

# THE ADVOCATE

FOR THE

## TESTIMONY OF GOD,

AS IT IS WRITTEN IN THE BOOKS OF

## NATURE AND REVELATION.

CONDUCTED BY

**JOHN THOMAS, M.D.**

The invisible attributes of God, even his eternal power and divinity, since the creation of the world, are very evident: being known by his works.—  
PVEL.

All scripture given by divine inspiration, is profitable for doctrine, for conviction, for correction, for instruction in righteousness; that the man of God may be perfect—completely fitted for every good work.—  
PAPL.

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# THE ADVOCATE

&c.

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## *Preface.*

Hitherto we have prefixed no prefaces to our volumes. We have left them to introduce themselves, and to make their way in life by the more solid recommendation of their intrinsic worth; which we humbly conceive, has been considerable, or they would not have been the occasion of such voices, and lightnings, and thunders as have been manifested in the ecclesiastical heavens for some time past. Had their value been extrinsic only, that is, had they, like some other periodicals continued their existence by virtue of the consideration, that they subserved the purposes of a party, and were content to be the vehicle of its dicta and politics without dispute,—experience has taught us, that however mentally unsatisfying their contents, they would have been borne onwards to a sort of 'immortality' on the breath of popular applause; and the atmosphere of their circulation would have been as bland and tranquil as is 'the clear heat after rain.' But such has not been their career. They 'began the world' with less than fifty patrons, determined to sink or swim in the pursuit of the truth revealed wherever led; and in the advocacy of that system of righteousness, promulgated by Christ and his Apostles, should it even lead to the conclusion, that 'this reformation' must be reformed ere it could claim justly an identity with the Prepared Wife of the Lamb.

The Advocate first drew the breath of life in 'the City of Brotherly Love'—the Metropolis of Pennsylvania; a City on which Quakerism has impressed its seal, with all the coldness, formality, and stiffness of that frigid sect. The fanaticism of a Fox, the philanthropy of a Penn, and the deism of a Hicks; the fatalism of a Calvin, the latitudinarianism of a Wesley, Papal superstition, and sectarian indifference—are the ingredients, which constitute the basis of the 'brotherly love' of this Philadelphian Ashdod. In this life, there are no greater discrepancies than are to be found between things, and the names they bear. We speak from experience when we say, that in all the cities in which we have sojourned; whether in Europe,

...then, we have heard more talk about 'brotherly love' and 'Christian Spirit,' than we have seen of such realities. Our Church is so constituted—and, Reader! we cannot help it—that we are, in fact, 'inductively,' as it were, search into the causes of things. In the treatment of diseases, the first thing we endeavour to get out is the cause; for we know, if we can discover this, and remove it, the disease will continue, it is the chief thing of all to remove the cause. When therefore, in society we find such a disparity between what we see and the names they bear, we recur to the ever present question—*What is the cause?* This question we have examined in relation to the scarcity of a genuine Christian love and spirit in the birth place of the Advocate, as well as in those parts to an acquaintance with which his labors have introduced him. The result of observation is this, that a genuine Christian love and spirit can only exist where 'the word of the Gospel, is understood, believed, and retained in good and honest hearts. He who expects to find a scriptural love and spirit pervading a community where the truth is not understood; where consequently it is utterly impossible it can have been believed, and therefore cannot be retained, will soon or be later, find that the love and spirit of that society is spurious and partizan; and ever ready, on the slightest hint, to manifest itself in hatred and malignity. On the other hand, we have found that where the truth has been understood, believed, obeyed, and retained in good and honest hearts, such persons, having the root of the matter in them, are not easily alienated from one another, nor will they permit their minds to be poisoned by the breath of slander and detraction. They love the truth which they have confessed; and therefore, being all attracted to one common center, they all necessarily cohere with a force equal to that which draws them to the center. If we observe a man indifferent to the truth, we lose all confidence in the love and spirit he possesses; for if he be indifferent to the truth, how can he be otherwise than indifferent towards those who are attached to it? Men, who are brethren for the truth, and not for party's sake, do not renounce their brotherhood capriciously. Even if a brother have sinned grievously, so as to cause his separation from them, they do not treat him as an enemy; and should the reputation of another be aspersed, they are as sensitive to his wounding as though it were inflicted on themselves. Thus they 'bear each other's burdens and walk in the law of Christ.' We could add much more on this subject, but the result of the experience we have acquired during the last four years. But we are not now writing an essay on 'brotherly love' and a 'Christian Spirit.' We have said what we think that others may be informed of the view we have taken, which has caused us to pursue a course, which to some may have been inexplicable, and referred to a want of that genuine spirit which before God we ought to have possessed.

But these things we have seen and felt in communities which go to make up the bulk of 'this reformation.' For about two years we wrote our pages with such an exhibition of 'brotherly love,' 'Christian spirit,' and 'ancient order of things' before our minds as convinced us, that before the world could be reformed to any extent, reformation, or rather purification to a greater degree than had hitherto obtained, must be begun at home. In our immediate circle, we proceeded to clean the house before we invited any more without to take up their abode within. The task was herculean; for the difficulty was how to repair a building which was rotten to the foundation. It was impossible; and we are at length convinced that to rear a temple in that locality fit for the Lord to dwell in, the clean must separate themselves and raise the work anew, upon the true principles of architecture, which the Great Master Builder has plainly set forth in his Book.

