Christianity* but with the idolatrous forms of Popery. Such resemblance ceases to be matter of surprise, when it is known, on the authority of Calderwood, that the English service was put together out of three Romish Channels, viz; 1. The Breviary, out of which the common prayers are taken; 2. The Ritual, or book of rites, out of which the administration of the sacraments, burial, matrimony, and the visitation of the sick, are taken, and 3. The Mass Book, out

of which the consecration of the Lord's supper, collects, epistles, and gospels are taken.

The Rubric or Service Book of Henry VIII's time, was no other than the Romish Liturgy, partly translated into English. In the reign of Edward VI. the whole was rendered into the vernacular tongue, but otherwise was little altered. This fact was distinctly avowed by the proclamation of the King and Council made at the rebellion of some enthusiasts in the west of England, who had been excited thereto by the priests; it is thus: "As for the service in the English tongue, it perchance seems to you a *new service*, and yet indeed, *it is no other but the old*, the self same words in English, for nothing is altered but to speak with knowledge that which was spoken with ignorance: only a few things taken out so fond, that it had been a shame to have heard them in English." (Acts and Mon. vol. ii. p. 1189; quoted by De Laune.) Between that period and the reign of James I. it is true that some alterations were effected, but notwithstanding we find that Monarch thus speaking of the same service.— "As for our neighbour Kirk of England, their service is an *evil said mass in English*; they want nothing of the Mass but the *liftings*." (Calderwood's Hist. Ch. of Scot. p. 256, quoted by De Laune.) It is allowed, that after this period there were some other alterations made in the service, but we find that Charles II. in his preface to the Common Prayer, annexed to the Act of Uniformity, thus expresses his opinion: "the main body and essentials of it (as well in the chiefest materials as in the frame and order thereof) have still continued the same unto this day, notwithstanding all vain attempts and impetuous assaults made against it." Now the obvious inference from these testimonies is, that the service of the Church of England, with little alteration is the same as that of the Church of Rome. But to show more satisfactorily the resemblance between the two churches, we shall insert the following comparison from an ingenious and elaborate publication, entitled "The Church Establishment founded in Error."

The Breviary and Calendar of the Church of Rome divides the year into fasts, vigils, feasts, and workingdays. The same division is adopted by the Church of England, with this exception, that there are less of the former; but of those that are observed they stand in the same order, and are evidently borrowed from the Calendar of the Roman Church. Their feasts are divided into moveable and fixed, so are ours; and of 36 of them the observance is the same in both Churches. The fast days of both are alike. In the Church of Rome the service itself is divided into matins and even songs, so is ours; theirs is appropriated to the particu-

lar feasts, fasts, vigils, &c., so is ours; the substance of their service consists in collects, confessions, absolutions, psalms, epistles, gospels, prophets, apocrypha, litanies, anthems &c., so does ours. In the Church of Rome the people kneel at confession and absolution, repeat after the priest the *pater noster*, stand at *gloria patri*, stand up and repeat the Apostles' creed, kneel and repeat after the minister, Lord have mercy upon us, Christ have mercy upon us; make responses at the saying of the liturgy, kneel at the altar when they partake of the eucharist, or Lord's Supper, kneel and ask mercy and grace after the rehearsal of the decalogue, read the psalms alternately with the priest, verse by verse; sit at reading the lessons, say the psalms to the accompaniment of the music, bow to the east and at the name of Jesus. All this is done in the Church of Rome, and so is it performed in the Church of England. The places of worship which the Church of England at present occupies, and the endowments it possesses, were built, consecrated, and bestowed by the Papists, and as they were dedicated by them to various saints, so they continue dedicated by the Church of England. The Church of Rome has its Archbishops, Bishops, Deans, and Chapters, Prebends, Arch Deacons, and other graduated dignities, so has the Church of England, which retains also distinguishing habits for each, as formerly practiced by the Roman Church. And the ordination services so closely resemble each other, that with a few unimportant alterations, they are verbatim the same. A parallel so singular and striking cannot fail to convince every unprejudiced mind, that one system has given rise to the other."—pp. 44—5.

The following are the observations of one, brought up in the corrupt religion of the Church of England, and habituated to its worship of impure and idolatrous origin. Unacquainted with the Religion of Jesus as developed on the page of Sacred Writ, he manifests indifference to any "peculiar theology," viewing, as he may well do, all equally right and therefore all equally wrong. We quote them as the sentiments of thousands of Episcopalians who are straining every nerve to pull down their "pure faith and primitive order," in the Old Country. Well may the scriptures say that Antichrist has made the people drunk with the wine of his idolatry;—what Christian can read the following without perceiving the intoxication of the writer produced by the "peculiar theology" of the Harlot Church of England?!

"Apart from the temporalities of the Church," says this writer, "we do not think there is *much* to give offence in the established worship, notwithstanding its IMPURE and IDOLATROUS origin. Man is said naturally to be prone to religion, and were he deprived of his PRESENT IDOLS, it is not impro-

bable he might create others with more onerous pretensions. The church has partaken *in some degree*, of the improvements of the age. It has been argued out of intolerance towards every sect. Some doctrines still retained, as part of the Athanasian creed and Thirty-nine Articles, are viewed, we apprehend, in the same light as *special pleading* and other LEGAL FICTIONS, rather as *curious relics* of a past age than as dogmas of practical use and belief. In its rites and ceremonials, the services it exacts are of easy performance to every class. The enforcement of the "Sabbath" is an unmixed good to the industrious orders, while the hebdomadal inculcation of a future state of reward and punishment supports with hope or restrains with fear those who cannot appreciate the claims of a more enlightened morality. Philosophers can hardly begrudge the devotion of one morning out of seven to a parish Church: if their feelings are not interested by the iterations of the Liturgy, *their souls may be soothed by music* and psalmody, and thus be enabled to range with less disturbance through the regions of science.

Mere politicians, who usually look on the sanctions of religion as more useful than credible, are little under its influence. The Tories were formerly a godly race of men; they had religion at the heart, but with the Whigs it never went beyond the lips. Speaking of these once notable factions the late Mr. Fox observes, "while the Whigs considered all religion with a view to politics, the Tories, on the other hand, referred all politics to religion. Thus the former in their hatred to Popery, did not so much regard the superstition or even idolatry of that unpopular sect, as its tendency to establish arbitrary power in the State; while the latter revered arbitrary monarchy as a divine institution, and cherished passive obedience and non-resistance as articles of religious faith." Hist. James II. With few exceptions, both parties are now agreed in treating religion as an engine or ally of the State—a branch of the police, or civil power, very useful for repressing disorders or assisting that famous tax machine—a mock representation in extracting money out of the pockets of the people.

THE CHURCH appears inclined to cultivate a spirit of indifference and quietism, the most favorable course it could take for a lengthened duration. It prosecutes no doctrine, controls with a gentle hand the passions of the multitude, gives full scope to the pleasures of the great, and is most prompt to throw the weight of its influence into the scale of government. There are however, some parts of the Liturgy so staringly preposterous and so inconsistent with genuine Protestantism, that, we think, if they are not shortly got rid of, they must ere long attract a dangerous share of popular at-

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 tion. The Reformation of Henry VIII. from the first needed reforming, and after an elapse of more than two centuries, the task cannot surely be deemed premature."

The foregoing is an elegant satire on "*the pure faith, primitive order and scriptural liturgy*" of the Protestant Episcopal Church. In America it is divorced from the State as an adulteress. Here she languishes as an outcast with few to comfort her. Her principles however remain the same, and though she dare not *openly* condemn less fashionable creeds, she *insinuates* their condemnation by pronouncing her own pure, primitive and scriptural. If this be the character of Church of Englandism in America then all the other sects must be impure, modern and unscriptural, which no doubt, herself being included, is perfectly true. With regard to the Southern Churchman, should he make his debut among us, we shall not fail, now and then, to hold a long talk with him concerning his "pure faith, primitive order, scriptural liturgy," and "peculiar theology." Till then we bid his embryoship adieu, wishing him all the success he may *deserve*.

EDITOR.

TO THE DISCIPLES IN EASTERN VIRGINIA.

DEAR BROTHER THOMAS,

Being released from my school engagement for the next year, I shall, if the Lord will, comply with the invitation of my brethren, to serve in the labours of an Evangelist. Please to communicate this information through your paper, and you will confer a favor on your brother. May the Lord abundantly bless you and all who love Him, is the prayer of yours in hope of the appearing of our Lord Jesus the Messiah.

ALBERT ANDERSON.

October 20th, 1834.

At the annual meeting in Fredericksburg, it was determined to employ brother A. Anderson as an Evangelist. He has given up his school, for the purpose of meeting the request of the brethren. A man that devotes his time and energies to proclaiming the good news, has an apostolical and scriptural right to be supported. Common reason testifies the same thing. *To preach to live is one thing—to live to preach is another*; and this constitutes all the difference between paying a clergyman and a preacher of the Gospel. It is as much the *duty* of every christian man to preach the Gospel as Bro. A., or any other proclaimer. But all have not the ability; then those who feel so little interest in, and know so little about, the cause they profess to love and serve, that they can-

not open their mouths to plead for, or recommend it; and who, from natural incompetency, are incapable of doing as they would,—are bound by all the principles of honor, justice and christian virtue, to minister of their substance to those who can. The congregation of the Lord is the "*pillar and the support of the truth*." The weekly fellowship was instituted to supply this body with funds. The poor saints, the aged widows, the Apostles, Evangelists, &c., depended upon these funds for their relief, sustentation, and *travelling expenses*. If the Gospel, therefore, remains unknown to the regions round about us in Eastern Virginia, it is to be attributed to apathy—nay, rather to the criminal delinquency of the congregations of disciples of this section of country relative to these matters. *We do not say that this is their character*; but if they do not do their duty in sounding out the Gospel, the least that can be said is, *they will deserve it*. Bro. A., we believe, has a wife and three or four children; they must be sustained. He cannot travel without a horse; that must be provided: and himself and family must be clothed. By giving up his school, he has deprived himself of 100 dollars a year. Brothers Du-Val, Henly and Taliaferro have engaged to raise \$300 among the brethren in their neighborhood, who no doubt will be liberal, for there are some fine spirits and wealthy too, in King & Queen, Essex, and King William. *We hope they will be independent enough not to ask the unbelievers or sectaries for a single cent*. Two hundred dollars more must be forthcoming. Bro. A. considers 500 dollars enough for himself, family and horse for a year. We think so too, but not a cent too much. He will labor chiefly where the Ancient Gospel has never been preached before. Christians in word, name, deed and truth! let a holy emulation arise among you; and vie ye among yourselves who shall be most liberal in such labors of love. Contributions for the purpose specified will be received by our worthy, excellent and devoted Bro. Ferneyhough of Fredericksburg; who will see them duly appropriated. EDITOR.

MR. ADVOCATE,

I send you the following substance of a conversation held in _____ county, Va., for your examination; and if you deem it of sufficient worth, you may give it a place in your monthly pleadings for primitive and Apostolic christianity. S. HON.

Mr. N. It is thought that our preacher, who is now quite popular, is afraid his popularity will be impaired if he should come out boldly, and preach in the public congregation, what he says he believes when in the social circle. It is said, he looks one way and rows another.

Visitor. That is much to be deplored; as, in this case, there is no neutrality; we must be on one side or the other. One teaches that "faith comes by hearing," the other, that it is produced by the special, personal influence of the Holy Spirit. One teaches that the "Word of God is the sword of the Spirit" which the christian is taught to use, and with it he pierces the heart of the King's enemies as with a dagger. The other that the spirit enters personally into the heart and produces the desired change; one teaches that we are so organized that Truth can reach the mind, the understanding &c. and produce a change of views, feelings and conduct. The other, the strange and monstrous idea that the Holy Spirit enters into the heart of an unrenewed man, compared to a cage of unclean birds, to a sepulchre full of rotteness and *all uncleanness*, a thing which without testimony I cannot believe. Besides it is contrary to any thing we see in nature for a thing clean, pure, unsullied, to enter a place of all uncleanness and then and there proceed to cleanse that place without itself being polluted. And if the Holy Spirit did thus, what sort of a Holy Spirit should we then have? A polluted Holy Spirit!!

Mrs. S. But you dont believe that what we are all brought up to say and believe, or to say that we believe, is sufficient without any thing else?

Visitor. No. I would have them understand the meaning of what they say, the import of the terms used, for then they who believe would not rest without obeying. As it is impossible for a person to believe with the heart the all important truths of the gospel without being influenced by them to believe that Jesus is the Christ, the master, the Lord, the Sovereign who has all authority in heaven and on earth, and then not to obey him, seeing that all our best interests are involved in that all important fact.

Miss S. I think that something more is wanting, some greater change than simply believing and repenting.

Visitor. A greater change than one which influences the whole person, spirit, soul and body? To have new views, feelings, purposes and pursuits, seems to me to be as great a change as can be effected so far as character is concerned, in order to a change of state. When the truth enters the mind, is believed with the heart, it necessarily produces a corresponding state of feeling and conduct. With this matter fairly before us we are prepared to account for the feeling which we sometimes see manifested in religion, both of sorrow and joy, and supposed by many to be the special work of the Holy Spirit, when in fact it is produced by the Truth. If a sword pierce my heart I must in the nature of things *feel*; who can have his heart pierced as with a sword and *not feel*? Who

can receive into his mind the truth that he is utterly undone, ruined forever, and not feel sorry? Who can receive the truth into his heart that salvation is procured for him, which he may enjoy now and forever, and not be glad and rejoice in it?

Mrs. S. But how does it happen that so many persons understand the Gospel so differently?

Visitor. By being taught differently; and having confidence in their teachers, they do not search for themselves to ascertain whether what they hear is true or not. A tells B and B tells C, &c. from generation to generation, and hence there is so little improvement in religion: as we have now what was introduced in the dark ages, or, in the first corruptions of Christianity, such as infant sprinkling, &c. For about 200 years infant baptism was unknown, and for about 1300 years immersion was the only baptism; the general, if not the universal custom.

Mrs. S. I believe in baptism, but there are some good things among all denominations.

Mr. N. It would be a pity if there was not *something* good among them.

Visitor. Agreed. The good among all we love and approve; it is the evil of which we complain,—the things taught and practised among them not found in *the book*, but introduced as expedient, and maintained by the force of custom. Such as monthly church meetings for business; quarterly or annual communions, annual associations, &c. among the Baptists. Infant sprinkling, *class* meetings, *circuit* preachers, &c. among the Methodists. Unscriptural terms, and must convey unscriptural ideas. A *class* among christians! what an ideal!

Miss S. Why, don't you like circuit preaching?

Visitor. The idea of a circuit is so much like the track of a blind horse which has to work a certain machinery, that I can scarcely separate them.

Miss S. But is not that the best plan to supply destitute churches and neighborhoods, how else would you do it?

Visitor. I find in the *book* something said about Evangelists, Messengers of the churches, and the like. And if now a church has more teachers than it needs, I would have that church to send all the talents for teaching which it can spare, to some neighborhood where they are wanting; but, if the church is not able of itself, I would have others join, so that the person or persons sent would be the Messenger of the churches, and "a glory of Christ," as the book calls them. Thus you see I would have all the talents of christians employed; and if this were the case, we should soon see an interesting state of things, and many would rejoice in the prosperity of the cause of truth and righteousness; then should we see the primitive Gospel restored—and 'preached for the obedience of faith,' and many 'purify their souls in obeying

the truth through the Spirit.' This is the Gospel for which I plead—a Gospel that contemplates us as impure, unclean, defiled—and brings with it purification, washing, cleansing. Hence we read of the “washing of regeneration;” “the washing of water by the word;” “having our hearts sprinkled from an evil conscience and our bodies washed in pure water;” “and such were some of you, but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God;” “purified your souls in obeying the Truth;” “be baptized and wash away thy sins.” Now just observe that remarkable passage in the 1st Letter to the Corinthians: after naming certain traits of their former character, he says, “such were some of you, but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our God.” That is; they were justified when they were washed in baptism in the name of the Lord Jesus—and then set apart—sanctified by the Spirit which they received after their bodies were made fit temples for the Holy Spirit. Are not these things so, Mrs. E?

Mrs. E. You seem to make them so, very clearly.

Mrs. S. Do you think this washing is in baptism?

Visitor. Most unquestionably. Nothing can be more clear; hence we read of the washing of water by the word, that is, persons are influenced by the word unto baptism—for with the heart man believes unto righteousness,—not half way there,—but quite “unto righteousness.”

Miss S. Why you appear to speak with a good deal of confidence.

Visitor. So I may, but not more than the truth justifies.

Miss S. I knew a man who said that there were two classes of persons whose religion he had no confidence in: such as say they have *no doubts*, and such as are *always doubting*. I have several times heard even Mr. C. (A. W. C.) say, that he often had his doubts.

Visitor. His religion would not suit me. What can I doubt? Any thing the Lord says in his book? That I have a coat on my back, or shoes on my feet? What, I ask again, can I doubt? The truth of christianity I cannot; nor can I doubt my interest in it as long as I look to Jesus and see the sufficiency there is in him, and walk as become the Gospel of Christ. If I pull off my coat or make shipwreck of my faith, there is still no reason to doubt—the matter is settled the other way. Nay, if I have a dollar in my hand, I cannot doubt it as long as I possess a sane mind.

Miss S. Mr. C. would say, and I have heard others say, that they hoped they were christians, they hoped they were pardoned, &c.

Visitor. I cannot hope that I am sitting here; that I see you;

that I am talking with you; that I came here on such a day, &c. I cannot hope for any thing past or present. Hope is made up of expectation and desire: expect means to look out—so that we hope only for that which is future. Then to say, that I hope I am born again, &c., indicates that the speaker is in Babylon, and does not speak the words of truth and soberness. Besides, it seems that the thing possessed is so insignificant, that the possessor does not know whether he has it or not. Such religion is indeed not worth having, and I would fondly recommend one which is not so easily mistaken, but enables its possessor to rejoice in hope of the glory of God. While on this point, the improper use of terms, I am reminded of what I heard a Methodist minister once say: “seeing is believing, and feeling is the truth.” When, to my mind, nothing can be more absurd. This confounding of terms begets and continues a state of things totally different from the simplicity of the Gospel, and its purity of speech. If we would understand and “know the truth,” we must observe the distinction between *believing* and *knowing*; we cannot believe what we see, but we may believe a thing and afterwards know it: we believe when it is told us; we know when we see it.

Miss S. I propose that we postpone the subject until to-morrow morning.

ANECDOTE.

A “Rev.” Mr. C——, of the Presbyterian church, in the month of August 1834, was preaching, we will not say what, but certainly not **THE GOSPEL**,—at Mount Zion meeting house or “church” in Amelia, Va.: a friend was there, who informs us that he said he had recently returned from Long Island, N. Y., where he had been ministering. He observed, that, before he went, “the church” was in a cold, dead state, and that the members, and even the Elders and Deacons, were greatly at variance with one another. He upbraided them, as well he might, for this state of things, and prescribed *prayer for the descent of the Holy Ghost upon them, as a remedy for the grievance*. They assembled together for the purpose of a “*revival*.” “Lord wilt thou not revive us again?” Had the Lord answered, he would have said, yes, when the period of the second resurrection shall arrive, I will revive you then, and reward you according to your apostacy from my holy religion. This, however, by the way. They “prayed” much, long and often; and, as it would seem, not without effect of some kind. Some besought the Elders and Deacons to be reconciled, but as yet to no purpose. They “prayed” again; and the “Rev.” Mr. C—— gravely told his hearers that “*the Holy Ghost came down upon them as on the day of Pentecost*,” as a proof of which, he declared “**HE SAW**

rr!!" Those upon whom it descended again besought the opposition to come in and be reconciled. They succeeded; and the consequence was, that the Holy Ghost came down abundantly and they had a great revival!! He told his audience at Mount Zion, that he intended to preach on the morrow, and that if they did not come and hear him, they would have to answer for it on the judgment day!!

We offer no comment. Let Isaiah characterize the watchmen of such a Mount Zion as the above. He surely will not be deemed "harsh, censorious or uncharitable;"—"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter" or sect. Isa. 56. v. 10. 11.

EDITOR.

RECEIPTS FOR THE ADVOCATE

(to November 1st.)

Burnt Ordinary. T. H. Fowkes. *Brydie's Store,* J. Scofield, N. Fowkes. *Sublett's Tavern.* P. D. Porter. *Watkinsville,* J. T. Bowles. *Edensburg, Pa.* E. Davis, 5 00. *Erwington, S. C.,* J. D. Erwing, Dr. W. K. Erwin, N. Rhodes, J. B. Powell, U. M. Roberts, 2 cos. *Villebore, Car. B. Anderson.* *Bowling Green, Car. J. Woolfolk,* E. P. Woolfolk, C. Coleman, D. Dejarrette, J. Chaudler, J. Wright, S. S. Strebeck, W. G. Maury. *Turner's Store, Car. W. Curtis.* *Sparta, Car. R. C. Sutton.* *Fredericksburg,* W. Robinson, J. Leitch, W. J. Dickenson, F. Sheffield, C. McCaulley, J. Fitchett, J. Pritchard, J. S. Colvin, W. White, B. Cole. J. Hathaway, J. Shepherd, W. Cason, J. De Baptist, H. Ramsey. *Spottsylvania C. House,* W. Wigglesworth, L. Pegg, S. A. French, M. Downer, G. Turner. *James Town, Ohio,* M. Winans. *Painesville, Amelia, Bro. Walthal,* \$ 10 00; and Dr. De-jarnette by him, 5 00. *King William C. H. J. H. King,* J. Hooper. *Rumford Academy,* E. King. *Nashville, Ten.,* A. Adams, \$ 5 00. *Wattsborough, Lunenburg,* F. Lester, 10 00. *Orange Springs,* A. Anderson. *Chilesburg,* Mrs. N. Anderson. *Mechanicksville, Louisa,* J. Charles. *Newtown,* W. H. Lyne, Jno. Lumkin. *Caswell, N. C. A. Congleton.* *Hookerton, N. C. J. P. Dunn.* *Lebanon, Tenn. J. G. Green,* H. R. Cox, J. L. Powell. *Rome, Tenn. A. Green,* A. B. White, *Sandy River Church,* S. H. Wootton, A. C. Powell. *Richmond, E. A. Mattox,* R. Sanders. *Versailles, Ky. A. Redd,* J. L. Jenkins, W. D. Dale, T. A. Clark, M. Hill. *Dover Mills,* W. M. Webber. *Retreat, Franklin, Va. W. W. Turner.*

NEW AGENTS.

C. M. Day, *Hallsboro, Chesterfield, Va.* Tristram S. Thomas, *Pleasant Ridge, Green, Ala.* J. P. Dunn, *Hookerton, Green co., N. C.* F. Lester, *Wattsborough, Lunenburg, Va.* J. Letellier, *Charlottesville, A. bearnie, Va.* W. M. Webber, *Dover Mills, Goochland, Va.* Thomas Emory, *Cincinnati, Ohio.*

James C. Walker, Printer, near the Museum.

THE APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

VOL. 1. RICHMOND, Va., JAN. 1, 1835. No. 9.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 16.—*Mac-knight's Translation.*

"Be unindulgent of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour." 2 Pet. iii. 2.—*Mac-knight.*

OBSERVATIONS ON THE APOCALYPSE.

"The Rev. Dr." Martin Luther, an Augustin Eremit, and the celebrated founder of the religion of Protestants, in the plenitude of his divine science, condemned as uncanonical, the Epistle of St. James, and the Revelation of Jesus Christ to the Apostle John. The former his sagacity pronounced spurious, because it was incompatible with his views of St. Paul's writings, and the latter he rejected because too mystical and visionary to be understood. Thus he reduced the standard of inspired compositions to the finity and imperfection of his own mind, instead of suspending his decision, until the accumulation of testimony should have made him more competent to judge. The Rev. Reformer of German Popery had embraced the crude speculation of ancient theorists—certain monks of Adrumetum in the 5th century—"that God had not only predestinated the wicked to eternal punishment, but also to the guilt and transgression for which they are punished; and that thus both the good and the bad actions of all men were determined from eternity by a divine decree, and fixed by an invincible necessity."—This Monkish Legend our "divine" thought he had discovered in the writings of his favorite St. Paul, which seemed, however, to be repudiated in those of the Apostle James. His judgment, therefore, was formed upon prejudice; and consequently unworthy the regard of an enlightened mind. If such then was the law by which he condemned the writings of one Apostle and rejected those of another, his expulsion of the Apocalypse from the canonical Scriptures is not to be wondered at. But great doctors take great liberties, which little doctors are very apt to imitate. Thus our modern "divines," whose divinity sanctifies nonsense.

are, like their great original, in the custom of rejecting the laws, ordinances, and doctrine of the reign, as matters of a nonessential and secondary character, which, however, are indeed good, and wholesome, and worthy to be received,—because they happen not to quadrate precisely with their divine prejudices, and “bodies,” or systems, and catechisms of “divinity.” Supposing themselves the favorites and elect of God—chosen from the foundation of the world to be his peculiar heritage, his “*living ministry*”—they are as reckless of consequences as the “Divine Eremite” himself, who rejected the Apocalypse, in the face of the denunciation of Jesus, that “if any man add to these things, God shall add to him the plagues which are written in this book; and if any one take away from the words of the book of this prophecy (of the Apocalypse) God will take away his part out of the book of life and out of the Holy City.” Rev. xxii. 19. But, let us not forget, however, these gentlemen are reputed “*divines*” “*most reverend*” too; it behoves us also to bear in mind, that a “*divine man*” and a “*divine book*” are of equal authority; and therefore, our “*reverend divines*” have a “*divine right*” arbitrarily to interpret the revelations of the DIVINE MIND; which, we laymen ought passively to submit to, and devoutly receive, because in us is the absence of all divinity!!! Believe it Judæus Apella, not I.

“The Rev. Clergy,” or as the “Rev.” Mr. Keeling terms them, the “*living ministry*”—who have usurped and monopolized the instruction of the people for 1600 years, teach them to believe that “the Apocalypse is so wrapped and involved in figures and allegories, is so wild and visionary, so dark and obscure, that anything or nothing, at least nothing clear and certain, can be proved or collected from it.” This insinuation, which has taken fast hold of the minds of the people, is one of the archdevices of the Adversary to blind and hoodwink their understandings so that they shall not be able to discern the grand schemes and machinations he has instituted and set in motion for their perpetual slavery and subjugation. His “*living ministry*” inculcates that the word of God is a dead letter, which they are totally unable to credit; that they are themselves dead and impenetrable as stones, that they must stand still, and sit still and see the salvation of God; that all God’s predictions are mystical, that the literal or apparent sense is not the true sense, but that the letter must be spiritually discerned, that it is presumption for the unlearned laity to pretend to understand the Scriptures in any other sense than that put upon it by the “*living ministry*,” and that after all nothing can be done in vital religion, unless by the “*suasive*

influence” or compelling force of the Holy Spirit’s physical actions. Thus by his angels does he superinduce a fatal indifference to all investigation of the sacred writings, and cheat his unsuspecting victims out of their resurrection to eternal life. As to the Apocalypse, I firmly believe, if christians would study its contents it would, if they are honest persons in the profession of truth, cure them of the ridiculous and spurious charity they are in the practice of exercising towards “other denominations of christians,” which are, in reality, the antichristian “abominations of the earth.” I affirm further, that a due attention to the prophecy of this Book, would convince many, who, living in a treacherous security, and entertaining a delusive hope that they are christians, expect to enjoy the heavenly beatitudes—that no time is to be lost in escaping from the dominions of Babylon the Great, and taking refuge in the Eternal City of our God. As all have not the leisure, and fewer the inclination, to unravel the mysteries (for they are mysterious to those that are ignorant) of this Book, I shall, as opportunity may serve, present my readers with illustrations of its contents. Dr. South, a celebrated Episcopal wit and “*divine*” told his hearers, that the Apocalypse “either finds a man mad or makes him so.” The gravity of the Priest yielded to the levity of his wit; but, though his wit might elicit the approving and stupid laugh of “orthodoxy;” his vulgar scepticism is surpassed alone by his impiety. It is a libel on the beneficence of God; and many such slanders fall from the “*living ministry*” of the age. The truth of God makes men wise; but its perversion makes them mad, and leaves them so. Many other opinions have been passed upon the Apocalypse by the great lights of the Sectarian World; equally entitled to the same kind of credit and respect as Dr. South’s. The “*learned Scaliger*” commended John Calvin as a wise man, because he wrote no comment on the Revelation. Voltaire says that Sir Isaac Newton wrote his comment on the Revelation to console mankind for the great superiority he had over them in other respects. From this it would seem that the French Deist considered it an absurd compilation of symbols calculated to amuse but not instruct mankind; but Voltaire, though an agreeable, is a very superficial writer, and often mistaken in his judgment of men and things. Thus men, on the one hand, caution you not to trouble yourself about the Apocalypse, because it will turn you mad; while Jesus, on the other, says “*Happy (not mad) is he that reads, and they that hear the words of this prophecy, and keep the things that are written in it.*” Let us, then, obey God rather than man.

“They who censure and dissuade from the study of the

Apocalypse," says Newton, "do it for the most part because they have not studied it themselves, and imagine the difficulties to be greater than they are in reality. It is still the *sure word of prophecy to which we do well to take heed*; and men of learning and leisure cannot better employ their time or abilities than in studying and explaining this Book." One of God's designs in giving this and the other prophecies of the Old Testament, was manifestly to develop his own providence in the events of time to the world; and thus, by a standing miracle, to prove his omnipotence and vigilance, both over the affairs of nations in general, and of the Church of Christ in particular.

The cause of the failure of so many in interpreting certain parts of the Apocalypse, to me appears to consist in their ignorance of the Gospel, of the genius of Christianity, and of that which constitutes the true Church of Christ. As far as the meaning of the symbols is concerned, to a certain extent they have been accurately defined; but the great difficulty has always been the application of them. Thus the Romanist would make the Seven Hilled City to be Constantinople, the Apostacy the Greek and Protestant Churches, and the witnesses for the truth his own community. The Greek would apply these things to the Latin Church and Rome, while he would contend that his church were the witnesses prophesying in sackcloth under the tyranny of the false prophet. The Protestant, of chameleon hue, would come in and protest against both these interpretations; neither the Romanist, the Greek, nor the Protestant, suspecting that the true witnesses might be found among the sects proscribed by their respective faiths, as deplorable, turbulent, and pestilent schismatics.—Sir Isaac Newton observes that "amongst the interpreters of the last age there was scarcely one of note who had not made some discovery worth knowing;" and I flatter myself, that I shall not have laid before my readers the results of my humble efforts, without having substantiated my claim to the discovery or solution of certain problems in the Apocalypse which have hitherto baffled the ingenuity and learning of some of the most celebrated illuminati of the religious world.

In saying this, I do not mean to arrogate to myself any superior talent or discernment; for a man may have all wisdom that human science and philosophy can afford; his mind may be of a Newtonian order, and equal to enterprises of the sublimest character; he may be a personification of intelligence, and yet fail to unravel the symbolical representations of the providence of the Supreme in the affairs of men. In the absence of that wisdom, which God revealed to the Apostles by his Spirit, all our views in relation to

ligion, are mere speculation; and the failure of the "great and the good men" since the days of Luther, is not owing to a lack of natural talent and discernment, but to that love of speculation, and subserviency to system, in which they have so freely indulged. Be it observed, however, that there is not a single speculation in the religion or doctrine of Christ. In my investigation, therefore, I have renounced speculation and substituted, according to the suggestion of lord Bacon, the simple narration of historical facts. If there be such a thing as prophecy and truth in historical detail, and if history be indeed nothing more than a summary of prophecy fulfilled, which every believer admits, then certainly the natural method of prophetic illustration is simply to place in juxta position, the prediction and the facts of history. And see what a breach the christian makes in the defences of the infidel, by such a plan as this! Our most celebrated historians have been infidels and papists; as though God had chosen them to record the fulfilment of his word, and so to condemn their unbelief and apostacy out of their own mouths. My dates and facts, I have taken from Gibbon and Mosheim, the one an infidel, and the other a Lutheran. They are faithful historians, and acknowledged as authority both by christians and anti-christians. Gibbon is impartial, though styled the apologist of paganism. When narrating the great revolution which occurred in the beginning of the 4th century, his mind was hemmed in by Catholic superstition on the one hand, paganism on the other, heretics before him, and the sects of philosophers in the rear. What with the doctrines of demons, the fables of priests, the reproaches of heretics, the thunders of orthodoxy, the speculations of philosophy, the arts of magic, the relics of the saints, pretended miracles, the ferocity of emperors, the execrations of their mercenaries, the groans of the dying, together *with his ignorance of the truth*, where is the wonder that he should condemn all to the satisfaction of none? This however, is no excuse for infidelity, though it redounds to the confusion and discredit of those who, pretending to be the light of the world, serve only to make its darkness conspicuous. Among these are Dr. Mosheim and other ecclesiastical writers, who have unconsciously joined in the hue and cry against men, of whom the world was not worthy, stigmatized as heretics by the very church that holds themselves in equal contempt. From such errorists as Mosheim, we learn the excellency of those, the traits of whose character are exhibited to the odium of posterity. Thus the Novatians and the Donatists are termed deplorable and pestilent schismatics by the Bishop of Rome and his party, who, Mosheim confesses, had become exceedingly worldly, superstitious and depraved. The Donatists were condemned and

persecuted by Constantine; who, in the phraseology of the age, is called a christian emperor: who ought to be esteemed rather one of the wholesale murderers of his species, a crafty and execrable tyrant. And so he would have been regarded had he not become the champion of the Catholic superstition, which is sufficient at any time to transmute a tyrant a tyrant or a knave into a spotless and irreproachable saint. We say then that Mosheim would have displayed his discernment to better advantage had he converted the anathemas of the emperor and of orthodoxy into benedictions, which these proscribed sects justly deserved. Notwithstanding the opinions of these authors, the facts and dates with which they furnish us remain the same; and of these I have availed myself in my illustrations.

I have selected part of the 12th chapter of the Apocalypse for this number of the Advocate, because it begins a new section of the prophecy, independent of its predecessors; and secondly, has caused more stumbling to interpreters than perhaps any other part of the Revelation. I will adduce Bp. Newton as an example. Speaking of the first verse, he says, St. John "represents the church as a woman, and a mother bearing children to Christ. She is 'clothed with the Sun,' invested with the rays of Jesus Christ, the Sun of Righteousness; having the moon," the Jewish new moons and festivals, as well as all sublunary things, "under her feet," and upon her head a "crown of twelve stars," an emblem of her being under the light and guidance of the twelve Apostles." Now his lordship allows that this symbol synchronizes with the reign of Constantine, whom he makes the deliverer she brought forth. If, therefore, the symbol correspond to this epoch, of which there can be no doubt, history shows that the Bishop's illustration is a speculation and quite unreal; for, *first*, in the 4th century, what he calls the church, brought forth abundantly children not to Christ, however, but to Antichrist; *secondly*, instead of being invested with the rays of the Sun of Righteousness, she was invested with the adulterous embraces of the Man of Sin; *thirdly*, instead of trampling upon the Mosaic institutions, which Jehovah never designed, for the true church illustrates them, the Bishop's "church" spurned the laws of Jesus, and thought to change times and seasons; and *fourthly*, instead of being under the light and guidance of the twelve Apostles, she had superseded their commands, by doctrines concerning demons, and had substituted for their traditions the devices and commandments of men. The Bishop, therefore, in his interpretation makes the Apostles *mis*-represent the character of the church at that time, for her true sons were deploring the shocking APOSTACY which had taken place

from the ancient faith and practice. He was not describing or symbolizing the *internal* state of the church, but simply revealing to posterity her EXTERNAL HISTORY at the time, when that which prevented the full revelation of the *Mystery of Iniquity* should be removed. Her *internal* condition is represented under the symbol of an *unfortunate woman fleeing into the wilderness from the rage of her persecutors*. If then, we want to discover the true church in the days of Constantine, we must consider *who were the especial and remarkable objects of persecution at that time?* And this question is fully and satisfactorily answered by Mosheim, on the authority of writers who lived at the time. In proof of what I have advanced as to the state of the church, see Mosheim, B. 2. P. 2. ch. 3, § 2. The grand secret of his Lordship's error consists in this, that the Hierarchy of the English church consider the age of Constantine as one of the purest ages of the church; no wonder, therefore, that a lord Bishop should clothe her in such splendid apparel! She was their mother, and filial duty claims their veneration and applause!

It will be observed that I have given a different translation of the 5th verse, than obtains either in the old or new versions. In these, the child which the woman brought forth is represented as being *caught or taken up suddenly* to God. This rendering implies *instantaneity* of action, which does not correspond to the event. For Constantine instead of being *suddenly* and immediately elevated to universal dominion, did not attain to that towering height for *eleven years* after his conversion to christianity, nor did he arrive at the throne until he had fought his way up through seas of blood. The original word is *harpazoo*, and signifies *to pull, take or carry by violence, haste or fury*. I have translated it, therefore, by the phrase according to the tense of the verb, *was carried by violence*, which exactly coincides with the historical account; and presents the passage in a more natural and forcible light.

The explanation of the symbols I have attached to the illustrations in the form of Notes, so as not to interrupt the narrative.

EDITOR.

HISTORICAL ILLUSTRATION OF THE APOCALYPSE.

REV. XII. 1—6.

PREDICTION.

And there appeared a great sign in heaven a woman clothed with the sun† and the moon under her feet; and upon her head a crown with twelve stars*

and she being pregnant, cried out in travail, and in pangs to be delivered. And there appeared another sign in heaven: and behold a great fiery dragon,‡ having seven heads and ten horns, and upon his heads seven crowns. And his tail drew down a third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman who was about to bring forth, that when she was delivered, he might devour her child.

Galerius and Constantine were the two *Augusti* of the Roman Empire; Severus and Maximian, the two *Cæsars*, and both the satellites of Galerius, the *Augustus* of the *East*. The dragon-hearted Galerius aimed at nothing less than absolute and undivided dominion, which he considered within his grasp, the death of Constantius, the *Augustus* of the *West*, being evidently near. Two revolutions, however, disappointed his ambition; for on the death of Constantius in 306, the British legions saluted his son Constantine as *Augustus* of the *West*; and Maxentius overthrew Severus, by which Galerius lost

FULFILMENT.

In the beginning of the 4th century, an extraordinary revolution occurred in the government of the Roman world,

the "Christian Church," hitherto highly obnoxious to the civil and ecclesiastical power of the empire, but now become corrupt by a mixture of the Platonic philosophy with the pure doctrine of the reign—and secularized by the ambition and worldly mindedness of its ministers—was incorporated with the state, superseded the ancient superstition, crowned with the illustrious diadem of the *Cæsars*,† and invested with the Imperial Purple.

Before these unlooked for events took place, a most cruel, terrible and bloody persecution was instituted against the christians. It began in the year 303 and continued without intermission, till a little before the death of the savage and dragon-like Galerius, in 311. The cries of the tormented christians ascended to heaven from two-thirds of the Empire. Their property was confiscated, their sacred books greedily sought for and burned, and their lives sacrificed to the caprice of an infuriated priesthood and bloodthirsty superstition. Had she not brought forth her DELIVERER, to all human probability, this tenth persecution would have proved fatal to "the church," so great was the diligence and zeal of the Pagan Roman magistrates in the execution of Galerius's inhuman edict. During these cruel "pangs" of "travail," the Divine Providence was developing events which opened the way to the Imperial throne for him who was to allay her parturient torments, and to make her rejoice that a man child was raised up, who should defend her from all her Pagan foes.