As our readers are aware, we have been buffeted on every side. We doubt not but many good and well meaning people have leagued against us. It is gratifying, however, to us to know, that we are best treated where we are best known and understood; which certainly would not be the case, if we were the character some would make us out to be. These good people have been imposed upon by unprincipled persons, to whom we have become exceedingly obnoxious; because we have ventured to call in question the scripturality of their foundation, practice, love, spirit, and hope; we believe they will find out that this is the truth of the matter, if not in this life, certainly when we shall meet in the presence of the August One. Our controversy is not with such; but with what we believe to be error in theory or practice by whomsoever held.

We have long been convinced of the truth of the following passage from the letter of a correspondent in the eastern part of this State:—"but Bro. Thomas these are sad times; men are lovers of themselves more than of God; and I can, (I think,) readily trace all the accusations and charges, which are now brought against you back to self. You have made it appear (too plainly,) that the craft of some men was in danger; that in exposing the prevalent errors of the day, they were reproached also. You have wounded the vanity of others and that is an unpardonable offence. In short, I verily believe, from all the observation I can make, that the whole matter arises from the agitation of the subject of re-immersion; for let your accusers start any charge they may, it soon settles upon re-immersion. That is the galled spot which causes the wincing, and if you had not touched that, you might have had (for them) the soul of man naturally mortal or immortal, and have cast off all

Re-immersion is but another expression for Baptism; its Remission of Sin, carried out into practice by unnumbered persons, who have believed the gospel *after* instead of *before* their first immersion.

infants into the bargain from eternal life, provided you did not exclude them and their posterity."

In the second volume, page 177, we propounded 34 questions for the consideration of our readers. Upon these questions at that time, and even now, our mind is not generally made up. Many of them were suggested by queries put to us, others by a diligent study of the word, and a comparison between the things it reveals and the traditions of the rulers of the darkness of this world. In writing to our friends in England we threw our thoughts into the form of these queries for their examination. When our letter was finished, we concluded to copy them off, and to submit them likewise to our cisatlantic readers. We published them; and in the same number addressed a letter to Mr. Campbell on the subject of "Reformation." No one that we are aware of has ventured to touch fairly and candidly on a single point or suggestion contained in them; but on the contrary, many have vented their ill humour upon us from the time of their publication till now. And why have they done so? Is it because it is a criminal thing—a 'speculative and untaught' affair—an heretical act—to ask for information?—Did Jesus brand his disciples with infamy when in their simple ignorance they asked questions for information? And yet, we have asked many who profess to tread in his footsteps to impart to us their views in candour and honesty on certain things, which have been suggested to our own mind, and instead of in a gentlemanly and christianlike manner, attempting to enlighten our darkness or to direct us in the way of truth, they turn round upon us, and cry aloud earnestly with a pretended zeal for orthodoxy, An infidel! An infidel! An utterer of bold speculations and untaught questions! This like the 'No Popery' cry of old, kindles all the holy rage of ignorant—sincerity Christians—'To your tents, O Israel; what interest have we in the Son of Jesse!' is next in order to the former cry. The foolish and blind rush to obey the hint of certain would-be-leaders of the people. The cry is raised and you hear from every lawyer in the crowd, 'A Factionist! A speculator! An infidel! Away with him! Away with such a fellow from our ranks! A still small voice inquires, but what evil has he done? Doubtless he has offended the Rulers;—but rebuke him and let him go. But with clamorous tongues they stifle the suggestion, and exclaim, he has questioned their proceedings, and he that would let him go is not ——'s friend!

The offensiveness of these questions is to be found in the question contained in No. 34, as follows—'if the hints contained in these questions be valid, what becomes of immortality, of experiences, &c.' This it was, which in reality excited the tumult of the people; and turned against us the animosity of those who had been immersed into their own dreams, who had assented to baptism for the remission of sins as a novel and captivating notion, and so became 'reformers' in

name, instead of embracing 'reformation' with good and honest hearts. The letter to Mr. Campbell only aggravated our cause. In that document we observed that it was only by faith—the belief of testimony—and not by credulity—an assent without testimony—we stand in the favor of God;—that the ordinance of baptism they (the baptists) have corrupted; so that there exists not among them a means by which the polluted may be cleansed from their impurity, and so forth. In saying these things we only applied what he had previously taught; yet for this application of indubitable and self-evident truths, the great guns of St. Angelo have roared in thunder against us!

Convinced, however, by observation and by the study of the word, we have persisted in agitating until now these unpleasant, but interesting and important truths. Had we supposed that God was like a man that he should lie, or the son of man that he should repent;—had we imagined, after reading the declarations of his prophets and apostles, that there were variableness and the shadow of a turning in his nature, we might have yielded to the suggestions and wishes of those who, rather than be disturbed in their consciences or have their *scilicet* displayed by the light of truth, would prefer in the present embraces of a spurious tranquility to pass through the gates of hades. In conducting this paper we have thrown into the shade all personal and party considerations. We have neither aimed at wealth nor leadership; and it has been our uniform determination to allow no considerations of party to express the distinct assent of what we believe God has revealed in his holy word. Had ambition and worldly considerations been the object of our ambition, we would have cast about to ascertain in what channel flowed the largest stream of popular favor; because to be in favor with the multitude would have gained us most patronage, and by consequence most money and consideration; we would in short have made dollars and cents, and the exuberant flattery and commendation which the great have in store for them that worship them, the rule and measure of our faith, practice, and belief. The dogmata of a party have never been the standard of our investigations or belief, and not having dulled our palm with Balaam's hire, we have been free to contest the genuineness of the professions of all, who assume the name of Christ.