* † ‡ The notes to which these signs refer, will be found at the close of the article.

the control of Italy and Africa. Galerius had designs upon the life of Constantine, before the death of Constantius; but the former escaped from the palace of Nicomedia, and joined his father at Bulogne, as he was about to embark for Britain. Galerius much enraged, but compelled from prudential considerations, acknowledged Constantine as sovereign of Britain, Gaul and Spain, with the title of *Cæsar*; but conferred on Severus, who had been expelled from Italy and Africa, the vacant place of Augustus. The Imperial throne was the object of Constantine's desires; but, for the present he dissembled. Maxentius, in conjunction with Maximian, his father, after their successful revolt, were saluted Emperors of Rome. Severus, at the command of Galerius, invaded Italy; but being unsuccessful, he surrendered and was put to death by Maximian, in 307. Galerius, the Emperor of the East, was the common enemy of Maxentius, Maximian and Constantine; whose interest, therefore, for a time, were the same. Maximian conferred on Constantine the title of Augustus; but with no increase of power or territory. In 307, Galerius invaded Italy, but was forced to retreat. In 308, he promoted Maximian and Licinius to the rank of Augusti. There were now six Emperors in the Roman world. In the East, Galerius, Licinius and Maximian, and in the West, Maximian, Maxentius and Constantine. The elevation of Constantine, therefore, to the single sovereignty of the Empire, was, humanly speaking, a most improbable event. The Empire was now divided into two great hostile powers. Mutual fear maintained a state of apparent tranquillity until the death of Galerius and Maximian, the two eldest princes. Maximian was expelled from Italy by his son Maxentius, and took refuge at the court of Constantine. During the absence of the latter on the frontiers, Maximian usurped his throne. He was subdued and put to death by order of Constantine, in 310. Galerius died, 311, of a loathsome disease. Before his death, he revoked the edicts then in force against the christians. Maximian and Licinius now divided his dominions between them. The Emperors were reduced to four; and Constantine and Licinius making common cause, Maxentius and Maximian formed a secret alliance against them. Italy and Africa groaned under the tyranny of Maxentius, while the questionable virtue of Constantine appeared to greater advantage by the vices of his rivals. In 312, Maxentius, if possible a greater savage than Galerius, declared war against Constantine. Africa and Italy—a "third part" of the Roman heaven—furnished the stars or captains, generals and great men, who led on the forces of the dragon, or Rome. Two hundred and seventy-nine years were now fulfilled from the ascension of Jesus, Maximian was still harassing the christians in the East; and in Italy and Africa they suffered in common with all ranks and degrees of citizens. The church was in pain to be delivered; and Maxentius, at the head of 170,000 foot and 10,000 horse, stood ready to destroy her champion Constantine. To oppose this large army, Constantine had only 40,000 disposable troops. But with these he resolved to meet the dragon, with the third part of the stars of heaven, which he had drawn down with his tail, and cast to the earth.

And she brought forth a MASCULINE SON, who was to rule all nations with a rod of iron. Constantine, like Napoleon, was remarkable for the rapidity of his movements. Before the court of Maxentius had received any certain intelligence of his departure from the Rhine, he had crossed the Cottian Alps,

(Mount Cenis) and descended into the plain of Piedmont. He stormed Susa, and put the garrison to the sword. Forty miles from hence, under the lieutenants or stars of Maxentius, another army awaited him in the plains of Turin. He dispersed this also, with great slaughter of the DRAGONARI, or heavy armed cavalry, of which it was nearly altogether composed. He entered Milan, and was soon joined by all the cities of Italy between the Alps and the Po. He was now 400 miles from Rome. He next marched to Verona, where Ruricius Pompeianus, a brilliant star, awaited him at the head of another Italian army. He despatched a large body of cavalry to Brescia; these Constantine defeated and pursued to the gates of Verona. Pompeianus escaped from Verona, collected another formidable body of troops, and again gave battle. The hostile armies fought all night. Victory declared for Constantine. Pompeianus was slain, his forces dispersed and Verona surrendered at discretion. From Verona he marched to Rome, the throne of the dragon, the "eternal city," "the mistress of the world." It was with equal surprise and pleasure that he discovered an army under Maxentius in person, awaiting his approach at SARA RUBRA, within nine miles of Rome. This was the largest army yet opposed to him. Constantine was again victorious. Thousands in their flight rushed into the deep and rapid Tiber, and in crossing the Milvian Bridge, Maxentius himself was forced into the river, and immediately drowned, being sunk deep into the mud by the weight of his armour. Only fifty-eight days had elapsed from the capture of Verona to the end of the war. Constantine immediately entered Rome. He put to death the two sons of the tyrant and carefully extirpated his whole race. The Roman Senate passed a decree assigning him the first rank among the three *Augusti* who governed the Roman world. These were Constantine, Licinius and Maximin. Constantine suppressed the Prætorian Guards forever. He was now master of *one-third* of the Empire. His ambition was not yet satisfied, for he aimed at ruling all the nations of the Roman world; which he could not do so long as Licinius and Maximin possessed the remaining *two-thirds*. After the death of Galerius, Maximin, the Augustus of the Egyptian and Syriac third of the Empire, set on foot a new persecution against the christians in his dominions. He was the last and most implacable enemy of the church. This persecution, however, did not last long before Constantine and Licinius compelled him to suspend his cruel designs. These Emperors, after the death of Maxentius, immediately granted the christians a full power to live according to their own laws and institutions; which power was still more clearly specified in another edict, drawn up at Milan, dated A. D. 313. "About this time," says Mosheim, on the authority of Eusebius, "*Constantine the Great, who had hitherto manifested no religious principles of any kind, embraced christianity, in consequence, as it is said, of a miraculous cross, (a silly legend forged by the clergy) which appeared to him in the air, as he was marching toward Rome to attack Maxentius.*" "And she, the church, brought forth a MASCULINE SON." We have now arrived at this period of the prediction. The last stage of the church's pregnancy. Natural gestation lasts 40 weeks, or 280 days. Prophetic symbols selected from nature, must be interpreted according to the laws of nature. So then, the prophetic period of the pregnancy of the church with its masculine son, must correspond to the natural. Now it is well known, as we have hinted, that from the day of Pentecost, A. D. 33, till the abovenamed famous proclamation and edict for the

universal liberty and advancement of christianity and the public profession of the religion of Christ, by Constantine, A. D. 313, which put an end to the pangs of birth in the heaviest persecution that ever was then known, was exactly 40 weeks of years, or 280 years, reckoning according to the prophetic account, a day for a year. Constantine was the first Royal son of the "christian church." The phrase "son of the church" is familiar. The church of Christ has many sons. But the "sons" of the "christian church of Rome" are the antipodes of the disciples of Christ. All the crowned heads of Europe are "sons of the church"—children worthy of their mother! He "*was to rule all nations with a rod of iron.*" Before Constantine can be said to have accomplished this object of his ambition, we must sketch out the leading events of the eleven succeeding years of his life.

and that which was brought forth of her was carried by violence to God, even to his throne.

As we have said, three Emperors divided the Empire between them; Constantine therefore, could only ascend to the *throne of the world*—universal dominion—which is the throne of God upon earth—undivided rule—he could not become sole possessor of the Imperial authority, except by violence—by the subju-

gation of his rivals, Licinius and Maximin. In 313, the latter, who was the secret ally of Maxentius, not at all discouraged at the fate of his friend, suddenly invaded the dominions of Licinius. He captured Byzantium, and in a few days after took Heracleæ. Licinius was now encamped within eighteen miles of him. They fought; Licinius conquered, and Maximin fled to Nicomedia, and died soon after. Constantine and Licinius now divided the world between them. The latter was the head of the Pagan superstition, the former of the "christian" superstition, as it had now become.

And the woman fled into the wilderness; where she had a place prepared by God, that she might there be nourished 1260 days.

Interrupting our account of Constantine's ascent to undivided empire, we direct the attention of our readers to the *flight of the woman*, as foretold in the text. The reader would be greatly mistaken if he were to suppose that the superstition which prevailed in the days of Constantine, and by ecclesiastical writers called christian, was the true religion

of Jesus. Even Mosheim virtually confesses this. But writers of this class err in supposing that christianity may become exceedingly corrupt, and yet some vital Godliness remain even under the corruptions themselves. This revolution in the church, he attributes to "a ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the Pagan rites; and of blending them with the christian worship, and that idle propensity which the generality of mankind have toward a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of christianity." But we can assure our readers that christianity was not ruined as the Doctor intimates. Though it fled from the courts of Emperors, it was kept alive by some of those whom ecclesiastical writers call deplorable and pestilent schismatics. In 251, a grand schism took place from the Church of Rome, by means of Novatian, a presbyter or elder. Multitudes drew off with Novatian, and formed a community entirely distinct from that which fellowshipped the Bishop of Rome. Their adversaries confess they were sound in the faith, though excessively rigid and severe. They were called *Cathari*, i. e. *pure*, because they

contended for virtue, innocency and purity in the lives of all who belonged to the christian church; the contrary of which obtained in the generality, to a lamentable degree. A distinction now arose which has continued to this day. The majority, who courted popular applause and sided with the Bishop of Rome, were called *Catholic*, and those who seceded, no matter on what account, were styled *Heretic*—a name far more honorable than that assumed by the partizans of pretended orthodoxy. The secession of Novatian was one means by which the truth was preserved from being swept away by the flood of Platonism and superstition by which the church was inundated. Christianity continued to degenerate rapidly till the year 313, when a controversy arose, which, in 316, produced a division which never after united. The occasion was as follows: Mensurius, Bishop of Carthage, died, 311. The majority chose the Archdeacon Cæcilianus in his place; this man was ordained by a party. An assembly of Bishops was convened, and Cæcilianus cited before them; but being contumacious, was condemned as unworthy the Episcopal office. Majorinus, a deacon, was chosen in his place. The charges against Cæcilianus were two-fold: First, Felix, who assisted at his ordination, was a *traditor* (one who, under the persecution of Diocletian, had tradited or delivered up the sacred writings to be burned, in order to save himself,) and therefore disqualified for the service by his apostacy; and, *secondly*, against Cæcilianus, because of his cruelty to his brethren under persecution, whom, though a deacon, he abandoned in a most merciless manner, leaving them without food in their prisons, and precluding the grant of relief from those who were willing to succour them. Donatus was the chief opponent to Cæcilianus. The flame spread through all Africa, so that there were two Bishops in every city. In 313, the Donatists, as they were now called, carried the affair before Constantine at Rome. The Bishop of Rome and eighteen others were appointed by him to settle the dispute. As might be supposed, judgment was given against the Donatists. In 314, the case of Felix was brought before Elian, Proconsul of Africa. The Donatists again in the minority. Seventy African Bishops had condemned Cæcilianus; nineteen Italian Bishops had acquitted him. In 315, the whole affair was again agitated before a numerous assembly at Arles, in Gaul. The Donatists again cast. In 316, the Emperor himself examined the affair at Milan. And here again their plea was rejected. They protested against the Emperor's sentence as an unrighteous one; upon which this new "christian Emperor" began to persecute them, by taking their houses of assembly from them, banishing their Bishops, and putting some to death. Upon this, "*the woman fled into the wilderness*:" violent commotions and tumults arose in Africa—"the earth helped the woman"—but of this, more hereafter. It is sufficient to observe at present, that the Novatians and Donatists are two bodies of reputed heretics, but in fact constitute the primogenitors of that formidable body which ceased not to testify against the corruptions of the Apostacy, for 1260 days, "*prophecy in sackcloth*."

NOTES.

* **WOMAN.**—A body politic, whether city, state or church. The same woman is represented accompanied by other symbols, suited to other names. Rev xvii. 3—6.

† **SUN, MOON AND STARS**—Prophetic symbols taken from the natural

world. The interpretation of the symbols must, therefore, always be consistent with the *laws of nature*. The moon and stars are inferior luminaries, and derive their luminousness from the solar beams. The law of nature, in regard to their rank is, first, the sun, then the moon and next the stars. So in the civil and ecclesiastical polity of the social world—first, the *civil* authority, then the *ecclesiastical*, and then the *nobles and chief men*. All these orders stand in the same relation to the people, as the starry heavens do to the natural earth. The *people* then, in prophetic style, are symbolized by trees, grass, &c.; maritime countries by the sea, and inland countries by rivers and fountains of waters. When the Roman world was Pagan, the Imperial authority was the sun of that world, the Pagan superstition the moon, the Senate, subject kings and magistrates, the stars. Stars, however, sometimes indicate powers in general. In the Pagan Empire the moon was clothed with the sun; the Emperor united in his own person the functions of Monarch and Supreme Pontiff; but, in the above sign (v. 1) the woman comes in between them, tramples the Pagan moon under her feet, and is herself clothed with the sun or Imperial Purple. Constantine united in his own self the Imperial and Episcopal functions.

‡ Twelve of the first Roman Emperors, who ruled the world with undivided authority, assumed the surname of *Cæsar*, this title, therefore, was of *primary* distinction. When, however, they associated colleagues with them in office, it became *secondary*; the chief Emperor being styled *Augustus*, the rest *Cæsar*. The diadem, therefore, of the Empire was the crown of the twelve stars of the Roman world, in other words, of the twelve Cæsars.

§ Anciently, a Dragon was a symbol used by the Pagan Romans to represent the majesty of their Empire. John, surnamed Chrysostom, who flourished in the 4th century, says that "the Emperors wore among other things, to distinguish them, silken robes, embroidered with gold, in which Dragons were represented." Gibbon says, speaking of the procession of Constantine from Milan to Rome, "he was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embroidered with gold, and shaped in the form of Dragons, waved round the person of the Emperor." Let us figure to ourselves an imperial monster, strutting in his gold and purple; the yawning jaws of a monstrous Dragon adorn his shoulders, whilst his long, sweeping tail ornaments his skirts. Let the reader set this image before his mind, and he beholds Maxentius in all his pomp and glory. But the Dragon is said to be *fierce*; this is indicative of his ferocity, and symbolizes with the cruel tyranny of the Roman executive. But the Dragon has "seven heads and ten horns." The heads, we are informed (Rev. xvii. 9.) are "*seven mountains*" and indicate the *throne of the Dragon*, or capital of his dominions, i. e. ROME; and the "*ten horns*" are provinces dependent on the caputular jurisdiction. On the heads were seven diadems, indicating the modifications of the supreme authority which would successively and universally prevail from the foundation to the dissolution of the Empire, when the executive authority would be revolutionized, and assume a new form, even that which it now exhibits in the Ten kingdom of Europe. The throne of the Dragon, then, is Rome, swaying the sceptre of the Western Empire, but the throne of God gave to him who filled it, the unlimited jurisdiction of the whole Roman

world. From the days of Diocletian to the year 324, no one can be said to have filled the throne of God upon earth, for the Empire was divided among several Emperors; but in 324, the Imperial authority was again united, when Constantine became sole lord of the world, both in ecclesiastical as well as secular affairs. EDITOR.

THE POWER OF THE TRUTH ILLUSTRATED,

Or the conversion of a clergyman from the Baptist faith and order, to the Ancient Gospel of Jesus Christ.

It is with the greatest and most unfeigned joy of heart, that I now proceed to lay before my worthy readers, the following narrative concerning one who, while in this country, was a most inveterate opponent of the ANCIENT GOSPEL, or as he used contemptuously to designate it, "Campbellism." The subject of this notice is well known to "the orthodox" both in Cincinnati, Philadelphia, New York and Boston. He is the author of certain productions well spoken of and attested by judges in such matters. For about 20 years he labored in the ranks of Congregationalism, and so long as he continued to advocate the system of that party, was highly esteemed among them; and it may be said of him, as it was of Paul, that he made progress in Judaism (Independency) above many of the same age with himself in his own nation (and sect) being very exceedingly zealous of the tradition of his fathers. Being an "administrator of ordinances," the absurdity of paidobaptism (*paidorhantism* it should be called) or the sprinkling of baby faces, forced itself upon his mind, and the result was that he renounced this tradition as merely human, and put on Christ by being baptized or immersed into his name. Having put off the old man of English Independency, his former "brethren in the ministry" put him off as a man does a shoe that pinches. In 1832, he came over to this country with his family, with which he proceeded to the city of Cincinnati, where he remained for about three months, preaching to the Enon church of the Baptist denomination. While thus engaged, his eldest son came into contact with the doctrine of the reign of Jesus, which had the effect of opening his blind eyes to the light of the truth. The christian oculists who couched him upon this occasion, were brethren Gano and Walter Scott of that city. Convinced of the truth of the Ancient Gospel, he descended into the water with brother S. and was immersed into Christ for the remission of sins—and thus he became a christian. This remarkable incident, namely, that the son of a Baptist minister lately come into the city, had been immersed by the "odious Campbellites," soon got wind, and popular ignorance was not long before it construed the act into filial ingratitude and reprobation, a public insult to his father. We are happy, however, in knowing there was no foundation for this malevolent insinuation. True or false, the effect was

the same. His father looked upon him as a son of perdition; declared he was tending to atheism, and refused to speak with or to see him again. His unfortunate state of things continued for three weeks, when he withdrew from Enon, and returned to his own country.

In 1833, he returned to America. Having preached a while at Boston, he came on to Philadelphia, where he found his son engaged in the proclamation of the Ancient Gospel. On one occasion he went to hear him preach. The subject was the conversion of Saul from Pharisaism to the religion of Jesus Christ. After his son had done speaking, he arose and addressed the people in order to disprove the proposition, that *until a man is baptized, invoking the name of the Lord, he is in his sins*. Many a warm debate ensued upon the points at issue between the advocates for the traditions of the Apostles and the devices of men. A Presbyterian clergyman, who resided under the same roof, invariably sided with the orthodox father against his heretical son, who more than once left the house for the sake of peace. His father, to use his own expression "*gloried in being a clergyman*," and condemned the principles of his seditious layman of a son as a "curse" to the family. During his residence in Philadelphia, he had become very popular among the Baptists of that city, and, for the time, was the centre of attraction at "Rev. Mr. Dagg's church," the "Rev. Dr. Perry's church," the "Rev. Mr. Ashton's church," and the "Rev. Mr." Nobody's called the "Seventh Street Baptist Church," which had been deserted by the "Rev. Mr." Somebody, who had found more loaves and fishes among the Paidos than the Antipaidos. He preached two discourses on the "seven sacraments of the Church of Rome" at one of those "churches," so much to the satisfaction of the hearers, that they published it for general distribution. In 1834, he again returned to England, where, for the present, we shall leave him to work out his own convictions.

In the mean time, the Advocate made his appearance, first in Philadelphia, and subsequently in Richmond, where he pleads for the witnesses of "*the two prophets who torment those that dwell upon the earth*." Rev. xi. 10. The readers of this work are familiar with his proceedings at Rockdale, Pa. to which they can refer in illustration of the following notices. The first appeared in the Western Weekly Review, published in Franklin, Tennessee.

"**APOSTOLIC ADVOCATE**—Several numbers of this periodical have recently reached us from Richmond, Va. It sustains with zeal, talents and ability, the tenets and principles of the churches of the reformation. The editor writes with a fearlessness and energy, that fully evince his sincerity and confidence in the truth of the cause he advocates."

The editor of the W. W. R., as one of the most flattering

commendations he could confer on us, and for which we sincerely thank him, copied the following article from the "Christian Gazette," edited by our orthodox friend and acquaintance the "Rev." R. W. Cushman of Philadelphia, successor in the editorial chair to the celebrated Dr. Brantly. The Gazette is the child of the "Religious Narrator" and "The World," both deceased. Their offspring, however, is the organ of the Pennsylvania Baptists, and therefore unquestionably orthodox:

"CAMPBELLISM."

"The peculiarity of sentiment which distinguish the preaching and writings of Alexander Campbell have, within the last few months, excited considerable attention in this region. The Rev. Wm. Ballantine, a gentleman for many years in membership and fellowship with the regular Baptists withdrew, some eighteen months or two years since, and established a meeting after the order advocated by Mr Campbell: since that time he has been very active in the endeavor to convert *our churches* to what he considers to have been the faith once delivered to the saints, and from which he considers us all to have departed.

Mr Ballantine is assisted in his enterprize by Dr. Thomas, son of the highly esteemed author of the brief exposition of Popery, lately advertised in the Gazette. Dr. Thomas has left the faith of his learned and pious father, in the sincere belief, we doubt not of having found a more excellent way;" and, with a zeal that certainly demands a good cause to justify it, he is engaged in unsettling the faith of the members of our churches. How far the Head of the church will permit these gentlemen to succeed in an enterprize which has for its object the *entire subversion of the church, not only of our own denomination, but of all others*, we cannot form an opinion; but we confess our fear, that unless the errors they hold are exposed, they will do no small amount of mischief. - It is a maxim which, not only from its consonance with the spirit of the age in which we live, justifies examination, but from the high authority from which it emanates imposes an obligation - "Prove all things, hold fast that which is good." We hence have felt, for some time past, that it is a duty devolving upon us to bring the doctrines of this new sect to the trial of the "law and the testimony." We have, however, hesitated from the apprehension that those of our readers who are so happy as to live beyond the agitations of this "wind of doctrine," might not feel sufficient interest in the discussion to secure their approval of its occupancy of our columns. Another ground of our hesitancy has been the difficulty of presenting the subject in such manner as to do good, and not to do evil. A spirit of bitterness which neutralizes the influence of the truth, is so apt to infuse itself into controversy, that we have thought this kind of "contention," as well as others, would, in most instances in which we have watched its progress, better "be left off before it be meddled with." However, as bitterness is not necessarily an attendant on the vindication of truth, and the exposure of error, we have come to the conclusion to open the columns of the Gazette to a friend (the Rev. Mr. Landis of Rockland, an immersed sectarist, and now a Presbyterian clergyman,) who has lately had occasion to defend the churches in their "establishment in the present truth," in opposition to the innovations of Mr. Campbell, in a public discussion; and who promises a calm and can-

did statement of Campbellism, as set forth in the writings of its advocates, and its refutation by the word of God."—!!!

In the foregoing curious document, there are a few things worthy of comment.

1. We are glad to hear from the opposition that the Ancient Gospel has excited considerable attention among them.

2. Notice the phrase "our churches," "the members of our churches," "our own denomination:"—very appropriate phraseology truly. We have for some time come to the conclusion that the "churches" in Philadelphia, as well as in Richmond, are indeed the churches of Messrs. Dagg, Perry, Ashton, Brantly, Hinton, Taylor and Keeling,—and without any pretension, either from the character of their faith, order or fruits, to be entitled churches of the Lord Jesus Christ.

3. Our object is declared to be the entire subversion of all the churches of every denomination. Yes, Mr. Cushman, you are right; we hope even to live to see the time when every church of antichrist of "every name and denomination," shall be utterly abolished from society, and the Ancient Gospel and primitive apostolic institutions established in the affections of an intelligent race, on the top of your sectarian ruins.

4. The sectarian fabric is tottering by their own confession; they are seized with apprehension of the mischief they will sustain. "We confess our fear," says the editor. Christians are under no fear for the fortunes of the church of Christ, though sectarians may tremble for the duration of theirs.

5. We would caution the editor to pause before he stigmatizes the Ancient Gospel and apostolic traditions "wind of doctrine."

6. Orthodox "discussions" are curious articles. Discussions and debates in the Christian Gazette on Campbellism, by an immersed Presbyterian clergyman, *all on one side!* When at Rockdale, after speaking to the people about three hours, this redoubtable clergyman stammered out a few remarks to an audience that would scarcely stay to hear him, preached two or three lame "sermons" behind our back, and then goes and writes in the columns of the Christian Gazette, some rigmarole about something he calls Campbellism, of which, like most of his cloth, he is as ignorant as a post, and calls it a discussion or a debate!!! The editor of the Christian Gazette, who pretends to be a friend to the truth, permits this "controversialist" to debate away, but never favors us with a copy of the "debate," although, we are informed, that he has announced the Apostolic Advocate as one of the writings from which he distils his "Campbellism!" But who need expect justice or fair play at the hands of orthodoxy?

7. What a ridiculous announcement! A paid-cleric to defend the Baptist churches in their "establishment in the present truth!" But, after all, it is not so marvellous, for there is no great difference between modern Baptists and Presbyterians; they merely

differ in dipping their converts instead of sprinkling them. Their church government we don't speak of; do away with immersion, and no obstacle remains for their fraternizing. What a chameleon-like truth "*the present truth*" must be, in which these natural antipodes—the paidos and anties—pretend to stand in such hypocritical harmony.

8. Let the reader observe the jesuistry of this remark: "*another ground of our hesitancy has been the difficulty of presenting the subject in such a manner as TO DO GOOD AND NOT DO EVIL.*" Now what is the plain English of this *doing good and not evil*? It is this: the editor of the Christian Gazette, had his fears that, if a full, fair and comprehensive statement of the whole matter were laid before his readers, it would cause the members of "*the Rev. Messrs.*" Cushman & Co.'s churches to desert the standard of their denomination, and to embrace the Ancient Gospel of Jesus Christ. *To do good*, in a Baptist or sectarian sense, is to swell the ranks and salaries of men of "every name and denomination," who live by sermon preaching;—*to do evil*, is to thin their flocks, to persuade them to "renounce the devil and all his works," to believe nothing the clergy say, unless they prove it by the height and depth, length and breadth of the Word of God, to abandon all human authority in religion, to be guided by Jesus and his Apostles alone, according to their traditions recorded in the Sacred Writ; and to give up their clerical will-worship for the "Divine worship" of the Apostolic Age. This is *to do evil* in a sectarian sense; but it is *to do good* in the estimation of the Great Teacher, who, upon a certain occasion, observed, in relation to the Pharisees of his day, *in vain do they worship me teaching for doctrines the commandments of men.*

But we are digressing. We could not, however, let slip so favorable an opportunity of unmasking the sophistry of our friend Cushman and his coadjutors, all very worthy and excellent citizens, and himself a very able, and, we believe, talented instructor of youth in *human* literature; but all of them blind and wretched ciceronis* of the way to eternal life. Let us now return to the purpose, for which this document was first introduced.

The "Rev." organ of Pennsylvania orthodoxy affirms, that the Doctor left the faith of his highly esteemed, learned and pious father. Let us sift this honied phrase; a phrase, by the by, well calculated to impose on popular credulity. Now observe, his father being highly esteemed, learned and pious, and

* A ciceroni is a guide to strangers frequenting public places in Italy, and so named after the eloquent Cicero, for their volubility of description and detail. A monk for the most part sustains the character.

an honest man too, (an attribute of character which we know none can impeach) he would, of course, adopt no faith which was not a learned and pious one. The attributes of his father, therefore, become the attributes of his faith; and seeing that this *was* synonymous with the faith of the "Baptist denomination," a Baptist editor heralds it forth to the world as an highly esteemed, learned and pious faith; and, by consequence, having deserted this faith, the Doctor's must be an unlearned, impious and lowly esteemed faith. But, as it happens, the Doctor never belonged to the learned and pious faith of the Baptist denomination; how then, could he desert it for a "more excellent way?" Before he became a christian, his faith was the faith of Antichrist. He had been inducted into Congregationalism, by a few drops of water being sprinkled upon his face when an infant; to which he testifies he never gave his consent, nor has the slightest recollection of the pious legerdemain he was the subject of. Now it was this faith, which requires no faith in the subject of its inductive ordinance of human device, which the Doctor renounced for one which, even "*the Rev. Mr.*" Cushman being judge, will doubtless be pronounced "a more excellent way." But what does the Doctor's father *now* think of his late learned, highly esteemed and pious faith? Let the reader judge by the perusal of the following letter—lately received by his heretical son, his father will be found to be a second Saul, who, with his own pen, announces to the disciples in these United States, *that he who formerly persecuted them, now proclaims, as glad tidings, the faith which he formerly endeavored to destroy.* Gal. i. 23.

16, Gwynnes Place Huckney Road, London, October 14, 1834.

MY DEAR SON,

That you may be in possession of a statement of the *progress of conviction* on my mind, relating to "the ancient Gospel," I will narrate, as briefly as I can, the circumstances which have led me to a final, and a determinate inquiry on that subject. When I left New York the last time, I was requested to supply a series of articles that I might find leisure to prepare, and that I thought might be interesting to the Baptist denomination in the States. On settling here, I transmitted several communications on Dr. Channing's "Remarks on the moral argument against Calvinism." These despatched, I thought I would, for my own satisfaction, originate an *inductive* inquiry into "the scripture doctrine of Divine prescience." This I completed; and found *that it had conducted me to conclusions at which I little expected ever to arrive.* I sent it to Dr. Henry Burder, requesting, as a favor, that he would give it a candid perusal. In three days it was returned, with a kind and brotherly note, regretting that his numerous engagements prevented him from offering an opinion "worthy of my regard." I then submitted it to another minister, a Mr. Robertson, of Bethnal Green, from whom I met with equal courtesy, but obtained no satisfaction. On Lord's day evening I went to hear Mr. Philip of Maberly chapel, Kingsland; and on going into the vestry after service he observed, among other things, "*so I understand you have lost your ortho-*

doxy by going to America." I was, as you may suppose, *thunderstruck*. From that instant my plan, which had been indeed floating in my head, was fixed. I resolved to divest my mind as much as possible of all previous opinions; and with nothing but my Bible, Greek Testament, and my own resources, to go through the Scriptures on every subject relating to the Gospel. This nearly done, I sent a very similar prospectus to the one now transmitted to you to our friend Hale. He called twice: and avowed that my own representations of "the ancient Gospel, in my letters of correspondence with Miss Hale, had impregnated him with prejudice against the whole system." I would have explained, but he was kindly abrupt; and signified that if the MS. were printed he would take a copy of it. With respect to the publication of it in London, look at my situation. For aught I know to the contrary I am the only person in London who approves of "the ancient Gospel." Neither Calvinists nor Arminians, nor Calvinistic Baptists, would admit me into their pulpits to deliver these discourses. Honored as I feel myself to have been, by the approving testimony of twenty of the leading ministers in London to the former volume which I published—who will deem it possible that light can be thrown by me on any topic beyond what has been imparted to these brethren? We deplore, indeed, the doctrinal differences among christians (at least if we do not, it is difficult to conceive that we are christians ourselves;) we pray for the teaching of the Holy Spirit, in our pulpits and our families, but who will be so presumptuous as dare expect a measure of Divine teaching, not common to existing denominations? Thus, party spirit and sectarianism are perpetuated, and the assumed infallibility of sects is just as imperative as the avowed infallibility of the Pope. My son! never forget that there are good men among all denominations: but the *esprit du corps* is abhorrent from common sympathy. O! the idol heads of parties are Gods in their own estimation.

I state these things to you for your information. *I write no secrets.* You may dispose of my sentiments to the four winds of heaven. The eternal majesty of truth is not to be supplanted by human authority!

With regard to the discourses themselves, they cover altogether 397 pages of a sheet of the same paper I am now writing upon, doubled into one half its present size, and are written pretty closely though legibly. I have been over them twice. Of necessity, I have been brought into close contact with all the strong points of Calvinism, and have *unflinchingly* followed Dr. Joseph Fletcher's elaborate arguments in his celebrated sermon on "Divine Sovereignty." At the same time, the Discourses are of the most popular cast, and would do well to be delivered before a large assembly. For in truth I wish them to prove a specimen of apostolic, as opposed to systematic, preaching: and to be in the families of our common friends, a standing confutation of the *inuendoes* of their secret opponents. I have put forth *my whole strength* on baptism: and I do hope that they will be found not unworthy of my former reputation: but equally of the great cause we are advocating.

I think you had better consult Mr. Campbell on this business, and tell him I am like an owl in the Desert, in the midst of London.

Believe me, my dear son,

Your affectionate father,

JOHN THOMAS.

REMARKS.

For the information of our readers in America, we would observe, that "the Rev. Henry Foster Burder, D. D.," "the Rev. Mr. Robertson," "the Rev. Mr. Philips," and "the Rev. Joseph Fletcher, D. D." are all clergymen of "respectable standing" in the influential and wealthy denomination of English Independents or Congregationalists. By the phrase "respectable standing," in the Old Country, we mean "an humble minister of Jesus Christ," with a respectable salary of from 300*l.* to 1000*l.* sterling per annum. His flock of course, is respectable, being composed, for the most part, of London merchants, physicians, surgeons and gentlemen of independent purses: many of them "carriage folks," or the proprietors of elegantly attired homesteads, and equipages of various descriptions. The "humble minister" himself sometimes rides to and from the sanctuary in a handsome carriage, having a coachman and footman decked off in all the pomp of gold lace and scarlet. There is a remarkable degree of humility, too, in his personality. His linen of purest white, emblem of his immaculateness, contrasts well with the well-dressed, deep dyed blackness of his outer garments. A pair of silks decorate two well-formed ankles, and a diamond ring, and a pair of pearl handled and silver mounted spectacles adorn the holy digits and sacred proboscis of a "reverend" and "divine" person. This humble gentleman becomes the delight of the ladies, who overwhelm their "dear, sweet pastor," the "lovely man," with cambric handkerchiefs, frilled shirts and silks. Such an "humble minister" we have listened to with our own ears, at a "dissenting meeting" once, honored by the patronage of his royal highness the Duke of Kent. We testify what we have seen and heard. Our readers, however, are not to suppose, that all the "London ministers of the Congregational churches," in their "respectable standing" possess all this paraphernalia of humility. No, this may be considered as the climax, to which they all more or less attain, according as their church and themselves may be infected with the lust of the flesh, the lust of the eye, and the pride of life. These "humble ministers of Jesus Christ, of respectable standing" are very "kind," "brotherly" and "courteous;" and so long as you pipe their praise to the tune of orthodoxy, they dance to the enrapturing sound with great delight. But change the note, submit your dissentient views to their "candid perusal," and so low do they estimate the value of their own opinions, that they are unable to offer a sentiment "worthy of your regard!" Humble doctors! Able watchmen on Zion's towers! Although in the annual receipt of several hundred pounds sterling, for teaching and preaching a something called Gospel, a D. D. of "respectable standing" has not a single opinion worthy of regard to offer, concerning the momentous question of man's acceptance with the

Deity! No, the pettifogging "engagements" of this transient state, are so "numerous" that no time can be spared to examine into the possibility of his own fallibility or mistake! "The Rev. Mr." Philip is a "divine" of some celebrity in the ephemeral literature of the Congregational world. He is the author of "*Manly Piety*," and other religious novels of a like character, more calculated to stupify than enlighten the minds of the people, in relation to that piety which adorns the true disciple of Jesus of Nazareth. The reader will be struck by the unwitting manner in which this gentleman developed the civil hypocrisy of the others. The numerous engagements of one D. D. prevented him offering an opinion worthy of regard, and the equal courtesy of another divine, elicited nothing more: yet they are not so pressed by their numerous engagements as to prevent the circulation of an opinion, that the author of the letter had lost his orthodoxy by coming to America! Yes, these "humble ministers of Jesus Christ" will smile with the heartlessness of their harlot mother in your face, and amuse you with their courteous civilities, but barren generalities; and with the secrecy of the "Holy Office," set a mark upon you, and teach their flocks to avoid you as proscribed.

We are not at all surprised at the conclusion to which the author of the letter before us has arrived. The abandonment of all previous opinions, and the diligent study of the Sacred Writings, is sure to bring every honest and candid inquirer after the truth into the belief and obedience of the Ancient Gospel. The reason of so many sects in the world, and contrarieties of faith and practice, is not because the scriptures are unintelligible, but because men interpret them by their own prejudices and preconceptions, and do not believe that the Bible means simply what it says. The sincerity of the writer cannot be doubted; for his world'y advancement lies all on the side of "orthodoxy." What is already before the reader sufficiently attests his conviction of having done violence to the truth in opposing belief, reformation, confession and immersion as a whole, and predicated on the blood of Jesus, for the remission of sins. Will not those who lauded him as "learned and pious" reconsider their premises ere they continue to oppose the truth for which we plead? Or are they so imbued with the idea of their (imaginary) infallibility as to conceit the impossibility of being wrong?

That there are "good men among all denominations," we do not doubt at all, if by "good" is meant moral, virtuous or honest. With regard to this proposition, our charity exceeds that of the Scribes and Pharisees. We do not limit the "good" among men to the denominations of Protestant christendom; our philanthropy embraces all "names and denominations" among the human family. Among Mohammedans, we can point to the

virtuous Saladin; among Pagans, to Zoroastre and Socrates; among Jews, to Josephus; among Roman Catholics, to Fenelon, with hosts of worthy and excellent citizens of every nation and of every age. But do their worth, morality and integrity impart to them remission of sins? The New Testament christian will not pretend to say they do. If, therefore, we are ourselves honest, we cannot but declare, that, in relation to the religion of Jesus, they are unjustified, unsanctified, unpardoned persons. If the contrary is the fact, there must, then, be some other way of acceptance with God, than that predicated on belief and immersion, some secondary revelation which has superseded the first. But of this, we are ignorant; therefore, we must regard the "great and good men of every name and denomination," as the sincere and leading errorists of the kingdom of Antichrist. May the Lord have mercy upon them in the great day!

The following is the prospectus alluded to in the letter. The author has come out fully, and in my judgment has advanced a step beyond many of the brethren in our midst. We do not, however, think he has come out too far; with him we verily believe, that the baptism of the christian dispensation, is diverse in its obligation and import, from the baptism of the Baptist denomination.

PROPOSALS,

For Publishing "The Ancient Gospel" Illustrated; or, Calvinism Renounced.

In a series of Discourses prepared, (but never delivered,) by John Thomas, sen'r., late of the United States; author of "The Challenge of a Deist Accepted"

SUBJECTS.—*The Baptism of John—The Regeneration of Messiah—The New Birth—The Remission of Sins—The Gentile World—The Ministry of Reconciliation—The Church, or the Elect—The same subject continued—All the World and Baptism—The same subject concluded.*

The author of the above Discourses solemnly declares that they were undertaken not with an intention of disproving anything, but with a determination to "prove all things" and "hold fast that which is good." The result of the whole is a conviction that a SYSTEMATIC THEOLOGY has too long tyrannized over the human understanding; and that the SYSTEMATIC PREACHING of the age is unscriptural. The citizens of the United States, are conversant with "the Ancient Gospel," as advocated by Mr. Alexander Campbell of Bethany, Va. The author has been an opponent of that gentleman. He could not believe that baptism is the only new birth spoken of in scripture. This originated inquiry, and produced the discourse on "*The Regeneration by Messiah*," which is, in part, "BAPTISMAL REGENERATION." The author also thought he perceived a denial of the agency of the Holy Spirit, as always, in a greater or less degree, with the church, as "the spirit of grace and supplications." This led to the discourse on "*The New*

Birth," in which the Divine agency as resembling "the wind," in its inexplicable action, is not denied, but treated, on the authority of the Son of God, as *unknown until visible by its effects*: and, therefore, a perfect *nonentity* as matter of inculcation. But the promised "gift of the Holy Spirit," *subsequently* to believing is asserted, as sustained by the *entire evidence and concurrent testimony of the New Testament*. The author was exceedingly staggered by the apparent assumption that baptism was considered in the Apostolic age, essential to the remission of sins; or a *condition* of salvation. But, *if there be truth in the Bible, this sentiment is incontrovertible*. The doctrine of *personal election* is shown, at some length to be irreconcilably at variance with the true sense of scripture; and utterly repugnant to the whole scheme of redemption. **THE BAPTISM OF THE CHRISTIAN DISPENSATION IS EXHIBITED AS DIVERSE IN ITS OBLIGATION AND IMPORT, FROM THE BAPTISM OF THE BAPTIST DENOMINATION**

Mr. Campbell's edition of "the Sacred Writings of the Apostles and Evangelists of Jesus Christ, translated from the original Greek, by Principal Campbell, James Macknight, and Philip Dodridge, doctors of the church of Scotland," has been consulted, when critical investigation rendered it necessary. Its appendix is invaluable. Its improved style has not been adopted, in consideration of the English reader. In these sermons nothing is *attacked*. The truth *alone* has been sought; and in the spirit of truth *only* has "the truth" been illustrated. "The wrath of man worketh not the righteousness of God." The style, the simplicity and the energy of apostolic preaching have been humbly aimed at—knowing that the New Testament was delivered, for the most part, in connection with the publication of the Gospel.

A perusal of "THE APOSTOLIC ADVOCATE" decidedly quickened the author's investigation of the Scriptures, relatively to "the *Ancient Gospel*." For he perceived from that Miscellany, that indications had been given of a disingenuous attempt, to convict Mr. Campbell, and the Editor of the "Advocate" of Unitarianism. But he who has ever read either "THE MILLENNIAL HARBINGER;" or "The Apostolic Advocate" cannot, *with truth*, assert that either the original corruption of human nature; or the divinity and atonement of our Lord and Saviour Jesus Christ; or the personality and "gift of the Holy Spirit" are, therein denied. For himself, the author can truly affirm that, as in the belief of these truths he has *lived*: so his latest, and more matured inquiries persuade him, that in the faith of them he shall *die*.

The candor of his Brethren in the ministry from all with whom he has been during two visits to America, brought into contact, he has received the greatest courtesy; and to many of whom he is under *lasting obligations*—and of the reader is solicited for discourses composed under no ordinary exercises of faith and resignation. "*Amicus Plato, amicus Socrates, sed magis amica veritas*" Friend Plato, friend Socrates, but in preference to either, FRIEND TRUTH.

Scndry articles are necessarily excluded for want of room. The Proposals for the republication of the Christian Baptist shall appear in our next.

James C. Walker, Printer, near the Museum.

THE

APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

VOL. 1. RICHMOND, Va., FEB. 1, 1835. No. 10.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 16.—*Macknight's Translation*.

"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour." 2 Pet. iii. 2.—*Macknight*.

NUMBER II.

HISTORICAL ILLUSTRATION OF THE APOCALYPSE.

REV. XII. 1—6.

PREDICTION.

FULFILMENT.

And there was war in heaven;* Michael† and his Messengers‡ made war against the dragon, and the dragon made war and its agents; nevertheless they did not prevail, neither was place found for them any more in heaven.

In our last, we left Constantine and Licinius at the head of the Roman Empire, apparently in the peaceable possession of Imperial authority though really the jealous champions of two remarkably bitter and hostile parties in the state. On the death of Maxentius, and the capture of Rome in 313, Constantine openly declared himself as the friend of the Christians, and from that time assumed the character of their defender. Constantine was master of the western division of the world, and Licinius of the eastern. Though peace would seem to have been the advantage of both, a year had scarcely elapsed after the death of Maximin, before the victorious emperors turned their arms against each other. A conspiracy formed and fomented against Constantine by the perfidious and crafty Licinius and the indignities offered at Semona, on the frontiers of Italy, to the statues of Constantine, became the signal of discord between the two princes. "There was war in heaven." The first battle was fought near Cibolis, a city of Pannonia, on the Save, about 50 miles above Sirmium, A. D. 315. Constantine had only 20,000, and Licinius no more than 35,000 men. The fight was long and desperate, and lasted from brook of day till late in the evening. Licinius was worsted, and, abandoning his camp and magazines, retreated, with the loss of 20,000 men, into Dacia and Thrace, where, having collected a new army, he determined to renew the contest. The plain of Mardia, in Thrace, was the theatre of a second battle, no less obstinate and bloody than the

* † ‡ The notes to which these signs refer will be found at the end of the article.

K

former. Again victory was on the side of Constantine, while defeat caused the retreat of Licinius toward the mountains of Macedonia. The loss of two battles, and of his bravest veterans, reduced the fierce spirit of the dragon to sue for peace. Licinius had displayed great courage and abilities, "*nevertheless he did not prevail.*" His situation was almost desperate, but the efforts of despair are sometimes formidable, and the good sense of Constantine preferred a great and certain advantage to a third trial of the chance of arms. He granted peace, therefore, to Licinius, and consented to leave his rival in the possession of Thrace, Asia Minor, Syria and Egypt; so that by these two battles, the "*dragon and his agents*" lost the provinces of Pannonia, Dalmatia, Dacia, Macedonia and Greece, which "*Michael*" Constantine annexed to his own dominions; now extending from the confines of Caledonia, to the extremity of Peloponesus. Thus was this first campaign, or war between these two rival parties terminated. The political influence of the Christians was extended, and that of the Pagans curtailed, and that in proportion to the extent of the provinces lost and won. A very regular series of imperial laws commenced about this period. But it is not our object, nor would it be relative to our subject, to transcribe the civil regulations which employed the leisure of Constantine. It is sufficient to observe, that the most important of his institutions are intimately connected with the *new system of policy and religion*, which was not perfectly established till the last and peaceful years of his reign.

Eight years had now elapsed since the treaty of peace between the two emperors. By his victories over the Franks, Allemanni and Goths, Constantine had raised the glory of his arms to an exalted pitch, so that his ambition could no longer endure a partner in the empire. The undivided empire of the world — "*the throne of God*" — was the splendid object of his desire. Licinius was the only obstacle in his way, which *violence* alone could remove. Confiding, therefore, in the superiority of his genius and military power, he determined, without any previous injury, to exert them for the destruction of Licinius, whose advanced age and unpopular vices seemed to offer a very easy conquest. But the old emperor, aroused by the approaching danger, called forth his youthful spirit and abilities, and prepared himself to meet the coming storm. He collected the forces of the east, and soon filled the plains of Adrianople with his troops, and the straits of the Hellespont with his fleet. His army consisted of 150,000 foot and 15,000 horse. The fleet was composed of 350 galleys of three ranks of oars. The troops of Constantine were ordered to rendezvous at Thessalonica. They amounted to above 120,000 horse and foot. Constantine's army contained more soldiers, though fewer men, than that of Licinius. It contained a great number of veterans, who, after seventeen triumphant campaigns, under the same leader, prepared themselves to deserve an honorable dismissal by a last effort of their valor. Constantine's naval force was far inferior to that of his competitor, consisting of no more than 200 small vessels, collected together in the celebrated harbor of Piræus. Instead of carrying an offensive war into the centre of his rival's dominions, as he might have done, Licinius awaited the approach of his enemy in camp, near the city of Adrianople, which he had carefully fortified. Constantine directed his march thitherward, till he found himself stopped by the broad and rapid Hebrus, from whence he descried the numerous army of Licinius, which filled the

steep ascent of the hill from the river to the city of Adrian. Many days were spent in doubtful and distant skirmishes; but at length the intrepidity of Constantine overcame all obstacles. An historian, the partial enemy of his fame, assures us that the valiant emperor, accompanied by only twelve horse, swam the Hebrus, and being ably seconded by new arrivals succeeded in establishing himself on the opposite bank. — While engaged in this enterprise, the attention of Licinius was diverted and perplexed by many artful evolutions, executed to decoy him into the plain. The manœuvre succeeded. Licinius was drawn from his advantageous position. But now the contest was no longer equal. His confused multitude of new levies was easily vanquished by the experienced veterans of the West. Thirty-four thousand men are reported to have been slain. The fortified camp of Licinius was taken by assault the evening of the battle; the greater part of the fugitives, who had retired to the mountains, surrendered themselves next day at discretion; and Licinius, who could no longer keep the field, confined himself within the walls of Byzantium. The siege of Byzantium or Constantinople, was immediately undertaken by Constantine. It was attended with great labor and uncertainty, for Licinius being master of the sea, was much less exposed to the danger of famine than the army of his rival, Constantine commanded his eldest son Crispus to force the Hellespont at all hazards. The engagement lasted two days. The fleet of Constantine was victorious. One hundred and thirty vessels were destroyed, five thousand men slain, and Amandus, the admiral of the Asiatic fleet, escaped with the utmost difficulty to the shores of Chalcedon. Constantine had already made considerable impression on the walls of Byzantium, and Licinius perceived that the city would soon become untenable. He therefore, very prudently removed his person and treasures to Chalcedon in Asia. His resources, however, were not quite exhausted. He collected a new army in Bithynia of 60,000 men, while Constantine was still employed in the siege of Byzantium. This vigilant emperor did not neglect the last struggles of his antagonist. He caused a considerable portion of his victorious army to be transported over the Bosphorus in small vessels, and the decisive engagement was fought soon after their landing on the heights of Chrysopolis, or, as it is now called, of Scutari. The new levies of Licinius fought with fruitless but desperate valor, till a total defeat, and slaughter of 25,000 men irretrievably determined the fate of their leader and their cause. Licinius retired to Nicomedia with a view of gaining time for negotiation. At the intercession of Constantia, his wife and sister of Constantine, it was agreed, that after the resignation of the purple, the mantle of royalty, Licinius himself should be permitted to pass the remainder of his life in peace and affluence. Licinius, having solicited and accepted his pardon, laid himself and his purple at the feet of his lord and master, was raised from the ground with insulting pity, was admitted the same day to the imperial banquet, and soon afterwards was sent away to Thessalonica, which had been chosen as the place of his confinement, which was soon terminated by a violent death. "*No place was found for them any more in heaven.*" During this war which broke out July 3d, 323, and ended in 324 Licinius endeavored to engage in his cause all who remained attached to the ancient superstition, it was, therefore, a *war of religions* as well as of rural princes. The immediate and memorable consequences of Licinius' defeat were the re-

union of the Roman World under the authority of one emperor, and the establishment of Christianity as the Religion of the World, upon the ruins of the Pagan System. Before this revolution was consummated, the offices of government were all filled with the worshippers of the gods in those countries over which the authority of Licinius extended. But after the battle of Chrysopolis, Constantine employed all the resources of his genius, all the authority of his laws, and all the engaging charms of munificence and liberality, to efface, by degrees, the heathen rites, and to propagate a Christianity, become spurious, in every corner of the Roman Empire. He had learned from the disturbances continually excited by Licinius and his allies the priests, that neither himself nor the empire could enjoy a fixed state of tranquility and safety as long as the ancient superstitions subsisted; and, therefore, from this period, he openly opposed the sacred rites of Paganism, as a religion detrimental to the State. He removed the heathen magistrates from office, and supplied their places with those favorable to the new religion; so that in the emphatic language of the prediction *no place was found for them* (the dragon Licinius and his heathen retainers) *any more in (the) heaven* (or the government of the Roman World.) And thus was Constantine, the woman's mescline son, by a series of victorious combats, *carried up by violence to God, even to his throne*—to the seat of universal rule upon earth. *“And thus, too, the great dragon* (the Pagan constitution of the Empire) *was cast out*—an institution, the sac simile of the *old Serpent, called the Devil and Satan*, because he is a calumniator and an adversary, *who, in the apostle's time, deceives the world with his Pagan devices: thus, he, Licinius, the head of the dragonic party, was cast out to the earth, being deprived of all authority, and his angels, or dependants were cast out with him.* So ENDED THE WAR IN HEAVEN. Constantine reigned in peace the rest of his days. His accession to the THRONE OF THE WORLD was a matter of great joy to the Christians. The opinions of mankind concerning Constantine were divided; but the Christians, with grateful zeal, decorated the deliverer of the church with every attribute of a hero, and even of a saint! *And I heard a great voice saying in heaven v. 10*—great exultation among the new christian magistrates and princes, both ecclesiastical and political, celebrating this wonderful revolution, saying, *‘Now is come salvation,’* or deliverance from those who persecuted us, *‘and the power, and kingdom of our God, and the authority of his Christ,’* who has expelled the dragon from his throne, and overturned the worship of the gods; *‘because the accuser,’* or calumniator *‘of our brethren is cast out’* or dethroned, even he, Licinius and his party, the agents of the Devil, *who accused them before our God day and night.’* *‘And they,’* the faithful among the followers of Christ, *‘have overcome him by the blood of the Lamb,’* which they proclaimed for remission of sins, and acceptance with God, *and by the word of their testimony,’* opening and evidently showing, that, this was so by the testimony of Apostles and Prophets; *‘and they loved not their lives,’* when put into competition with the glory to be revealed, but sealed their testimony, with their blood by submitting to the punishment of *‘of death.’* *‘Therefore, rejoice you’* (political) *‘heavens’* (or hierarchies) *‘and you who inhabit them.* And most remarkably was this exhortation of the Holy Spirit responded to. The victory of Constantine and his christians gave birth to a NEW CAPITAL, a NEW POLICY, and a NEW RELIGION—the innovations of con-

quest, which have been embraced and consecrated by succeeding generations. The new capital of the world was that Constantinople which now acknowledges the supremacy of the Grand Turk—a city, which has reigned, through 1500 years, the mistress of the East, and has survived the empire and religion of its founder Constantine. This superstitious and crafty Emperor ascribed his resolution of building a new capital for the Roman world, to the infallible and eternal decrees of divine wisdom; and, in one of his laws, he declares that it was in obedience to the commands of God, that he laid the everlasting foundations of Constantinople! His choice of Byzantium for a city, is said, by contemporary writers, to have been owing to a vision which appeared to him while he slept within the walls of that city. The tutelar genius of the city, a venerable woman sinking under the weight of years and infirmities, was suddenly transformed into a blooming female, whom his own hands adorned with all the symbols of imperial greatness. The Emperor awoke, interpreted the auspicious omen, and obeyed, without hesitation, the supposed will of heaven.—On the day on which the foundation of the city was laid, Constantine on foot, with a lance in his hand traced out the boundary of the destined capital; it was of great extent, which his assistants, observing, ventured to remark, that he had already exceeded the most ample measure of a great city. “I shall still advance” replied Constantine, “till he, the invisible guide who marches before me, thinks proper to stop.” Whether or no, the emperor did see the vision, it is a fact, that the 12th chapter of the Apocalypse was generally supposed, by the christians of that day, to allude to the events of the life of Constantine. The emperor himself seems to have understood that this prophecy had received its accomplishment in him: for, in his epistle to Eusebius and other Bishops concerning the rebuilding and repair of churches, he says, that “liberty being now restored, and that dragon being removed from the administration of public affairs, by the providence of the great God; and by my ministry, I esteem the great power of God to have been made manifest even to all.” Moreover, on the testimony of Eusebius, we are informed, that a picture of Constantine was set up, over the palace gate, with the cross over his head, and under his feet “the great enemy of mankind, who persecuted the church by the means of impious tyrants, in the form of a dragon,” transfixing with a spear through the midst of his body, and falling headlong into the depth of the sea: in allusion, as it is said expressly, to the divine oracles in the books of the prophets, where that evil spirit is called the dragon and the crooked serpent. Hence, then, it is more than possible, that the vision which Constantine is said to have seen at Byzantium, was not a vision of his own, but an allusion to the two women in this chapter, the one distressed, infirm, and persecuted, the other blooming and decorated with the sun, the moon, and the stars—the symbols of imperial greatness.

This city, the monumental trophy of the fall of Paganism, was dedicated A. D. 334, with games, largesses, festivals, and great rejoicings. But the triumph of christianity did not confine its celebrations to the dedication of new Rome; the institutions of the world were completely metamorphosed, and assumed that character they now possess in a modified degree—a character which is applauded by the hierarchies of the world, who inhabit the political heavens, as reverend and divine, but condemned by the voice of truth as impious and antichristian.

EDITOR.

NOTES.

* Heaven—In this chapter is the symbol of the Roman government. The phrases—"sign in heaven," "stars of heaven," "war in heaven," "cast out of heaven," "saying in heaven," "rejoice you heavens, and you that inhabit them," &c.—all relate to revolutions, eminent persons, sovereign power, commotions among the executive powers, expulsion from authority, proclamations, congratulations, and rejoicings among those who ruled in the heaven of the Roman world. The natural terrestrial universe is divided into the heaven and the earth. *In the heaven* are the sun, moon, stars, comets, and meteors, clouds, thunder, lightning, rain, hail, and meteoric stones—which rule the day, the night, the seasons, the winds, the tides, &c. &c. &c. In this sense "the heavens do rule" subordinately to the SUPREME; hence the winds, &c., are his angels which do his will. *On the earth*, are seas, lakes, rivers, fountains of water, either in a state of tumult, quiescence, or gentle motion; mountains, hills, valleys, islands, rocks, and caves; there are trees of divers lofiness, herbs, grass, &c.; earthquakes, volcanoes, and cloven mountains. All these phenomena with their accidents, constitute the alphabet of symbolic language. The grouping together of these symbols answers to the combination of letters in the formation of words; with this advantage, that while the signification of words is dependent on caprice, the language of symbols is unchangeable. As there is a physical universe, so also there is a political one. Hence there are a political heaven, and a political earth. As the physical heaven is higher and rules over the physical earth; so the political heaven rules over the political earth which is inferior and subordinate to it. The political heaven has its sun, moon, stars, comets, and meteors, in the king, priests, nobles, extraordinary, and turbulent spirits; it rains down its blessings on well governed and contented people, but it thunders with lightning and great hail stones, in the form of edicts and munitions of war, upon the rebellious among men. There are natural eclipses and there are political ones. When the political sun is darkened, and the moon is turned into blood, and the stars withdraw their shining, the imperial, or kingly authority is eclipsed, the sacerdotal order has been slain with the sword, nobility has been abolished, the powers of the political heavens have been shaken, confounded, and destroyed. The political earth signifies the multitude of the people. It has its seas roaring and boiling with tumultuous rage, in the wars waged among men. It has its rivers and fountains of water in the peaceable inhabitants of inland countries; its rivers also are dried up in the decay and extinction of the power of inland States. It has its mountains, hills, valleys, and islands in the greater and lesser empires, little intermediate States, and insular monarchies of the earth. It has its lofty trees in the great ones of the people, its herbs and grass, being universal correspond to the inhabitants of the earth of the plebeian order. The political earth has its many waters which answer to people, multitudes, and nations of different languages. Political earthquakes are commotions among the people which frequently overthrow mountains, and hills, fill up valleys, and submerge islands, in other words, level all distinctions, inequalities, and subordination between rulers and the ruled. Such, then, is a brief sketch of the political universe, which may be considered as the antitype of the terrestrial. As I have extended this note beyond the limits I intended, I shall leave the reader to fill up the outline and to

supply its defects by his own ingenuity and research. The subject is interesting and amply repays the trouble of investigation. The amplitude of this note may serve to supply the absence of future annotations in reference to the things touched upon in this.

† *Aggelos* in the original is here rendered *messenger*, and *agent*, as more definite than the word *angel*.

‡ The symbolic Michael was Constantine, and the symbolic Dragon, Licinius, who was the leader or champion of the Pagan party.

APPENDIX TO No. 1.—(Page 200.)

"*A woman clothed with the sun.*"—The Apostle John could not have invested the 'woman' or Catholic church, with a more appropriate symbol, than '*the sun*,' expressive of the imperial embrace, as well as of the identical emperor by whom she should be patronized. Gibbon informs us that Constantine had a particular veneration for Apollo, or the sun, to which Julian alludes in his orations (v. 11. p. 228); his words are as follows: "The devotion of Constantine (while a pagan) was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe, that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelar deity; and that either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine*; and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite" when he became a Catholic. Who, but wisdom, who is "from everlasting, from the beginning, or ever the earth was" could have foretold, 200 years before, that a Pagan emperor, and a worshipper of the sun, should marry the Catholic church to the Roman state? The different emperors chose their favorite deities, but Constantine, as we see, preferred the sun to the rest of the 30,000 gods of Greece and Rome. Human foresight could not have revealed this, the book, therefore, that contains such astonishing predictions, as we have already illustrated, must be genuine, authentic, and divine. EDITOR.

PARALLEL

BETWEEN THE WALDENSES AND OURSELVES,
IN RELATION TO THE RELIGION OF JESUS.

The ecclesiastical appellation *Valdenses* or *Waldenses* is derived from the Italian *valdesi*, which signifies a *valley*.—Waldenses, therefore, was a name given by the Romanists to the Christians, or as they termed them—the heretics, who inhabited the *valleys* of Piedmont and of the Pyrenean mountains; as well as the South of France, and the country of the Milanese. These can be traced under different names, imposed upon them

by the malice of their enemies, up to the Council at Milan at which Constantine presided in person in the case of the Donatists and Catholics. They continued for 1260 years to testify against the corruptions of the pretended Orthodoxy of their times. Before Modern Protestantism was born, they sustained the burden and heat of the day, witnessing against antichrist, and sealing their testimony with their blood. **THEY ARE OUR BRETHREN.** Their faith and order were the same. They were Christians of the Apostolic Order; and pleaded for the testimony of apostles and prophets, against the usurpation and will-worship of crafty and cruel priests. *They were slain with the sword:* but their testimony still lives, and though no longer advocated by the mountaineers of the Alps and Pyrenees, it is still sounded through Scotland, England, Ireland, and America, by **OURSELVES AND BRETHREN** abroad. Ever since *the French Revolution*, when "*a tenth part of the City*," **BABYLON**, "*fell*," the truth for which they bled and died, has been progressing from east to west, and, in the New World, bids fair to break in pieces and subdue all before it. Our opponents taunt us as a modern sect unheard of before, and pride themselves on their antiquity!! We pity their ignorance, both of our principles, and of the history of the Church of Christ. But the taunt recoils upon themselves unless they can show that antichrist is more ancient than Christ. That their darkness however, may be dispelled and our brethren informed, we present our readers with the following parallel, which will demonstrate to the meanest capacity, that we are both **ANCIENT AND ONE** with the Waldenses, the family of God.

From their poverty, the Waldenses were sometimes called "*the poor of Lyons*," from their mean and famished appearance "*Siccan*" or pickpockets; because they denied the personal and divine presence of Jesus Christ in the host or wafer exhibited in the mass, they were termed "*Arians*" though they had no fellowship with that sect, &c. &c. So *we* are stigmatized as "*Arians*" and "*Unitarians*" because we refuse to cry "*shibboleth*" with the disciples of Athanasius:—and "*Campbellites*" though we protest against and renounce every leader on the earth.

A. D. 1250. Reinerius Saccho, once a Waldensian, but afterwards an Inquisitor, says that they held all ecclesiastical power in contempt—so **DO WE.** That they alone are the Church of Christ and his disciples—so **SAY WE.**—That the Church of Rome is the whore of Babylon, and that all that obey her are condemned, especially the clergy that have been subject to her since the time of Pope Sylvester, in the days of Constantine; add to this her harlot daughters who have been born since their day, and all other clergy—and so **SAY WE.**—That none of the ordinances of the Church, which have been introduced since Christ's

ascension ought to be observed, as being of no value—so **SAY WE.**—That consecrations of Churches and Churchyards, and other things of the like nature are the inventions of covetous priests, to augment their own gains sponging the people by those means of their money and oblations—to which add funeral sermons, marriage fees, and christenings—and so **SAY WE.**—That a man is then first baptized when he is received into their community—so **SAY A GOOD MANY AMONG US.**—That baptism is of no advantage to infants because they cannot actually believe—so **SAY WE.**—That the prelates, clergy, and other religious orders are no better than the Scribes and Pharisees and other persecutors of the Apostles—so **SAY WE.**—The sacrament (or breaking of the loaf) they celebrate in their assemblies, repeating the words of the gospel at their table and participating together in imitation of Christ's supper—so **DO WE.**—He, R. Saccho, falsely alleges that they rejected the Old Testament, and received the Gospel (or New Test:) only that they might not be overthrown by it, but rather be able to defend themselves with the latter; pretending that upon the introduction of the Gospel Dispensation all old things were to be laid aside.—This is precisely the calumny objected against us by our opponents, but equally false, malicious, and absurd.—That such as are teachable and eloquent among them, they instruct to get the words of the gospel, as well as the sayings of the apostles, and other holy men, by heart, that they may be able to inform others, and draw in believers, beautifying their sect by the goodly words of the saints—so **DO WE**, rejecting all Theological Schools as mere manufactories of crafty priests.

Such is the testimony of Reinerius Saccho the Inquisitor of Lombardy, their bitter enemy, let us now hear what another inquisitor of the Church of Rome, who had often assisted at the trials of the Waldenses in several countries, says concerning them.—Their first error says he, is, that they affirm that the Church of Rome is not the Church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true Church from the time of Pope Sylvester (in the days of Constantine) at which time the poison of temporal advantages was cast into the church (Rev. xii)—add to this the Churches, which have sprung up, out of the commotions of Babylon since their time,—and so **DO WE AFFIRM.**—That none in the Church ought to be greater than their brethren—so **SAY WE.**—That *they condemn the clergy for their idleness, saying they ought to work with their hands as the Apostles did*—so **SAY WE.**—That they reject all the titles of prelates, as pope, bishop, reverend, &c. &c.—so **DO WE.**—They affirm that no man ought to be forcibly compelled in matters of faith—so **DO WE.**—They condemn all ecclesiastical offices, and the privileges and immunities of the church, and all persons and things belonging to it, such as councils and synods, paro-

chial rights, &c. &c. declaring that the observances of the *religious* (orders) are nothing else but pharisaical traditions—so do we.—They say that the eucharist or Lord's supper may be celebrated on our common tables—so SAY WE AND SO WE PRACTICE.—They condemn believers communicating no more than once a year, whereas *they, the Waldenses, communicate daily* (on the first of the week)—so DO WE AND SO WE PRACTICE.—They hold the sacrament of different orders of the clergy to be of no use, every good (christian) layman being a priest, and the Apostles themselves being all laymen.—so DO WE.—Whatsoever is preached without scripture proof, they account no better than fables—NOR DO WE.—They can say a great part of the Old and New Testament by heart—*so can many among us*.—They despise the decretals and expositions of holy men (men reputed holy by sectarians) and cleave only to the text of scripture—so DO WE.—They never read the liturgy.—*We despise it*.—They contend that the doctrine of Christ and his apostles is sufficient to salvation without any church (human) statutes and ordinances, and affirm that the traditions of the church are no better than the traditions of the Pharisees, insisting moreover that greater stress is laid on the observance of human tradition, than on the keeping of the law of God. They refute the mystical sense of scripture especially as delivered in sayings and actions and published by the Church.—SO DO WE EARNESTLY CONTEND, AFFIRM AND INSIST.—They condemn all approved ecclesiastical customs which they do not read of in the gospel—so DO WE.—They disregard the Church fasts—so DO WE.—They look upon the church built of stone to be no better than a common barn, neither do they believe that God dwells there; and that prayers offered up in them are of no more efficacy than those we offer up in our closets—THIS IS LIKEWISE OUR BELIEF.—They celebrate the eucharist or Lord's supper in their household cups—so DO WE.—A few instances excepted where the congregation is large.—They deride the cries of the laymen—so DO WE.—They reject all mournful processions at funerals—*So do many among us*.—They condemn the burying in Churches and prefer burying in the field to the church yard* so DO WE.—

Æneas Sylvius, afterwards Pope Pius II. in his history of Bohemia, says that they affirm, that priesthood or clergymanship, itself is not a dignity, for that grace and virtue only give the preference—so WE AFFIRM.—That every one (who is a Christian and able) is at liberty to preach—so SAY WE.—That the use of churchyards is vain, and nothing but a covetous invention, and that it signifies nothing in what ground the bodies of the dead are laid—so SAY WE.

Claudius Seisselius, Archbp. of Turin, towards the close of

*Hist. Script: Bohem: p. 222. et seq. in Dr. Allix's remarks, p. 211—129.

the 15th cent. wrote against the Waldenses of Piedmont. They affirm, says he, that the Apostles, travelling through towns and villages, and sowing the word of God with power, exercised many offices of charity, according to the several gifts they had received; whereas, we the clergy, not only do nothing like this, and give no good example of holy conversation, but on the contrary frequently resist and oppose those who do, thus opening the way to all dissoluteness and avarice,—so WE AFFIRM.—Shall we obey, they ask, such priests and prelates, who lead us the way to salvation neither by word nor work, but rather endeavour to drag us all they can into the same pit of destruction as themselves? Doth not our Saviour tell us that we must not suffer ourselves to be led by blind guides lest when one blind man leads another they both fall into the ditch?—THIS IS ALSO OUR SENTIMENT.—The apostolic authority, the faith of Peter, which Christ said should not fail the Catholic Church, and with which church he promiseth to abide forever, IS TO BE FOUND AMONG US (Waldenses who never submitted to the Roman Church) *who walk after the examples of the Apostles*, and according to our weak measure, observe the commands and ordinances they have given us. WE ARE THOSE of whom Paul speaks in his Eps. to the Corinth: Brethren, consider your calling, that ye are not many wise men after the flesh, not many mighty, not many noble; but God hath chosen the foolish things of this world to confound the wise &c.—*All this we maintain as equally applicable to ourselves to the exclusion of all the CHURCHES of the PROTESTANT HORN of ANTICHRIST*—They say, continues the Archbp. that the Popes of Rome and other clergy, have corrupted the Scripture by their doctrines and glosses—so SAY WE.—“They affirm” says Seisselius, “that they alone observe the evangelic and apostolic doctrine, on which account *by an intolerable impudence*, they usurp the name of the Catholic Church.”—THIS IS EQUALLY APPLICABLE TO OURSELVES.—They affirm that the blessings of the clergy are of no virtue at all—so SAY WE.—Thus we conclude the accusations of their bitterest foes—let us now hear one or two affirmations of their own.

“We have ever regarded,” say they, “all the inventions of men, in the affairs of religion, as an unspeakable abomination before God”—So DO WE—“We hold in abhorrence: all human inventions as proceeding from Antichrist, which produce distress, and are prejudicial to the liberty of the mind”—so DO WE.—“We believe in God the Father Almighty, maker of heaven and of earth; and in Jesus the Christ, his only Son our Lord: who was conceived by the Holy Spirit, born of Mary, suffered under Pontius Pilate, was crucified, died and was buried; that on the third day he rose from the dead; that he ascended into heaven and now sits on the right hand of God the Father Almighty from whence he will come to judge the living and the dead. We

believe in the Holy Spirit, the Holy Universal Church; in the communion of the Saints, the forgiveness of sins, in the Resurrection of the Body, and in life Eternal"—so do we.—In articles of faith, say they, the authority of the Holy Scriptures is the highest; and for that reason it is the standard of judging; so that whatsoever doth not agree with the word of God, is deservedly to be rejected and avoided—so we declare.—“The reading and knowledge of the Holy Scriptures is open to, and is necessary for all men, the laity as well as the clergy; and moreover the writings of the prophets and apostles are to be read rather than the comments of men”—so we contend.—“That is the Church of Christ, which hears the pure doctrine of Christ, and observes the ordinances instituted by him, in whatsoever place it exist”—

DEFINE IT.—So many orders of the clergy are, so many names of the Beast”—so say we.—And lastly, they considered it to be their duty to beware of false teachers, whose object is to divert the minds of men from the true worship of God, and to lead them to put their confidence in the creatures, as well as to depart from the good works of the gospel, and to regard the inventions of men—AND SO DO WE.—A parallel so singular and striking cannot fail to convince every unprejudiced mind, that the religion of the inhabitants of the Alpine and Pyrenean Valleys, in the 12th and previous centuries, is one with that professed by OURSELVES, whom the malevolence and disingenuousness of our opponents vituperate as “Campbellites.” We respond, however, to no other name than Christian. We disclaim all other titles as opprobrious, and undeserved. Our leader is Christ, and none other will we follow or obey. His sheep hear his voice, but a stranger they will not regard. We are Christ’s freed-men, nor will we ever more be brought into bondage to the elements of the world. Our descent is of high antiquity; and the family to which we belong, has been honored by the God of Hosts, as witnesses for the ANCIENT AND APOSTOLIC TRUTH, in the face of raging and furious hostility, from the earliest times. No longer, then, let the mushroom religious of the age boast of their antiquity; 300 years will include the life-time of them all. Jerusalem is our mother, but Rome is theirs. They know not the God they serve, but we know the God whom we adore!

EDITOR.

The Modern, erroneously styled, “Old” Baptists pretend to claim kindred with the Waldenses, but there exists no resemblance between them, except in this, that they dip instead of sprinkle their disciples: The Baptists have abandoned the testimony of their forefathers against Antichrist, into whose ranks they are fast merging, and with whom unless they return to first principles, they will soon be confounded. *We have taken up the testimony,* may we hold it fast till the Lord Messiah come!

Ed.

AN INTERESTING QUERY.

Mr. Advocate—By what authority did Peter, in Acts 1. v. 22, say that “one must be ordained to be a witness with us of his resurrection?—And by what authority did the Apostles appoint Matthias, seeing that the Holy Spirit was not yet given?—nor did Jesus give any such instruction.—*Query.* Did not Jesus appoint Paul to fill the Twelfth Throne, which had been vacated by the Apostasy of Judas?

J. A. BUTLER.

Carlowville, Ala.

RESPONSE.

DEAR BRO. B.

In solving the above, your difficulty seems to consist, in the assumption that the Holy Spirit, was first to be given, as on the day of Pentecost before the apostles could proceed, authoritatively, to transact any business relating to the Kingdom of Messiah. This assumption, I perceive, you found upon John’s comment on the exhortation of Jesus, contained in the seventh chapter, v. 39. of his testimony. Now, if you turn to this passage, you will discover that the Apostle’s explanation applies to believers generally, and not to the eleven in particular. “This he spoke of the Spirit, which they, who believed on him, were to receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” But shall we say that the Holy Spirit was not given, measurably, to the Twelve and to the Seventy? If they had not received the Holy Spirit to a certain extent, how could they heal the sick, raise the dead; cleanse lepers and expel demons? But they had received the Spirit; for says Jesus “*freely ye have received, freely give.*” Matt x. 8. I grant you that this gift was temporarily imparted; for upon a future occasion they were unable to heal the man’s son afflicted with lunacy, Mat. xvii. 14–20. Still it does not militate against the position, that the Apostles received the Spirit, permanently before the Day of Pentecost. While Jesus was with them they needed not that the spirit should dwell in them, but when he sent them to fulfil his will he imparted to them power to perform it, if the object they were to effect, transcended ordinary human ability; and when he departed it was equally necessary to supply the deficiency of his presence; for severed from Him they could do nothing. John xv. 6. By their own testimony, the Apostles convict themselves of obstinacy, vascilation, and ignorance, while their Master was with them, what then could they have done, without his instructions and guidance, during the seven days that intervened between his departure and Pentecost, had not the Comforter been imparted to them? Who can tell the mischief they might have done during one week had they been left without the Comforter and directions of the Holy Spirit?—But, no, He did not leave them comfortless; for being convened on the evening of the first day of the week, their Master

stood in their midst, and having calmed their fears, and allayed their apprehensions, "he breathed on them, and said to them, RECEIVE THE HOLY SPIRIT." John xx. 22. This was at least three weeks before his ascension. Shall we limit the measure of the Holy Spirit imparted on this occasion, and say, that authority to do such and such things was not given, because they are not expressly recorded, and because the day of Pentecost had not then arrived? We know that when Jesus said this, he authorized them to remit and retain sins, for so John declares, but shall we say, that neither *wisdom* nor *knowledge* were communicated at this time? And shall we say that a few simple hearted Galileans possessed authority to forgive sins, and yet had not the power of filling up a vacancy in their own divinely appointed number twelve? Does not the authority to do the greater deed include the power to enact the less? Should we not rather say, that seeing the Holy Spirit was given them before the day of Pentecost, they did most rightfully elect Matthias and that too, by the authority of the Holy Spirit?—For myself, acknowledging *Apostolic precept*, I deduce the following inferences from the facts of the case, viz: that Peter was endued with wisdom, by which he understood the true sense of the Law, the Prophets, and the Psalms, in relation to the Messiah and his Kingdom; and therefore was qualified to pronounce authoritatively, that it was "necessary, that one of the men who had continued with them all the time the Lord Jesus was conversant among them, commencing with his immersion by John until the day of his assumption should be constituted a witness with them, of his resurrection; 900 years, therefore, before Peter stood up, the Holy Spirit, by the mouth of David, had ordained, that when the betrayer of the Messiah should be removed, some other competent witness was to "take his office." The Apostle Peter, having received from Jesus the same spirit as David had, interpreted, as infallibly as the Psalmist spoke, the prediction which he applied to Judas. The rest of the Apostles acknowledged the justice of the premises and conclusion, by proceeding to the election of a twelfth witness. I infer, secondly, that, though the Apostles were the proximate agents in this affair, it was not they who chose Matthias, but the Lord Jesus, in answer to the prayer of the disciples—"Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen, that he may take part of the ministry and apostleship, from which Judas fell by transgression." The Apostles, therefore, did not "appoint Matthias"—it was the Lord Jesus, who caused the lot* to fall upon

* The casting of lots to determine the choice between two was an affair of Divine Legislation and not of chance as some may suppose. The act of the eleven, in this case, was quite conformable to the law of Moses, and an imitation of a notable custom on the great day of atonement. On this occasion, two goats were brought into the inner

him. Hence, 'he was numbered among the eleven Apostles,' having the same qualifications and endowments as the rest of them. *Query.* Do you not think, that Jesus gave them instructions on this matter, when he spoke to them of the things concerning the kingdom of God? Acts i. 3. We are not informed what these things were, but judging from their writings and doings, there can be little doubt respecting them.

But, say you, if the Holy Spirit were already imparted to them why charge them to tarry in Jerusalem for the "promise of the Father?" The reason for this is obvious. Jesus had commanded them to go and convert all the nations, and to teach them all things relating to his kingdom;—but how could they obey this command seeing they knew no other language than their mother tongue? However willing, they were physically unable; they might, therefore have replied, Master we are ignorant of the Greek, the Latin, the Arabic, the Persic and other languages, how then can we proclaim your message to these nations? But he relieves their embarrassment by telling them they should be invested with the 'power by the Holy Spirit coming upon them;' they remain, therefore, at Jerusalem, and by the gift of tongues and miracles,—signs to the unbelievers—they proceed to fulfil their embassy. You must distinguish between the Holy Spirit and his gifts. No gifts of the Spirit can authorize men to forgive sins, and fill up a vacancy in the apostleship, this authority must be derived from the Holy Spirit himself. Acts i. 2.

With these promises before us, I recur to your inquiry, and summarily reply, that Peter spoke by the authority of the Holy Spirit; that it was the Lord Jesus, and not the Apostles who chose Matthias; that the Holy Spirit was imparted to the Apos-

or priests' court of the Temple, and there, on the north side of the altar, presented before the high priest, the one to be the scape goat, and the other to be sacrificed to the Lord. In order to determine which of them should be for each purpose (Lev. xvi. 8) lots were cast to decide the matter; the manner of which was as follows: The goats being put one before the right hand of the high priest, and the other before the left hand, an urn was brought and placed in the middle between them, and two lots were cast into it (they might be of wood, silver, or gold, but under the second temple they were always of gold.) On one of these was written *For the Lord*, and on the other *For the Scape-goat*, which being well shaken together, the High Priest put both his hands in the urn, and with the right hand took out one lot and with his left the other; and if on the right hand lot were written *For the Lord*, then the goat that stood before him at the right was to be sacrificed and the other to be the scape goat, but if the left hand lot were *for the Lord*, then the goat that stood at the left hand was to be sacrificed, and the other to be the scape-goat. Thus, the lot is cast into the lap, or urn; but the whole disposition thereof is of the Lord, Prov. xvii. 33. Apply this to the case of Joseph and Matthias, and there appears great force and beauty in the institution of the lot.

bles, though not fully, before Pentecost; and that it is exceedingly probable that Jesus did instruct them concerning this affair before his departure.

QUERY.—*Did not Jesus appoint Paul to fill the Twelfth Throne, which had been vacated by the apostacy of Judas?* No; and for a very capital reason, he was “born out of due time.” The Israelites constituted a typical nation; and, from the call of Abram to their entrance into Canaan, their history is remarkably symbolical. Their election was not for their single advantage, but also for the whole world in the fulness of time. There are two classes of Israelites, descended from Abraham; the first, his descendants according to the flesh, the second, according to promise; the former will not always be, the latter will exist for ever. These are Abraham’s descendants because they are Christ’s: Hence of two, the natural Jew and the Gentile, the Messiah has constituted the “Israelite indeed;” hence, then, as the purpose of God stands both sure and steadfast, the national distinction, which now exists will be absorbed in the universal oneness of the dominion of our Lord. I need not tell you that this new nation of spiritual Israelites was first nationalized on the day of Pentecost at Zion; as the old nation of natural Israelites was on Pentecost at Sinai. Can you tell me why there are such remarkable coincidences existing between these natural and spiritual Israelitish Nations? Was it mere chance, or consummate design? There were *twelve* patriarchs, there were also *twelve* apostles; *seventy* sons of Abraham went down into Egypt, and *seventy* disciples were sent forth to announce the glad tidings of the approaching reign, to the lost sheep of the house of Israel. The twelve sons of Jacob were the twelve foundation stones of the natural Israel; and the twelve apostles those of the spiritual. Would there have been twelve tribes, if there had been only eleven sons, or could a son of the tribe of Benjamin, “born out of due time,” have been the foundation of one of the tribes already existing? No more then, could Paul be one of the foundation stones of the Twelve Tribes of the Spiritual Israelites, seeing that the Nation was born and greatly increased while he was fighting in the ranks of the enemy. A new kingdom was proclaimed to the Jews, and its organization displayed to them, as analogous to their own economy. But this could not have been done had there been only eleven apostles; the divinely appointed number, therefore, must *necessarily* be completed preparatory to the announcement of the great event, that Jesus was made both sovereign Lord and Christ. Thus said Peter, “*it is necessary.*” Where was Paul all this time? Was the institution of the Reign of Heaven to be delayed for his conversion?—

And how could he be converted before the proclamation was made? Was Saul arrested in his course of crime, with all the circumstance of the voice from Heaven and a blazing light, out of compliment to him, or for the special end of a distinct apostleship? But Paul was incapacitated for Judas’ throne or seat on other accounts. The candidate for the vacant office must have companied with the eleven all the time the Lord Jesus was conversant among them—commencing from his immersion by John until the day of his assumption—a qualification, which Paul did not possess. He could not testify that he had heard the voice of the Father, attesting, that Jesus was the Beloved Son in whom he delighted; nor could he affirm that he had seen His (the Father’s) *Form*—the Spirit descending like a dove, and lighting upon Jesus, when he arose from the water; and thus singling him out from the crowd of Jews, as He, whom the Father had sent forth.—Paul may or may not, have witnessed some of the miracles he wrought, but, he could not corroborate the fact of his assumption to the right hand of the Father; and not having been present on that grand occasion, he could neither receive nor obey, the command to proclaim the glad tidings to the nations, “*beginning at Jerusalem.*” What Paul could not do, Matthias could fully perform: Paul, therefore, was incompetent to fill up the place of Judas.