Some have thought that certain topics discussed in our pages are unprofitable and useless. That they may have seemed so to them, we do not doubt. But, they should remember, that it is impossible for them to judge correctly in this until all the premises are before their minds. They should enlarge the scope of their vision, and look beyond the objects in the foreground which are nearest to them; let them range also from these to the points of sight and distance, and take in all the ideas, which are displayed in the diversity of light and shade. When

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I have done this let them say, and not before, whether such  
could be excluded without breaking up the connexion  
of consistency of the whole.

Whatever God has deemed proper to reveal it is worth our  
while to know. The knowledge of truth is worth every effort  
to acquire. Nothing is sacred but truth. Whatever God's  
word teaches ought to be known though it should destroy all  
former conclusions, practices, or belief. All things ought to  
be sifted and thoroughly searched which pass under the sanction  
of religion, and no single man's writings, nor the works of all  
uninspired men, as a whole, should be received as the height  
and depth, length and breadth, of the revelation of God; for  
great men are not always wise, neither do the aged understand  
judgement as our experience has fully assured us.

Our premises are not sufficiently before the public to justify  
us in entering upon a defence of the importance and utility of  
the subjects we have as yet, but incidentally submitted to their  
consideration. It requires time for all things, especially an  
ample development of the things relating to an unending dura-  
tion of ages. All we ask is time and sufficient patronage, and  
we promise in the next five years to bring forth 'things' from  
the word of God, both 'new and old' to the admiration and de-  
light of all, who meditate deeply in the word of the Lord con-  
tinually.

The following are among the topics to be considered in time  
to come; namely, the Mosaic Testimony concerning the Crea-  
tion; the precident state of Man, the probation of the Human  
Pair; the transgression; its consequences; the institution of Re-  
ligion; the Antediluvian Economy and so forth. Then having  
accompanied Noah across the Ocean in his voyage from the  
Old to the New World, we shall take our leave of him and  
his family, and take up our residence for a while with the Fa-  
ther of the Faithful. In our intercourse with him, we shall as-  
certain the truth concerning the promises made to him by his  
Great Friend, in relation to Canaan, the Seed and the Life  
which is Eternal. In short the subject of our demonstrations  
will be the Holy Scriptures from Genesis to the Apocalypse  
included. As to the latter, we intend to illustrate it by the  
light of history, and the exercise of reason and common sense,  
as far as it has been fulfilled. By the time we have accomplish-  
ed this, we shall be pretty well prepared to understand the sub-  
stance of the abstrusest passages as yet unfulfilled.

In the performance of this task we expect to incur much  
opposition, misrepresentation, and detraction. But let this pass.  
We shall endeavor to pay no more attention to them than the  
winds pay to the waves. To be the subject of hatred, malice, and all un-  
pleasantness is the honorable fate of all who seek truth without  
regard to human animosity or tradition. We have been much  
persecuted during the last two, or three years in this way. We  
shall endeavor in future to bear these blushing honors thick

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upon us' as becomes a disciple of the Just One. One thing  
sustains us greatly under the weight of the odium theologorum  
that has been accumulated upon us, and that is, that though  
there are many well meaning, yet much deceived individuals,  
who have and are laboring for our destruction, yet many of our  
greatest enemies and most malignant persecutors are notori-  
ously ignorant, unrighteous, and unprincipled men. We do not  
say this without proof. The proof is in our portfolio, and pro-  
ducible time and occasion requiring.

And now as to the malevolence of our enemies, we know,  
that it is conceived and developed against us, not because we  
have intentionally injured a single human being, but because,  
in contending for a genuine reformation—one in practice as  
well as in name and theory—we have unveiled the hollowness  
of their professions, the unscripturality of their principles, and  
the unrighteousness of their conduct. For our own part, we  
have no taste for counterfeits of any description, much less in  
things pertaining to the faith of Christ. We must either have  
the true religion in word and deed, or not at all; and there is  
nothing so disgusting in our eyes as profession without princi-  
ple—much talk but little practice, and that the worse for doing.  
In writing of the delinquency of 'this reformation,' we by no  
means extend our remarks beyond the limits of our own ex-  
perience and reading. We know that there are many of the  
excellent of the earth identified with it; but we also know, that  
there are a great many who bear the name 'reformer,' who are  
a disgrace even to humanity. To correct a system, that can  
tolerate such Christians in connexion with it, is a principal ob-  
ject of our labors. We have seen and tasted too much of the  
bitter fruits of the spirit of 'this reformation' during the last  
two years not to be convinced, that it is far very far from being  
'pure and resplendent' before God and the Lamb. 'By their  
fruits ye shall know them'—and these are amply sufficient for  
our conviction. But how is the evil to be remedied? Not by  
compassing sea and land, as do the sects of Anti-christ, to  
make proselytes, who when made are but little, if any, the  
better for making. The mania of the Sectarian world is this  
terro-aquatic proselyting—a mania, which has seized 'refor-  
mers' to the exclusion of the weightier and sterner matters of  
the law of God. They act extensively, as though they had  
themselves attained to perfection, and that all that remained was  
to get rich, hear preaching, and hurrah their 'proclaimers' on-  
wards in the impracticable work of proselyting the world. We  
say, hurrah them on, for conclamation appears to us to be  
almost the sum-total of their co-operation. Let the grave and  
sober-minded pause. Let them examine the Acts of the Apos-  
tles and see if the operations and co-operations of the disciples  
in the primitive age bear any resemblance to the doings of our  
times and country. Wisdom guided their counsels; it should