But these considerations do not derogate in the least from the dignity and importance of Paul’s Apostleship. His office was peculiar; one of its own kind. He was as well qualified to attest the Resurrection of Jesus as any of the Twelve, having seen him with his own eyes, and conversed with him after his ascension. Some may say that Jesus was alive in the same sense that men are when their souls are separated from their bodies by death; but this is a platonic notion; *we* sleep in the grave till the morning of the resurrection, when we awake to immortality: but, Jesus awoke the third day after he fell asleep, and, at a future period, appeared bodily to Paul, and having revealed to him the gospel in all its parts, sent him from Jerusalem, afar off, to the Gentiles; to “make proclamation to all men, every where, to reform, because God has appointed a day in which he will judge the world righteously, by that Man whom he has ordained; of which he has given assurance to all men by raising him from the dead.” Paul is our apostle, and labored more indefatigably than all the Twelve. Though not one of the foundation stones of the New Jerusalem, or Spiritual Israel, he will shine as a star of the first magnitude in the New Heavens. The Nations of the saved will be the fruits of his labors for Him whom once he persecuted with rancorous hostility. He will be vene-

rated by you and by me, and by our Gentile Race, and his authority regarded by all the faithful, while time endures; though he may not, indeed, sit on one of the Twelve Thrones judging the *Twelve Tribes of Israel*. Query.—Will he not have a very extensive jurisdiction, under the Messiah's personal reign, during the 1000 years, if not over the Twelve Tribes, at least over the Gentile Nations, who shall "come up to Jerusalem to worship the King, the Lord of Hosts?"—Zech. xiv. 17. The Resurrection of the Just will make known the fact at the Revelation of Jesus, when he shall appear a second time without a sin-offering to salvation. That you and I, and all the brethren may realize this glorious hope is the ardent longing of your brother. THE EDITOR.

"JESUS."

The glorious import of this blessed Name, has been obscured by many commentators and divines, who represent its meaning as nothing more than *Saviour*: whereas, it is literally interpreted—JEHOVAH THE SAVIOUR. It is the Greek form of the Hebrew name *Joshua* or *Jehoshua*. Accordingly the first *Joshua*, who led Israel into the promised land, is called Jesus in Heb. iv. 8. Now, we read in Numbers xiii. 15, that "Moses called Oshea, the son of Nun, Jehoshua."—The name Oshea signifies a *Saviour*: the compound name *Jehoshua*—*Joshua*, or (in the Greek form) Jesus—(given to him no doubt by divine appointment)—signifies JEHOVAH THE SAVIOUR. And thus did he become a more eminent type of HIM, who is the *true Joshua*—"the Captain of Salvation"—Emanuel—God with us. See Matth. i. 21—23. J. W.

DAVID'S HARP STRUNG AND TUNED

BY THE EDITOR.

I may occasionally present my readers with some beautiful passages from the Book of Psalms, turned into metre, under this caption. The following may serve as a specimen of their arrangement and execution. Their merit, as far as I am implicated, will depend on the fidelity with which the prose version is rendered into metre. My object is not to make the lines jingle, and so, as is too often the case, sacrifice sentiment to sound; but, on the contrary, I shall always subordinate rhyme to sense. When I meet with a better translation of a passage from the original Hebrew, I shall not hesitate to adopt it in preference to the obscurer text of the King's version. These things premised, I shall now introduce the second part of the 18th Psalm, from the 7th to the 15th verse, inclusive. The whole Psalm is a sacred song, setting forth the Messiah's sublime thanksgivings, and celebration of the

goodness of God. It was indited by the Holy Spirit, and written by king David, when his wars were concluded, towards the end of his life; B. C. cir. 1018.

The Second Advent of Messiah. C. M.

Or the manifestation of Omnipotence on behalf of Messiah; earth shakes and heaven trembles at God's awful presence in his person.

Then shook and trembled did the earth;	And at the brightness of that light
The Hills' foundations too	Which all before Him was,
Were mov'd and shaken terribly,	His thick clouds pass'd away; hail
For very wrath was He.	stones,
	And flaming coals did fly.
Up to his nostrils went a smoke,*	In th' heavens too, He thundered,
And from his mouth did burn,	The Highest gave his voice;
Thick flaming coals which did consume	Hail stones and coals of fire. Yea,
About Him roundabout.	with
	His arrows scattered them;
He bow'd the heavens, and came down;	His lightnings too He flashed forth,
With darkness under Him.	And them discomfited.
He rode a cherub, and did fly;†—	The waters' channels then were
On the wings of the wind was seen	seen.
	Because the earth was rent,
Darkness He made His secret place:	And the foundations of the world
About Him, for his tent,	Were all discovered
Dark waters were, and thickest clouds	At thy rebuke, O Lord my God.
Of th' airy firmament.	And at thy nostrils' blast.

NOTE.

This is a sublime and prophetic description of the awful grandeur which will attend the Messiah at His second Advent. The earth will shake at his presence; the mountains will be cleft asunder, attended with volcanic phenomena, thunder, lightning and great hail, the very foundation of the hills will be laid open, and the watery subterraneous abyss will belch forth its floods. Let the reader turn to the following passages—Isaiah lxvi. 15, 16. Ezek. xxxviii. 19, 20, 22. Joel ii. 11. Zech. xiv. 4, 5, 8. This is what Jesus meant by coming in glory, with great power, and on the clouds of heaven, Matt. xxv. 31; xxvi. 64; and this is the revelation of the Lord from heaven in flaming fire taking vengeance. 2 Thess. i. 7, 8; Rev. xi. 19; xvi. 18, 19, 21.—* Rev. xiv. 11. † *Vaiyera and he was seen.*

With these prophetic and apostolic testimonies before us, what *faith* can we put in the popular speculation of the gradual introduction of a spiritual millenium, by means of the pseudo "benevolent institutions of the day?" None! They are the visionary schemes of a deluded and antichristian world!

PROPOSALS

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Cincinnati, Nov. 10, 1834.

The above will do for our agents; they can enclose any names they may obtain, in a letter to the publisher.

As to the Christian Baptist, who among us can add any thing to its reputation? It is the most valuable, honest and intrepid pleader for the truth as it is in Jesus, of a literary character, that has appeared among men for the last 1730 years. I will not attempt to say any thing in commendation of it, lest I should tarnish the lustre of its renown. Its panic stricken opponents can testify its prowess in fight; and their tottering systems scarcely stand, to tell the story of its impetuous and successful combats. All who love the truth, and can afford it, we doubt not, will seize the opportunity of possessing a copy of its talented exhibitions. No disciple, who desires to increase in knowledge, would like to be without it; for next to the Sacred Writings themselves, there is no book so calculated to open his eyes to the impositions practised upon men, in the name of religion, as the Christian Baptist.

EDITOR.

From the New York Observer.

THE POPE AT HIGH MASS.

On Christmas day, the Pope, splendidly arrayed, was brought in from the vatican on a sort of chair, borne on the shoulders of twelve men, and attended by a long procession of dignitaries. He was deposited on a throne covered with white satin near the high star, and the Cardinals advanced and kissed his hand. The Bishops followed and kissed his knee, while the inferior clergy performed the same ceremony on his toe, or, as the Catholics would say, on the cross upon the top of his shoe. High mass was chaunted, in which the Pope took a small part, and afterwards received the sacrament (as the Pope and the clergy call it.—ED.) During the service his robes were changed repeatedly by the Cardinals as though he were utterly helpless. Around stood his body guard—a fine looking corps, composed of young men of noble family. There was a great display of gold and precious stones, and fine music performed by the Pope's eunuchs, whose voices are substituted for those of females. The whole service seemed a complete pantomime, and it was difficult to believe that the actors in it did not so consider it. The spectators were mostly strangers.

The present Pope was a Capuchin Friar before his election, and it is said that he still practises all the austerities of that order in his manner of living. He is a mild and inefficient man, and almost entirely managed by the Cardinals. Report says, that he is strongly impressed with the idea, that he shall die in 1834, and that he is the last Pope; and so prevalent is the belief in fatality, (or sectarian predesti-

nation, Ed.) in Italy, that many look on this impression as prophetic. Certain it is, that he is unhappy, and not without fears of violence.

THE GODS OF THE NATIONS.

Many professors, at this day, make a confession with their mouths, so plausible and accordant with the truth of the Gospel,—and make such “a fair show in the flesh,”—that it would not be easy to detect any falsehood at the bottom of their profession, did they not manifest a mind opposed to the scriptural *fear* of the Lord, and to that reverence for *his word* and *kingly* authority, which is inseparably connected. They continue deaf to the plainest institution and reproof of that word, which marks Him *set as King upon the holy hill of Zion*, maintaining a kingdom that “is not of this world,” and that admits not in its concerns any interference of human authority or wisdom. They have no ear for that voice, which calls his *little flock*—in every place—to be followers of the first churches of God, which in Judea were in CHRIST JESUS—to come out of the midst of Babylon and all its Anti-Christian abominations, and to be *separate* as a people *holy* unto the Lord; to receive at his mouth—from his Apostles—all the simple but divine rule of ordinance and discipline, by which the first “Churches of the Saints” were regulated in their fellowship. They practically disown the authority of that rule, as if it were *antiquated—obsolete—and not suited* to Christians *now*. They even oppose all serious attention to it, as *legal*—as a *Galatian* error. But the real “comfort of the Holy Spirit” never can be disjoined from the “fear of the Lord,” (Acts ix. 31,) and the reverential *trembling at His word*. True *charity*, or *love*, must ever bind disciples to withdraw from the fellowship of those, who persist in this attempt to separate what God hath joined together. 2 Thes. iii. 6, 14.

J. W.

A BEATITUDE.

“Happy shall you be, when men shall *revile* and persecute you; and on my account accuse you *falsely* of every evil thing!”—*Jesus of Nazareth.*

In the course of last summer some four or five members of the church at the Meherin Meeting House, presented a resolution, the purport of which was to denounce A. Campbell and his writings, which was rejected by a large majority of the Church, and upon which five members withdrew. They met not long since and constituted themselves a Church, upon a creed which they formed some where or other. At this Meeting, Mr. Mason formerly of Petersburg, undertook to ex-

pose what he called “Campbellism,” in which, however he exposed himself and the system he serves. He appeared to understand the language of the Popes, better than that of Christ. He used a great many invidious epithets and assertions, and told the people a great many things held by the “Campbellites” as he called them, not one of which was true, without attempting to prove any thing. He invited the people to believe him (Mr. Mason)—not to examine by reading or hearing for themselves, but upon his testimony! He said it was no more necessary to read A. Campbell’s writings to condemn him, than it was Thomas Paine’s writings. He denounced him as a heretic, a wolf in sheep’s clothing, a deceiver; and told us that the Devil had transformed himself into an Angel of light in the person of A. Campbell. He was kind enough to show us, as he said, where all his heresies were derived from—namely, a mistranslation and misapplication of John iii. 5. which we were informed by this learned Grecian ought to be rendered “Except a man be born of water *even* of the Spirit, he cannot enter the Kingdom of God (above)”!!

F. LESTER.”

Lunenburg Va.

Had Bro. Campbell the praise, instead of the dispraise, of the “*living Ministry*” of our age, we should naturally inquire, *what evil hath he done?*—Their approbation, like the Simoon of Sahara sweeps over the world with a withering breath.—To be denounced by them is to be approved of God; let us, therefore, rejoice that we are counted worthy to suffer slander for his name’s sake.

EDITOR.

New Logic.—The following is a specimen of the logic taught at a certain theological seminary, “foreordained from the foundation of the world” to be established within thirty leagues of Richmond. One of the “sprigs of divinity” from this “school of the Prophets,” went or was “*sent*” to preach, at or near, the Bowling Green upon a certain occasion. He is reported to have said, that he could prove, beyond a doubt, the necessity of sects in religion; *at least four*. Well, said Solomon, are there not *four* parts in music—the tenor, the treble, the air, and the bass? This every one will admit. Just so it is with Christianity. It is a whole; and a whole is made up of parts. The parts of Christianity, therefore, are four, answering to the four parts in music; and those four parts are the four denominations of Episcopalians, Presbyterians, Methodists, and Baptists. Which was to be proved!! What connexion there is between the harmony of music and the discord of sects we have yet to learn; but such are the hukss upon which the people starve! Reader! peruse atten-

tively 1 Cor. i. 10, 11, 12, 13; and for the names Paul, Apollos, Cephas, and Christ, read Archbishop Cranmer, John Knox, John Wesley, and John the Baptist, in v. 12; and then judge for thyself if the religion of Christ is constituted of such heterogeneous materials.

EDITOR.

ANECDOTE.—A certain gentleman, a citizen of Richmond, and a Methodist, named Lawrence L—, on being invited to visit Sycamore, replied he did *“not like to go to hear the Reformers, because they preached nothing but the naked word.”* How unwittingly do our opponents pay us the highest compliments, and how unconsciously do they condemn themselves! Greater commendation than this could no man give us; may it be ours to deserve it, and theirs to reform.

EDITOR.

NOTICE TO CORRESPONDENTS.

We agree with Bro. W. M. R. ERWIN's views on the phrase *“double honor.”* It shall appear as early as possible. He will excuse the omission of an earlier notice. We have no apology to make.

Bro. W. H. Willeford shall hear from us when we can get a little leisure.

Bro. F. Tibbot calls upon us to come over to Ebensburg, Cambria, Pa. to help them; and urges us, if we cannot come ourself, to send some brother to their aid. We are unable to help the brethren there in their difficulty further than to make known their wants. If any brother who may see this can visit them, *bearing credentials of his good behaviour in Christ*, we doubt not but he will be hospitably and kindly entertained.

We believe brother Johnson of Georgetown, Kentucky, is about to publish a monthly periodical, intitled *“THE GOSPEL ADVOCATE,”* at \$1 per annum. We wish him every success, and trust he will be intimidated neither by the timidity of friends nor the threats of foes.

☞ Notes on *specie paying* banks will be taken in payment for the Advocate, though Virginia and United States' bank paper, would be more acceptable.

☞ Receipts and Agents in the 12th Number.

THE
APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

Vol. 1. RICHMOND, Va., MARCH 1, 1835. No. 11.

“We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error.”—1 John iv. 16.—*Macknight's Translation.*

“Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour.” 2 Pet. iii. 2.—*Macknight.*

NUMBER III.

HISTORICAL ILLUSTRATION OF THE APOCALYPSE.

REV. XII. 12.

The twelfth verse of this chapter, brings us back from the period of the installation of Constantine in the monarchy of the Roman world, A. D. 324, to the expulsion of Maxentius from Rome, the throne of the dragon, A. D. 312. Our readers will bear in mind, that by the *“earth,”* and the *“sea”* are intended the *people* who inhabited certain *maritime and inland* provinces of the Roman Empire, and are here used in opposition, or rather subordination to, the *“heavens”* in the preceding verse. *“The devil”* is put for that power which *calumniated* them, and so stirred up a persecution under which they suffered severely.

PREDICTION.

FULFILMENT.

But wo to those who inhabit the earth and the sea, for the devil has come down to you, having great wrath, because he knows that he has but a short time. And when the dragon saw that he was cast out on the earth, he persecuted the woman who had brought forth the masculine child.

By the death of Maxentius A. D. 312 the “fiery” dragonic power, or supreme authority of Paganism, was cast out of Rome and Italy—the throne and heaven of the empire; and took up its position in the remoter provinces of Egypt, Syria, Palestine, Asia Minor, &c., the inland and maritime countries of the Mediterranean Sea. At this time Maximin, the secret ally of Maxentius, was the Pagan Sovereign of these Asiatic dominions. He was a fierce, vindictive, and cruel tyrant, and as destitute of abilities as he was of virtue. No man, perhaps, in the empire could have been selected as a fitter instrument of diabolical malice than Augustus Maximin. His hatred against the “woman” or church, which had now become the mother of Constantine, had been surpassed by none of his predecessors; and his malignity, was only aggravated by the success of

his victorious rival. 'His time,' however, 'was but short,' and his opportunity of doing evil did not exceed six months from the death of Maxentius. But his 'wrath' was 'great,' and he did not fail to do the bidding of his master, the devil, with the greatest alacrity. The history of this brief period I shall record in the words of Gibbon. "Cruelty and superstition were the ruling passions of the soul of Maximin. The former suggested the means, the latter pointed out the objects of persecution. The emperor was devoted to the worship of the gods, to the study of magic, and to the belief of oracles. The prophets or philosophers, whom he revered as the favorites of heaven, were frequently raised to the government of provinces, and admitted into his most secret councils. They easily convinced him that the christians had been indebted for their victories to their regular discipline, and that the weakness of polytheism had principally flowed from a want of union and subordination among the ministers of religion. A system of government was therefore instituted, which was evidently copied from the policy of the church. In all the great cities of the empire (his share of the empire) the temples were repaired and beautified by the order of Maximin; and the officiating priests of the various deities were subjected to the authority of a superior pontiff, destined to oppose the bishop, and to promote the cause of Paganism. These pontiffs acknowledged, in their turn, the supreme jurisdiction of the metropolitans or high priests of the province, who acted as the immediate viceregerents of the emperor himself. A white robe was the ensign of their dignity; and these new (pagan) prelates were carefully selected from the most noble and opulent families. By the influence of the magistrates and the sacerdotal order, a great number of dutiful addresses were obtained, particularly from the cities of Nicomedia, Antioch, and Tyre, which artfully represented the well known intentions of the court as the general sense of the people, solicited the emperor to consult the laws of justice rather than the dictates of his clemency, expressed their abhorrence of the christians, and humbly prayed that those impious sectaries might at least be excluded from the limits of their respective territories. The answer of Maximin to the address which he obtained from the citizens of Tyre is still extant. He praises their zeal and devotion in terms of the highest satisfaction, descants on the obstinate impiety of the christians, and betrays, by the readiness with which he consents to their banishment, that he considered himself as receiving, rather than as conferring an obligation. The priests as well as the magistrates, were empowered to enforce the execution of his edicts, which were engraved on tables of brass; and though it was recommended to them to avoid the effusion of blood, the most cruel and ignominious punishments were inflicted on the refractory christians." "In this general view of the persecution," says Mr. Gibbon, "I have purposely refrained from describing the particular sufferings and deaths of the christian martyrs. It would be an easy task to collect a long series of horrid and disgusting pictures, and to fill many pages with racks, and scourges, with iron hooks, and red hot beds, and with all the variety of tortures which fire and steel, savage beasts, and more savage executioners, could inflict on the human body." But sufficient testimony has been adduced, to illustrate the "WO" in the prediction, upon those who inhabited the dominions of Maximin, whom the devil had come down to torment with great malignity. The Asiatic Ca-

tholies had every thing to dread from the severity of a bigoted monarch, who prepared his measures of violence with such deliberate policy. But a few months had scarcely elapsed, before Constantine and Licinius, the emperors of the west, published certain edicts by which Maximin was obliged to suspend the prosecution of his designs. One of these was, the celebrated edict of Milan, published A. D. 313. It was issued with the ready concurrence of Licinius; so that the fury of Maximin was disarmed by a consciousness of his own weakness, and the superior forces and authority of his rivals. The edict provided for the restitution of all the civil and religious rights of which the christians had been so unjustly deprived. It was enacted that the places of worship, and public lands, which had been confiscated should be restored to the Catholic church. The two emperors proclaim to the world in this edict that they have granted a free and absolute power to the christians and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the best adapted to his own use. Such a decree, which, after the death of Maximin, was received as a general and fundamental law of the Roman world, might well elicit from the christians that song of triumph in the 10th v., celebrating the victory of Christ and the FALL OF PAGANISM. Maximin, however, was of a different temper, than to be circumvented, even in his own dominions, without resenting the insult. Accordingly, he assembled an army of 70,000 men, and invaded the Illyrian provinces, where he was engaged and defeated by Licinius at the head of 30,000 soldiers. Maximin's death followed soon after this discomfiture, by which the Catholic church was delivered from the last and most implacable of her enemies.

And there were given to the woman two wings of a great eagle, that she might fly into the wilderness to her place; where she is nourished for a time, times, and half a time, from the face of the serpent. And the serpent threw out of its mouth water, like a river,† after the woman, that it might cause her to be carried away by the stream: and the earth assisted the woman: and the earth opened its mouth, and drank up the flood, which the dragon threw out of its mouth.*

From this scene of bloodshed and strife we must return to Rome—the head of the great eagle—and narrate the events transacting within the sphere of that city. The "great fiery dragon" had now lost his power, and, in the prediction, we see his place supplied by the symbol of a "serpent," which, afterwards, indeed, again appears under the form of a simple dragon,‡ v. 16. The flight of the woman in this verse (14) corresponds to that before indicated in v. 6, to which the reader will refer. In both passages the women, the wilderness, the places, the providence, and the periods are all the same. The illustration, therefore, of the one, is also that of the other. With these hints, therefore, we proceed to observe, that, though the Catholic church was delivered from her most implacable foe by the death of Maximin, the church of Christ had now to sustain a war, waged against

* † ‡ The notes to which these signs refer will be found at the end of the article.

her, not indeed by the powers of pagan superstition and cruelty, but by the more ferocious and exquisitely savage despotism of pretended christians "THE DELIVERER OF THE CHURCH," as Constantine delighted to call himself, was the first to inflict upon those, "who kept the commandments of God, and retained the testimony of Jesus Christ," persecution and death itself. This prince is esteemed as the greatest and best of the sons of the "christian church" (!), both by the votaries of the Papal and Protestant horns of the beast. His memory has been consecrated by the grateful applause of the clergy, who never fail to burn the incense of adulation to the honor and renown of those who indulge their passions, and promote their interests. Constantine gave them security, wealth, honors, and revenge: and the support of the orthodox faith, was considered as the most sacred and important duty of the civil magistrate. The edict of Milan, the great charter of toleration, had confirmed to each individual of the Roman world, the privilege of choosing and professing his own religion. *But this inestimable privilege was soon violated; with a smattering of truth, the emperor imbibed the maxims of persecution, and the sects which dissented from the CATHOLIC CHURCH, were afflicted and oppressed by its triumph over Paganism.* Constantine easily credited the insinuation that the HERETICS who presumed to dispute his opinions, or to oppose his commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation. Not a moment was lost in excluding the ministers and teachers of the separated congregations from any share in the rewards and immunities which the emperor had so liberally bestowed on the orthodox clergy. But as the sectaries might still exist under the cloud of royal disgrace, the conquest of the East was immediately followed by an edict which announced their total destruction. After a preamble filled with passion and reproach, Constantine absolutely prohibits the assemblies of the heretics, and confiscates their public property to the use either of the revenue, or of the Catholic church! Among the odious heretics proscribed were the NOVATIANS. Some of the penal regulations were copied from the edicts of Dioclesian, a Pagan Emperor; and this method of conversion was applauded by the same bishops who had felt the hand of oppression, and had pleaded for the rights of humanity. But Constantine's mind seems to have been not entirely corrupted by the spirit of Catholic zeal, and bigotry. As if he distrusted the impartiality of his ecclesiastical counsellors (a distrust at all times necessary,) he entrusted a civil magistrate, to make an accurate inquiry into the nature of the religious principles of the sects before they were finally condemned. "The emperor," says Gibbon, "was soon convinced, that he had too hastily proscribed the orthodox faith and exemplary morals of the Novatians; who had dissented from the church (A. D. 257,) in some articles of discipline, which were not perhaps essential to salvation. By a particular edict he exempted them from the general penalties of the law" ch. 21, p. 232. Here then the facts of history reveal that spirit of persecution, which after the fall of Paganism, changed sides and went over to the Catholics, who, with the emperor at their head, now occupied the temples of the gods. It was this same diabolical spirit, which caused the woman to fly into the wilderness from the face of the serpent, or, in unfigurative language, that induced the church of Christ to take refuge in the obscure parts of

the empire from the persecution of her Catholic enemies. This event we shall now proceed to illustrate.

The complaints and mutual accusations which assailed the throne of Constantine, as soon as the death of Maxentius (A. D. 312,) had submitted Africa to his victorious arms, were ill adapted to edify an imperfect proselyte. He learned with surprise, that the provinces of Africa, from the confines of Cyrene to the columns of Hercules were distracted with religious discord. The cause of dissension, for the most part, ceases to characterize religious disputes after the fervor of the onset subsides. This is proved in numberless instances. It is so in the case before us; for though the election of two rival bishops fanned the latent heat into a flame, the cause of the great separation, which was about to ensue, must be sought for in the deep rooted affection of the faithful for the ANCIENT GOSPEL AND APOSTOLIC TRADITIONS. In the second of the Acts, Luke informs us, that on the Day of Pentecost there were Jews from "Egypt and the parts of Africa, which are about Cyrene." Many of these, no doubt, obeyed the gospel, and carried it to their native homes, where they would persuade others to renounce idolatry and embrace the faith of Christ. The churches thus formed, in these parts, secluded from the theatre, and inducements of ecclesiastical discord and ambition, would be more likely to "retain the testimony of Jesus Christ" than the churches of those princely bishops, which had transferred their devotion from apostolic to worldly objects. The disciples in the country could not but grieve at the corruption and apostacy of the churches in the cities, which would be equally deplored by the minority which remained true to the Master in these assemblies. But corruption may be lamented, and yet continued, unless some incident transpire, often trivial in itself, or some master spirit arise, to unfurl the standard and rally around it the friends of christian purity, liberty, and truth. Such, I apprehend, was the state of things in Africa, Italy, and Gaul, at the time we are now considering. The church in Carthage, the metropolis of Africa, and the second ecclesiastical throne in the West, was the source of the dispute which involved the province in such disastrous convulsions. Mensurius, the overseer of the church, having died in 311, the majority of the people chose the arch or chief deacon (Cæcilianus to succeed him. We are not orthodox enough to suppose, that because the majority elected him, that he was therefore best qualified according to the Apostles' description; nor are we so blind to the defects of his opponents as not to see, that if the majority were exceedingly culpable the minority was not blameless. The ground of their objection to Cæcilianus, if true, was certainly just and valid, and honorable to those who made it the cause of their separation from a church, so corrupt and insensible to its christian dignity, as to appoint a man their Bishop, who had abandoned his brethren under persecution and distress, and had received ordination from an apostate, who had delivered the sacred writings to be burned. (See page 204, vol. I.) When Majorinus died, Donatus, eminent for his ability and virtue, was elected in his room; and became the firmest support of the dissentients, from him called Donatists. We have already related how they appealed to Rome, to Arles in the south of France, and lastly to Milan; and although they could obtain no redress, it seems to me extremely probable that they sowed the seed of the truth in the valleys of the Alps, and of the Pyrenees, and in the south of France, and

country of the Milanese, which for time immemorial, before Luther, were thickly inhabited by the Waldenses and Albigenses under different names. In all these countries there were Novatians, who would be rather strengthened than embarrassed by the accession of the Donatists. The whole proceeding from the first appeal to the final sentence lasted above three years. "But this incident," says Gibbon "so inconsiderable that it scarcely deserves a place in history, was productive of a MEMORABLE SCHISM, which afflicted the provinces of Africa above 300 years, and was extinguished only with christianity itself." The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers, whose election they disputed, and whose spiritual powers they denied. *We do not blame them for this, otherwise we should condemn ourselves for not submitting to the clerical usurpers of our own day.* Excluded from the civil and religious communion of mankind, by an edict of banishment, they boldly excommunicated the rest; they exerted with confidence, that the Apostolical succession was interrupted; that all the Bishops of Europe and Asia were infected by the contagion of guilt and schism; and that the prerogatives of the Universal church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. "This rigid theory" says Gibbon "was supported by the most uncharitable conduct. Whenever they acquired a proselyte, even from the distant provinces of the east, they carefully repeated the sacred rites of baptism and ordination; as they rejected the validity of those which he had already received from the hands of heretics and schismatics." The Novatians and Waldenses did the same; and so ought we, a few cases only excepted. In this practice, Gibbon confesses that the Donatists maintained the sentiment of a greater part of the primitive church. Such was their abhorrence of the apostacy, that, if they obtained the possession of a church which had been used by the Catholics, they purified the building with the same jealous care which a temple of idols might have required. Dr. MOSHEIM gives the following summary of their doctrine—"the doctrine of the Donatists was conformable to that of the church, *as even their adversaries confess;* nor were their lives less exemplary than those of other christian societies, if we except the enormous conduct of the Circumcelliones, WHICH THE GREATEST PART OF THE SECT REGARDED WITH THE UTMOST DETESTATION AND ABHORRENCE. The crime, therefore, of the Donatists lay properly in the following points: in their declaring the church of Africa, which adhered to Cœcilianus, fallen from the dignity and privileges of a true church, and deprived of the gifts of the Holy Spirit, on account of the offences with which the new bishop, and Felix, who had consecrated him, were charged; in their pronouncing all the churches, which held communion with that of Africa, corrupt and polluted; in maintaining, that the sanctity of their bishops (it is a great crown of rejoicing when a church can appeal to the holiness of their elders as an evidence of its own purity) gave their community alone a full right to be considered as the true, the pure, and the holy church; and in their avoiding all communication with other churches, *from an apprehension of contracting their impurity and corruption.* This erroneous principle was the source of that most shocking uncharitableness and presumption which appeared in their conduct to other churches. Hence they pronounced the sacred rites

and institutions void of all virtue and efficacy among those christians who were not precisely of their sentiments, AND NOT ONLY RE-BAPTIZED THOSE WHO CAME OVER TO THEIR PARTY FROM OTHER CHURCHES, but even with respect to those who had been ordained ministers of the Gospel, they observed the severe custom, either of depriving them of their office, or obliging them to be ordained a second time." If such was the enormous "crime" of the persecuted Donatists, had I lived in their day, I would have been a Donatist too.

EDITOR.

[TO BE CONTINUED.]

NOTES.

* An Eagle was the ensign of the Romans. They did not use colors as the moderns do. A silver, and sometimes a golden Eagle, with expanded wings, occasionally holding a thunderbolt in its claws, with the figure of a miniature temple above it, was the common standard of the legion, which averaged from 4200 to 6000 men. So that the number of eagles would depend on the size of the army. Our Saviour alluded to the Romans when he said, "*wheresoever the carcass is the eagles will be gathered together,*"—Mat. xxiv. 28. Seeing then that the Eagle, with expanded wings, is a symbol of the Roman dominion, we have now to consider its apocalyptic position, so as to determine the direction of its wings; for with this is connected the accuracy of our historical illustration. If the Eagle, then, be the Roman Empire, the head of the eagle must be ROME, for that city was the Metropolis—the head-quarters of Government, Commerce, and Religion. But in what direction does the eagle look. Judging from the position of the countries which composed the Roman Empire, I reply, in a south-westerly direction; so that a line drawn through the head or Rome, would pass between the columns of Hercules into the Atlantic Ocean. Thus the right wing would cover the countries of the Milanese, Sardinia, Switzerland, Hungary, Bohemia, Germany, France, Spain, the British Islands, &c., and so including the Valleys of the Alps, and of the Pyrenees; and the left would take in the province of Africa from Cyrene to the Straits of Gibraltar, including Numidia, Getulia, and Mauritania. All these countries were thickly inhabited by the Novatians, the Donatists, and a number of others of different names, absorbed in aftertimes in the general appellation of Albigenses and Waldenses; who, in their forests and mountain fastnesses, were nourished by God "*from the face of the serpent*" for "*a time, times, and half a time.*" "*A time*" is equal to 360 days—"times" are equal to 720 days—and "*half a time*" to 180 days, which added together make 1260 days or years; a day for a year according to prophetic calculation of time. This then was the length of time, the witnesses against the apostacy were to occupy "*the wilderness*" and mountainous regions as their "*place*" of refuge "*from the face of the serpent*" or the PERSECUTING CATHOLICS. We are not to suppose that they occupy both "*wings of the great eagle*" an equal length of time for this was not the fact; their testimony in the left wing, or Africa, being extinguished, when that province and the Eastern division of the Empire were overrun by the barbarians; so that Greek "Christianity" being subdued by Mohammedanism, their testimony against the Apostacy from the Religion of Jesus was no longer required in that part of the world, and they ceased to be. Not so with the right wing, they continued till after Luther's revolt.

† A Dragon, as we have said before, is the symbol of the Roman Dominion, and we would add, both under its Imperial Pagan, and Imperial Christian form; the attribute of "*fierc*," however, makes it peculiarly pagan and *persecuting*. "A GREAT FIERY DRAGON," therefore, as a symbol must be restricted in its application to Imperial Rome before it was Christianized alone.

‡ Water flowing from any source like a river, indicates an army or body of men in motion by order of the government. That *water* symbolizes *people*, one of the seven angels told John; "*the waters*" said he "*which you saw, are people,*" &c.—Rev. 17. When the water is in motion the people are in motion; when it flows like a river, the body of people takes a certain direction; when the river overflows its banks, the army crosses its own frontiers and invades another nation; when the water sweeps along like a flood, the army subdues and carries all before it; when the earth absorbs the flood, then the operations of the army are spent without effecting its purpose: and, if the water of the river be dried up, the power and nationality of a people are destroyed. "Behold!" says Isaiah, "the Lord bringeth up upon them (the Jews,) the WATERS of the RIVER, *the strong and the mighty*; even the King of Assyria, and all his force. And he shall rise above all their channels, and shall go over all their banks. And he shall pass through Judah, *overflowing* and spreading, even to the neck (the Hill of Zion) shall he reach; and the extension of his wings (of his army) shall be over the full breadth of the land, O Immanuel!"—chapter viii. 7.—This passage of the prophet is a fair illustration of my interpretations. The flood coming out of the mouth of the serpent or dragon, imports that the woman had become obnoxious to the Roman Court, and that the Emperor had sent an army against those whom she symbolized—namely, the advocates of the ANCIENT GOSPEL AND APOSTOLIC ORDER of primitive Christianity, against that spurious religion of the Catholics which had now become the religion of the empire under Constantine.

§ No fact of history more faithfully illustrates the true character of the pretended "*religion of Christ*," called CATHOLIC, which had gained the ascendancy in the beginning of the 4th century, than the "*conversion of Constantine*." "The first of the *christian emperors*," says Gibbon, truly, "was unworthy of that name, till the moment of his death;" for it was only during his last illness that he was admitted by baptism, into the number of the faithful (A. D. 337.) During 14 years he had the reputation of a christian, he assumed the character of a bishop, he presided at ecclesiastical councils, gave judgment against christians reputed "*heretical*" by the orthodox, enjoined the solemn observance of the Lord's day, which he called the day of the sun (*die solis*) after his once favorite god, and in the same year (A. D. 321.) directed the regular consultation of AUGURICES; he was permitted by the Catholic church to enjoy most of its privileges—instead of retiring from the congregation, when the voice of the deacon dismissed the profane multitude, he *prayed* with the faithful, disputed with the bishops, *preached* on the most sublime and intricate subjects of theology, *celebrated* with sacred rites the Vigil of Easter, and publicly declared himself not only a partaker, but, in some measure, a priest and hierophant of the christian mysteries—how, I say, shall we judge of such a church—of such a religion, whose professors would permit and even applaud, such flagrant violation of the first principles of

christianity? Such a community is the CHURCH OF ANTICHRIST, and her royal proselyte, THE MAN OF SIN. This unbaptized episcopal emperor, aided and advised by ignorant, proud, and superstitious ecclesiastics constituted the tribunal, before whom those who rejected their traditions and commands, were arraigned, and condemned as odious, and pestilent heretics! Shall we receive their sentence as just, and denounce whom they condemn? If we were, we should be led into great error concerning the merits or demerits of the proscribed; for nothing is more common than for the Catholics, as the "*Orthodox*" do at, this day, to misrepresent their principles, blacken their characters, and stigmatize them by some obnoxious and opprobrious name.

¶ I have just cast my eye upon the following splenetic passage in Mosheim, which strengthens my supposition? "This schismatic pestilence," says he, "was almost wholly confined to Africa; for the few pitiful assemblies, which the Donatists had formed in *Spain and Italy*, had neither stability nor duration." This is the style in which Uriel B. Chambers would sum up our history, and it is possible there might be just as much truth in the one as the other; and yet none in either.

A PARADOX.

A Church may cease to be a Church of Christ, and yet may contain Christians.

A paradox is an assertion, which contradicts a *generally received opinion*. A paradox, though thought incredible, may yet be very true; because the opinion which it contradicts, however generally received, may be false.

In matters of religion, the word of God is the one and only standard of truth; and the revelation, which is there made to us from heaven, does indeed run counter to the natural sentiments and ideas of all men. Yet this is in fact one of the internal evidences of its *divine* origin and truth. For man is a creature fallen from the favor of God; and it is but consistently with this, that the Holy Spirit declares in the Sacred Writings, "*My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.*"—Isaiah lv. 8.

You ought not, therefore, reader, at once to reject the foregoing paradox, because it appears to you most strange and incredible; but rather let your attention be excited, to see whether the statement made therein be not sustained by that revelation, which you professedly acknowledge as divine, (J. W.)

The word "*church*" means nothing more than an *assembly* or *congregation* of individuals. The word translated *church*, in the New Testament, is *ekklesia*, and signifies any number of persons convened by authority or otherwise. The Jews as a nation were an *ekklesia*, assembly, church, or congregation, called out or ekkaleized, from the rest of the world, by the favor of Jehovah, that they might be to him a peculiar people. When the Asiatics met together to worship Diana in her temple at Ephesus, their assembly was called an *ekklesia* in Greek, and a *church* in English. When the Mohammedans meet to-

gether in the Mosque of Santa Sophia at Constantinople, their congregation is an *εκκλησια*, or church. When the subjects of Pope Pius convene in St. Peter's at Rome, to offer incense to the Virgin Mary, and a set of dead rasca s called "*Saints*;" or the devotees of Episcopacy in St. Paul's at London, to gabble over the responses or "*common prayers*" of the Liturgy; or the humbler votaries of human opinions in the Dissenting Meeting House, to hear preaching; or the shouting followers of a revivalist in a sectarian synagogue to "*get religion*;" or when the citizens of the Kingdom of Heaven convene to worship God according to his appointments—all, all of them constitute *εκκλησια*, assemblies, congregations, or churches. There is nothing sacred in the word; though clergymen have perverted it, and appropriated it to ecclesiastico-political uses. They have mystified its import, and have made it signify any thing and every thing they please. Not to follow them, however, in all their twistifications and meandering subterfuges, we observe that the *nature* of the church depends on the *principles* upon which it is founded. These may be either *human, diabolical or divine*. If the principles be of human origin, and *independent of religion*, the church or assembly may be a very laudable one; if of human origin, *in connexion with religion* they assume the character of *diabolical*, and the church or congregation, constituted upon them, is transmuted into a synagogue, or assembly of Satan; but, if the principles be of *divine* origin, then the church or assembly founded and *continuing* upon these, is a divine or heaven-born community.

A church or assembly of Satan may be known by the first principles of its constitution. Some would discriminate it by the apparent sanctity or unholiness of its constituents; but this would be fallacious, unless all were agreed upon the standard or rule by which these attributes should be determined. For, be it remembered, that that which is very sanctified in the estimation of men, may be a perfect abomination in the sight of God. This same objection might be supposed to lie against the accurate discrimination of the principles themselves, were it not that the community we have in view, once appealed to one and the same standard with ourselves. The members of the church of Satan may dissent, but that matters not, for they are the opponents against whom we dispute. Well, then, we say, we must judge of the nature of a church by the nature of the principles upon which it rests. If these principles cannot be discovered in the New Testament, they cannot be christian; therefore the churches or associations founded upon them can have no pretensions to the title of christian churches: Forexample, the Papal Decrees, the Thirty-nine Articles, the Westminster and Philadelphia Confessions, the Book of Discipline, and the Mormon Bible, are all alien and unknown to the doctrine of Christ and his Apostles;

the societies, communities, associations, assemblies, congregations, *ekklesias* or churches, therefore, founded, sustained, and perpetuated by these systems are human, diabolical, and anti-christian. This is proved beyond a doubt, by the fact, that if the Roman, English, Scotch, American, and Mormon churches, were to renounce these hidden mysteries they would cease to exist; for, their principles, having no place in the New Testament, could derive no support from it. They would be buildings of men, the *baseless* fabrics of a vision, mere phantoms or castles of the air. They would be headless, limbless, and trunkless—*monstrum, horrendum, informe, ingens, cui lumen ademptum*. All the sectarian churches, (and we mean no offence to *individuals* by what we say,) therefore, to wit, the Roman, Episcopal, Presbyterian, Methodist, Mormon, &c. &c. having been instituted by human authority, and founded upon mere human *opinions*, never were, nor ever can become christian. They are, then, to all intents and purposes, assemblies, churches or synagogues of Satan.

We perceive, then, that a *church* is nothing more than an *assembly of people*; and that the nature of the church depends on the *character of the principles* upon which it is founded. We advance a step farther, and say, that *because a church was once christian, it does not therefore, follow that it will always remain so*. For example, the church of Christ was first founded on the belief of one fact, and all those who composed the assembly were received into it, by immersion into the belief, that Jesus was the son of God, that he died, was buried, and rose again from the dead; and all this for the forgiveness or remission of sins. In process of time, however, this ceased to be the case. The members of the church were initiated by virtue of the faith of their sponsors, and aspersed with the sprinkling of proxyism for remission of original sin. Will any one pretend to say that these two churches are constituted on one and the same foundation? He that would, surrenders all claim to reason or common sense. The former, which adopted the innovation of the latter, becomes changed from a church of Christ into a synagogue of Satan; and the people who maintain the principles of the original foundation, sustain the noble and dignified character of a christian assembly.

But to bring the proposition nearer home, let us take the case of the Baptist community in Richmond. Their churches may have been originally founded (1788) on the testimony of apostles and prophets, Jesus Christ being the foundation; I say they may, for the history of the "Virginia Baptists" furnishes no authentic or satisfactory data to reason upon; I, therefore, *charitably* assume, that the original society of immersed persons in Richmond was constituted upon apostolic principles, and consequently was intitled to the honorable appellation of the church

of Christ in that city. Here, then, was a community, governed by the laws, and observing the ordinances of Jesus, which from time to time proclaimed Jesus as the Christ, sustained their proclamation by the testimony of the apostles and prophets, and immersed all believing candidates for remission into the faith of Jesus. How long they continued to contend for the faith delivered to the saints by the apostles, we are unable to affirm—thus much we can say, on the testimony of living witnesses, that for some years past, they have obeyed the traditions of their elders, rather than God; that they have superseded the testimony of the apostles concerning Jesus by pastoral sermons on scraps of Scripture; that they have supplanted the hope of immortality by a vague expectation of future pardon; that they have substituted the cries and agonizings of the “*laily*” to “*get religion*,” by some supernatural process, for the conviction that Jesus is the Christ; that they have appointed committees to examine into certificates of *previous good character*, and to pronounce upon the authenticity and genuineness of certain sights and sounds, called experiences, as qualifications for admission into their community by immersion; thus setting aside the *confession* that Jesus is the Messiah the Son of God; that the Sacred Writings have been degraded into a mere text book for the benefit of the parson instead of being used for the instruction of the people; that they deny the *equal* necessity of faith, repentance, and baptism for the remission of sins; that they have condemned as nonessential the weekly breaking of the loaf, and have settled down into a state of quietism, leaving their proxy-man to do all, while they listen and obey his commands; that the lust of the flesh, the lust of the eye, and the pride of life have taken the place of contempt of the world, humility, and singleness of heart; and that all this ultimated, about four years ago, in a climax of madness, folly, and tumult, at a revival exhibition, calculated to excite aversion and disgust in the minds of all sober and rational men. Thus they have altogether gone out of the way. They have forsaken the old paths. They have corrupted the way of the Lord. They have abandoned their ancient testimony. They have mingled and made common cause with antichrist. They violently oppose and malign those who contend for the witness of the “two prophets who torment those who dwell upon the earth;” who plead for the testimony, precedents, and precepts of the apostles against the traditions of men; who renounce all human authority and inventions in affairs of religion, and call on men to obey God alone; who contend for the commanding importance of all the ordinances of Jesus Christ; and who fight the good fight against all who dare to impugn the least of the commands of Messiah.—*As an assembly* of religionists, the Baptist community in Richmond has ceased to be the church of Christ; it rests no longer

on “*THE ROCK*,” for it no longer requires its constituents, as a prerequisite to admission, to confess before men that “*JESUS IS THE CHRIST THE SON OF THE LIVING GOD*.” It has shifted its ground, it has slipped off the adamant, and now stands upon the crazy and mutable basis of sights, sounds, experiences, feelings, and opinions, sustained by the spirit of party, worldly interests, and the pecuniary advantage of its clergy. One thing alone distinguishes it from the politico-religious establishments of the world, namely, *the dipping of adults*. Let them wave this, and throw open their doors to the sprinklers, and their identity will be lost in surrounding sects. We chant, however, the requiem of the Richmond Baptist community in sorrow; we triumph not over their fall; we grieve for their apostacy. The overthrow of Romanism, Episcopacy, Presbyterianism, Methodism, &c. would afford us the most unmixed and unfeigned joy; we would sing the song of triumph over their confusion and dismay; for they are the constituents of antichrist, and have ever been ranged under his blood-streaming banners. But with the Baptist it is otherwise; they *once* were the witnesses for the truth; the *heretics* obnoxious to the sanguinary fury of their present friends. We lament the catastrophe, and our sincere and honest regard for them prompts us to urge them to “*Come out of Babylon, and partake not of her sins, that they receive not of her plagues*,” for if they are defiled by the one, they will inevitably suffer by the other.

Thus, then, we have illustrated the first term of our paradox, that *a church may cease to be a church of Christ*; we hasten, therefore, to the second, viz: *and yet may contain christians*. It is *the mass* which gives a general character to an assembly, and not *the few*. For example, a thousand Mohammedans may assemble to worship the god of Mohammed, and there might be present some fifty christians in disguise; whether should we call this church christian or Mohammedan? Assuredly Mohammedan. So we judge of a church which has ceased to be christian: it may contain a thousand immersed sinners, and not less than fifty baptized believers; yet the former characterize the church, and not the latter. But how is it possible for such a community to make christians? We reply that the community is quite passive in the case. It instructs the one thousand to be immersed on their experience, but the New Testament teaches the reader to be immersed on the confession that Jesus is the Christ, and without any reference to sights, sounds, or “*experiences*.” Now as the value of a believer’s immersion depends upon his own and not upon the administrator’s faith, the subject demands immersion of the community, and is immersed by its agency; and thus he becomes a christian. Here, then, it is the New Testament, and not the community or the clergyman, which makes the christian. The clergyman requires the candidate to tell him ‘what the Lord has done for

his soul; but the New Testament asks him 'do you believe that Jesus is the Christ the Son of the living God?'—And the enlightened believer replies to the clergyman, 'what hinders that I should be baptized?'—and to the book he rejoins, I believe that Jesus is the Son of God: and straightway he is immersed, and goes on his way rejoicing, praising and blessing God.

But, although this sepulchre of a community, spiritless, and full of dry bones, may contain a few bodies that have not yet breathed their last, these christians are in a very dangerous condition. If the conqueror alone is to inherit all things, what shall be said of those who never fight; who, so lukewarm in the Master's service, prefer to remain in the tomb of the dead, than to live in the abodes of the living. If the cowards are to be cast out with idolators and liars, what will become of these timid christians who fear the frowns of a clergyman and his followers, more than the malediction of an insulted God. If those only who persevere to the end can be saved from eternal death, what will be the condition of these, who, having believed and been immersed, settle down into a listless attendance on the ministrations of a poor worm of a clergyman, whose preach corresponds to his pay. My sheep, says the Messiah, hear my voice, and a stranger will they not follow—alas for such sheep as these! They have become so familiar with the voice of the stranger that they fail to recognise the call of the great shepherd and overseer of souls.

Thus, then, we have fairly illustrated our paradox, that a church may cease to be a church of Christ, and may yet contain christians. The converse is also true, that a church may be a church of Christ, and yet contain Antichristians. These positions are strictly applicable to the church of Christ, assembling in Sycamore meeting-house, and the Baptist community of Richmond. The former, as a congregation of disciples, worship the Father, through the Son, by the Holy Spirit, and therefore according to divine appointment, walking in all the ordinances of God's house, as the Apostles have commanded. The latter, have set up a new religion, and a will-worship, which has no counterpart in the sacred writings. They have abolished the ancient eldership and set up clergymen with the name of elders in its stead; and thus have introduced a whole host of evils, consequent upon the "ONE-MAN-SYSTEM." We confess and lament that there are several amongst us, who are so infected with the Baptist leaven as almost to be beyond reach of cure. They have been so intoxicated with the traditions of the clergy, their mental faculties have so long remained dormant under clerical usurpation, that, we fear, little short of an earthquake or the day of judgment will arouse them from their invincible torpor.

Thus much concerning the Baptistism in Richmond and our-

selves, deduced from testimony and observation. We trust, the Baptist communities are not equally rotten and corrupt throughout the States. We fear their apostacy is very general. We know their order throughout America is antichristian, whatever their faith may be. As a trial of their purity, we would suggest, that twelve plain, intelligent, unambitious, honest men be selected from every Baptist church in the United States, and appointed to read the New Testament through, once a month, for one year, to their brethren, without note or comment, from themselves or preachers, and we venture to predict, that every one of them would be split into two parties, of which one would contend for the ancient faith and order, and the other, and perhaps the more numerous, would oppose it, and stand up for the clergy and their traditions. That such may never be the case among OURSELVES, is the devout and unfeigned aspiration of the
 EDITOR.

CORRESPONDENCE.

BRIGATON, Upper Canada, Dec. 11th, 1834.

Mr Editor,—I have read with pleasure your periodical (the Advocate,) and find its pages the most free from "the speech of Ashdod" of any I have ever read of those papers which profess to advocate a return from the modern corruptions of christianity, to the pure doctrine which Christ and his Apostles taught as glad tidings to men—And by the by will you please inquire for me, of our excellent brother, the editor of the Millennial Harbinger, (since you live in the same State with him) what authority he has from the example of the Prophets, Christ, or the Apostles, for quoting Gen. iii. 15. as a promise of the Messiah; or how does he get scripture authority to call Christ the seed of the woman. An answer to this question would much gratify me, as I live in Canada where I have much opposition from the different sects, and I am desirous to obtain whatever information I can from every quarter. As to the opposition to the Gospel as taught by Christ and the Apostles, it seems to come from all denominations of religionists who call themselves christian. But I have to encounter most from the Methodists, who, it seems, can tolerate and even countenance any thing, Romanism not excepted, rather than the plain Gospel as exhibited in the record of the New Testament.

During my residence of eighteen months in the province of Upper Canada, I have immersed nearly 200 persons professing the faith of the gospel. Besides, many have been immersed by my brethren, among whom, perhaps one third of the whole were Methodists; while I was engaged in immersing some of them, a Methodist class-leader stood by, who kicked a dog into the water within a few feet of where I was standing just as I had raised the subject out of the water. This is one instance comporting with many others that have been done by this misguided class of people. Instead of meeting me (according to an ingenuous invitation published even in the newspapers) before the public, to expose whatever they considered as contrary to scripture taught by me; they gave their approbation to a man, an advocate of their cause, who is a notorious drunkard and a Roman Catholic.—This and the like measures are resorted to by the Methodists in these

parts, fearing the consequences of meeting me themselves before the public. Alas for them. Notwithstanding all opposition, the truth of the gospel is fast spreading in the province—and, unlike any religious reformation ever before witnessed, since the days of the Apostles, it is always in advance of the popular preachers, among those who read the word.

Please give the above an insertion in your Advocate, and oblige your friend and brother in Christ,
ZEPHON F. GREEN

Louisa, 24th October, 1834.

Brother Thomas—Having seen several of the numbers of the "Apostolic Advocate," published by you, I am convinced you have taken the proper step to do good in this day of *apostacy* from the primitive *faith* and *practice* of the followers of Christ; and really I wish you God speed in your exertions to reform mankind.

I notice, that many persons think you entirely too *severe* and *sarcastic*; but such persons should remember that you have to deal with a community who have corrupted, and are still corrupting the purest system of worship ever devised. With a community as stubborn and perverse, as corrupted, as blind as ignorant, and as superstitious in following the "doctrines and commandments of men," as they are incredulous in the belief of the true word of God; how then can you do otherwise than as you do? How can you maintain the worship of primitive christians, and connive at the *will worship*, and unholy ceremonies of the age? How can you "be mindful of the words spoken before by the holy prophets, and of the commandments of the Apostles of the Lord," and at the same time, pass by unheeded the false teachings and vain speculations of the modern Rabbis? I answer it is impossible.

If your pen wants nibbing, then did that of Paul, when writing to the Corinthians concerning the "False Teacher" among them, as also when writing concerning the Judaizers in Galatia. But I would say go on, and the good work you have began, perform till the occasion for such writings shall have ceased.

But what is truly strange in this day is, that men should be so completely infatuated as to believe that their practices, and comic revelries have countenance in the book of God!! Surely the words of Isaiah spoken concerning the Jews, are applicable to men in this day, ch. vi. 9th and 10th v., ask of them proof from scripture to uphold the *anxious seats*, and they will quote 1st Timothy, ch. ii. and 1st v., and think it is quite to the point!—and so of other new-fangled notions now in vogue; but be it observed, that the proof brought forward by them is about as much in point as the Catholics could give to sustain the *Inquisition*.

It is in this way the unreflecting part of the community are duped, and gulled by their blind leaders; under such circumstances, I, for one, am truly glad you have hoisted the banner in Virginia, and have sounded the trumpet of war upon the *counterfeits of christianity* in this part of our country.

Should you think it worth it, I should be glad if you would insert this in your paper.

Yours, in the faith,

DISCIPULUS.

JOHN THOMAS, M. D., Ed. Ap. Advocate.

PRIMITIVE WORSHIP.

"The simplicity of gospel truth ill accords with a farrago of rites and ceremonies. Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A back room, and that probably often a mean one or a garret to be out of the way of observation was their temple."—*Hawes Hist. of the Church*, p. 150.

Such is the impartial Rector of Aldwinckle's account of the "Sanctuary," in which the disciples, in the early part of the second century, assembled to do homage to their Lord and Master. Down to the reign of the Roman Emperor Severus, A. D. 211-19, the christians knew of no other temple, church, or sanctuary, than that which they themselves composed. The idea of a wooden, brick, or stone church, had not as yet entered their heads. Their want of temples was one cause of their being accused of atheism by the pagans; who could not conceive of a religion without its temples made with hands. A back room in a common house, or an obscure garret afforded sufficient accommodation to the disciples of Christ, when christianity was first planted in its original simplicity and purity. It was in an "upper room," that the apostolic ambassadors of the Great King, first convened after his ascent to the right hand of power; and it was "in the same place" that Peter stood up with the eleven, and delivered the first gospel address that was ever spoken to Jew or Gentile; and it was this unpretending apartment that was honored by the manifestation of the Holy Spirit. But as christianity became corrupted, rites, ceremonies, decorations, and formality increased in a corresponding ratio with the decline of the power of godliness; until this was entirely subdued, and the christian institution metamorphosed into a hydra of unmeaning shape. We know of nothing so calculated to keep up those dangerous distinctions which crept in soon after the death of the apostle John—the separation of the disciples into clergy and laity—as the arrangements which exist in the meeting-houses of the present day. Instead of a room fitted up for the purposes of *primitive worship*, in which the SHOWING FORTH THE LORD'S DEATH was the grand feature, our rooms are so ordered as to consult the convenience of "hearing preaching;" and the economy of BREAKING THE LOAF, for which a society of disciples comes together, is made a matter of mere secondary import. When we enter a house of the sectaries, what is it that stands in a bolder relief than other objects before us? Is it not a man called a "Reverend Divine," boxed up in a pulpit, called so a "sacred desk?" And in a christian congregation, what ought to be the first thing to arrest the attention of the unbelieving world who come to

witness its worship? Most unquestionably, the *bread and wine on the table of the Lord*. We contend, therefore, that inasmuch as the disciples of Christ come together every first day of the week to break the loaf, in other words, to show forth the Lord's death, all arrangements ought to be made subservient to it; and every impediment to the full, free, and apostolic exhibition of christian worship removed. Now the Lord's death cannot be shown forth when the table of the Lord is obscured from the view of all, except a few in its immediate location. It is our conviction, therefore, that the wooden thrones, called pulpits, ought to be pulled down and cast out of all our meeting-houses, as the worthless symbols of antichristian lordship over the heritage of God. This conviction is founded on the following facts:—*First*, however large the assemblage addressed, the apostles never used such things, nor did the disciples for 186 years after the death of the Master—and why not? Because they were not needed. *Secondly*, their use prevents those arrangements which ought to obtain where there is a plurality of elders or presbyters, and tends to elevate one of their number above the rest, which ought to be especially guarded against in every particular. *Thirdly*, they are pagan in their invention, antichristian in their adoption, and ridiculous in their perpetuation among those who profess to endeavor to restore the christian institutes to what they were in the days of the apostles. That *pulpits* are of diabolical invention will appear from this, that that part of the theatres where the actors recited their parts was called *pulpitum* or the pulpit. The Roman play-houses were divided into five parts, of which this was one. It was the loftiest stand in the whole building, having the *orchestra*, where the performers danced, about five feet below it. Hence, a pulpit being the place of buffoons, Pliny uses this expression to characterize anything contemptible, *ludibria scena et pulpito digna*, buffooneries fit only for the pulpit. They are antichristian in their adoption. This is evident from the fact, that pulpits were introduced into the so called “christian temples,” when the mystery of iniquity had so far revealed itself, as to convert the institution of the eldership into a college of bishop, priests, &c., in imitation of the Jewish orders of priesthood. Thus about the end of the second century a new tribe arose, completely separated from their brethren, of clergy distinct from laity. “Men sacred by office, exclusive of a divine call and real worth.” Among these aspirants for worldly honors—ambition and worldly-mindedness were the characteristic features. The ancients being passionately fond of eloquence, oratorical talents too often conferred on their possessor pre-eminence over his fellow-presbyters. Thus, by

common consent, he took the lead; and at length claimed superior dignity as *the bishop*. This man, then, the bellwether of the flock, the sole mouth piece of the faithful, as he became after the cessation of spiritual gifts, was the dignitary, already prepared, to fill the *pulpitum* when the vanity of the projectors should succeed in translating it from the theatre to the “*church*.” The elevation of an ambitious presbyter to the highest place in a christian assembly, was the signal for the stoppage of all mouths but his own.—Reading the Scriptures and mutual exhortation gave place to the delivery of an oration upon some philosophical or scholastic topic; and thus the sincere milk of the word, and the good seed of the kingdom was superseded by the “orthodox” buffooneries of “consecrated” pulpits. But some superficial thinkers in regard to these matters may suppose the use of these wooden boxes can do no harm. This was precisely the principle upon which every abuse crept into the church. But to this flimsy opinion, we would object, that whatever is not inculcated by precept or example in the New Testament, if introduced into the christian religion does infinite harm; and is calculated to open a door to innovation of every kind. If it is lawful to supersede the institution of the eldership by the one man system, then it will do no harm to set up all the conveniences of pulpits, sermons, and salaries for his accommodation. But we pretend to aim at the restoration of the primitive worship, so that when our assemblies are visited by the unbelievers they may have a fair exhibition thereof presented to them; and that they may thus be enabled to contrast the simplicity and dignity of the christian institution with the miserable counterfeits of the age. It ought, therefore, to be enough for us to know what was the apostolic custom, and knowing to practice it. We cannot pretend to be honest disciples unless we act by this rule. How the world would like it, or what unbelievers would say or think, expediency or common usage, ought not to weigh with us for a moment. We are not to succumb to the world, but the world to us. Do you not know, christian reader, that the true believers will reign with the prince of peace over all nations? Let us not, then, truckle to mortal men of time; but, let us maintain a courteous, though dignified and independent bearing, and compel them to desert their own ranks, and crowd around our standard by the proclamation of gospel truth in *practice as well as speech*.

The eldership of the apostolic assemblies consisted of many members. They were all equal, though they might not be all equally gifted. They were called presbyters or elders, and sometimes bishops or overseers. They were all entitled to equal respect from the brethren, provided they all conducted

themselves equally well; and, although true eloquence is a noble talent, wisdom and knowledge are equal. Peter, who was also an elder, stood up with the eleven, who were as much elders as he. He was surrounded by his brethren, from the midst of whom he addressed 3000 unbelievers. So, as the church in Jerusalem was the model of the apostolic assemblies, when the disciples came together into one place to break the loaf, the elders would convene in their presence, and not be scattered about in divers seats. All our presbyters or elders, therefore, ought to sit together in such a manner as to *oversee* the disciples. In order to effect this, as we have said, the pulpits should be cast out, and a platform constructed, about 18 inches from the common floor, and of sufficient dimensions to contain the table and seats for six or eight persons.* Here, then, let the presbytery sit; and, if one of their number, more able than the rest to teach, shall feel disposed to exercise his talents for the edification of the brethren, and the persuasion of unbelievers, let him stand forth and say on. This arrangement would be attended with the happiest results. For, as the order of a christian assembly, and the worship thereof, is different from any thing witnessed in sectarian temples, so, by this means, it would be forcibly exhibited to the eye of the spectator, and his attention could not fail of being arrested, especially as the exhibition is of divine appointment. Thus, on entering our doors, the most remarkable object would be, not a man in black, on a wooden throne, but the divinely appointed memorials of the death of our Royal Master. There, though in silent but expressive language, he would behold a monument perpetuating the fact, the astounding fact, that 18 centuries since, the crucified, but risen King of the Jews, having been expected for 4000 years, was at last revealed, and fell a victim to the cruelty of man, for whose redemption he bled and died. And around this monument he would see a brotherhood of believers, with their elders, who had submitted to the government of this unseen Personage, in confidence of reconciliation by him to God; and in the full and earnest expectation of his speedy and promised return. Then, and not till then, shall we be able to reflect the light of the ordinances of God's house, and shine like a city set upon a hill, which must and ought to be conspicuous. Remember, brethren, our object is a REFORMATION of MORALS, and a full and entire RESTORATION of the CHRISTIAN INSTITUTION, as left among men by the holy apostles. No-

* If the common floor was constructed on an inclined plane, there would be no need of a raised floor for the eldership. Our houses of assembly ought to be so arranged that the elders while sitting, might see every person and be seen by all.

thing short of this will satisfy a right hearted subject of the King of Kings; therefore, let every citizen of his kingdom awake up as they ought, and make ready to receive his Lord.

EDITOR.

SURRECTION AND RESURRECTION.

In the beginning the earth or dry land, was born of water by the Spirit of God; when, at His command, He said, "*Let the waters under the heaven (or expanse) be gathered together into one place (the place of the waters,) and let the dry land appear; and it was so.*" Thus the earth *arose*, or was resurrected, from the womb of waters.

But in the days of Noah, and about 2348 years before Christ, and in the age of the world 1656, its inhabitants had become exceedingly corrupt; a fact which is thus recorded by Moses, "And God saw that the wickedness of man was great in the earth, and that the whole imagination of the thoughts of his heart was only evil every day." "*The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted HIS WAY (or worship) upon the earth.*" Gen. vi. 5, 11, 12. On account of sin, God condemned the world, and decreed the destruction of the inhabitants from the earth. *The sentence of death* was executed in the 600th year of Noah's life. The world was drowned, the earth *buried*, and with it all the corruptions, violence, and crime with which it was filled.

Had God's Almighty power not been put forth again, the globe we inhabit would have remained a dismal waste of waters until this day. How then could His promise have been fulfilled that THE SERPENT of the woman should bruise the head of the serpent? For this grand end, a few, that is, eight persons, were saved in the ark. It was, therefore, necessary that the earth should *rise again*, and come forth NEW BORN from the womb of waters. But it could not be *born again of water* until it was *begotten again by the Spirit*. Accordingly God assuaged the waters by the pressure of a strong wind, which drove them back into the vast caverns from whence they issued; and by the stoppage of the fountains and the cessation of rain. Two hundred and eighty days were the waters pregnant with the earth, which was RESURRECTED on the first day of the tenth month.

Thus were the Earth and its inhabitants *regenerated*, and thus was the sin of the world washed away by an universal baptism. A new period of time, called a new world, was introduced BY A RESURRECTION. This world has long since become old. It was placed under peculiar political and ecclesiastical arrangements called *heavens and earth*. These

have waxed old as a garment, and as a vesture they have been folded up. They passed away with a great noise and tumult; and out of their ruins arose the *present* world, which in relation to the past was an age or *world to come*. As the old heavens and earth were introduced by a physical resurrection, so were the present or new; which in their turn have now become old, having endured for 1800 years. The Father of the everlasting age or world—the Creator of the new heavens and earths which were to succeed his birth—having *rose again* from the dead, “*many bodies of the saints which slept arose, and came out of their graves after his resurrection and went into the holy city, and appeared unto many.*”—Mat. xxvii. 52, 53. Thus, then, the christian heavens and earth began with a *physical resurrection*.

The character of the present heavens and earth is that of tyranny, folly, and iniquity; but the disciples of Jesus look forward to a new heavens and a new earth in which dwells righteousness. The HEAVENS AND EARTH they look for is the *world to come*, and commonly expected under the term MILLENIUM—an age, state or world, which will far transcend in glory and excellence all other worlds or ages that have obtained *on earth* since the creation. As the christian age was introduced by a resurrection, so also will the millennial. The disciples of Christ will *not all die*. But they who are alive at the coming of the Lord will be changed, after the dead who have died in Christ are raised. This event is to take place at the beginning of a period, which will last a millennium, or thousand years. This is called in the Apocalypse, “*the first resurrection.*” Happy and holy is he who has part in the first resurrection. “On such the second death shall have no power; but they shall be the priests of God and of Christ; and they shall reign with him a thousand years.”—Thus “He who raised up Christ from the dead, will make even our mortal bodies alive, through his Spirit,” and thus the millennial heavens and earth will be introduced by a *physical resurrection*.

But the millennial heavens will also wax old as the christian heavens and earth have already done; and those who see the close of that dispensation, age, state, or world, will look forward to a new heavens and a new earth, called the New Jerusalem State, which will never grow old. The heavens and earth, of which the New Jerusalem will be the GLORIOUS METROPOLIS, commences when *our time* is lost in ETERNITY. The New Jerusalem Age may be termed the *eternity of ages*. It is that state of which Jesus is the EVERLASTING FATHER. It begins where the MEDIATORIAL KINGDOM ends.—It is PARADISE RESTORED. “The rest of the dead lived not again until the thousand years (or millenium) was accom-

plished.” At this period, the end of the millenium, the dead, small, and great, will stand before God; when the books will be opened, and the dead judged out of the things written therein, according to their works. This is the last resurrection. The justified dead, who, having been born *after* the first resurrection, died in the faith of the everlasting gospel, or that gospel which will be promulgated at the beginning of the millenium—and is designed to last till its close—will then be raised and numbered with us who shall attain to the first or resurrection of the just. Then will all the righteous, who have lived from the days of Adam down to the close of the millennial age, be gathered together, into one body under Christ, called “the general assembly and congregation of the first born, who are enrolled in heaven.” These will constitute that GREAT ISRAELITISH NATION, which no man can number. Thus, we see, that even eternity itself is to be ushered in by a *physical resurrection*—a resurrection which began with the resurrection of the earth and the family of Noah to a new life, and which will have gradually ascended, increasing in importance until the GRAND CLIMAX, when death, and sorrow, and pain, and time, and sea shall be no more!

Finally, I would close these few observations, by remarking that Paul speaks of “*heavenly places in Christ*” and of the “*third heaven.*” For the heavenly places *in Christ*, we are not to look for them among the things *in Moses*, except as *types* of the *true* heavenly places. A *third* heaven implies a *first* and *second*. Here then they are, ascending gradually in order, excellency and glory. The kingdom of heaven, of which we are citizens, otherwise the church of Christ, is the FIRST HEAVEN; the Millennial Age is the SECOND HEAVEN—the New Jerusalem Age, or Eternity is the THIRD HEAVEN OR PARADISE—a *representation* of which he saw *in vision*, indescribable in the imperfect language of men. Of these things, however, more hereafter. EDITOR.

The following Query will be responded to shortly—*Is it lawful for the Disciples of the Prince of Peace to bear arms?*”

THE APOSTOLIC ADVOCATE.

When we commenced this periodical we did not expect that it would enjoy so extensive a patronage as it does, during the first year of its existence at least. Our anticipations may be estimated by the fact that the edition of the first two numbers did not exceed 500 copies. This we were soon obliged to increase to 1000, not at all doubting but that number would supply all the subscribers we should obtain

for the first volume. We were, however, before long agreeably disappointed, and we again augmented our edition to 1500 copies. The demand for the Advocate at length exceeds our means of supply. Mail after mail multiplies orders, each of which requires the numbers *from the beginning*. Beyond the 6th number our copies are incomplete; we cannot, therefore, furnish all the back numbers. From the 6th to the 11th, both inclusive, we can supply to any extent under 450. As, however, there may be many who would like to possess the work entire, we will republish the back numbers, *provided we receive the names of 100 subscribers who will be faithful to their promise of paying on the receipt of the papers*. Each order must contain names to the amount of \$5, at least. We are emphatic as to our terms; for we have no desire to reprint except for the accommodation of our friends. And if they were not true to their word, the loss would fall undeservedly on us.

Having received very few discontinuances, we shall, according to notice given in No. 7, continue to supply the Advocate for the ensuing year.

Payments for Vol. II. are respectfully solicited on the receipt of the 1st number.

EDITOR.

ERRATA.

Nothing is so calculated to ruffle the equanimity of a writer as the egregious errors sometimes perpetrated by typographers, even after the careful correction of the proof sheet. The following mistakes met our eye when it was too late to make emendations; our readers will be so good as to correct them from the subsequent table:

Page 219, line 2d from the bottom, for "*rural princes*," read *rival* princes.

Page 235, line 4th of Psalm v. 3, for "the wings of the wind," read th' wings of th' wind.

Page 235, line 3d of Psalm v. 3, place the dagger mark after "*seen*" instead of "*fly*."

Page 235, line 7th of the Note, for Joel ii. 11, read Joel iii. 16.

Page 237, line 23d from the bottom, for "*high star*," read *high altar*.

NOTICE.

The brethren intend to hold a meeting for three days at Painesville, Amelia, Va., beginning on the Thursday before the second Lord's Day in May. I will endeavor to comply with the request of the brethren, and be present.

THE

APOSTOLIC ADVOCATE.

EDITED BY JOHN THOMAS, M. D.

VOL. 1. RICHMOND, Va., APRIL 1, 1835. No. 12.

"We (the Apostles) are of God: he who knows God, hearkens to us; he who is not of God, hearkens not to us. By this we know the Spirit of Truth, and the Spirit of Error."—1 John iv. 16.—*Macknight's Translation*.

"Be mindful of the words before spoken by the Holy Prophets, and of the Commandments of us, the Apostles of the Lord and Saviour." 2 Pet. iii. 2.—*Macknight*.

NUMBER IV.

HISTORICAL ILLUSTRATION OF THE APOCALYPSE.

REV. XII. 14—17.

[Continued from page 247.]

PREDICTION.

FULFILMENT.

And there were given to the woman two wings of a great eagle, that she might fly into the wilderness to her place; where she is nourished for a time, times, and half a time, from the face of the serpent. And the serpent threw out of its mouth, water, like a river, after the woman, that it might cause her to be carried away by the stream: and the earth assisted the woman, and the earth opened its mouth, and drank up the flood, which the dragon threw out of its mouth. And the dragon was enraged against the woman, and went away to make war against the remainder of her seed, who keep the commandments of God and retain the testimony of Jesus Christ.

The Donatists having lost their cause at Rome and Arles, appealed for the third and last time to the emperor Constantine, who examined the whole affair himself in the year 316, at Milan, in the presence of the contending parties. The issue of this third trial, as might be expected from the character of the judges, was not more favorable to the Donatists than that of the two preceding councils, whose decisions the emperor confirmed by the sentence he pronounced. Hence "*this perverse sect*," as the orthodox Mosheim calls the Donatists, loaded Constantine with "the bitterest reproaches," and complained that Osius, bishop of Cordova, who was honored with his friendship, and was intimately connected with Cæcilianus, had, by corrupt insinuations, engaged him to pronounce an unrighteous sentence. "*Perhaps their complaint*," says Gibbon, "was not without foundation, that the credulity of the emperor had been abused by the insidious arts of his favorite Osius. The influence of falsehood and corruption might procure the condemnation of the innocent, or aggravate the sentence of the guilty." — Be that as it may, the emperor, ani-

mated with indignation at such proceedings, deprived the Donatists of their churches in Africa, drove their bishops into exile, and carried his resentment so far as to put some of them to death. This was the commencement of that persecution against the TRUE CHURCH, which, at intervals, continued for 1260 years. The immediate effects of these violent measures on the part of the emperor, were desperate commotions and tumults in Africa, as the Donatists were exceedingly influential and numerous in that part of the empire. These insurrections, as we have observed before, were regarded by them with the utmost detestation and abhorrence; and therefore, though a powerful body, we are not to attribute these popular convulsions to a spirit of recrimination against their persecutors. To do so would be equally absurd and unjust as to charge the enormities of the "madmen of Munster," upon the "Anabaptists" as a religious community. The Donatists, as a church of Christ, had fled "into the wilderness" of Gotulia "from the face" of their Catholic emperor and his religious myrmidons, who, as we have seen, had seized their property, exiled their teachers, and put some to death. This naturally aroused the indignation of those, who, though the disciples of neither party, had spirit enough to defend the oppressed against the imperial and ecclesiastical tyranny of the "orthodox," and that in their own way. We are at no loss for an illustration. For example, then, we are obnoxious to the orthodox of our times of "every name and denomination" of antichrist, against whose apostacy and corruption we protest. Suppose they were to lay aside all their animosities and strife, and to combine to suppress and exterminate us with fire and sword; would not the infidels, who have predilection for no sect, oppose force to force in our defence? Certainly they would; and though we deprecate, and would discountenance all violence in our behalf, the most horrid deeds would probably be perpetrated under the pretence of assisting us. To a certain extent such an event did take place at the revolution, when the infidel leaders of revolt against monarchy and episcopacy, interposed between adverse and hostile religionists, and proclaimed an equality of rights to sects of every name. Shall we charge the Baptists of that day, with drawing the sword against the Established Church of England, because they, in common with others, obtained exemption from future incarcerations on account of their religious privileges by the triumph of unbelievers? Even supposing many Baptists were found in the ranks of the insurgents, as no doubt there were, should we, therefore, condemn them all as baptized in human gore? We are not to condemn a community as murderers of their species, because of the delinquency of some of its members, if so, then we should denounce most of the apostolic churches as antichristian. The case is entirely altered, where a sect in its corporate capacity condemns, imprisons, and puts to death, as heretics, those who assert the imprescriptible and unalienable right of judging for themselves; here the murder of heretics is the crime of the whole body; which, as in the case of individuals will sooner or later suffer the just penalty of the law. The case of the Donatists is parallel to our example. The indignation of the people was roused, and in the language of the prediction "THE EARTH ASSISTED THE WOMAN;" the emperor and his party were alarmed, and Constantine endeavored by embassies and negotiations, to allay these disturbances; but without effect.

Two objects here present themselves to our consideration, THE EARTH and the woman. The meaning of the latter we have sufficiently

ascertained, let history unfold the other. The persecution of the church of Christ by the Catholics at this juncture, was acquiring strength, the flame of discord gathered force daily, and seemed to portend the approaching horrors of a civil war; to prevent which, Constantine, having tried in vain every other method of accommodation, abrogated at last, by the advice of the governors of Africa, the laws that had been enacted against the Donatists, and allowed to the people a full liberty of adhering to that party which they in their minds preferred. This state of tranquility, which did not long continue, was brought about by a horrible confederacy of desperate ruffians who passed under the name of CIRCUMCELLIONES. These bands were composed of a furious, fearless, and bloody set of men, formed of the rough and savage peasantry of the Numidian and Mauritanian villages, who were semi-pagans, and had been imperfectly reduced under the authority of the Roman laws. "This outrageous multitude," says Mosheim, "whom no prospect of sufferings could terrify and, who, upon urgent occasions, faced death itself with the most audacious temerity, contributed to render the sect of the Donatists (whose cause they espoused) an object of the utmost abhorrence (to the Catholics;) though it cannot be proved, by any records of undoubted authority, that the bishops of that faction (those at least who had any reputation for piety and virtue) either approved the proceedings or stirred up the violence of this odious rabble." vol. I, p. 123. The Circumcellions may be called the soldiery of the Donatists, and never failed to take up arms to defend them against their enemies. The violence of the imperial officers, who were usually sustained by a military guard; *the water, like a river, thrown out of the mouth of the serpent*, was sometimes repelled with equal violence; and the blood of some Donatist teachers, which had been shed, inflamed them with an eager desire of revenge. By their own cruelty and rashness, the ministers of persecution sometimes provoked their fate; and the guilt of an accidental tumult precipitated them into despair and rebellion. The leaders of the Circumcellions assumed the title of *captains of the saints*; their principal weapon, as they were indifferently provided with swords and spears, was a huge and weighty club, which they termed an *Israelite*; and the well known sound of "praise be to God," which they used as their war cry, diffused consternation over the unarmed provinces of Africa. At first their depredations were covered with the plea of necessity; but they soon exceeded the measure of subsistence, indulged without control their intemperance and avarice; burned the villages they had pillaged, and in defiance of the Roman legions, reigned the licentious tyrants of the open country. The occupations of husbandry and the administration of justice, were interrupted, and as the Circumcellions pretended to restore the primitive equality of mankind, and to reform the abuses of civil society, they opened a secure asylum to slaves and debtors, who flocked in crowds to their standard.— When they were not resisted, they usually contented themselves with plunder, but the slightest opposition provoked them to acts of violence and murder; and some Catholic priests, who had signalized their zeal, were tortured by the most refined and wanton barbarity. They engaged, and sometimes defeated the troops of the province, and in the bloody action of Bagai, when the troops of Constantine were sent against the Donatists, the Circumcellions attacked in open field, but with unsuccessful valor, an advanced guard of the imperial cavalry. Those who were taken prisoners died without a murmur, either by

the sword, the axe, or the fire; and the measures of retaliation were multiplied in rapid proportion, which aggravated the horrors of rebellion, and excluded the hope of mutual forgiveness. Such disorders are the natural effects of religious tyranny; but the rage of the Circumcellions was inflamed by a phrenzy of a very extraordinary kind. Many of them were possessed with a horror of life, and the desire of martyrdom; and they deemed it of little moment by what means, or by what hands, they perished, if their conduct was sanctified by the *intention of devoting themselves to the glory of the true faith*. Such were the Circumcellions who voluntarily rose in defence of the church of Christ in the African wing of the empire. And the peasants of Paphlagonia were like unto them. During the reign of Constantius, the son of Constantine, when the Catholics and Arians unsheathed the sword to the flesh to arbitrate the rights of Homoousion and Homoiousion, to the claim of orthodoxy, the Novatians, the brethren of the Donatists, who fellowshipped neither party, yet approved of the *consubstantiality* of the Father with the Son, became obnoxious to the Arian emperor, and patriarch of Constantinople. The latter, whose name was Macedonius, being informed that a large district of Paphlagonia was almost entirely inhabited by the Novatians, resolved either to convert or extirpate them; and as he distrusted on this occasion, the efficacy of an ecclesiastical mission, he ordered a body of 4000 legionaries to march against these dissentients, and to reduce the territory of Mantinium under his spiritual dominion. Here again *"the serpent threw out of his mouth water, like a river, after the woman, that it might cause her to be carried away by the stream;"* but the earth again assisted the woman, and opened its mouth, and drank up the flood, which the dragon threw out of its mouth; for the Paphlagonian peasants, animated by despair and religious fury, boldly encountered the invaders of their country; and though many of the Paphlagonians were slain, the Roman legions were vanquished by an irregular multitude, armed only with scythes and axes; and except a few who escaped by flight, 4000 soldiers were left dead on the field of battle. The emperor Julian, called the apostate, in his 53d epistle, speaking of this reign says, "many were imprisoned and persecuted, and driven into exile. *Whole troops of those who were styled heretics were massacred*, particularly at Cyzicus and Samosata. In Paphlagonia, Bythinia, and Galatia, and in many other provinces, towns, and villages, were laid waste and utterly destroyed," p. 436.

After the death of Constantine, his son Constans, to whom Italy and Africa were allotted in the division of the empire, sent Macarius and Paulus* into Africa with a view to heal this "deplorable schism,"

* A Donatist writer, treating of the suffering of Marculus, says "Behold suddenly the polluted stream of the Macarian persecution burst forth from the tyrannical church of King Constans, and two beasts being sent to Africa from thence, to wit: Macarius and Paulus, a most horrible and cruel ecclesiastical war was proclaimed; that a christian people should be compelled by the naked swords of soldiers, by the standards of serpents or dragons (*draconum presentibus signis*) and by the blasts of trumpets, to unite with traitors." Mon. p. 304. Compare this passage with the 15th and 16th verses of this chapter. How striking the resemblance between them! Could the Donatists have known that "the polluted stream of the Macarian persecution which burst forth from the tyrannical church of Constans" was the *water like a river, the dragon or serpent threw out of its mouth?* I

as Mosheim terms it, and to engage the Donatists to conclude a peace. His efforts to restore the unity of the Catholic church were strenuous but ineffectual, through the methods of force and corruption employed by these imperial commissioners; which, furnished a striking contrast, between the maxims of the apostles, and the conduct of their pretended successors. The chief bishop among them opposed all methods of reconciliation with the utmost vehemence, and the example was followed by the rest of his brethren. Odious was the idea of a coalition with those who in times of persecution and distress, in order to avoid martyrdom, had delivered up the Holy Scriptures, God's best legacy to the faithful. We apprehend that the principles of those believers who value above all the honors of a court, the plaudits of the world, or the interests of time, the Bible, of all books the best, and that too at a time when the Catholic traitors were taking the Scriptures from the people, must have been the witnesses who, as we do now, contended for obedience to all the commandments of God, and who retained the testimony of Jesus Christ. We, therefore, applaud these worthy and excellent people for turning a deaf ear to every overture of reconciliation with the Catholics of the tyrannical church of Constans. The cruelties of Macarius and Paulus, only exasperated and widened the breach. The Circumcellions provoked by their arbitrary proceedings, wreaked their vengeance on the persecutors of the Donatists, by assassinations and massacres, executed with the most unrelenting fury. *"The dragon was enraged,"* and Constans when he saw his projects baffled, sent Macarius against them with an army, who defeated them in the battle of Bagnia,† This "servant of God," as Gratus, Bishop of Carthage styles him, now gave vent to the fury and rage of the serpent, which actuated him to crimes of deeper dye than he had yet perpetrated before his victory. *There was now no safety for the "woman but in flight."* Optatus of Milevi, a contemporary writer, whose testimony, says Mosheim, is beyond exception in this matter, informs us; that *a few submitted; THE GREATEST PART SAVED THEMSELVES BY FLIGHT; numbers were sent into banishment, among whom were Donatus, whom they called the great, on account of his learning and virtue; and many of them were punished with the utmost severity.* "During these troubles," says Dr. Mosheim; "which continued near thirteen years, several steps were taken against the Donatists, which the equitable and impartial will be at a loss to reconcile with the dictates of humanity and justice; nor, indeed, do the Catholics themselves deny the truth of this assertion." vol. 1. ch. v. *"And the dragon was enraged against the woman."* These calamities triumphed over them until the year

think they did; and this ought to stimulate us to study the Apocalypse, that we, as the true church has always done in past ages, may know the times under which we live; and thus be on the alert for the Master's return.