also direct ours, if we would be content to follow them as humble imitators of their works. To increase Churches before they are well ordered and enlightened is only to increase confusion and make it worse confounded. Churches must be purified by the belief and practice of the truth before their neighborhoods can be benefited by their augmentation. The Churches of old, *walked in the fear of the Lord, and in the admonition of the Holy Spirit*, and by this means it was that they were multiplied. Let us go and do likewise; and our increase, though not so rapid, will be certain and full of health and vigour.

Concerning any further attacks upon our moral reputation, we have almost concluded not to notice them, unless our friends think it necessary. Had the reputation of a Citizen of the world been assailed as ours has lately been by men, whose own deeds would turn the cheek of darkness pale, he would either have inflicted corporal punishment upon them severally, or have bled their purses in a court of law on account of slander and detraction. But we are not permitted to avenge ourselves, for "vengeance is mine, saith the Lord, I will repay;" therefore, with him we leave the final adjustment of our case. We would, however, add this observation. Religiously, we are amenable to no tribunal save that of the Church to which we belong. If we have, or shall hereafter, transgress the laws of Christ, we must be proceeded against according to law, as laid down in Matt. xv. If our accusers fail to do this, they constitute themselves offenders and consequently, before they can carry out their designs, they will have to defend themselves on account of their own sin; for it is no trifling offence in a recent instance, to blast the character of another, by a public and unspirited accusation, though he is presumed guilty, seeing that before it is impossible to determine the validity of the presumption. The accusers too must obey this injunction, or they may defeat the ends of justice and equity—"all your matters be done with care;" a man that accuses another in any other spirit than this, while he professes a zeal for the honor of the law, is but a persecutor or a hypocrite. If our accusers refuse to follow this course, we shall, we think, disregard their paltry malevolence with silent and inflexible pity and contempt.

As to our pecuniary prospects we would add a few words by way of conclusion. If all to whom we have been ordered to send the Advocate, and from whom we have received no notice of discontinuance, were to pay up their dues, we should have no cause of complaint whatever. We know that our politicians are somewhat to blame for this. They have been so long quacking over the currency until they have made it uncurrent; and have thus left the United States without a general circulating medium.— This we doubt not, has caused many to fall into arrears, not being able to forward the amount. There are others in our debt, who have ordered their papers to be stopped, without settling up. This is a fruit of reformation common both to Church and world! We trust, however, that those who remain to us will have too much honor to act thus; if they continue true, a fig for the opposition of the world, the Advocate cannot be put down. But we are not ignorant of the active efforts of our opponents to persuade our subscribers to give up the Advocate, not because it does not plead for the truth, but because it has shaken their partyism to its foundation. Should they succeed, we shall, perhaps, have to call upon those, who believe we plead with honesty and integrity for the truth, to contribute somewhat to enable it to stand the brunt of their endeavours. At present, we are satisfied, that in two years, the present storm will be forgotten in the light and purity of the truth, and consequent healthful progress and prosperity of a righteous cause.

EDITOR.

Liberty, Amelia, Va.  
May, 1838.

## ILLUSTRATIONS OF THE APOCALYPSE.

(Continued from p. 367. Vol. 4.)

Rev. xiii. 1-10.

In reading and reflecting upon the history of the past as set forth in the Sacred Scriptures, and in viewing their predictions in relation to future times by the reflected light of prophecy fulfilled, the student of the Living Word cannot, I think, fail of concluding that *physical or natural evil obtains in consequence, and as the punishment of the moral turpitude of men.* Illustrative of this, we have on record, the total wreck and dissolution of a world, infected with violence and crime, by the disembowelling of the earth of its subterranean flood. Again, the Cities of the Plain were destroyed by a lurid shower of burning sulphur, the sinking of their territory, and a submergence to the bottom of an abyss, bosomed by the Sea of Death; and this tremendous judgment came upon them, 'because their sin was very grievous.' The Canaanitish Nations were slaughtered by the sword of Joshua, because 'their iniquity was full.'— Jerusalem was reduced to ashes, in retribution for the blood she had shed of those whom God had sent to her. And may we not truly say, that Rome, the largest and most powerful of empires was dissolved with judgement, 'because her sin was very grievous?' And may we not extend our inquiry, and ask, if Pontifical Rome be not doomed to suffer the judgment of a material fire, as Sodom and Gomorrah for the same cause? If we admit that God governs the world in righteousness and visits it with *natural evil* in judgment for its *moral turpitude*, then the answer to the question is, that he will assuredly bring a destruction upon her that will be thorough and eternal. Thus we conclude from the history of the past; and this conclusion we find completely harmonizes with the apocalyptic outline of her approaching doom. 'Her sins have reached to heaven, and her unrighteous actions are come up in remembrance before God. In one day shall her plagues come—death, and mourning, and famine; and she shall be burned with fire.'