† The battle of Bagnia was fought about A. D. 345. In the "Extra" I have affixed the year 316 to the flight of the woman; but increased testimony leads me to another conclusion. Her persecution under Catholic Emperors and Priests began in that year, but, as history shows, her flight into the wilderness was *not till after* this famous battle. This event, therefore, happened in 345; to which add 1260 years which yields A. D. 1605 for the end of her testimony in sackcloth. These results do not affect the period of the resurrection of her testimony. It only makes the breaking out of the war against her 33 years, instead of 4, before her testimony ceased.

368, when the pagan Julian, upon his accession to the throne, showed himself more merciful to the Donatists than their Catholic destroyers. He permitted them to return to their country, and restored them to the enjoyment of their former liberty. This step so far renewed their vigor, that they recruited their numbers, by bringing over in a short time, the majority of the African provincials to their interests. Gratian published several edicts against them, and in the year 377, deprived them of their houses of assembly, and prohibited all their meetings public and private. But the fury of the Circumcellions, and the apprehension of intestine tumults prevented the vigorous execution of these laws. This appears from the numerous houses they possessed in Africa towards the conclusion of this century, to which were attached no less than four hundred bishops. About this time a celebrated, or rather notorious antagonist entered the lists against them. This was that veritable Catholic saint Augustine, bishop of Hippo. He attacked them in every way; and as he was a warm and active spirit, he animated against them the whole antichristian world, as well as the imperial court. "The Catholic bishops of Africa," says Mosheim, "animated by the exhortations, and conducted by the councils of this zealous prelate, exerted themselves with the utmost vigor in the destruction of those seditious sectaries whom they justly looked upon, not only as troublesome to the (Catholic) church by their obstinacy (as he calls it,) but as a nuisance to the state by the brutal soldiery which they employed (though p. 124, † viii. he says, the Donatists regarded the Circumcellions with the utmost detestation and abhorrence) in their cause. Accordingly deputies were sent, in 404, from the council of Carthage to the emperor Honorius, to request that the laws enacted against heretics, by the preceding emperors, might have force against the Donatists, who denied that they belonged to the heretical tribe; and also to desire that bounds might be set to the barbarous fury of the Circumcellions." In acceding to this request, the emperor imposed a fine upon all the Donatists who refused to return into the bosom of the Catholic church, and sent their bishops and teachers into banishment. In 405, new and severer laws were enacted against them, under the title of acts of uniformity; and as the lay magistrates were too tardy in the execution of vengeance for "christian priests," the council of Carthage, in 407, sent a second time deputies to the emperor, desiring that certain persons might be appointed to execute the new edicts with vigor and impartiality, which was granted. Our brethren, the Donatists, though much shaken by those repeated shocks, were still nourished by the providence of God. Their strength revived in 403, after Stilico had been put to death by order of Honorius, and gained an accession of vigor the following year, in which the emperor published a law in favor of liberty of conscience, and prohibited all compulsion in matters of religion. This law, however, was not of long duration. It was abrogated at the earnest and repeated solicitation of the council which met at Carthage in 419; and Marcellinus, the tribune, was sent by Honorius into Africa, with a military force, with full power to bring to a conclusion, or to extinguish the testimony of these faithful witnesses against that DIABOLICAL APOSTACY called "*the holy Catholic Church.*" We cannot but be penetrated with disgust and horror at the infernal and execrable cruelty of the clergy of this and after ages; it is evident that the emperor was reluctant to persecute the Donatists, but nothing, save extermination, seems to have satisfied these hissing

serpents and dragons-peaking priests. How thankful ought we, the descendants of the Donatists, to be that God has put it into the hearts of men to restrain the blood thirsty spirit of "orthodox" religions!—Marcellinus, by imperial commission, instituted a judicial investigation, in 411, at Carthage. The trial lasted three days, and, as might be expected, judgment was given in favor of the Catholics. The orthodox bishops present were 286 in number; and those of the Donatists 279. The latter appealed like Paul to the emperor, but without effect. The terrors of this persecution caused many to apostatize and join the Catholics; while the severest penalties were inflicted on those who continued to "obey the commandments of God and to retain the testimony of Jesus Christ." Fines, banishment, and confiscation of goods, were the ordinary punishments of the Donatists; and says Mosheim, "the pain of death was inflicted upon such as surpassed the rest in perverseness, and were the seditious ringleaders of that stubborn faction." Some avoided these penalties by flight, and others by concealing themselves; and the malice of their enemies has not failed to blacken their memory by imputing to them the crime of suicide. In the mean time, the Circumcellions again interposed between them and their oppressors to ward off the execution of the sentence against them; and in the most outrageous manner, ran up and down through the province of Africa, committing acts of great cruelty, and defending themselves by force of arms. The Donatists, however, again recovered their former liberty and tranquility, by the succor and protection they received from the Vandals, who invaded Africa, with Genseric at their head, in 427, and wrested that province out of the hands of the Romans. But, says Mosheim, "the wounds which this sect had received from the vigorous execution of the imperial laws, were so deep, that though it began to revive and multiply by the assistance of the Vandals, it could never regain its former strength and lustre." They continued to enjoy the sweets of freedom as long as the Vandals reigned in Africa; who may be considered as God's messengers to chastise the Catholics of that province for their savage cruelties against his people. The scene, however, was greatly changed with respect to them, when the empire of these barbarians was overturned in 534. Nevertheless, they still continued a separate body, and not only retained their testimony, but toward the conclusion of this century, and particularly from the year 591, defended themselves with renewed vigor, and were bold enough to proclaim the gospel publicly, in the face of their enemies themselves. Gregory, the Roman pontiff, opposed these efforts with great spirit and assiduity; and tried various methods of putting them down—or as the Doctor says, "of depressing this faction, which was pluming its wings anew, and aiming at the revival of those lamentable divisions which it had formerly excited in the (Catholic) church." From this time, however, they do not appear to have attracted the notice of ecclesiastics. As the Vandals favored the Arians, which was the faith of Genseric, it is highly probable that they were from this time confounded with them. The names of Arians and Manichæans, although originally employed to designate sectaries of a very antichristian character, were afterwards used to distinguish the inhabitants of the mountains and valleys of the right wing of the eagle, in future times known by the general appellation of Waldenses. With this restriction, then, the unprejudiced investigator of ancient monuments, will not fear to discard the anathemas of a Catholic tribunal, in searching for

these who, in the midst of universal apostacy, kept their garments pure, and uncontaminated by the pollution of orthodoxy, and retained the testimony of Jesus, even under the odious names of Novatians, Donatists, Marcionites, Manichæans, Ariens, Paulicians, Waldenses, &c. &c. In this illustration, I have confined myself more especially to the left wing of the great eagle; let not the reader suppose, however, that the barbarous cruelties of the Catholics were confined to Africa; all those who protested against the imperial church in other provinces suffered as well as the Donatists. *The serpent threw water out of its mouth, like a river, after them all.* They were cast down but not destroyed; persecuted, and tormented in every way, yet not exterminated; for says Mosheim, in speaking of the heresies of the 9th century, "the sects that had sprung up in the early ages of the church, subsisted still, with little change in their situation or circumstances;" and we may add, that they have always existed under names imposed upon them by the malignity of their enemies down to the present day.

EDITOR.

LETTER FROM ENGLAND.

19, Cumberland Street, Hackney Road, December 30, 1834.

MY DEAR SON.—The leading sects of the day may be truly denominated "the children of the kingdom," which, like the Jewish sects of old, "shall be cast out." The analogy between the two is very striking. The captivity had effectually cured the Jews of idolatry. The dark ages occasioned the Reformation; and persecution has heartily sickened the sectaries of Popery. Bad, therefore, as both are, they are preferable to worse, but two blacks cannot make one white. Both (in the comparison) are equally opposed to freedom of discussion—unless it be the freedom of their own party discussion. Both are sticklers for creeds or traditions; although they know that the law of God, or the law of Christ (see John xvii. 21. Ephes. iv. 5) is made void, amid all the existing creeds of christendom. Both are actuated by human policy; which never confesses an error, or concedes even truth to an adversary. Both are political bodies; and are moved, like puppets, by political aspirants. Both make truth subservient to the aggrandizement of party; for they will discourage, or discountenance, every thing that does not advocate, in the gross, the peculiarities of their own party; and thereby in effect, extinguish the Holy Ghost rather than depress that party. Both are disingenuous; for with seeming liberality they will occasionally unite in public; whereas in private they leave no stone unturned to circumvent one another; and acquire party ascendancy. Both are intolerant; for as far as lies in their power they endeavor to silence every one who does not speak as they think. Both are partial; for they will not give the people an opportunity, if they can possibly avoid it, of hearing both sides of a question; although

they know that the Holy Spirit is scandalized by the divisions among christians. And both, if not ignorant of, are, virtually indifferent to the prophetic signs of the times. The latter represent infidelity as "the last enemy that shall be destroyed," against christianity: and *that* not by ordinary efforts; but in an extraordinary manner by the Son of God, whose victory will be an awful rebuke of the church, with signal destruction of the adversary. For who can but perceive that sectarianism is one of the most prevailing causes of infidelity. The world are eagle eyed. They know the governing principles of human nature. There are no by-ends to secular interest, power, and publicity, which they cannot detect. They are not strangers to craft. When, therefore, they see religion converted into craft, and its ministers into craftsmen, they naturally confound christianity with sectarianism, and disciples with sectaries. Yea, they know more both of the church and of the world than the religious generally do. They know more of the world geographically, scientifically, commercially, and politically. They mix with professing christians in the way of business, and socially, so as to see them as they are in themselves (like all of us imperfect) and not as they appear to be to one another: and when with this experience they think of the "childish" discussions that are originated; the "childish things" that are written; and the "childish" enterprizes that take "birth," and are pronounced "glorious," they, mistakenly, treat religion with contempt!

During the summer I went to hear Mr. Cooper of Dublin. He was supplying at Hoxton Chapel. The discourse I heard happened to be his farewell sermon. The picture he gave of the superstition of Ireland was portrayed with as much delicacy as possible; so as not to give it a political coloring, in consequence of the state of parties, respecting the tithe question. It was, however, truly appalling. He also described, with much pathos, the little support which their congregational union, at its last annual meeting, derived from the congregational body in England; for he said (substantively at least) "Not a single messenger of the English churches was sent to encourage and cheer us, although a deputation could be sent to America. Yea, at the very time our meeting was being held, they were passing our shores on a voyage to a distant, and by no means a destitute, country." He then declared boldly that he saw no reason to retract a former opinion, that the recent success, in Ireland, was as much entitled to solicitude as could possibly be the revivals in America, and that the instruments employed challenged in their favor, the presumption that the success had been real; for they had nothing whatever to recommend them *but the*

scriptures, as the power of God. Ah! he exclaimed, if you saw the *persons* by whom the good done in Ireland has been effected, you would exclaim "verily God does stain the pride of human glory: for who could have expected such results from such striplings?" A most melancholy catastrophe has just occurred in the County of Cork. Twelve persons were killed, and several wounded, by the military, at Rathcormac, under the immediate orders of the Rev. Mr. Ryder, a magistrate, and the incumbent to whom 5*l.* were due May last, by a widow (with arrears of Tithes by others in the same district.) That you may form an idea what sort of a clergyman this man is, I will give you an extract from the Morning Chronicle, of this day, containing an extract or two from the evidence before the Coroner's Inquest:

MORNING CHRONICLE, TUESDAY DEC. 30, 1834.

RATHCORMAC TITHE AFFRAY.

CORONER'S INQUEST.

[Continued from Friday's Chronicle.]

Michael Haly, the seventh witness, examined by Mr. Scannell.

"Is a Farmer, and lives at Ballinure, in the parish of Gortroe; was present on Thursday; saw the Rev. Mr. Ryder there on horseback: saw him first riding up from widow Ryan's stable with great force, till he situated himself among the horsemen, near M'Auliffe's stable: heard him order the horsemen to load; so they put their swords in their cases, and took out their pistols, into which they put something, but he does not know what. On witness seeing the men load the pistols, he ran up to the ditch between M'Auliffe's and the haggard where Barry stood; in the course of a minute or two heard Mr. Ryder order the horsemen to fire, and at the first shot that was fired Barry fell out on the dunghill in M'Auliffe's yard: saw him bleeding, in the forehead: he was on his face and hands, and witness threw himself down off the ditch, and rolled himself into the corner of the lawn, till they were done firing: there were about 30 or 40 people on the ditch, and in the lawn: there were not more nor less than twelve or thirteen horsemen in the boreen: saw foot soldiers in a little field west of the boreen: at the time Barry was shot, the men who were standing on the cross ditch did not do any thing, as they were not as much troubled there, as they were down along the road: two cars would not pass in the boreen abreast: the boreen is about ten feet wide, and Mr. Ryder had room to ride between the horsemen, who were drawn up along the boreen.*" O my son! does not the

* As our readers may be ignorant of the mode in which the pretended apostolic church of England and Ireland supports the "Ministers of Jesus

blood run cold to think that such a wretched creature as this Rev. Mr. Ryder should be called a Minister of Jesus Christ? After reading the above paragraph, the chapter that came in

Christ" in their Zion, we subjoin the following particulars of the Rathcormac *Episcopal* Butchery, extracted from "The Old Countryman," and the "Times," dated, London, December 25, 1834. Remember, reader, *Episcopacy* in America is the daughter of the sanguinary Harlot on the other side the Atlantic. "*American Episcopacy*" derives all its pretended apostolicity from that blood stained community. Two vessels, called William White, and Samuel Provoost, were embarked for England, November 2, 1786, and by George 3d's permission were filled with the "Holy Ghost"—which, in the phraseology of this limb of antichrist means "*Episcopal succession*"—by the imposition of the hands of the archbishops of Canterbury and York, and the bishops of Bath and Peterborough!!! Thus were these two first American Episcopal Bishops constituted "*successors of the apostles*!" What sort of a spirit, think ye, must that have been, that could only be transfused by the grant of an earthly king, whose troops are now murdering their fellow-subjects, at the command of the diabolical priests of diabolical episcopacy; because, from either poverty or disinclination, they cannot, or refuse to give their little all, and the food of their families to pamper these ministers of Satan, sent, indeed, to buffet them? But, I refrain—reader, excuse this digression, my spirit burns with indignation against the oppressor, while my mind glances over the recital of such cruelties. EDITOR.

"Cork.—Tithes.—13 killed and 30 wounded. December 18. The parish of Gurtroe, adjoining the town of Rathcormac, has been the scene of the most heart rending event which it is possible to conceive. Aided by two companies of the 29th regiment, about a dozen of the 4th Royal Dragoon Guards, and a body of police, the Reverend Archdeacon William Ryder and others, proceeded to Gurtroe, for the purpose of distraining certain of the lands therein situated, for tithes due on the 1st November. The approach of the party was the signal of the meeting together of about 250 of the country people. Amongst the alleged defaulters to the Rev. Rector, was a Mrs. Ryan, a widow, whose cabin is situated at the extremity of a *bahreen* about 300 yards from the road. Up this narrow defile the party proceeded. As they reached the widow's house the riot act is said to have been read, although no breach of the peace had taken place; neither had there been an absolute indication to do so manifested by the people. Arrived at the ditch overlooking the widow's haggard, which contained four stacks of corn, the military were ordered to halt. This was obeyed, and the soldiers rested their arms on the ditch intercepting the haggard from the *bahreen*. The extent of the line of military at this moment might be about forty yards, whilst the haggard of Mrs. Ryan, and that adjoining it, a comparatively empty one, were partially occupied by the country people, some of whom interposed their sticks to prevent an entrance being effected by the occupants of the narrow passage outside. The people are said to have struck no blows. Be this, however, as it may, the compactness of the people presenting an obstacle to any ingress, the military were directed to fire. The order was not, it is said, at first obeyed; the soldiers hesitating for a moment or two: again the order to fire was given, and with fearful effect obeyed. Ten of the unarmed countrymen dropped, some of them staggering for a few yards—others for a distance of half a field, but all fell never to rise again. The firing was repeated two or three times, six or seven of the victims of Episcopacy were not ten yards distant from the soldiery—four of them but ten or twelve feet! Thirty were wounded, several desperately—some mortally, for of those who escaped the field of blood alive, two or three died before the following morning. Two brothers who fell, died in each other's arms, each forgiving his enemies. They were the sole

course, at family prayer, had these words. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." O the contrast between this spirit and the clerical spirit! Indeed I know not what fatuity has seized the Pastors. Only a few Sabbaths ago the Rev. Mr. Mortimer, an "evangelical clergyman," after delivering a political tirade in favor of toryism, at Pentonville Episcopal Chapel, ordered the Organist to play, and the whole congregation to sing, "God save the King." For nine months past a most edifying scene has been exhibited at Tabernacle and Tottenham Court Chapels by the Rev. Mr. Campbell and William Bateman, Esq. regularly, Mr. Campbell has demanded admittance to the pulpit, in presence of the congregation; and has been as regularly refused; until the Vice Chancellor has been obliged (to his immortal honor) to enforce that forbearance which the scriptures had in vain inculcated. During this strife, policemen were in constant requisition; and scuffling sometimes ensued. The congregational denomination, or I believe the three denominations, has passed a string of resolutions against the change of ministry; and had, previously, (I think I am correct in saying) resolved that nothing would satisfy the dissenters but the separation of Church and State. The Rev. Mr. Price, of Devonshire Square, a Baptist minister, is de-

support of an aged parent, and respectable farmers. The son of the widow Ryan was among the murdered. 'Flinty, indeed,' says an eye witness of this bloody scene—'must be the heart of the man, which could remain unmoved at the agonizing scene which this young man's once comfortable home presented yesterday, when I was introduced to the apartment where the body lay. The frantic mother, and the inconsolable brothers and sisters!'—but we abstain.

"A despatch received in Cork from Rathcormac describes the painful interest which exists in three sentences—'The town is full of military. A fiery discussion is now going on before the three coroners. The excitement is terrible.' Its correspondent states—'To describe the state of the country since the tragic occurrence was enacted is not in the power of the writer. The shops are generally closed. Not a cow, horse, pig, or sheep is to be seen for miles. The people are dark and sullen, desperate and reckless. One old man, in the presence of the writer, surrounded by several scores of peasants, fell upon his knees and imprecated the vengeance of Heaven upon the destroyers of his children. Another offered up an oath that he would not die till the blood in which he that moment knelt was avenged! Their feeling is intense; the people quite careless of their lives; they are incommunicative, and, with few exceptions, were observed not to shed a tear.'"

Let reason for once, independent of Sacred Writ, decide, whether a religion sustained by the blood of human victims can be regarded with complacency by a just and merciful God. Yet such is the Apostolic Church of England—such the mother of American Episcopacy!!!

livering lectures, at his place of worship, on the principles of dissent. The Rev. Mr. Binney, of the weigh house, an independent minister, has just published a sermon, on dissent. Episcopalian ministers take a lead on platforms in politics; and have the unblushing, effrontery to justify their own criminal conduct as scriptural. Now if there be one duty more imperative than another on the ministers of Jesus Christ as well as on his disciples also it is a *non-interference in politics*. The precepts of our Lord; the example of the Apostles, the nature of the christian ministry; the exclusively evangelical character of all its duties; expediency; experiment; and common sense, all proclaim that the ministers of the Gospel must be pacific, not merely from policy, but from principle. What! is not the citizenship of the people sufficient to secure the rights of citizenship and constitutionally to correct abuses, without the co-operation of pastors? what is the consequence? Worldly operations, ecclesiastical contention, and political agitation, supplant the study of the word of God; and thus divisions are perpetuated, and a stumbling block is cast before the world.

[To be concluded.]

CONCLUSION.

There is a part of prophetic time, upon the heels of which, our race is now treading, called "*the time of the end*"—"a time of trouble," says the Messenger of God, "*such as never was since there was a nation even to that same time.*" Dan. xii. 1. This short space of time is called by Isaiah "*the day of vengeance.*" It begins at the end of 1260 years from the rise of Mohammed, or from a few years before, at the institution of the politico ecclesiastical tyranny of the papacy. If the 1260 years begins with the rise of Mohammed it will end A. D. 1866, but if, from the latter date, A. D. 1847. From the year 47 or 66 of this century, or between these data, or at least, very soon after the latter, this, "*time of the end*" begins. Its duration will not exceed 75 years; which is the interval between the end of the 1260 years and the 1335th, the latest date mentioned in the last chapter of Daniel. The excessive trouble which is to afflict mankind, will take place, it would seem, during the last 45 years, being the interval between the 1290th and the 1335th years. This "*time of the end,*" then, may be expected to reveal great and awful events. During this interval the kingdoms of the world are to become the kingdoms of our Lord, and of his Anointed; who will reign forever and ever; having taken up his great power, and entered upon his reign. In this day of vengeance and of Almighty power, the nations will be wroth. Their governments have been the destroyers of the

earth, that is, the oppressors of the people. But the last hour of their existence will have then arrived—and thanks to the Lord God Almighty will be given, because the time had come when he would destroy those that destroy the earth. For the words of this joyful acclamation of the voices in heaven, read from the 15th to the 18th verse inclusive of Rev. xi. The last verse reads thus: "*And the temple of God was opened in heaven, and the ark of his covenant appeared in his temple,*" &c. "The temple of God in heaven" is the Most Holy Place, made *without* hands—a state, age, or *future* world, which in relation to the christian or *present* heaven and earth, or world, or holy place, is the second heaven. The type of this second heavenly place in Christ Jesus is to be found in the most holy place of the temple made *with* hands, or that of Solomon. In this typical apartment was the Ark of the Covenant overlaid with gold, and adorned with a diadem of the same. The Ark of the Covenant was a chest, which contained the Tables of the Law, the Pot of Manna, and Aaron's Rod which budded and bore fruit. The ark and its contents were deemed most holy by Jehovah. *As a whole*, the container and the contained, were a simple but expressive type of the King Messiah, who is the true ark of the covenant, or institution set up by God. He, Jesus, is the tablet of the law of faith and love—He is the true manna or bread from heaven—He is the true almond rod, who, though dead, became alive again, by the same power that caused Aaron's rod to bud, and who has, and will yet bring forth much fruit. Jesus, the anointed king, then, is the ark of the covenant alluded to in this passage of the Apocalypse. It was as impossible for him to continue on earth, with the church under the present dispensation, as it was for the typical ark of the covenant to stand in the holy, instead of the most holy place of the temple, without bringing the vengeance of God upon the whole institution. He, therefore, passed through the holy place, and entered within the veil, where he now is, as our Great High Priest, in the presence of the Father, who dwelleth between the cherubim. With these premises before us, the interpretation of this passage reads thus: "*And the millennial state or future world was commenced or introduced, and the Lord Jesus Christ made his appearance therein,*" &c.

This grand consummation, however, happens at the end of "*the time of the end,*" and is accompanied with lightning, thunder, an earthquake, and a great meteoric hail storm. The Israelites will have been restored, Rome will have been engulfed, the political constitution of the world overthrown, the true believers raised from the dead, and those disciples, who are alive at this awful period, transfigured in the twinkling of an eye.

It is not my design, at this time, to do more than to direct the attention of my readers to the fact that there is such a period as "*the time of the end.*" There is a time for every thing, and a time when all things shall have an end. This admonition is always before our eyes, for every human invention tends to this point. The conclusion of all things, therefore, appears to me, a fit conclusion for the end of this volume. Editors cannot see the end from the beginning, neither did I when I began this periodical. I issued the prospectus in Philadelphia, and intended to have continued its publication in that city; but circumstances disappointed my appointment; and from the city of Brotherly Love I took my departure.

In the metropolis of Virginia, then, I resolved to raise the standard of defection from the ranks of the aliens, and to excite, if possible, a spirit of devotion to the Great King, in whose service I would rather die fighting than desert, or even *fall asleep*. Hitherto I have had no cause to repent. I have opened two batteries upon the enemy's works—those of the *tongue* and of the *pen*; and I have reason to believe, from testimony, that, although no breach has yet been made in their walls, some of their turrets have been shaken. I have planted my artillery against every sectarian fortress in Richmond, but strange to tell!—though there are four editorial champions of orthodoxy in the city, not one has ventured to answer the salute. Corporal Sands of Fort Herald, has once or twice thrust his head from behind a battlement, and made faces at the "*Campbellites*;" but he invariably finches back as quick as thought, grumbling as he goes down from the parapet. He is afraid to take a good view of us, for reasons best known to himself. The reason of our boldness, or audacity, as our opponents would term it, is the goodness of the cause we advocate. Having a conscience void of offence towards God, no sinister ends to gain, and nothing but truth and the eternal good of our fellow-citizens in view, we fear not the face of man. Whatever we find to do "*we work it from the soul as to the Lord, and not to men, knowing that from the Lord we shall receive the recompense of the inheritance.*" Col. iii. 23. Our charity is unfettered, and must be apparent to all, who know the power and meaning of words. *Charity* signifies *love*, according to *apostolic* usage. Our Lord loved men so ardently, that, although he knew they would kill him, he healed them, instructed them, and *told them the truth*, and for this cause they hated, persecuted, maligned, and at last ignominiously put him to death. I expect, then, if I take upon me *to tell men the truth*, I shall likewise be hated, slandered, and despised by the very persons I design to benefit; and also be

the subject of a hue and cry for want of charity, or, at least of what the world calls charity, and that, too, raised against me by "friends," "brethren," and "reformers," who neither practice nor know the truth. This is the grand secret of that outcry about want of charity, it is ignorance of that truth, which is more precious than costliest pearls. But none of these things move me; I mean to be as "uncharitable," and more uncompromising than ever.

We have at length arrived at "*the time of the end*," in its bearing upon the congregation of the Lord Christ. Seven letters were written to as many churches in Asia Minor by the beloved apostle. Those churches, it seems to me, were seven types of the congregation of the Lord, in seven successive periods of its history, from the days of John to the appearance of Jesus a second time, inclusive. These may be stated as the Ephesian, Smyrnan, Pergamian, Thyatiran, Sardian, Philadelphian, and Laodicean periods. I cannot now give my reasons for this supposition; suffice it to say, that the character of the congregation at Laodicea is exactly descriptive of the state of the church of Christ at this time. By the church of Christ, I mean, all immersed believers in the aggregate. Christians, in these days, even the best of them, are "*neither cold nor hot*." "*I wish you were*," says the Holy Spirit, "*either cold or hot. Therefore, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth. Because you say, I am wealthy, and have enriched myself and have need of nothing; and do not know that you are wretched, and miserable, and poor, and blind, and naked.*" What an accurate delineation is this, and how true, of the christians now, even of those "*who say they are Jews, and are not, but do lie!*" Christians, who call yourselves "reformers!"—renounce that name, until you shall have proved your title to it by deeds of righteousness, worthy of that truth you say you believe. The time has arrived, when the cry was to go forth "*behold! the bridegroom cometh, go ye out to meet him.*" Have you any of the oil of joy, of gladness, and of truthful knowledge in your lamps, or are they extinguished and you asleep? Awake up as you ought, and make yourselves ready for the marriage supper of the Lamb. The cry has gone forth, and is now echoing through the earth. The political signs of the disastrous times—"*the time of the end*"—coming upon the nations, are crowding the page of history; and the rumbling of that voice, which is to "*roar out of Zion*," already trembles upon the ear. Will you not up and be doing? Will you not put on the complete armor of God, and gird the loins of your minds with truth, having on the breastplate of righteousness? Prepare your feet with the glad tidings of peace, take up the

shield of faith, and the helmet of salvation, and arm yourselves with the sword of the Spirit, which is the word of God. If you would win you must fight; and you must either take a decided stand on the one side or the other. You may delude yourselves with peace here, and happiness hereafter; but be assured that these *states* are incompatible; for, if you would reign hereafter, you must suffer *here*. So says Paul.

The Christian Church, or "*the Lamb's wife*," has arrived at the period of preparation, and the proclamation of the Great Captain is—MAKE READY! And how are the christians to do this?—By a REFORMATION OF MORALS and combining together heart and soul, and purse, for the RESTORATION of the CHRISTIAN INSTITUTION to what it was in *apostolic times*. This is what must and will be done before the Messiah comes; and, if the faint hearted professors of this generation won't do themselves the honor of effecting it, the next generation will, and our contemporaries will have the mortification of losing that great recompense of the inheritance, to secure which is now within their grasp. O ye blind and foolish! to let this golden opportunity slip. How dull of heart to believe all that the prophets have spoken of the glories which are to follow the sufferings of Christ! For the sake of the baubles of time, you prefer the part of the foolish virgins, against whom the door was shut! Hark! hear ye not, in anticipation, that sound "as the voice of a great multitude, and as the voice of many waters, and like the peal of mighty thunders, saying, Hallelujah! for the Lord God, the Omnipotent reigns! We rejoice and exult, and give glory to him, *because the marriage of the Lamb is come, and his wife HAS MADE HERSELF READY.* And it was given to her that she should be clothed in fine linen, pure, and resplendent; and *the fine linen is the RIGHTEOUS ACTS of the saints.* And he said to me, Write:—happy are they who are invited to the marriage supper of the Lamb! And he said to me—THESE ARE THE TRUE WORDS OF GOD." Rev. xix. 6-9. Who therefore, would not suffer every thing now, even death itself, that he might be comprehended among the guests who will be robed in fine, pure and resplendent vestments, emblems of righteous deeds!—But the congregation of the Lord—the Lamb's wife—will only have attained to this glorious character, when every individual member shall have been immersed *into Christ*; instead of being composed of persons, as it is now, some of whom have put on Christ and others *their own experience*. Every saint must have his robe washed white in the blood of Christ; no *speckled* garments will be admitted there.

From the foregoing disjointed observations, my readers will perceive the conclusion I have come to; which is, that

the political, sectarian and christian worlds, like the First Volume of the Advocate, have at length arrived at "*the time of their end.*" The last number of this volume is now in the hands of its patrons. The Advocate has exceeded his stipulations, and, in return, he will be amply remunerated, if his subscribers will only *come up* to theirs; at the same time, he would be remiss, were he not to acknowledge the high consideration he entertains for those subscribers who have been patrons indeed. The Advocate owes no man any thing but love—no, *not even the printer*—and for this proud standing in the face of his opponents, he is indebted to that honor and integrity, which are the fruit of the reformation of morals for which he pleads. The Advocate has sent forth an Extra, for the publication of which he made no promise. It contains only the dark side of the picture. But there are two sides—a dark side and a bright. The bright ought to be forthcoming. I am willing to *give* my labor—the brethren know the rest.

As to the future prospects of the Advocate, they are excellent. His patrons have not been obtained by flatteries. They have attached themselves to him under the asperity of a straight forward and undaunted bearing; he does not fear, therefore, that they will forsake him, while he continues fearlessly and honorably to "contend for the faith once delivered to the saints," by the holy apostles. The work to be done is immense, and the laborers on the side of the truth very few. If ever there was a time, or place, for which we ought to pray the Lord of the harvest that he would raise up laborers, it is *now*, and for eastern Virginia. The gods of the people, by editing, sermonizing, and scheming, are straining every nerve to retain them in the bondage of their traditions. Now although we are poor, we are more than a match for them, if we can only get access to the ears and eyes of their disciples. In saying this we do not boast of ourselves, for as to talent, native and acquired, the aliens are a host against us. But like the stripling David with his sling and stone, we feel exceeding powerful for overturning the reasonings and high things raised up against the knowledge of God by the machinations of the Goliaths of the day; *for God has chosen the foolish of the world to put the wise to shame, and those that are nothing to reduce to nothing those that are; that no flesh might glory in his presence.*" When we cannot obtain all we would, we should make the best of what we have. In passing through life this is the true wisdom. While, therefore, the brethren are praying for more laborers, let them prove the sincerity of their prayers, by aiding the efforts of those already in the field. Let them cease to be like the wagoner, who prayed to Hercules to extricate his

wagon from the mud, instead of putting his own shoulder to the wheel, and making the best of what strength he had. The churches are not burthened with the support of an idle priesthood, let them, therefore, who do know their God, be strong and do.

The Editor has many calls from the cardinal points in Eastern Virginia, to come over and help. Inclination pulls him one way and duty another. You know, brethren, that he who provides not for his own house, has denied the faith and is worse than an infidel. The Editor, therefore, must provide things honorable in the sight of all men. If he do not do this, but get into debt, how can he exhort his hearers to *owe no man any thing*? The practice must correspond to the preach, if any good is to be done. He will, therefore, only be able to comply occasionally during this year with invitations abroad. He has his hands full at home, and an increasing attention on the part of the citizens of Richmond to the cause we plead, demands his unceasing efforts. It is a matter of great importance to have a congregation of Christ, intelligent and well organized, in the metropolis of Virginia. Much would be gained if we could have one in the metropolis of every state. The gospel could then be sounded out in every direction, like radii diverging from the centre. But, brethren, if the Editor cannot serve you as much as he could wish, and you desire, by word of mouth, you can show your devotion to the cause by putting your own shoulders to the wheel, which will be evinced by a self denying and correct deportment, keeping yourselves unspotted from the world, and by aiding the Advocate and his contemporaries in their arduous and important labors. The press is a powerful engine. It is a mighty messenger, whom all the combined power of the Kings of Europe cannot control. Without his aid, Luther's revolt could not have been effected, and the world might still have been groaning under the despotism of kings, priests, ignorance and superstition. His voice is loud, as when a lion roars; and when he cries, seven thunders utter their voices. "*A little book*" is a mighty weapon, and like the tongue, has "*set the wheel of nature in a blaze.*" We rely, therefore, a great deal on the potency of a little book, in our efforts at reformation and restoration. It has done wonders, and will yet do more. It has embittered the stomach, but sweetened the taste; and, while the ponderous tomes of systems of divinity encumber the dusty shelves of the libraries of the downy doctors of the day, from which they pilfer the chopped logic of their sermons,—the wayfaring man though unlearned, can recline under the shade of a tree, and, drawing from his pocket the little book which contains the will of his heavenly Father, he can imbibe the divine words of the

Holy Spirit which are able to make him wise to salvation, and far more learned, too, than the gods of the people, though charged to the full with the crudities of Whitby, Gill, Scott and Henry. Despise not, therefore, the day of little books and small things, but promote, as far as you can, the circulation of the fearless and independent "ADVOCATE" of the ancient gospel and apostolic order of things. EDITOR.

RECEIPTS.

Wattsborough, Lunenburg, Va. F. Lester, \$5. *Woodlawn, Hanover, Va.* W. Fleming. *Richmond, J. V. Hardwick, E. Gatewood, W. Brown, J. H. Walker, E. Page, J. P. Drummond, L. Waller, — Todd, C. Witt, J. Radford. Richland, Tenn.* W. Chapman, W. Neale, P. Beal, D. Bradin, J. Nance, J. P. Deans. *Chesterfield, Va.* W. Winfrey, P. D. Porter. *Lunenburg Court House, F. Lester, \$5. Cincinnati, Ohio, Dr. Lawson Office Tavern, Aa. J. F. Walker. King Wm. Ct. Hoass, A. Elliott, R. Hill, sen. Syracuse, N. Y. J. J. Moss, \$13.— Hanover, Va.* Dr. Tyler, M. A. Crafton, H. Richerson, L. Tucker. J. Mileston, W. Smith, R. Barker, J. W. Mills, J. Hersey, J. Wright, A. S. Jones, T. G. Clark, T. Butler, J. White, E. Yarbrough, W. Richardson. *Gloucester Ct House, W. C. Cleuverius, R. Singleton, Miss Hughes, \$2 for vol. I. and II. Shanon Hill, Goochland, Va.* J. Groom for vol. I. and II. *Nashville, Tenn.* R. H. Alison, W. Hensry, J. D. March, S. Atkinson, M. Usery, M. Walton, S. Harkrider, J. F. Harkrider, J. Demoss, J. W. Allen, T. Scott, W. Newson, J. K. Craig, C. Trabue, B. S. Weller, D. B. Hill, Mrs. V. Chambers, W. P. Bowers, J. N. Essalman, S. B. Davidson, L. Joslin, B. Green, L. P. Cheatham, G. Harding, J. Topp, C. Lawrence, J. Vaughan, J. Woodward, J. H. Smith. *Pleasant Ridge, Ala. T. S. Thomas, \$5. Louisa Ct House, A. G. White. Clarkeston, King and Queen, Va.* V. Coleman, W. Saunders. *Petersburg, Va.* L. H. Goorick, C. M. Thayer, H. J. Anson, W. E. F. Randolph, S. Douglas, E. Loomis, Mr. Squires. *Fredricksburg, Va.* J. O'Bryan, J. Scott, J. S. Turpin. *Millers, Essex, Va.* C. Courtney. *Newton, Essex, Va.* L. Bouleware, Dr. W. Dew. *Chilesburg, Va.* T. Jones, for vol. II. *Savannah, Geo.* S. C. Dunning, J. Gardner, S. B. Williams, Capt. Turner, A. Dasher, all for vol. II.— *Bagdad, Tenn.* J. H. Johnson. *Franklin, Tenn.* W. P. Campbell, A. Craig, P. Shelburn, for vol. II. J. Ferguson, M. L. Forbes. *Charlottesville, Va.* W. Craven, for vol. I. and II. *Matthews Ct. House, J. Bohanan, vol. II. Montagues, Essex, A. Bohanan, vol. II. Washington, Pa.* A. Reynolds, J. Smith. *Baltimore, E. N. Sweeny, \$10. Green Mount, F. Dabney. Pactolus P. O. N. C. B. T. Eborn. Greenville, N. C. A. Benuet. Stauntonburg, N. C. S. Vines.*

TO CORRESPONDENTS.

We have received communications from "Unus Fratrum," and other brethren. We thank them for the trouble they have taken in making them. We are at all times glad to hear from our friends, especially when their letters are p. p. as these were. Let all epistles for publication be pithy, concise, and to the point; and let the subject matter be worthy the trouble of the writer and the attention of the public — Our vehicle is small, and will not hold many passengers of great bulk. *Sub judice tamen epistola sunt.* We have also many subjects proposed for discussion by querists which we will endeavor to get through before the end of two years! EDITOR.

THE APOSTOLIC ADVOCATE, EXTRA.

EDITED BY JOHN THOMAS, M. D.

RICHMOND, Va., DEC. 1834.

SYNOPSIS OF THE APOSTACY

BY WHICH IS LINEALLY DEDUCED THE DESCENT OF ALL THE CHIEF

MODERN ORTHODOX CHURCHES

From the Apostles' Days.

One grand object of our Divine Lord and Master's instructions was to qualify his chosen Apostles to establish and illustrate the reign and doctrine of the Kingdom of Heaven. Upwards of three years did he spend in this beneficent and gracious work. To the people he spoke in parables, because, as yet, it was not their privilege to know the secrets of the reign of heaven. But, to his elect disciples, he made them known. Many prophets and righteous men had desired to see the things which they saw, and to hear his instructions which they heard, but had not been permitted. No, they were the favored persons; how great was that favor!

It was upon a certain occasion that he proposed to the Jews this parable, saying, "The Kingdom of Heaven may be compared to a field in which the proprietor had sown good grain; but WHILE PEOPLE WERE ASLEEP, his enemy came and sowed darnel among the wheat, and went off. When the blade was up and putting forth the ear, then appeared also the darnel. And the servants came and said to their master, Sir, you sowed good grain in your field; whence, then, has it darnel? He answered, An enemy has done this. They said, will you, then, that we weed them out? He replied, No; lest in weeding out the darnel, you tear up also the wheat. Let both grow together until the harvest; and, in the time of harvest, I will say to the reapers, first gather the darnel and make them into bundles for burning; then carry the wheat into my barn." Matt. xii. 24-30. Thus he spoke to them "in parables, uttering things, concerning which all antiquity had been silent."

From this parable, the following truths may fairly be deduced: 1st. *That the citizens of the Kingdom of Heaven would, at some period, become indifferent to their rights, privileges and immunities.* 2ndly. *That while in this state of apathy, the Adversary would seize the opportunity of sowing the seeds of corruptions to the great disadvantage of the wholesome doctrine of the Reign.* 3dly. *That the growth of the two together would be so intimate, that the error could not be eradicated at once without extreme danger to the truth.* 4thly. *That the truth with error would continue, until the latter was entirely BUNDLED UP INTO SECTS at the full age of the truth, when the ANCIENT DOCTRINE OF THE REIGN SHOULD BE RESTORED*

Sibly. *That then, the full grown and matured corruptions should be entirely destroyed.* And Sibly. *The truth made triumphant.*

This similitude beautifully and concisely illustrates the fortunes of THE KINGDOM, during the Gentile Dispensation or Times; from the period of the first publication of the doctrine of the reign, by the Apostles, down to the harvest, or accomplishment of the duration allotted to the ascendancy of mere human, civil and ecclesiastical polities. I do not intend to go much into the detail of these matters at present. My design in this article will be, mainly, to illustrate, at one view, certain remarkable predictions which have been singularly fulfilled in past, and present times. I am anxious to lay the axe to the root of that spurious charity which subsists among the brethren; and which blights and withers the enterprise of those who, armed with the sword of the Spirit, and the experience of past ages, aspire, in some humble degree, to aid in overturning the tyranny of the MAN OF SIN. The best way of doing this, I have thought, is to demonstrate, lineally, and genealogically, the descent of those "Christian Churches," as they are absurdly styled, and towards which so much sympathy is developed and false charity exercised, — which cheque the "Christian World" in this our day, from their true and rightful parentage. Let the reader, whether a professed believer or sceptic, carefully examine what follows, with minds illuminated by the rays of history and prophecy, and let them then confess, as I am sure they will, if there exist a spark of honesty, candor, or ingenuousness about them, that *the boasted orthodoxy of the age is a libel on the truth, a satire on the religion depicted on the page of the Sacred Volume.* Finally, to those who deny the authenticity and genuineness of revealed Religion, I would urge this consideration. — that *the corruptions displayed in this Synopsis, are an incontrovertible proof, or attestation in favor of, the claims of the RELIGION of Jesus, as set up by the Apostles, to be authentic, genuine and divine; for this simple, but cogent reason, that they are all a fulfilment of prophecies delivered by the Apostles centuries previous to their accomplishment.* This proposition stares, triumphantly and undaunted, in the face of infidelity, while it strengthens and animates the faith and courage of all true believers.

THE KINGDOM OF HEAVEN

Was first set up on the day of Pentecost, A. D. 33. *Acts ii.* For about seven years its citizens consisted of Jews and Jewish proselytes only. About the year of Christ 41, it was enlarged, and its rights, privileges and immunities rendered accessible to the Nations of the Gentile world. *Acts x.* This Monarchical Institution is known in its BOOK OF LAWS AND ORDINANCES, called the NEW TESTAMENT, by different titles, to wit: the CONGREGATION or CHURCH OF CHRIST, the LAMB'S WIFE, his BRIDE, the BODY OF CHRIST, MOUNT SION, the HEAVENLY JERUSALEM, a TEMPLE, a VINEYARD, a FIELD, a SHEEPFOLD, a BARN &c. Its ulterior development is termed the KINGDOM OF CHRIST and of God, or simply the KINGDOM OF GOD. Its citizens are styled *disciples, members, children, friends of the Bridegroom, priests, royal priests, a holy nation, a chosen generation, a peculiar people, kings and priests unto God, sons of light, coheirs with Christ, saints, branches bearing fruit, wheat, sheep, the flock of God, GOD'S HERITAGE, &c.* Jesus of Nazareth is its prophet, priest, king and judge, whose judicial authority will be consummated on friends and foes, citizens or aliens. He constituted 13 chief Ambassadors, whom he commissioned to bear his

commands to all the nations of the known world. Within 30 years after his departure, these Noble Emissaries of the Truth, proclaimed his claims to universal obedience "to every creature which is under heaven," (Col. i. 23) within the bounds or under the jurisdiction of the Roman Government. By this time, a great multitude had become obedient; and soon a great and terrible war broke out, attended with slaughter of myriads of the faithful citizens and soldiers of the Kingdom. In this war may be reckoned TEN campaigns or PERSECUTIONS, which ended in the subjugation of PAGANISM — when *Satan fell like lightning from (the political) heaven.* Bloodshed was all on the side of Paganism; the citizens of the Kingdom conquered by maintaining *the testimony of Jesus,* and sealing it with their blood. The horrors of this contest terrified many, who sought, therefore, to introduce manners, laws, ordinances and customs obnoxious to the king, because subversive of his authority; that they might become more POPULAR, and so conciliate the prejudices of their opponents. This was CHARITY! — and thus, from the "charity" and cowardice of false teachers, the Christians, whose minds were poisoned by the perverse things they taught, became indifferent to the truth, and because of the iniquity which had crept in and abounded, the love of many waxed cold, and they WELT ASLEEP.

Thus was darnel sown among the wheat of THE FIELD. The vain and deceitful philosophy of the heathen was mixed up with the pure doctrine of the Reign. The darnel, or corrupt principles of the Adversary, was sown by his servants in the minds of the subjects of Jesus. This darnel was the "perverse things" taught by the "grivous wolves" or evilly disposed among them, whose design was to draw away the disciples after them. *Acts xx. 29, 30.* Some of these perverse things were as follow, to which there are many correspondences in these times, which we shall hint at as we proceed. — "Doctrines concerning demons" 1 Tim. iv. 1. or departed spirits, saints and angels; "forbidding to marry, and commanding to abstain from meats" — v. 3; "profane and old wives' fables" — or legendary tales of visions, dreams, experiences, death-bed scenes, &c.; "bodily exercise" — v. 8: as penance, clapping of hands, beating of breasts, agonizings, shoutings, anxious bench exercise, &c.; "making gain of Godliness" — ch. vi. 5-10; or preaching for hire: all which is remarkably exemplified in the Papal and Protestant faiths, and especially in the practices of the clergy; — "profane vain babblings" — v. 20, such as text-weaving, pulpit story-telling, dolorous tales, constituting what the moderns call the "preached word;" "denying the resurrection" of the body — 2 Tim. ii. 18; as the Shakers, Quakers, Swedenborgians, and other spiritualizers do; "having the form of Godliness, but denying the power" — ch. iii. v. 5; impatient of "wholesome doctrine; having itching ears, heaping up to themselves teachers according to their lusts, and turning away their ears from the truth to fables" — ch. iv. v. 3: as modern professors, like their forefathers for ages had done, do now — "delighting in humility" (mock devotion, bowing their knees, but not their hearts) "and the worship of angels" (or messengers) Coloss. ii. 18; as image, angel, false-angel, or clergy-worship of every kind; observing "meats, drinks, festivals, new Moons and Sabbaths" — v. 16; fasts and thanksgiving days, &c.; pretending "wisdom in will-worship and humility, not sparing the body;" v. 23; instituting ceremonies, forms, modes of worship, and other things, not recognized in the Scriptures of Truth, nor sanctioned either by the example or precept of the Apostles, in relation to order, faith,

or doctrine. Some of these perversities we learn from Tertullian, in the beginning of the third century, who mentions them *dissuasively*, consisted in "infant baptism,"* or the immersion of little children, (minors or young persons were called infants in law;) *consecrating* the baptismal water, the use of sponsors, the imposition of hands at baptism, material unction at confirmation, prayers and oblations for the dead, original sin imputed, &c. These were all mentioned for the first time by Tertullian.

These were the elements of that APOSTACY, called by the Apostle Paul, the MYSTERY OF INIQUITY, which he tells us was *secretly at work* even in his day. This, as may have been already perceived, was the *embryo* of the MAN OF SIN, the SON OF PERDITION, the LAWLESS ONE.— 2 Thess. ii. His full development, when Paul wrote his letter to the Disciples at Thessalonica, was prevented by the then existing Imperial Pagan Constitution of the Roman Empire. The Church of Christ or the "Woman" was pregnant with this *fatal monster* for nine months (the usual period of natural gestation) of years, or 280 years.† At the end of this period "She cried out in travail, in pangs

* *Infant baptism*, as it is called, is certainly the "MARK OF THE BEAST." The baptism of infants," says Curcellæus "in the two first centuries, after Christ, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth and following ages, it was generally received. The custom of immersing infant did not begin before the third age after Jesus was born. In the former age no trace of it appears, and it was introduced without the command of Christ" In Paid. Exam. vol. ii, p 76. The passage containing the FIRST MENTION of infant immersion, is the following from Tertullian, De baptismo, c. 18, A. D. 204. "The delay of baptism may be more advantageous, either on account of the condition, disposition, or age of any person, especially in reference to little children. For what necessity is there that the *sponsors* be brought into danger? Because either they themselves may fail of their promises by death, or be deceived by the growth of evil dispositions. The Lord indeed says, *Do not forbid them to come to me.* Let them therefore come when they are grown up; when they can understand; when they are taught to what they are to come. Let them become christians, when they can know Christ. Why should this innocent age hasten FOR THE REMISSION OF SINS, (quid festinat innocens ætas AD REMISSIONEM PECCATORUM)—? Men act more cautiously in worldly things; so that divine things are here intrusted with whom earthly things are not. Let them know how to seek salvation, that you may appear to give to one that asketh." "We are able to make it appear," says Bossuet, a French Catholic divine, "by the acts of Councils, and by the ancient Rituals (Books of Rites and Cereemonies) that for 1300 years, baptism was thus, by immersion, administered throughout the whole (Catholic) church, as far as was possible." "All christians," says Dr. Wall, an infant sprinkler, "in the world, who never owned the Pope's usurped power, do, and ever did, dip, in the ordinary use." We hesitate not to say, therefore, that it is the mark of the Beast; and that all those sects that practice it are the Harlot Daughters of the Whore of Babylon. EDITOR.

† Since writing the above, I have fallen upon a quotation, from Mr. Whiston, who observes "as the time of gestation from the conception to the birth in women with child, is known to be 40 weeks, or 280 days; so it is as well known, that from the first rise of our

to be delivered. *And she brought forth a MASCULINE SON* (son of the Church is the appellation, commonly given by the Popes to those Kings and Emperors in communion with the Roman Church; hence the Kings of France are called the Eldest Sons of the Church)—*who was to rule all (the) nations (of the Roman World) with a rod of iron.*— Rev. xii. 5. This personage made his appearance in the Emperor Constantine. This was the first earthly potentate, who united in his own person the Christian and Imperial authority. *He conferred upon himself the title of Bishop.* (Euseb; Vit. Constant. lib. iv. c. 24.) Constantine was an unbaptized bishop: refusing to submit to the ordinance till the approach of death, that the sins of his whole life past might be washed away. A fair comment on the Religion of the times. Jesus told Pilate that his *kingdom was not of this world*; but Constantine, under the influence of the Christianity he had been taught, was determined to make it one of the Kingdoms of the World; and in so doing he usurped the authority of God, and ascended „*even to his throne*”— v. 5, 2 Thess ii. iii. iv. This was a terrible and remarkable era in the history of the "woman;" and, therefore, well might it be made a subject of prophecy in the Apocalypse of St. John. Diocletian, Galerius, and Maximin inflicted the tenth and last persecution on the Church, which was extinguished by the intervention of Constantine in A. D. 313, when by a series of victorious combats he subdued his rivals, and became solo Emperor of the West. Soon after Constantine acceded to the Purple by acclamation of the British Army six emperors divided the Roman World between them. He was the object of hatred, distrust, and jealousy to them all, and many were their plots and conspiracies for his destruction. Thus was fulfilled the saying of the Apostle—that "the Dragon stood before the woman, who was about to bring forth, that when she was delivered, he might devour her child,"—v. 4. This union of Church and State, in the person of the Roman Emperors, and subordinate magistrates, proved fatal to the pure faith and primitive order of the Christian Church. Abuses and licentiousness of every kind disgraced the Christian name. Contenting earnestly for the *faith* was transmuted into jarring and bloody strife for matters of mere *opinion*. Doctrines of demons through the hypocrisy of liars, superseded the wholesome doctrine of the Reign. The face of the world was changed. A spurious Christianity had gained the ascendant, while pure and undefiled religion lurked in obscurity among the meaner sort. And thus "the woman" or Church of Christ, which has no affection for Kings, Emperors, or Grandees—the bloodthirsty tyrants, and destroyers of mankind,—"*fled into the wilderness, where she had a place prepared by God, that she might there be nourished 1260 days*;" or years. We shall leave her there for the present. Suffice it to say that having thus happily made her escape as "on eagles' wings" she left behind her a gorgeous, and splendid establishment, to wit:

THE KINGDOM OF ANTICHRIST.

The sceptre of this personage extends over all those countries Saviour's kingdom at his resurrection and ascension, A. D. 33, till the famous proclamation and edict, for universal liberty and advancement of Christianity by Constantine and Licinius, A. D. 313, which put an end to the pangs of birth in the heaviest persecution that ever was then known, was exactly 280 years, reckoning according to the prophetic account a day for a year." Essay on the Rev. Part 3, Vision 3.

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comprehended within the bounds of Christendom, or more properly speaking Antichristendom. Anciently his authority was more absolute and his dominion more extensive than now. Arabia, Egypt, Palestine, Syria, Persia, Asia Minor, part of Africa, and the East Indies, as well as all the Turkish dominions submitted to his sway. But in the 7th century a power arose in the east that wrested all these countries from him, and having confined him to the limits of the Western World, established the KINGDOM OF MOHAMMED in his stead. In 1492, Christopher Columbus led the way to the New World, which His Antichristian Majesty as "*Sovereign of the whole world*" claimed as his own. And time has proved that He has made good his claim to the two Americas. In the Mohammedan countries his subjects are merely tolerated by the proud and contemptuous Turk; who besieged and took Constantinople in the middle of the 15th century.

For upwards of two centuries or more after A. D. 315 the Antichristian Empire was convulsed by the absurd opinions of two ambitious ecclesiastics, Athanasius and Arius; giving rise to heresies, which even now divide the Antichristian world. Tired of this, their divinities, the priests, began to take fire about "*the procession of the Holy Ghost*." The Pope excommunicated the Patriarch, and the Patriarch the Pope, each denying the validity of the *ordination* of the other. Here arose a critical state of things, to wit, through whom did the Holy Ghost proceed, in episcopal ordination, through the Patriarch or the Pope? If through the Patriarch, then all who were ordained by the Pope had not received the Holy Ghost; and if through the Pope, then all must come to him, and acknowledge him as "*Universal Bishop*," God's Vicegerent, Christ's Vicar on earth, the true successor of St. Peter, through whom alone, and those on whom he should confer the power by the imposition of his "*holy hands*," the Holy Ghost could be transmitted! But are the Pope and Patriarch, the only ambitious priests who arrogate to themselves the transmissibility of the Holy Ghost through their precious selves? Oh! no; every little priest of the Protestant sects pretends to the same. They papistically imagine that they have received a something which we laymen as they style us, have not; constituting them "*ambassadors of Christ*"—"ministers of God"—"stewards of the mysteries"—"reverend divines"—"successors of the Apostles"—"God's heritage, or clergymen;"—and empowering them alone to "*administer ordinances*." These are characteristics of the clergy of "*every name and denomination of Antichristians*;" and in addition to the sign given, sure and infallible marks of the servants of Antichrist.

It remained for Michael Cerularius, Patriarch of Constantinople, and Leo IX., the Roman Pontiff, in the middle of the 11th century, to split into two great factions the Antichristian Kingdom. The Pope, by his Legates, excommunicated the Patriarch in the very church of Santa Sophia (now a Mohammedan Mosque); from this time the mutual hatred between the Greeks and Latins became insuperable, so that they have ever since constituted two separate communions, under the names of the Eastern, or Greek Church and the Western, or Roman Church. We shall notice them in order.

I. THE EASTERN OR GREEK CHURCH.

This church comprehends within its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia,

Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine. These are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. To these may be added the whole of the Russian Empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia. The Pope has no jurisdiction in these countries, which sufficiently refutes the claim of the Roman Church to *catholicity* or universality. The pretension is absurd. This Church denies that the Church of Rome is the true Catholic Church. It does not baptize its infants till they are 3, 4, 5, 6, 10, nay, sometimes 18 years of age; baptism is performed by trine immersion. It gives the Lord's Supper in both kinds to its members. Lays no claim to infallibility. Denies purgatory; but prays God to have mercy on the dead at the day of judgment. It invokes saints as intercessors with God. It pays no religious homage to the eucharist. It believes in predestination. It believes in consubstantiation. The head of this Church is the Patriarch of Constantinople, chosen by archbishops and metropolitans, and confirmed by the Sultan or Grand Vizier, both Mohammedans!! The Russians are independent on the patriarchate of Constantinople. The Czar, from his religious connexion with the Greeks, has no doubt considerable influence in the Turkish dominions. He is, I think, the Rossi prince of Meshech, and Tubal, of Ezekiel, who has yet a considerable part to play in the affairs of the East, which will however end in his signal discomfiture.

II. THE WESTERN OR ROMAN CHURCH

Styled in the Apocalypse

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH."

To understand the Apocalyptic Vision of the Roman Church, it must be remembered that it derived all its authority, in the *first* instance, from the Byzantine or Roman Emperors, in whom was vested the absolute dominion of the Roman world;—*secondly*, it was afterwards confirmed and sustained in its tyrannical ambition by the TEN EUROPEAN KINGDOMS, which, in the 5th and 6th centuries, arose out of the commotions, which then convulsed and broke to pieces the political heavens and earth of the Western World;—and *thirdly*, that thus constituted, *consensu omnium*, by the consent of all, the parties to this ALLIANCE OF CHURCH AND STATE, set up an "*IMAGE*" or representative of the Imperial Power which preceded it; and they conferred authority upon it, and put to death as many as would not acknowledge or obey him. Rev. xiii. In the Scripture of Truth, thus quoted, we have all this symbolically exhibited. AN ECCLESIASTICO—TEMPORAL TYRANNY consisting of an intimate combination of the POPE, the CLERGY, and the KINGS;—being a *grand conspiracy* against the rights and liberties of mankind. As the Pope and Clergy gained the ascendancy over the Secular or Kingly authority, which became a fearful instrument of vengeance in their hand for the subjugation and extermination of "*heretics*;" it may with greater propriety, be introduced to the notice of our readers, as

THE KINGDOM OF THE CLERGY.

The head of this dominion is "*HIS HOLINESS the POPE*." The Crown or Tiara is elective; and though the Monarch is called his holiness, he is the most adulterous hypocrite and blasphemer among

men. A wild beast is not more savage than this Lamb-speaking, but bloodthirsty monster. The prophet Daniel describes him as a *Horn having eyes*, an episcopal power, like the eyes of a man, and a mouth that speaks very great things, whose look was more stout than his fellows. And he tells us that this Horn made war with the saints (or woman in the wilderness) and prevailed against them, this same prophet predicted that he would speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws; and he continues that the saints would be given into his power, till a time, times, and the dividing of time or 1260 years. Dan. vii. 8, 20, 21, 25. All which the concurrent testimony of ancient and modern history assures us has been literally accomplished by means of the tyranny we are contemplating. Another proof of the authenticity of the Scriptures; for Daniel prophesied 1000 years before the events took place. In this Horn, or Image of the Beast, the MAN OF SIN, the SON OF PERDITION, the LAWLESS ONE, or as Justin Martyr, who lived before the middle of the 2d century, calls him—the *Man of Blasphemy*—was fully revealed. His manifestation began in Constantine, and by “the profession” of the spirit, or Mystery of Iniquity, through his successors was at last consummated in the Popes;—through whom the same spirit has been transmitted to all the religious factions that now prostrate and desolate society. It has flowed like a mighty torrent, from the Apostles’ days, through the “Clergy” and “Fathers” of the first ages, through Constantine, and his successors, their prelates and disciples,—through the Popes, Cardinals, Archbishops, Bishops, Priests and Deacons,—and through all the Hierarchies, and Sects, which revolted against their Master, the Pope, even to the most insignificant of our age; all having impressed upon them the mark of the Beast in their foreheads or in their hands.” The Pope, is called the SON OF PERDITION, because his dominion will be taken away and destroyed. Tertullian, who lived at the end of the 2d century, expounding these words, “only he who now hinders will prevent, until he be taken out of the way,” says “Who can this be but the Roman State, the division of which into ten kingdoms will bring on Antichrist (this word may signify both the enemy of Christ and the vicar of Christ: and no one is more the enemy of Christ than he who arrogates his name and power, as no one more directly opposes a king than he who assumes his title and authority. *Anti* signifies *pro, vice, loco* as well as *contra, e regione, ex adverso*; and *antibasilicus* is *prorex* or *viceroy, antihypatos* proconsul; the criticism therefore is fully sustained)—“and then the WICKED ONE shall be revealed. And in his Defence he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it.” Let my sceptical readers examine Dan. vii. 2 These. ii. Rev. xii. 13. The duration of this ecclesiastical tyranny is not to continue longer than 1260 years from its rise. It will be overthrown, therefore about the year 1847. The destruction of the Popedom or dominion of the Clergy, was not to be destroyed *instantaneously*, but *progressively*. Not by any sudden convulsion but by the SPIRIT OF HIS MOUTH was the Lord Jesus to consume him; and by the BRIGHT SHINING OF HIS COMING is the Lord utterly to destroy him. At the bright shining of the rising sun the darkness flees away; so by the near approach of the Sun of Righteousness shall this Mystery of Iniquity be destroyed, whose coming was according to the energy of Satan, with all the power, and signs and

wonders of falsehood. 2 These. ii. 9. The woman who fled into the wilderness (Rev. xii,) the true witness for Jesus, who maintained his testimony, which is the spirit of prophecy;—yes, the true Church of Christ, “the pillar and support of the truth,” was to maintain the testimony of the Apostles and Prophets—the two WITNESSES—THE TWO OLIVE TREES, and the TWO LAMPS, blazing and shining in the gloom of the dark ages,—SHE was to “prophecy,” (exhort, dehort, edify, and console) for 42 months or 1260 days (a day for a year) clothed in sackcloth, the symbol of anguish and distress. These witnesses stand before the Lord of the whole earth. “And when they shall be about finishing (hotan telesosi) their testimony,” the Kingdom of the Clergy was to open a war against them of the most wild, savage, and bloody character. Their testimony was to finish in the year 1573-6; and as history informs us the war against them broke out on the memorable eve of St. Bartholomew’s Day, 1572, which lasted seven days, and in which near 50,000 were murdered in the streets of Paris, and 25,000 in the provinces of France. This war lasted 113 years, when the witnesses were “conquered and slain.” In 1655, and 1656, the Waldenses suffered tremendous persecution. In the south of France alone 1,000,000 were put to death. In Ireland, on Oct. 23, 1641, 50,000 were murdered in a few days. Within the same period, 100,000 were put to death by the hand of the executioner, in Holland; this was one cause of the United Provinces throwing off the Spanish yoke. In Oct. 18, 1685, 100,000 victims were sacrificed on the clerical altars, and 500,000 driven into exile. This date closes the war of 113 years. The number above cited amounts to 1,325,000, which falls far short of the sum total. “And they who dwell upon the earth shall rejoice over them, and be glad; and shall send gifts to each other.” Reader! observe the fulfilment of John’s prediction. “When the letters of the Pope’s Legate were read in the assembly of the Cardinals, by which he assured the Pope that all was transacted by the express will and command of the King, it was immediately decreed that the Pope should march with his Cardinals to the Church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the Church of Minerva, at which, the Pope, Gregory XIII., and Cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the Truth and Church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman Church.”

The truths which these witnesses maintained against Papal corruptions, were prostrated in all the Papal Kingdoms, or provinces of the Kingdom of the Clergy. In France, in all the territories of the house of Savoy; in Bohemia, Moravia, Hungary, and all the other dominions of the bloody house of Austria, and in the other Papal states where they most abounded, they were either murdered, banished, or silenced, so that they have scarcely been heard of since. But, mark! the retributive vengeance of the Lord God Almighty. After a lapse of three prophetic periods and a half (105 years) their enemies, who thought them perished forever, were seized with terror at the sight of their resurrection. This resurrection of the witnesses, or as it is expressed,

their ascension to heaven in a cloud, in the sight of their enemies--took place about the year 1790; when the Constituent Assembly of France solemnly recognized the rights of men, and proclaimed liberty of conscience, and of religious opinion, to all the French nation. This is called the breath of life from God entering into them, when they were again free to renew their prophesying. This was the great voice saying unto them, Come up hither. And immediately, in that same hour, the French monarchy - the tenth part of the city of Mystic Babylon fell by a great and terrible political convulsion, which destroyed 7000 titles of men, belonging to the Kingdom of the Clergy. Among these titles may be enumerated the names of Right Reverend Fathers in God, Most Reverend Bishops, Most Reverend Mothers, or Lady Abbesses, Prioresses, &c., Metropolitans, Rectors, Vicars, Canons, Curates, Arch Deacons, Deans, and Reverend Doctors, Carmelites, Augustines, Dominicans, Jacobines, Franciscans, Capuchins, Jesuites, Minimes, Jansenists, Dukes, Earls, Marquises, Counts, Barons, Baronets, Knights, Bannerets, Kings, Queens, Princes, and Princesses, besides an infinite company of others whose numbers it is not easy to define. All these were swept away and banished from the Realm of France. The persecutors became the persecuted, and reduced to a vagrant life in remote and foreign lands. The calamities of France during the REIGN of TERROR, are well known. Nor did other countries escape the wrath of God; for, by the hand of NAPOLEON, his destroying angel, he poured out the vial of his wrath upon the Sun, or governments of the earth. Rev. xvi. 8 And by the same messenger, he wreaked his vengeance on the throne of the Beast - Rome - and his Kingdom - Italy - was darkened, and they gnawed their tongues for anguish, and reviled the God of heaven, for their pains and their ulcers, and reformed not from their works - v. 10. 11. Those who are acquainted with the history of Europe for the last 45 years, will know how to appreciate these hints. My design does not require that I should enlarge further on these interesting matters at present; all I request is, that my readers will peruse what I have advanced, with the Apocalypse in their hands, reading diligently the 11th, 12th, 13th and 16th chapters.

We have arrived now at that period in the history of the Kingdom of the Clergy, in which the French nation abolished their authority in France. The Catholic Clergy are reduced to a level with their brethren, and their tyrannical and absurd superstition rejected as the religion of the state. We await another explosion in Europe, which will make the ears of them that hear tingle at the report. Wo! to the Clergy; a third and tremendous wo awaits them! The *second wo is past, but the third wo comes quickly.*

From what has been advanced, the following would seem to be the dates of the fulfilment of the Apocalyptic predictions, tabularly arranged.

	A. D.
Foundation of the Kingdom of Heaven,	33
The Woman brings forth her Masculine Son,	313
And escapes into the Wilderness, between that period and	316
Having testified in sackcloth for 1260 years, as the two witnesses,	
she finishes her testimony in the Papal states,	1573-6
The Kingdom of the Clergy make war upon her on the eve of St Bartholomew's,	1572
The war or period of persecution, lasts one hundred and thirteen years, and terminates after the massacre ensuing the	

A. D.

revocation of the Edict of Nantz, October 18th, with the death of the witnesses, 1685
 They lie unburied for three days and a half in the streets of the city. A day for a Lunar month of years. A Lunar month days days days
 is $30 \times 3 = 90 \times 15 = 105$ or years. 105 \times 1685 gives the era of their resurrection co-eval with the French Revolution, 1790
 Kingdom of the Clergy organized of Pope, Priests and Kings, having one purpose, 587
 This little Horn or Kingdom to continue 1260 years, which, added to 587, gives for its final overthrow the year, or a very few years after, 1847

Two periods have to be considered: First, when the consumption of this Kingdom began; and secondly, when it is to be utterly destroyed. The former is a matter of History, the latter of Prophecy. With facts, therefore, at present, or with things accomplished, we have to do. The power of a Kingdom may be consumed by internal dissension and external aggression. Truth is more powerful than error, and a Kingdom divided against itself must be subverted. With the aggressive influence of the truth, we meddle not just now. That will be investigated hereafter. It is to the dissensions we direct attention. They are of two kinds; first, national rebellions against the Pope's authority; and secondly, disputes and quarrels among the Clergy themselves. The revolt of nations, however, against the authority of the Roman See, being consequent on their clerical disputes, we shall chronologize them as we proceed, under their respective and appropriate heads, premising always, that wherever a clerical faction has gained the ascendant, by their partizans having recourse to arms, neither it, nor the minor factions, which shall be found to have subsequently split off, can in any wise claim apostolicity, or lay any pretensions to the character or constitution of churches of Christ. His church is not stained with the blood of its opponents, neither was it founded or upheld by the power of the sword. On the contrary, the churches of England, Ireland, Scotland, Switzerland, Holland, and of Luther, are all baptized in blood by their adherents. And be it remembered, that so long as the Two true Witnesses against Papal corruption cherished the spirit of non-resistance, they maintained their ground in the presence of their enemies, but as soon as they drew the sword in their own defence, their adversaries overcame and slew them.

About the beginning of the 16th century, the Roman Pontiffs reigned in the utmost tranquility, having triumphed, as we have seen, over the enemies of Romanism. Complaints, however, reached him, from powerful princes and sovereign states, against his own despotism, and the unbridled licentiousness and enormous and unparalleled crimes of his adherents, the clergy and monks of "every name and denomination." These remonstrances demanded publicly, as their ancestors had done before them, a reformation of the CHURCH OF ROME, in all its several departments. In short, the epoch was at hand, when God was about to put it in their hearts, by the means antecedently and subsequently developed, to BEGIN to hate the harlot and make her desolate and naked; and to eat her flesh, and burn her with fire. Rev. xvii. 16. The means which effected this great and much desired POLITICO RELIGIOUS REVOLUTION, were the invention of printing, A. D. 1430, the revival of learning, the progress of scientific discovery, the sudden rise of

men of genius, and the undaunted and praiseworthy daring of an obscure Augustinian Eremit, named MARTIN LUTHER; who offered himself to public view in the year 1517, as a protester against the sale of Papal indulgences. This extraordinary man, was a native of Eiselen in Saxony; and at this time, professor of the scholastic theology of the age, which was a mere jumble of absurd superstition, in a University at Wittenberg. The Pontifex Maximus of the Roman world, at that time, was the learned, effeminate and luxurious Leo X. Luther was an independent thinker, but a disciple of St. Augustine, though more partial to the decisions of Scripture, and the dictates of reason, than to the authority and opinions of fallible men. The events of his life were not originally premeditated; but circumstances, by their successive developments, led him on in the perpetration of his memorable, high handed rebellion. Some of the political leaders of the German Confederacy saw in him a fit instrument to aid them in throwing off the Roman yoke. The Elector of Saxony and others, patronized the Augustin friar, and under pretence of a zeal for religion, made war upon the Emperor and Pope. The war of Smalcald was the consequence, A. D. 1546. Before the first shot was fired, Luther died in peace at his native place, and thus escaped the calamities that threatened his country. The deplorable scenes of bloodshed, desolation and discord which ensued, continued till 1555, when a "religious peace" was consented to, by the articles of which

THE GERMAN BRANCH OF THE APOSTACY,

OR, THE LUTHERAN CHURCH,

was established *by law* upon an equal basis with that of its Mother; the Church of Rome. After various debates, the following memorable acts were passed, on the 25th of Sept. that the Protestants should be for the future entirely exempt from the jurisdiction of the Roman Pontiff, and from the authority and superintendance of the Bishops; that they should have perfect liberty to enact laws for themselves, relating to their religious sentiments, discipline, and worship; that all German subjects should judge for themselves in religious matters, and join what church they please; and, that all who should injure or persecute any person under religious pretence should be proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace. The foundation of this church is laid in the Confession of Augsburg, which was read before the Diet of the German empire, assembled in that city June 20, 1530, by Christian Bayer, Chancellor of Saxony. It differs least of all the national churches from the Mother in point of doctrine. Lutheranism, however, has undergone some alterations since the days of Martin. He rejected the epistle of St. James as inconsistent with the doctrine of St. Paul in relation to justification, that is, *in his opinion*. Why he did not reject Paul as inconsistent with James, is apparent from his maintaining the doctrine of St. Augustine and the Greek Church on *predestination* in which he believed. He also set aside the Apocalypse; because it is probable, he could not understand it. Dr. Martin and Dr. Sleight perfectly coincide on the subject of justification, which Luther asserts is *solely* by the imputation of the merits and satisfaction of Christ. Justification by faith *alone*, which all "orthodox" religionists plead for now; no wonder they and their friend Luther dislike St. James' epistle. In common with the Greek Church, the Lutherans believe in *Consubstantiation*

affirming that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner. They approve of images in churches, distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the eucharist, the form of exorcism in baptism, as tolerable, and some useful. The superior power is vested in a *consistory*, over which there is a *president*, with a *distinction of rank and privileges*, and a subordination of *inferior clergy* to their *superiors*, different from the parity of Presbyterianism. Perfectly papistical! Such is the Politico-Ecclesiastical organization of this revolted province of the Pope's Spiritual Kingdom.

But the dawn of liberty was not confined to Germany alone, other nations began to partake of its blessings; for the change of religious despotism from a sterner to a milder form, though the civil authority should remain the same, is certainly a blessing. Soon after Luther's rupture with Rome, Olaus Petri, one of his disciples, introduced his opinions into Sweden. Fortunately Petri's efforts were powerfully seconded by Gustavus Vasa Ericson, the King. This renowned hero regarded Luther's doctrines as favorable to the temporal state and political constitution of the Swedish Dominions. He caused Petri's translation of the Bible to be circulated to prepare the way for a change of the national Religion. In 1527, the question was debated in the Assembly of the States at Westeraas, *Romanism or Lutheranism the Religion of the State*--The Clergy in general and the Lordly Bishops in particular vehemently opposed any change, the resolution in favor of Lutheranism, however, was passed chiefly by the magnanimity and firmness of the King, who declared publicly, that he would lay down his Sceptre and retire from his kingdom, rather than rule a people enslaved to the orders and authority of the Pope, and more controlled by the tyranny of their bishops, than the laws of their monarch. Thus the Papal Empire in Sweden was overturned, and the King acted thenceforward as head of the

NATIONAL EPISCOPAL LUTHERAN CHURCH OF SWEDEN.

The contagious principles of liberty soon infected the neighboring kingdoms. Christiern II., whose savage and infernal cruelty rendered his name odious and his memory execrable, was nevertheless desirous of delivering his dominions from the yet more execrable and cruel tyranny of Rome. For this purpose, in 1520, he sent for Martin Reinard, one of the disciples of Carlstadt, out of Saxony. In a year after he died at Copenhagen, and was succeeded by his master, Carlstadt himself; who soon returned to Germany. In 1523, Christiern was deposed; and his uncle Frederick, Duke of Holstien, placed on the Danish Throne. In 1527, he passed an act in favor of liberty; permitting his subjects to choose the religion of Luther or the Pope. But it was reserved for Christiern III. in 1539, sanctioned by the Assembly of the States at Odensee, to establish the former as the

NATIONAL EPISCOPAL LUTHERAN CHURCH OF DENMARK.

In the establishment of these two churches, the bishops were deprived of their honors, privileges, and possessions, of which, the last were acquired by the most perfidious stratagems. They possessed enormous possessions in wealth, castles, fortified towns; so that their suppression was an affair of great political importance to the kings,

nobles, and people. In the room of the bishops, Christiern III created an order of men, with the denomination of *superintendants*, who performed the spiritual part of the Episcopal office without the least shadow of temporal authority. Lutheranism, as well as all the other religions of Europe, exists in the United States in a donationalized form. It was established in this country in 1743, under the name of the

LUTHERAN EVANGELICAL CHURCH OF THE UNITED STATES.

A nobleman and son of the Lutheran Church of Sweden, emerged from the regions of the north, and set up a church of a new description. His name was Emanuel Swedenborg; a visionary fanatic, yet not too visionary or fanatical to gain converts from the worshippers of the Beast. His opinions are too absurd, insignificant, and contemptible to mention, further than to shew to what a climax of folly the human mind will aspire. He dates the origin of his church from the year 1757; and pretends that his scheme is the commencement of a new Christian Church, called in the Apocalypse

THE NEW JERUSALEM CHURCH.

The society is also known by the name Swedenborgian. They are organized in this country into a general convention, consisting of pastors, teachers, and lay delegates. They have 29 clergymen. It would be a good thing had the other sects no more. They are said to use a liturgy, and instrumental as well as vocal music in their worship. Their founder died in fellowship with the Lutheran Church.

II. THE ENGLISH BRANCH OF THE APOSTACY.

But to return from these days to which we have descended through the *Lutheran* line of the *Apostacy*, let us retrace our steps to the era at which the consumption of the Lawless One began. It will easily be perceived, that it was the spirit of his mouth, by which the Lord Jesus was consuming him, when it is remembered that these convulsions in the Kingdom of the Clergy were mainly attributable to the circulation of the Holy Scriptures in the languages of the different nations. The Bible was rendered into the German, Dutch, Swedish, Danish, French, and *English*, besides several others. The people read them with avidity. The light of truth dispelled the darkness of their minds to some extent. They saw the gross absurdity of the superstition they had received from their ancestors, and they felt the grinding despotism of the clerical yoke. But they did not withal discover the impossibility of national being the true religion of Jesus. Their crafty oppressors had the sagacity to discern the invincible character of the new opinions, when opposed by the ancient superstition; and displayed profound policy in preserving their dominion to a certain extent, by falling in with the new measures. For the most part they sided with royalty. When kings resisted the reforming innovations of the times, the clergy seconded their views; when they favored them, the clergy did the same. This class of men, as a body, have generally proved recreant to principle, but staunch to the interests of time. Exceptions have occurred, but these only establish the rule. The history of the *Apostacy* in England sufficiently illustrates this position. When John Wickliffe a use in that country, A. D. 1360, and attacked the monks, the Pontifical power, and other ecclesiastical vices and abuses, he became the object of their inveterate hate, and persecution, and

would have assuredly expiated his "*heresy*" on their bloody altars. But Wickliffe was patronized by John of Gaunt, Duke of Lancaster, and other noblemen, and thus escaped the grasp of their hypocritical and execrable tyranny. From this era may be dated the dawn of religious liberty in England. Had Wickliffe been patronized by the king, as Luther was by the princes of Germany, we should have heard more of the Rector of Lutterworth, than of the Augustin, Friar of Eiselben. But the period for the grand revolt had not yet arrived; howbeit, England, Bohemia, Hungary, and other parts of Europe, were filled with the doctrines of Wickliffe before Luther was born.

Thus was the train laid for that explosion, which afterwards occurred in England, when the pillars of Papal despotism were shaken to their foundation, by an event which did not seem, at first, to promise such important results. Henry VIII, a man of the most detestable character, was the chief agent in this revolution. This King—the uxorious Henry—the murderer of his wives, was styled by his "Holy Father," the "*Defender of the Faith*," because he had maintained the doctrines of the "Seven Sacraments" in opposition to Luther. The faith he defended was the faith of Romanism, which he afterwards labored might and main, to destroy in some of its relations; nevertheless, his royal successors, who founded the present "*pure faith, primitive order and Scriptural liturgy*" of the Episcopal Church, assumed the same title, and wear it still. Not long after he had been declared champion of the Faith, Henry quarrelled with the Roman Pontiff, Clement VII., and set up for "*Supreme Head of the Church*" in his own dominions; and thus, the English nation was transferred from the tyranny of the "*Image of the Beast*"—the POPE—to that of ONE of his *Ten Horns*—their King. He suppressed the monasteries, and applied their revenues to State and other purposes; yet he still considered himself as master of the religious sentiments of his subjects. Hence religion was continually changing during his reign. He superstitiously retained the greater part of the Roman Mystery, with its imperious and persecuting spirit; and frequently presented the terrors of death to those who differed from him. He caused Bilney, Bayman, the famous Tyndal, 14 Anabaptists, and many others, to expiate their "*heresies*" at the burning stake; and even struck with terror the conforming priests. Thomas Cranmer, Archbishop of Canterbury, was his favorite, and the great Apostle of his master, after the downfall of Cardinal Wolsey. What can we think of a clergyman, notwithstanding all the eulogies passed upon him by his admirers who could continue the favorite of such a savage monster as Henry VIII.? He was useful in his day in facilitating the growth of the *Protestant Horn* of the "*Two Horned Beast*," which with all its "*Lamb*"-like *pretensions* speaks with the voice of a Dragon, (Rev. xiii. 11.) A hint to the wise is enough; we shall pursue this idea hereafter.