From the above recited instance of the Cities of the Plain, we learn, that they would not have been given up to 'the vengeance of an eternal fire, had they contained within their walls ten righteous persons.—Gen. xviii. 32. And in relation to the sack of Jerusalem, 'the King of Israel' warned his subjects to 'fly to the mountains' that they might not be destroyed with the rebellious wicked, who refused to submit to his government. If this, then, be the rule of God's dealings with the less, we conclude, that it is also the rule in regard to the greater; and that, if God did not spare Sodom and Gomorrah because they were altogether wicked, neither would he continue the world in being if it contained no righteous; and that, if it had come



to such a pass, that only eight, or four, could be found, who had not defiled themselves with its pollutions, he would interpose to deliver these before he poured out his indignation upon the rest.

From the Sacred Books then, we learn these things—that Vice is punished and virtue rewarded to a very great extent, even in the period of human existence which precedes natural death, i. e. that the ills of the physical world, such as floods, earthquakes, meteoric storms, volcanic fires, war, pestilence, famine, and so forth, are the judicial consequences of the transgression of God's holy and righteous laws; and that if this transgression were to cease, that is, if the entire race of mankind, indiviually and nationally, were to obey him, an order of things would be set up in the earth in which every curse would be done away. We learn further that in proportion to the flagrantcy of crime is the intensity of human suffering.

With these views then, we are prepared to answer the question propounded in our last illustration. 'Why did Rome, down to this epoch, (A. D. 553,) drink so deeply of the cup of bitterness?—Rome, the throne and patrimony of St. Peter! The favorite of heaven, and the dwelling-place of the Vicegerent of Christ upon the Earth!'

During the second century of our era, the human race were as happy and prosperous as under the then existing constitution of the world it could well be. During the fourscore years of the reigns of Tiberius, Caligula, Claudius, Nero, Vitellius, and Domitian, 'Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the Republic, and was fatal to almost every virtue and every talent, that arose in that unhappy period.' At this time, the City was almost wholly devoted to Idolatry, which was patronized from motives of State policy by the patrician families upon whom the vengeance of these Imperial monsters principally fell. But during the period which succeeded, and which is comprehended between the deaths of Domitian and the accession of Commodus, (A. D. 96 to A. D. 180,) Rome enjoyed an interval of happiness and repose. "The vast extent of the Roman Empire," says Gibbon, "was governed by absolute power, and in the guidance of virtue and wisdom. The armies were regulated by the firm but gentle hand of four successive Emperors, whose characters and authority commanded involuntary respect. Reformation towards God, in turning from dumb idols, and turning to Jesus Christ under these Princes had leavened the City to a great extent, as may be judged from the fact, that in little more than a century from the accession of Commodus, the Christian Religion was established by law. Rome was now two thousand five hundred and ninety years old. During this period she has been Pagan and Papal; but, as a City, she has never been Christian. She has drunk deep of the

wine of indignation, from the effects of which she has been reeling to and fro for centuries. She has ever been devoted to the worship of Idols, whether Pagan or Papal, under the titles of 'gods' and 'saints.' But there is a period in her history which should not be overlooked. It is a period, which I would indicate, as that of her *transition* from the worship of imaginary gods to that of angels and men. This transition period is the brightest in all her history. Rome contained more genuine worshippers of the true God at that time than ever she had done before or since the accession of Commodus and the fourscore years preceding. This is a truth established by the concurrent testimony of all respectable historians. Now reader, mark the coincidence! Gibbon says, "if a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus.—The forms of the civil administration were carefully preserved by Nerva, Trajan, Hadrian, and the Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws." Here, then, we perceive, public happiness and prosperity conferred to a considerable and to a greater extent than before, and contemporary with a more extensive obedience to the laws of God than had ever obtained in the world since the postdiluvial defection from the religion of Noah. Who that believes, that "God rules the world," in righteousness; that he is the rewarder of them that diligently seek him; and that he visits nations for their iniquity—who, I say, can doubt, that the comparative happiness and prosperity of Rome, in her transition period, were the recompense, in time, of the obedience and virtue of the multitude of her Citizens, who had embraced the faith of Christ? The Disciples in Rome were the salt of the City, whose sapidity was 'published in all the world,' or empire.—Rom. 1. 8. While they retained their saltness, peace and prosperity abounded; but when they became insipid, which they did completely by the middle of the third century, Rome became thenceforth fit only to be cast out and trodden by her own Princes and their licentious soldiery and Barbarian foes. The military force, restrained by the firm, but gentle hand of the Antonines and their immediate predecessors, upon the accession of Commodus became the blind and irresistible instrument of her oppression; and the corruption of Roman manners supplied, flatterers to applaud, and ministers prepared to serve, the fear or the avarice, the lust, or cruelty of their masters.

As vice abounded, and the love of the greater number of the Christians towards God and each other cooled, tranquility forsook the City, and the misery of her Citizens became peculiar;

It will be found by the student of history, that in proportion to the depth to which she sunk in her devotion to her new superstition, has been the intensity of the sufferings inflicted upon her.

In the year 408, Alaric, the military Chieftain of the Gothic Nation, pitched his Camp under the walls of 'the Mistress of the World.' By this blockade, her Citizens of all ranks from the luxurious patrician to the lowest of the people, were reduced to one common fate. The former lavished his unavailing treasures of gold and silver, to obtain the coarse and scanty subsistence which he would formerly have rejected with disdain. It is said, that some desperate wretches fed on the bodies of their fellow-creatures, whom they had secretly murdered; and that mothers even tasted the flesh of their slaughtered infants. Many thousands of the inhabitants of Rome expired in their houses, or in the streets for want of subsistence; and as the public sepulchres, without the walls, were in the power of the enemy, the stench which arose from so many putrid and unburied carcases infected the air; and the miseries of famine were succeeded and aggravated by the contagion of a pestilential disease. These calamities were at length terminated by an enormous ransom being paid over to the Gothic King. In 409, the City was taken by Alaric who set up an emperor of his own choice. In 410, he was degraded from the imperial office, and the metropolis of his dominion again besieged by Alaric. By a secret conspiracy of the slaves and domestics, the barbarian host was admitted within the walls, and the citizens were awakened at midnight by the tremendous sound of the Gothic trumpet; and thus 1163 years after the foundation of the City, Rome, which had subdued and civilized so considerable a part of mankind, and which was alleged to be the seat of throne of Christ's Viceroy, and the sanctuary itself of pure and undefiled religion, was delivered to the licentious army of the tribes of Germany and Scythia. A cruel slaughter was made of the Romans, and the streets of the *City of God*, as Augustin terms it, were filled with dead bodies, which remained without burial during the general consternation. The despair of the Citizens was sometimes converted into fury; and whenever the barbarians were provoked by opposition, they extended the promiscuous massacre to the feeble, the innocent, and helpless. Forty thousand slaves rose on their masters, and the females were exposed to injuries more dreadful than death. Gold and jewels, splendid and costly furniture, sideboards of massy plate, and the variegated wardrobes of silk and purple, were regularly piled in the wagons, that always followed the march of a Gothic army. The most exquisite works of art were carelessly handled, or wantonly destroyed; and many of the fragments of the spoil, was shivered into fragments by the stroke of a battle axe. By threats, by blows, and by tor-

tures, the rapacious Goths forced from their prisoners the confession of hidden treasure, and many expired under the lash for refusing to reveal wealth which they never possessed. The City was burned with fire to a vast extent, and the wrath of Heaven is said to have supplied the imperfections of hostile rage by levelling in the dust by the stroke of lightning the proud Forum of Rome, which had been decorated with the statues of the gods, heroes, and kings from *Æneas* to the imperial Cæsars. This awful catastrophe of Rome filled the astonished empire with grief and terror. So interesting a contrast of greatness and ruin, disposed the fond credulity of the people to deplore, and exaggerate, the afflictions of 'the Queen of Cities.' At the period of this destruction, Rome contained twelve hundred thousand people within her walls.

But the cup of this Spiritual Babylon had only been sipped by her miserable and guilty inhabitants. In 455, they had to drink a larger draught at the hand of Genseric, the Vandal King. He delivered them and their devoted City up to the licentiousness of his troops. The pillage lasted fourteen days and nights; and all that remained of public or private wealth, of 'sacred' or profane treasure, was diligently transported to their ships. The golden table of show-bread, and the seven-branched golden candlestick, which since the destruction of Jerusalem had been preserved in the temple of Peace; where they had been deposited four hundred years before with other spoils of Jerusalem, by Titus, were transferred by Genseric from Rome to Carthage. Many thousand citizens of both sexes were carried captive to Africa; and their distress was aggravated by the disseverance of their nearest and dearest ties.

In 472, Rome was again sacked by Rieimer, a Suevoian Visigoth. In our previous essays, we have seen how this devoted City was distressfully besieged and taken by Totila, who extinguished the Senate, and for a while caused it to become a noiseless solitude. From a City of twenty-one miles in circumference, teeming with twelve hundred thousand inhabitants, the successive judgments of God by Alaric, Genseric, Ricimer, and Totila, his slaughtering swords, reduced it to a waste and lonely desert. 'Against the City,' says Gibbon, 'which had so long delayed the course of his victories Totila was inexorable; one third of the walls in different parts were demolished by his command; fire and engines were prepared to consume or subvert the most stately works of antiquity; and the world was astonished by the fatal decree, that Rome should be changed into a pasture for cattle.' Persuaded, however, by the advice of an enemy, Totila determined to preserve Rome as the ornament of his kingdom. Upon this resolve, he stationed an army at a distance of fifteen miles from the City to observe the motions of Belisarius. With the remainder of his forces he marched into Lucania and Apulia. The Senators were

and afterwards confined in the fortresses of the city, the Citizens with their wives and children, were driven into exile; and during forty days Rome was abandoned to desolate and dreary solitude." A. D. 546.

Who were condemned the woes of the 'Eternal City' as the 'Queen of the Earth.' Hitherto she had maintained under all her calamities the rank of the Chief City of the world, and was regarded at once as the throne of the Roman Majesty, and as the Vicergent of Christ. She had hitherto boasted, that she sat as a Queen of the nations and was not a widow, and should not therefore, experience the sorrow of a separation from the Majesty she adored; but the time had now come when she was both unqueen and widowed. For forty days she was desolate! The voice of harpers, and musicians, of whom that play the flute and sound the trumpet, ceased to echo within her walls! No artificer of any trade was to be found there. The noise of the mill-stone was not heard; the light of a lamp was not seen; and the voice of the bridegroom and of the bride failed to disturb the solitude of deserted Rome! How illustrative of the mutability and unstableness of human glory and magnificence! This metropolis of the Iron Monarchy, which had broken to pieces the Aurean, Argentine, and Brazen Empires which had preceded it; which, in its pristine vigour, had levelled Carthage and Jerusalem with the dust—by the light of history we behold, prostrate at the feet of Barbarians, shorn of all her grandeur, and thoroughly emptied of her inhabitants! And why drank she so deep of the cup of bitterness? Because her merchants were the grandees of the earth—because by her sorceries were all nations deceived: because in her was found the blood of prophets and of saints; and because she had become as Sodom and Gomorrah, not having ten righteous persons within her walls to redeem her from distress!