Henry, who had retarded rather than promoted the establishment of the *new opinions* in England, died in 1547. He was succeeded by Edward VI during whose short reign, Protestantism advanced considerably. He invited Martin Bucer, and Paul Fagius from the continent. Under the influence and instructions of Cranmer, he endeavored to purge his country from the vile fictions of popery, and to establish what Episcopalians call, the pure doctrines of Christianity, in their place. John Calvin also, despairing of the Protestant cause in Germany, and assuming the authority of an Apostle, tendered his ser-

vices to Cranmer, in a letter; suggesting new regulations for the church. Cranmer, however, declining, the Genevese reformer, next addressed himself to the Protector Somerset, whom he prevailed on to obtain for him considerable influence, in the revision of the Liturgy which was soon after undertaken. Thus the seeds of Augustinism, revived in Calvinism, for which, says Lord Chatham, "diabolism would be a better name"—were introduced into the National Religion; and afterwards distributed among the leading factions, which split off from the establishment. This young king died 1553, before he could accomplish fully his designs. His sister the bigotted and bloodthirsty Mary, illegitimized by her father's divorce from Catharine of Arragon, acceded to the crown. She had now a fair opportunity to wreak her vengeance on her mother's enemies, which she did not fail to improve. She burned 277 persons during her reign; and among these the Archbishop himself. It is usual with Protestant writers to eulogize this arch prelate as a martyr for the truth equal to any of the primitive age. I look at the whole affair in a very different light. Cranmer, it is admitted, possessed some laudable peculiarities; but it must be recollected that a man may be a martyr for his *opinions* without, therefore, being a martyr for the *truth*. The Apostles were martyrs for the truth; but the Protestant martyrs were such only for their opinions. During the *war of Smalcald* tens of thousands fell, fighting in the cause of Protestantism and human liberty. But shall we say that they were martyrs for Jesus? Besides, Cranmer, the martyr of English Episcopacy, is less intitled to the compassion bestowed upon him than is generally supposed; for, when in power, he followed the execrable example of the Romanists, by committing to the flames, against the will of King Edward, two supposed heretics, two unfortunate foreigners, whom, one would have supposed, humanity would have spared, and whose destruction nothing could justify. Should we not rather say, in justice to the memory of these murdered exiles, that retributive justice had overtaken the arch primate at last; than to celebrate his praise as a paragon of christian virtue? He had the horns of a lamb, but he spoke like a dragon.

Mary restored her realm to the jurisdiction of the Pope. Her despotic reign, however, was happily a short one. She died, leaving no issue, 1558. Elizabeth succeeded. She broke anew the despotic yoke of Papal authority and superstition. This "illustrious and pious princess" was a perfect virago. Her familiar spirit was the demon of persecution, transmitted to her by regal descent. If any one refused to worship God according to her appointment, he was cast into prison, where many excellent men were left to perish. She burned two Brownists, and two Anabaptists: in short, her hands were stained with the blood both of Papists and Puritans. Such are some of the acts of this "*Christian*" lady, who consummated and established upon its present basis, the "*pure faith, primitive order, and Scriptural liturgy*" of the

NATIONAL EPISCOPAL CHURCH OF ENGLAND.

Let my readers take a review of the period we have sketched; namely, from Henry's quarrel with the Pope, down to the reign of Elizabeth—and let them candidly and ingenuously confess if the Episcopal Church arising out of, and constituted of such elements as therein developed can have any pretensions to the character of a

Church of Christ. It is founded in human gore, watered with it, and sustained by it at the present time. Look at Ireland. The tears of widows and of orphans; the cries of oppression ascending from the woods and forests of America—the whizzing lash and the cracking thong, with which the Baptists were scourged in these colonies—alery aloud for judgment on this splendid daughter of Babylon. Yes, her consumption has long since began, and her utter destruction is at the door. The former is coeval with her establishment. For though Elizabeth, her foster-mother, passed laws to compel all men to belong to this communion; the spirit of English liberty was too elastic to be subdued. Although great numbers of the clergy still lived who shaped their religion to the times, there were others who could not conceive what right the Queen had to set up her opinions as a standard of the faith, and practice of her subjects. Elizabeth, ever fond of parade, preferred a splendid to a simple form of worship, and, therefore, retained the gew gaws of the clerical dress, besides other obnoxious papal observances. This caused great di-content among great numbers of her subjects, which was fermented by many of the reformers, who now returned from Germany, to which they had fled for safety and for succor during the Marian persecution. Multitudes refused to attend at the churches where the popish habits and ceremonies were used; the clergy, who conformed, were treated with contempt; and from the superior purity, and simplicity of the "*will-worship*" they adhered to, they obtained the name of

PURITANS.

The Reformers who took refuge in Germany, may be said to have originated this schism from the Church of England. To show the spirit of Lutheranism, it is sufficient to observe, that they who were just delivered from persecution themselves, expelled the English refugees from many of their towns, and denied them hospitality; and for no other reason than because they denied the real presence of the body and blood of Jesus in the bread and wine. Many, however, found an asylum at Frankfort, where they fell out among themselves. On their return to England, they imported their disputes with them, and finding the people's minds in a prepared state, they propagated their adverse and peculiar theologies with great rapidity and success. The more violent among them demanded the denationalizing of the religion of England; but when they became legislators themselves in the New England colony, they erected their own opinions into a system tantamount to an establishment. The milder and more moderate among them desired only liberty of conscience, with the privilege of celebrating their own worship in their own way. Elizabeth listened to neither party; but determined to coerce them into obedience, which neither she, nor any of her successors have been able to do; but on the contrary, the religion she set up bids fair to be abrogated by their descendants. The controversy was not carried on with excessive animosity and zeal until 1583, when the flame broke out with redoubled fury. Bancroft, Archbishop of Canterbury, asserted that the Episcopal order was superior to the body of Presbyters, by virtue of divine appointment. To sustain this, the High Commissioners asserted that the Church of Rome was a true church, though corrupt and erroneous in many points of doctrine and government. This doctrine the same church maintains to the present day, since they could not otherwise

claim the honor of deriving the Episcopal dignity by the "procession of the Holy Ghost," in an uninterrupted stream from the Apostles' days! This fact fairly establishes the connexion between the Papal and Protestant Horns of the Beast with the horns of a Lamb, and that spoke like a dragon. The Puritans stoutly denied the assumption, but their descendants appear to have fallen in with the idea, and to claim apostolicity to themselves. Had these religionists been united, they would have been formidable, but their sentiments, views and measures were quite otherwise, and this large and heterogeneous body was suddenly divided into a variety of sects, of which some spread abroad the delusions of fanaticism, which had turned their own brains, while others displayed their folly in inventing new and whimsical plans of church government.

Of all these sects, the most famous was that which was formed about the year 1581, known by the name of

BROWNISTS.

The founder of this sect was one Robert Brown, an insinuating man, but unsettled, incensient, inconstant. In doctrine, he did not differ much from the Puritans or the church. He discarded all societies but his own; and protested against the Church of England as a spurious church, whose ministers were unlawfully ordained, whose discipline was Popish and antichristian, and whose sacraments and institutions were destitute of all efficacy and virtue. All of which is perfectly true. Persecuted in England, the Brownists fled to the Netherlands, where they founded churches. Their founder renounced his tenets, returned to England, and obtained a benefice. The Puritan exiles, his followers, some of whom had settled at Leyden, dispersed in the year 1595; and it is to be noticed, that some of the members of this church, transplanted themselves to America and laid the foundation of the colony of New England. Others followed from the same quarter in 1620, and settled at New Plymouth. Nine years after, their numbers were augmented by a second emigration from England, and by a third in 1633. Out of the Brownists' principles arose the

ENGLISH INDEPENDENTS AND THE AMERICAN CONGREGATIONALISTS.

The founder of this sect was John Robertson, who raised the standard of Independency or reformed Brownism, at Leyden, 1595. His sect acquired the title by which they are designated, from their maintaining that every church is an *independent* society, and ought to be governed by its *own* laws, *independent* of any foreign jurisdiction. The first church of this name was established in England, A. D. 1616. Cromwell was very partial to this sect, and made use of it to keep the Presbyterians, always an ambitious sect, in their proper sphere; for he always disliked Presbyterian usurpation as he did Episcopal tyranny. When Presbyterianism fell from heaven, at the restoration of Royalty and Episcopacy, its sons formed a coalition with the Independents in and about London, in 1691, under the name *United Brethren*. About the Restoration, they dropped the name of Independents and assumed that of *Congregational Brethren*, and their religious assemblies *Congregational Churches*. The English Presbyterians, with whom they once united, are more properly Socinians or UNITARIANS. There is no important difference in doctrine between the English and American Congregationalists, and the Scotch and

American Presbyterians; they all coincide with the "peculiar theology" of the Genevese reformer.

My design is not to write a history of the sects of Antichrist; but simply, to exhibit to my readers the curious transmutations the Mystery of Iniquity has undergone in its different ramifications from the Apostles' days; and this, too, in as concise a manner as possible, or compatible with the subject. I shall, therefore, bring my narrative of the English branch of the Apostacy to a close, by observing that hundreds of thousands of dissentients have weakened the power of the National Ecclesiastical Despotism of England, by ranging themselves under different leaders, who have successively unfurled their standards of revolt against Episcopacy. These are known as *Quakers*, *Shakers*, *Universalists*, and *Destructionists*; *Mystics*, *Muggletonians*, and *Fifth Monarchy Men*, *Antinomians*, *Hyper* and *Hypo Calvinists*, besides many others too numerous to detail. These are all Puritans under various names. After 1662, they were called Nonconformists, and subsequently Dissenters. One sect, however, is, numerically speaking, of too much importance to be pretermitted, or simply named without a notice. The sect to which I refer is the

WESLEYAN EPISCOPAL METHODIST CHURCH.

The infusion of Arian, Trinitarian, Socinian, Calvinistic, and Arminian subtleties into the Church of Rome, some of them under other names, mainly originated all those "*peculiar theologies*" we have noticed as the sects of Antichrist; as regards the characteristics of their distinguishing doctrines, as they are termed. The seeds of that grand defection from the religion of England, we are now considering, were sown in its establishment by Arminius, a disciple of Beza, in the year 1600. His tenets are arranged under *five heads*, which were stated in opposition to the *five points* of Calvinism, at the famous Synod of Dort in 1618. The tender mercies of Calvinism, in Holland, caused Barneveldt to lose his head; and doomed Hugo Grotius to perpetual imprisonment. The fate of Servetus is well known. The articles of the Church of England are Calvinistic; but her clergy chiefly Arminian. About 1729, the church, and indeed the whole Kingdom, were tending fast to open infidelity; so much so that to sneer at religion was becoming quite a fashionable thing. In 1735, the National religion sustained a shock which convulsed it to its foundations; for Arminianism and Calvinism, headed up in the persons of brothers Wesleys, and George Whitfield, attacked the apathy of the Church, and the degeneracy of the times with so much vigor, that a hue and cry was raised against them throughout the land. The Wesleys contracted a serious turn of mind, in the midst of Collegiate dissipation, by imbibing the spirit and sentiments of William Law, the celebrated Mystic. They came over to Georgia, to impart the doctrine of *saving grace*; but with little effect. These two "*divines*" were very enterprising, preaching and propagating their *opinions* with great success; especially the doctrine of salvation by faith alone. After some time, the *five points* divided Wesley and Whitfield; the latter setting up for *Calvinistic Methodism*, the former for *Arminian*, and so, like Lot and Abraham, the one went to the right and the other to the left.

The celebrity of Mr. Whitfield's opinions and piety, attracted the attention of Selina, the Countess Dowager of Huntingdon, who erected meeting houses, and a college, for the use of his disciples. The sect is well known in England as *Lady Huntingdon's Connexion*.

The first Methodist Episcopal church in the United States, was formed in New York, 1766. Their clergy consists of Bishops, Presiding Elders, Elders, Deacons and an unordained order of licensed preachers. A schism has recently taken place in this body of religionists. It may be termed a revolt of the laity against the clergy, in which the people determined to divide the authority with their imperious masters, in conformity with the spirit of the age. They organized themselves at Baltimore in 1830, under the name of

**THE METHODIST PROTESTANT CHURCH,
COMPRISING THE
ASSOCIATED METHODIST CHURCHES.**

This is the youngest daughter of the antichristian family; one of the most liberal and democratic of all.

The Methodist Episcopal church has 567,268 members, and 2,230 priests, besides 152 superannuated. The priests of the Methodist Episcopal church, call themselves "the divinely authorized expounders of Gospel doctrines, ordinances and moral discipline." We believe there are many other shades of Methodism too numerous to mention.

Having thus descended to the minor twigs of the English branch of the Mystery of Iniquity, we shall now proceed to trace out the several principal ramifications of

III. THE GENEVESE BRANCH OF THE APOSTACY.

While the credit and authority of the Roman Pontiff were on the decline in Germany, they received a mortal wound in Switzerland from Ulrich Zuingle, a canon of Zurich. He was a man of heroic intrepidity, of an adventurous genius, and of an uncommon degree of knowledge and penetration. He is said to have been much superior to Luther in learning, capacity and judgment; and Dr. Mosheim admits, that the spirit of revolt began to show itself in Zuinglius before Luther came to an open rupture with Rome. As early as 1516, he began to explain the Scriptures to the people, and to censure the errors of Papalism. The impious traffic of indulgences started Zuingle into open rebellion against the Pope in Switzerland, as it afterwards did Luther in Germany; and had Zuinglius enjoyed the patronage of Princes, and had so important a theatre of action, it is probable we should have heard more of the reformation of Zuinglius than of Luther. Bernardine Samson, an Italian Monk, was the Pope's merchant or agent in the Cantons, for the sale of licenses to sin. Like Wenzel in Germany, he was very zealous in his master's business. But Zuingle, in 1516, spoiled his craft, by exposing the worthlessness of his spiritual wares. His steadiness, resolution and courage were crowned with success, and the Helvetic Cantons soon rejected and denied the doctrine of the Pope's supremacy. Zuingle and Carlostadt, both maintained that the bread and wine in the "Sacrament" were nothing else but bread and wine, appointed as emblems of the body and blood of Jesus: in opposition to Luther and the Pope. As these leaders taught, so their disciples believed; hence it became an article of faith. From the year 1524, this became the standard of orthodoxy in Switzerland. The form of "*will-worship*" established for the Swiss, by Zuinglius, the founder of their religion, was remarkable for its simplicity, compared with other forms set up by other founders of new religions.

THE CHURCH OF GENEVA,

or as it is sometimes called, the Reformed Church, had scarcely been established as the National religion by Zuingle, when the "*Christian Hero*," as he is termed, in 1530 fell in a battle that was fought between the Protestants of Zurich, who drew the sword in defence of Zuinglianism, and the subjects of the Pope, who threw away the scabbard in the cause of Romanism. "It was not, indeed, to perform," says Mosheim, "the sanguinary office of a soldier, that Zuingle was present at this engagement, but with a view to *encourage and animate, by his counsels and exhortations, the valiant defenders of the Protestant cause.*" And so much the worse. Who is the greatest man slayer, he that sheds the blood of five men with his his own hand, or he who infuses courage into thousands to animate them in the slaughter of their tens of thousands? It is the cause of Antichrist, under a new and more disguised form, that needs rivulets of human blood to moisten and cement its foundation and defences. Thus did the Lutheran, English and Genevese churches establish themselves, by shedding the blood of their opponents. "*If any one slay with the sword he shall himself be slain with the sword.*" Rev. xiii. 9. The doom, therefore, of these churches, founded by their "learned and pious" *military apostles*, is unalterably fixed. "*If any one has an ear let him hear.*"

Hitherto Zurich had been the nursery of this religion; but about the year 1536, there appeared a champion on the stage, who gave a new impulse to the torets of Zuingle; and drew the attention of the world from that Canton to the city of Geneva. This was no other than the celebrated John Calvin, a native of Picardy, and by profession a lawyer. His admirers have placed him at the head of the reformers, all of whom he surpassed, at least in learning and parts, as he also did the greater part of them in *obstinacy, asperity and turbulence.* This "divine" held an important post in that city, especially in those remarkable times. He was made "professor of *divinity*;" for which he was well qualified, having an incurable propensity to pry into the secrets, and, therefore, unrevealed counsels and decrees of God. His *opinions* are too well known to need description. In 1541, he returned to Geneva, from whence his opponents had expelled him, and in fact, though not in name, became the Lord Bishop of the new church of Switzerland. He also obtained a high degree of influence in the *political* administration of that republic; in attempting to acquire which none of his disciples have been backward, even to this day. The fruits of this influence were fatally felt by the unfortunate Servetus. His views and projects were grand and extensive. The Senate of Geneva founded a university in that city, at his request, and appointed him and Theodore Beza professors. This institution he proposed to make the seminary of all the reformed churches; and aimed at nothing less than rendering the government, discipline and *doctrine* of Geneva, the model and rule of strict imitation to all the reformed churches in the world. Geneva, then, and not JERUSALEM, was to be the "*Mother of us all*;" and the doctrine of Calvin, not the Apostles' doctrine, the model and rule of our imitation!! He died, having accomplished his project in part, in 1564, aged 55, much lamented by his followers and friends.

The ecclesiastical government of this church and its children is *Presbyterian*. He restricted the power of the civil magistrate in church affairs; put the clergy on an equal footing; *procured laws to*

be enacted for the regulation of religious matters; all of which was confirmed by a majority of the Senate. He contended for a *real but spiritual presence* of Christ in the bread and wine; which Zuingli did not. The following churches constitute the chief of the progeny of Geneva:—the *Church of Heidelberg*, the *Church of Bremen*; after the Hugonots had finished their testimony, and virtually apostatized from the pacific principles of their ancestors, and the yet more sacred principles of the ancient gospel they professed—they also were adopted into the family of Antichrist; and became confessors of John Calvin instead of Jesus. The Belgic Provinces in 1571, publicly adopted Calvin's system. Since the United Provinces revolted from Spain, the Calvinistic Belgic Church is better known as the Reformed Dutch, or *Church of Holland*. The last church we shall notice of the Genevese branch of the Apostacy is the Church of Scotland and its descendants.

The light of christianity is said to have dawned upon Scotland during the third century. There is nothing improbable in this assertion, but it is not built upon incontestable authority. While this Kingdom was a member of the Church of Rome, the power of the Pope was very great. It was sustained and secured by inhuman laws and barbarous executions, which choked, for many years, the seeds of religious liberty, which were sown very early in Scotland, by several noblemen of that nation, who had resided in Germany during the religious disputes that divided the empire. The vices of the Romanist clergy were excessive. Indeed the character of the superstition and priests of Rome, was of the same debasing kind in all the kingdoms of Europe under their yoke, prior to Luther's rebellion. The first and most successful opponent of the Papal rule in Scotland, was John Knox, a disciple of Calvin, and one who "never feared the face of man." His eloquence was persuasive, his fortitude invincible—he was the resolute reformer of a fierce and barbarous people. He is sometimes called the Apostle of Scotland; but the Apostle of Calvin in Scotland, would be more appropriate. He set out from Geneva, among the mountaineers of Switzerland, for the rugged but more barren hills of Caledonia, in 1559; where he soon inspired the hardy Scots with a violent aversion to the superstitions of Rome, so that the majority of the Nation aimed at nothing less than the total extirpation of Popery. The indignation of the people was soon turned upon the persons and offices of the Bishops; so that the religious insurrection in this country extended not only to doctrine, but also to the government of the Popish church. The faith and order, composing the religion which John Knox introduced into Scotland, was well suited to the ruggedness and barrenness of the country, to the coldness of the climate, and to the barbarity and fierceness of the tempers of the people at that time. It was the "peculiar theology" of Switzerland and the low countries. The basis of its system was the fatalism of Antichrist, and not very dissimilar to that of Mohammed and the Greek church. Episcopacy was abolished, after the shedding of blood on both sides, and Presbyteries, Synods and General Assemblies, with the King for a head instead of the Pope, were established in its room. From this period to the present times, the gloomy doctrine, worship and discipline of the churches of Geneva and Holland, established by the same influence that consumed Servetus at the stake, have been upheld with the most invincible obstinacy and zeal, under the imposing title of the

NATIONAL CHURCH OF SCOTLAND,

commonly called the Presbyterian Church, which was established by law on its present basis, at the revolution in 1688, when Episcopacy breathed its last and final breath in that realm. Let it be chronicled, however, that the *National* church of Christ in Scotland, had recourse to arms so late as Charles II., to oppose an attempt to introduce certain amendments or "innovations" into its discipline and worship!! After witnessing a series of the most dreadful convulsions and deplorable scenes, John Knox, the founder of Presbyterianism, ended his tumultuous career in the year 1572. During the Commonwealth, the Scotch attempted to establish their religion in England, by "a solemn league and covenant," formed with the republican malcontents of the South. They fought and conquered. Presbyterianism and the Westminster confession of faith, gained the ascendant by force of arms; but was again expelled and driven back into the regions of the North, at the restoration of Royalty, 1662, leaving behind it only the shadow of a name. Those who retain it have neither Presbyteries, Synods, nor Assemblies; they still hold the endowments, though of Scinjan principles, under the name of English Presbyterians. The climate of England is too genial for Scotch divinity. It is a remarkable fact, that the strongest Calvinism is to be found in the coldest countries. Predestination is nurtured in Denmark, Norway, Sweden, Scotland, Holland, Switzerland, Germany, and the New England states; a southern sun thaws its ice-cold frigidty into the milder and more benevolent opinions of Arminius.

The Scottish daughter of Babylon remained entire until the year 1727; when an independent spirit, named John Glass laid the axe nearly to the root of our genealogical tree, and denounced all *national* churches as antichristian:—a position as true as the gospel. He was a clergyman of the establishment. For this and other opinions he was first suspended, and afterwards deposed for his contumacy, in 1730. The secession of Mr. Glass was continued by Robert Sandeman in 1757, who was an Elder among the followers of Mr. Glass. He maintained the forgiveness of sins by the imputed righteousness of Christ. If any act, exercise, or exertion of the mind, were necessary to our being accepted of God, he conceived there would be "whereof to glory." This is Sleighism. The name given to this first and oldest of the Scottish sects is

GLASSITES OR SANDEMANIANS.

This sect observed the weekly administration of the Lord's Supper; the weekly collection before the Lord's Supper for the support of the poor, and defraying other expenses, mutual exhortation, and a plurality of elders, pastors, or bishops, in each church. In the choice of these elders, want of learning and engagement in trade, were no sufficient objection, if qualified according to the instructions given by Paul to Timothy and Titus. In their discipline they were strict and severe, and separated from all other religionists, who they conceived did not profess the simple truth, or walk in obedience to it. All which is Scriptural and Apostolical and highly commendable. Nevertheless, they had the mark of the Beast on their foreheads, which they did not wash off. They were *unbaptised baby sprinklers*. Out of the controversies between these professors and the established church arose another sect about the year 1797, called the

NEW INDEPENDENTS.

Messrs. R. & I. Haldane were the chief originators of the societies classed under this name. They were aided by Messrs. Innes, Aikman, and Ewing, clergymen of the national church. The Haldanes were laymen and men of the most unbounded liberality, and primitive self-denial. Robert Haldane sold his large estates and devoted his fortune to the enlightenment of his countrymen from one end of Scotland to the other. He attacked the corruptions of the church, and was more indebted to the government, than to the ecclesiastical powers, that he was not subjected to the rigor of the law for his non-conformity. He educated several young men at his own expence, and sent them forth as missionaries to attack the strong holds of Satan. Many of these are in the United States, among the Baptists. Robert Haldane, after having convulsed the clergy on their thrones, and having enlightened the minds of the people to a considerable extent, at length became a christian by being immersed into the name of Christ. Also in 1797, the celebrated Mr. Wilberforce, surprised the public by appearing as a religious writer, in England. His work was intitled a "practical view of the prevailing religious system of professed christians, in the higher and middle classes in this country, contrasted with real christianity." He lived and died a Churchman, notwithstanding his protest. The period we have now arrived at coincides with the resurrection of the Witnesses, which took place at the French revolution. The Bible Society was established at or about this time, which, from its foundation, must have circulated some millions of copies of the Testimony of the Apostles and Prophets, through all the nations of the earth. It will also be remarked that from the breaking out to the termination of the war against the Two Witnesses there was the bitterest opposition imaginable to the circulation of their testimony among the people; but at their resurrection it became fashionable to patronize the Parent and Auxiliary Bible Societies. This is another incident confirmatory of my view of this subject before treated of. All the sects that arose between 1685 and 1790, can have no pretensions to the character of christian churches, for during that period, the bodies of the Witnesses laid dead and unburied in the street (Piatea) of the city, which runs through the nations of different languages. Many of the New Independents became christians, and by doing so added to the number of the witnesses for the truth.

While Mr. Glass was strengthening his secession, some other divines, on different grounds, were meditating their retreat from the National Church. They wished to reform the establishment, but not succeeding, they renounced their allegiance to the assembly, and formed new congregations. Four of the clergy were suspended in 1733 and in 1740 debarred from all clerical functions in the Kirk. The chief of them was Ebenezer Erskine. Their disciples rapidly increased, and were at length embodied under the generic denomination of

SECEDERS.

The Scotch Burgess oath in a certain clause runs thus;—"I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof. I will abide at and defend the same to my life's end, renouncing the Romish Religion, called Papisstry." Whoever took this oath declared that he believed the National

Kirk was the true religion. One part, therefore, of the Seceders refused to take it; the other contended it might be taken with a safe conscience, as the religion of the State was still the true faith, though many abuses had crept in. Each party adhered to its own opinions, and, about the year 1747, split into two opposite and contending factions, called

BURGHES AND ANTI-BURGHES.

The Anties are more numerous than their opponents. The pugnacity of John Knox still flows in the veins of his disciples; for the Burgess oath still keeps some of their congregations asunder even in this country, so remote and independent of the scene of action. The disciples of Scotch divinity and metaphysics in the United States, must be considered as Seceders from the Church of Scotland, not from principle or choice, but from necessity. The revolution it was which severed them from the mother Kirk; a revolution originating in political, more than religious, disputes. The first society of emigrant Presbyterians, was constituted in 1700, thirty-three years before the quarrel between the Erskines and General Assembly. Their first Presbytery was formed in 1704. They continued to increase till 1788, when this ecclesiastical body was consummated in the formation of the General Assembly of the

PRESBYTERIAN CHURCH IN THE UNITED STATES.

This is a respectable sect, not so much for its humility, spirituality, and piety, as for its number, wealth and learning. It has about 170,000 members. Several churches, originally Congregational, have merged into Presbyterianism. The Congregational clergy in England, fraternize with those of this church in America, indeed, the only real difference between those two sects is in their church government. The Congregational, until about 1809, was the established faith and order of New England, and like the Presbyterian, and its sister churches, Holland and Geneva, equally an inheritor of the unmerciful spirit of John Calvin. Religious hypocrisy became a passport to civil offices, under the "divine influence" of Connecticut Calvinism. No one was permitted to hold an office who was not *sound in the faith*: no dissenter from Calvinism, the established faith of that dominion, was allowed to vote for civil officers; if a person turned Quaker, he was to be banished, and if he returned, to suffer death; no hospitality was to be shown towards a heretic; no Catholic Priest was to abide in the colony, on pain of death, &c. See Blue Laws of Connecticut. Every Dissenter, down to the year 1811, was compelled to support the clergyman of the Parish, whether he approved him or not. The General Court of Massachusetts passed a law against the Baptists, in 1651, inflicting banishment on them, if they persisted in disseminating their doctrines. In 1557, they cut the ears and bored the tongues of the Quakers who became obnoxious to them, with a red hot iron: and in 1656, put four to death for refusing to leave the state.

The Presbyterian church, like its Scottish parent, is not deficient in worldly policy, and, opportunity fitting, is not backward in offering incense to those in power. However fair to the eye this daughter of Babylon may appear, decked with all her trappings of a learned priesthood, colleges, professors, gaudy temples, benevolent societies, wealthy and fashionable flocks—she has the elements of discord, the seeds of dissolution ranking in her body: and, judging from the

avowed misgivings of her adherents, the eye of an explosion seems near at hand. Calvinism, Arminianism and the Creed are the conflicting elements in this, as in all other religious establishments; and an approaching convention at Pittsburg; threatens to shiver into contending factions, this "pure faith, primitive order," and "peculiar theology!"

There are other sects of this church, concerning which we need not enter into detail. It will be sufficient to lay their names before the reader, who can make further inquiry respecting them, as his leisure or curiosity may prompt. Their names are as follow:

Relief Presbyterians, 1752; Dutch Reformed Church, U. S. 1639; German Reformed Church, U. S. 1746; Cumberland Presbyterians, 1810; Irvingites, 1833.

ADDRESS

To the Clergy of "every Name and Denomination"

OF THE KINGDOM OF ANTICHRIST.

GENTLEMEN,—By examining, even cursorily, the foregoing exhibition of your politico-religious economy, you must discover that your class and orders are indebted to the machinations of an evil influence, subsequently patronized by imperial authority, for their rise, progress and confirmation. The well attested evidence of Ecclesiastical History, furnishes the student with facts, which demonstrate the equality of all the brethren and sisters in Christ, during the first age of the church of Christ. I refer to the historical testimony of profane writers, because with the majority, this is of greater authority than the plain and simple narrative of the inspired writings. But, if you would only read the New Testament, with minds uninfluenced by education or prejudice, for the time, forgetting that there exist in society "names and denominations" or any institutions called Christian, I am sure, as honest men and candid inquirers after truth, you would be convinced, that religion as it exists, and you yourselves as a "sacred order," have no affinity with the Divine institutions of that inspired volume. But, gentlemen, the religion of Jesus which you profess, but in reality desecrate, is incontrovertibly proved to be divine by the standing monuments which appertain to the social order of the Gentile economy. You are yourselves a proof of its divinity;—your "sacred order" is a perishing monument of the validity of its high pretensions. "Reverend Divines" and "Most Reverend Clergy," are the irreverent appellations conferred on your sacerdotal institution. And pray, sirs, by whom were you thus designated? Surely not by Jehovah, concerning whom it is alone said, "*Holy and Reverend is HIS name.*" Ps. iii. Has he whose holiness and venerable character imparted to the mountain of Sinai a consecration, that, if even an inoffensive beast should touch it, it should be struck through with a dart,—has he, I ask, shared with you his holy and reverend name? Did Jesus, who forbid his Apostles to assume titles, violate his interdiction, and confer them upon you? Or did the Apostles confer on you names the use of which was interdicted to themselves? And who is the "DIVINE" ONE, but the Father who manifested himself through his Son by his Holy Spirit? Are you *divine*, and does God indeed manifest himself through

you? Who were the divines or divinities of olden times, but Diana and her associates, "whom all Asia and the world worshipped?" No gentlemen, you derive not these names from God or by his authority, but they are the "*names of blasphemy*" conferred upon you by the votaries of superstition, over whom you have reigned triumphant since the days of the crafty Constantine. But, say you, our institutions are not allied to the state, and therefore they are not antichristian. It is conceded that you are all on an equal footing; but, *as a whole*, your system is *national*. From your "sacred order" are selected the "*reverend chaplains*" of hospitals, prisons, fleets, and armies, by the secular power. Your order, which in one relation may be termed "spiritual wickedness in high places," is patronized by men of all religions and of no religion, by infidels and atheists, and by these, too, promoted to prostitute the sacred name of Christ in your vain supplications in the midst of the scornful rulers of the darkness of this world. Your institutions are "*incorporated*" by law; and if one in the midst of your congregations, were to rise up and question your assertions, you silence him, not by argument, but by the terrors of the law! Does one of the great ones of the earth, a scorner of the truth as it is in Jesus, depart this life? His procession is incomplete unless your reverences accompany him to the grave, pronounce an eulogy over his body, or an empty coffin, and send him to the apotheosian realms, on the merits of a funeral speech! I shall transcribe for your illumination, the following striking reflections of Dr. Hartley, in his *Observations on Man*, part 2, prop. 82. "The civil and ecclesiastical powers are so interwoven and cemented together, in all the countries of Christendom, that if the first fall the last must fall also. But there are many prophecies which declare the fall of the ecclesiastical powers of the christian world. And though each church seems to flatter itself with the hopes of being exempted; yet it is very plain that the prophetic characters belong to all. They have all left the true, pure, simple religion (and Paul said they would) and teach for doctrines the commandments of men. They are all merchants of the earth, (Rev. xviii. 3,) and have set up a kingdom of this world. They have all a dogmatizing spirit, and persecute such as do not receive their mark, and worship the image which they have set up. They have all received money like Gehazi; and therefore the leprosy will cleave to them and their seed forever." Yes, gentlemen, *the leprosy will cleave to you and your seed forever.* ECHO—*yes, forever!*

But again: why, sirs, do you arrogate to yourselves the name of Clergy? Are we to attribute this to your ignorance or your presumption? Do you not know, at least you ought to know, that this expressive term was appropriated to all the brethren and sisters of Jesus Christ, without distinction? Hear what Peter says to the elders among the brethren, "feed the flock of God, which is with you; exercising the overseer's office, not by constraint, but willingly; neither for *the sake of sordid gain* but from good disposition; neither as lording it over THE HERITAGE OF GOD, but being patterns to the flock." Now, gentlemen, the "flock of God" and the "heritage of God," in this passage denote one and the same object; and the word *kleeros* in the Greek, and *clericus* in the Latin, from whence comes *clergy*, signifies the *patrimony, lot or heritage*: and when used in a restricted sense, and parallel with the *flock of God*, means the *patrimony, lot or heritage of God*. Now, sirs, with this before you, which you cannot confute, answer the world, in the face of the New Testament, candidly and

honestly, if your pseudo "sacred order" constitutes the flock or heritage of God? It does not, and, therefore, your appropriation of the title is a flagrant violation of the rights and privileges of the true sons of God, over whom you have lorded it for ages, out of an ambitious disposition, for the sake of sordid gain. No, sirs, instead of being God's heritage or clergy, you are the oppressors of the flock--"the grievous wolves" who the Apostle warned the disciples would "enter in having no mercy on the flock." You have the semblance of sanctity; there are the externals of a mock devotion in your deportment, and a certain lamb-like unction in your speech, well calculated to impose upon the undiscerning multitude who trust, with fatal confidence, in your guidance. But, mark, gentlemen, you may have all the exterior of angels of light, and yet be in reality nothing more than "transformed ministers of the adversary." Do you not assume the character of "successors to the Apostles?" Hear what Paul says of you, "for such are false Apostles, deceitful workers, transforming themselves into Apostles of Christ: And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. ii. 13, 14, 15.

Gentlemen, you hold a conspicuous place in the Apocalyptic vision. You are therein styled the "Merchants of the Earth." The time is near at hand when you will "wail and lament over" the bankruptcy of your affairs, "because no one will buy your (spiritual) wares any longer." Among your merchandize we are told are "slaves and the souls of men." Then will you weep and mourn over your by-gone influence and splendor, saying, "Alas! Alas!" In another place, your power or kingdom is represented as a two horned beast, against which God has great indignation in store. Hear the denunciation upon those who submit to your authority: "If any one worship the beast and his image, and receive the mark upon his forehead, or in his hand, he also shall drink of the wine of the indignation of God, which is tempered, without mixture in the cup of his wrath."

Finally, in the words of an author of some celebrity, I conclude by observing to my readers that I am "aware that the general severity of my expressions may be liable to give offence to the benevolent, but I rely upon their candor, that they will acquit me of any real want of charity to other men, seeing that my strictures are not personal against individuals, but only against their false doctrines and erroneous principles; and therefore I cannot justly be charged with the uncharitable and dangerous presumption of judging other men, though I have exposed their erroneous doctrines and practices in the severest terms. For indeed, severity of expression is not only natural, but even indispensable, when manifest proofs are produced of cruelty, bloodshed, idolatry and perverse superstition, as are shocking to humanity; to that natural knowledge of good and evil in man, by which we are all rendered accountable to God for our very thoughts and principles or wishes, as well as our actions." *Granville Sharp*. Some men love the truth so ardently that they can bear her blasphemed in their presence and forbear to defend her, lest they should be deemed harsh or pharisaical. They mistake a forcibleness of expression, and an energy of style for bitterness and malignity of spirit; and knowing and possessing least of the true spirit of Christ themselves, they are the first to suppose the want of it, and to condemn the spirit of others. But not having

the faculty of discerning spirits, we reject their decisions, and commend ourselves to the faithful who count not their lives dear, that they may serve Christ, and valiantly obtain an unfading crown.

In order to present the foregoing genealogical exegesis at one view, I have sketched out a table, connecting together, link by link, the whole family of antichrist; from the days of the Apostles down, a succession of 18 centuries, to the present time. If the reader connects the idea of a vine and its branches, bringing forth poisonous berries instead of grapes, with the branching table before him; he will the better comprehend what the divine author of the Apocalypse means when he says to the angel who had the sharp sickle, "put forth your sharp sickle and lop off the CLUSTERS (*sects*) of the vine upon the earth for its grapes are ripe. And the messenger laid his sharp sickle to the earth, and lopped off the vine of the earth; and he thrust them into the great wine press of the wrath of God." Rev. xiv. 19. This is a parallel passage to that where it says, "the time is come that thou shouldest destroy them that destroy the earth." Rev. xi. 18. These are but hints, which I shall improve upon hereafter. I would just say, that the vine of the earth comprises political as well as ecclesiastical branches, clusters and grapes. Alas! what an awful prospect is before the world. Truly it will be wo to the earth because of offence!

QUERIES.

Against whom did the holy prophets of the Jews, the Saviour of the world and his Apostles inveigh with the utmost severity?

Ans. Against the popular clergy. Never were any things spoken by the Saviour of the world, or by the holy Apostles, with so much keenness, with so much severity, as their reproofs of, and denunciations against, the popular clergy.

Who were the popular clergy in those days?

Ans. Those who pleased the people, taught for hire, and established themselves into an order distinct from the people.

Who are the popular clergy now?

Ans. Those who are trained for the precise purpose of teaching religion as their calling, please the mass of the people, establish themselves into a distinct order, from which they exclude all that are not so trained and for hire, affect to be the only legitimate interpreters of revelation.

What are the most effectual means to diminish the power and dominion of the popular clergy?

Ans. The same means which the Lord and his Apostles used in their day against those of that time—chiefly to persuade the people to hold fast the holy commandments of the Apostles, and to build themselves up in the christian faith. Jude. 2d Pet. iii. 2.

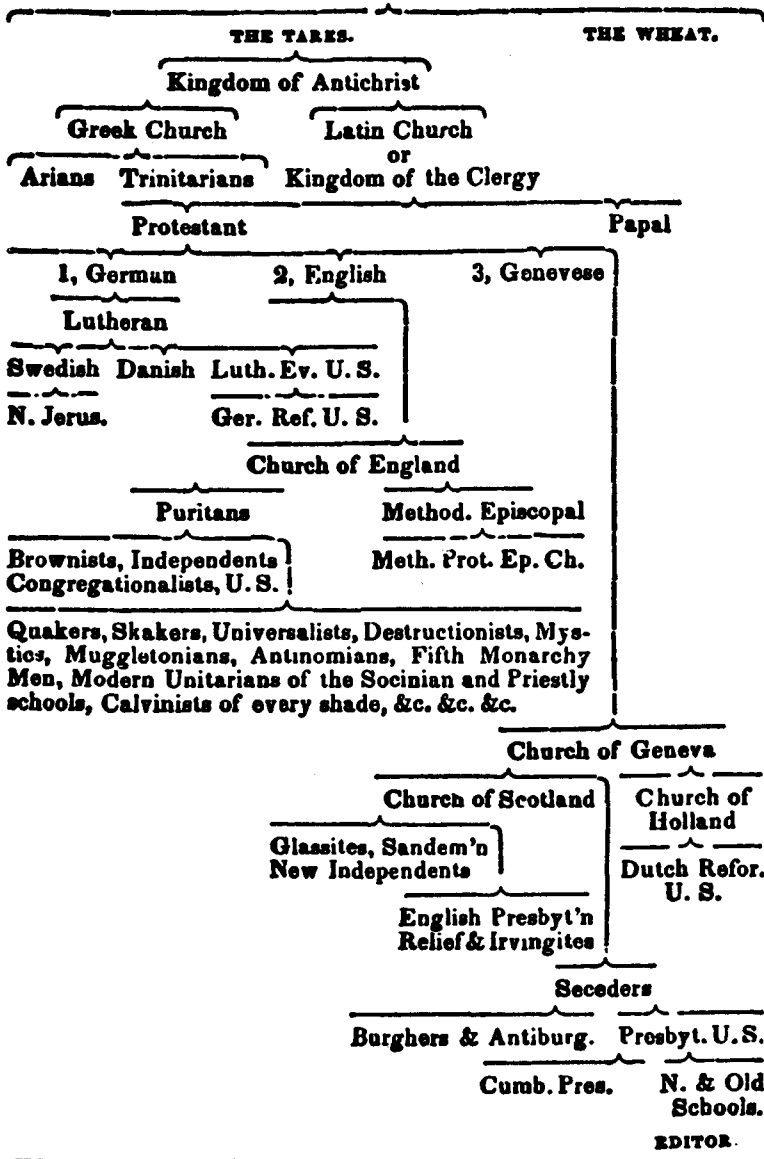
Christ. Bapt. vol. I, p. 126.

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