And here let us pause, that our minds may be arrested and fixed upon this hiatus of forty days in the history of Rome. It forms the break which limits the life of Ancient, and gives birth to that of Modern Rome. It is the era, well defined, when the Beast with two horns was seen ascending out of the smoke, and exercising all the power of the ten-horned monster. It is the starting point of the illustration of the thirteenth chapter of Revelation from the eleventh verse to the end, and to the examination of which we shall address ourselves at a future time.

Let us, at this stage, conclude, by observing that the destruction of Ancient Rome by the Goths, in the middle of the fifth century, is the type of the final and immediate ruin of Modern Rome, in the year 1261 years from its former power. I have but a few moments to devote to these things, as approaching near the close of my journey. Her days are numbered, and her territory is numbered. Her days are numbered, and her territory is numbered. Her days are numbered, and her territory is numbered. At that time of her

destruction, the strong Messenger from Heaven, will dash her down with violence into the Lake of Hell, (Lago-di-Tartaro). Astonished Italy will mourn and lament for the Great City, the glory of their country, when they look towards the Seven Mountains of the Tiber, and behold only the rolling volumes of black and sulphurous vapor ascending from the recent site of their burning City.

But the student of the prophets is not left in incertitude as to the immediate signs of this event. He knows that Rome will not sink into the abyss beneath her, until Israel shall possess Jerusalem and Judea; and that the people occupying the countries colonized by Magog, the grandson of Noah, ('all the Russias') must come against re-peopled Pales-tine like a storm from the North, besiege their Metropolis, take it, and reduce its cities to extreme distress. When he shall see these things, he will hourly expect the descent of The Deliverer, who is to come to Zion to the rescue. "He shall stand with his feet upon the Mount of Olives." Then will the mountains smoke and the hills fall down at his presence. The globe itself will shake to its inmost centre, numerous Cities of the nations will be raised, and among them, Proud Rome herself! Then will have arrived the time when the voice as a great multitude will be heard in heaven, saying, "Hallelujah! Salvation, and glory, and power to the Lord our God; for his judgements are true and righteous; for he has judged the Great Harlot, who corrupted the earth with her fornication, (idolatry,) and he has avenged the blood of his servant shed by her hand. And the second time they will say Hallelujah! And the smoke of her torment ascends for ever and ever!"

EDITOR.

(To be continued.)

For the Advocate.

### EXTRACT FROM THE JOURNAL OF A LOCAL PREACHER.

On Thursday evening, March 22d, 1838, Elder M. M. O.— an old Baptist minister, preached in N—— and the next day per invitation, called over and spent a good part of the day and dined with us. The day following, (Saturday 24th) Mr. B. and myself accompanied him to his meeting, nine miles distant on Fall-Creek. By the way something like the following dialogue occurred:

*The Elder.*—I understand that you are a grammarian?

*The Pr.*—I suppose I ought to understand grammar.

*The Elder.*—Well I aint no grammarian myself, and I want to ask you a question for my own satisfaction. The word for

is in the present, the past, or in the future?

*The Pr.*—Heu—hem—Why, this word has

found, however, in connexion with words in all the tenses.—  
 If you have any passage of Scripture on your mind in which  
 the word "for" is used, I think I can give you the tense of the words in con-

*The Elder*.—I have no passage in particular. But, "For  
 the unbelieving wife is sanctified by the husband," is one where  
 it is found.

Soon after this Mrs. E. rode up, and the Elder went ahead;  
 and she informed me that he and Bishop C—— had had  
 a talk the night before on the import of "for" in Acts ii.  
 in which the Elder contended that it meant, "because you  
 have received,"—past tense!!!

#### EXPERIENCE OF MISS E—— C——,

*Related before the Baptist Church on Fall Creek, at the  
 monthly Meeting, on Saturday the 24th day of March,  
 A. D., 1838.*

O, I have felt a heap,—I've heard father and mother read in  
 the Bible a heap, and I've read a heap; and O, I felt as though  
 I ought to be baptized, or I could not be a child of God. I felt  
 a heap,—I didn't know what I should do. Last Sunday night  
 I thought I would pray to have it shown me in a dream, and I  
 felt a heap; and I went to sleep and slept a time, and it seem-  
 ed as though I travelled a great ways, and it seemed as though  
 it was a hundred miles and more; and I came to where the road  
 divided,—one turned off to the left as wide as a house, and it  
 looked dark; and there was another little white road, and a  
 white man stood in the road, and he give me a little black  
 piece of paper in my left hand; and he told me to go in the wide  
 road, and he would stay till I come back. And I travelled on,  
 till I come to a great high hill, and I went up the hill  
 and went down, and I thought it was all afire; and the blue  
 flames, and there was a great many men and women a  
 round, and one of the women said to Satan, "There  
 is a man here, and he said to me, 'Go away from here and  
 don't swear, nor steal; and the flames looked blue;  
 and I came to this white man again, and he  
 said he was a Christian; and I told him I didn't know;  
 and he said, 'The Church does your father and mother and  
 me no good.' And I said to the Baptist Church; and he  
 said, 'You belong to the Church of God; and said to  
 me, 'Do you want to be baptized?' and I said I thought I must  
 be a child of God. And he give me a little white  
 piece of paper in my right hand, and he told me, 'Be sure and  
 keep it in your left hand for your life; and I went on, and  
 I felt a heap, and I felt happy; and O, I felt a

heap! and I thought I would like to be baptized; and so it seem-  
 ed to me that I ought to be baptized and join the Baptist  
 Church.

#### HER RECEPTION.

This experience being told, the Elder said: "You have heard  
 this experience brethren and sisters, which this young damsel  
 has told. It is now before you to say, if you can receive her or  
 not to be a member of this Church to be baptized. You know  
 your privilege to ask any questions." One old gray headed  
 man now asked the damsel if she was sensible of being a sin-  
 ner before she had this dream; and she said 'she felt right bad,'  
 or to this effect. He then repeated his question, and she an-  
 swered, she did. Then the Elder rejoined: "I have not a word  
 to say, brethren. To me it is a very plain case. If I know  
 any thing about grace, there is nothing of the language of  
 ashdod in this. It remains with you to say; however, I would  
 not wish to influence any one."

And they put her case to vote, and she was unanimously re-  
 ceived to be a member of the Baptist Church at Fall Creek,  
 after being baptized, and to-morrow is appointed for her bap-  
 tism.

#### HER BAPTISM.

*Lords day, March 25.*—Attended the baptism of Miss C.,  
 and she was baptized [into her experience,] 'in the name of  
 the Father, Son and Holy Ghost.'

#### ADELPHOS.

REMARKS.—"The experience" of Miss E—— C——, is  
 one of those 'profane and old wives' fables so abundantly dealt  
 in and cherished by those 'who go into houses and lead cap-  
 tive silly women laden with sins, led away by divers lusts;  
 ever learning, but never able to come to the acknowledgement  
 of the truth.' She had felt, heard, and read a heap! And this  
 ridiculous dream is the result! Her parents had read in the  
 Bible, and she had heard them. But she also had 'read a heap'  
 of something, which, commingled with her animal feelings,  
 her parents' readings, and 'the fictitious tales' of such 'false  
 prophets' as 'Elder M. McQ——,' turned her brain, and  
 evolved at a monthly meeting of the *enlightened* Baptist  
 Church on Fall Creek—the 'trashy rignarole reported' Poor  
 young lady! How much are you to be pitied! You are taught  
 by your 'blind teacher of the blind' that the delusions you are  
 under, and the lies you believe, are all parts of the 'work of  
 grace.' You believe this, for the 'phantom of your dream' in-  
 structed you, that the Baptist Church, of which he is lord, is the  
 Church of God!—Reader! With a perfect knowledge of the

as taught by the Apostles, as believed by their contemporaries, and as practiced by those who believed on Jesus and their proclamation—Can you, as before God, candidly and honestly declare, that you believe the subject of the foregoing experience, *though immersed*, to be 'in Christ?' Can you conscientiously, that such a person ought to be admitted into a society, which is based upon a belief and practice of the ancient apostolic gospel, without an intelligent belief in the true doctrine and a second immersion? That is, ought not such an one to be refused admission into such a society unless they tread in the footsteps of the 3000 of the Pentecost of those who became Christians through the instrumentality of the Apostles? My unshaken conviction is, that 'the popular immersion' to which Miss E—— C—— was subject, was 'no better than a Jewish Ablution,' and therefore, valueless.—She is as much 'laden with sins' since her immersion into the dream as she was before she dreamt it. And Miss E—— C—— is not alone, as all the world knows. As an immersed dreamer she is the type of thousands, whose Christianity is as shabby and foundationless as hers. Against such spurious baptism as this it is that I protest, and for the protestation my character is assailed; because, in protesting against it, certain of 'this reformation' feel, and justly too, that their Christianity is reproached also. Be it so; counterfeits deserve reproach.

EDITOR.

BROTHER F. W. EMMONS ON THE CRISIS.

Emmaus, Ia. April 2d, 1838.

Dear Thomas,

I have had it in my mind for several months to write to you on 'the crisis,' to which the 'current Reformation' and the ablest of its pleaders appeared to me to have arrived; but as every month brought me intelligence of something new, I have delayed till the present time.

Some time or ten years ago, when residing in Eastport, Maine—when pastor of the Baptist Church in that place and desirous of a good living—I became very much enamoured of something of which I then formed some idea, by the name of the 'ancient gospel' and of the 'ancient order of things.'—When I read in the Christian Baptist, my thoughts and desires were directed to the West as the garden of the Lord, and a grand beginning was being made to restore both the 'ancient gospel' and the 'ancient order of things.'—Faith, reformation, remission of sins, and the Holy Spirit, appeared to me so much more rational and Scriptural than The Holy Ghost, metaphysical regeneration, evangelical repentance and faith, pardon

baptism &c., that to adopt the language of the congregation at Painesville, I fondly hoped that this reformation, like the body of Christ, founded upon the principles of forbearance and unity, would steadily move onwards in its course, adding light to light, and knowledge to knowledge, until it would have stood forth in the midst of an apostate age, in all the beauty, simplicity and purity of the ancient Apostolic Gospel; but alas! On my first visit to the Western Reserve, Ohio, and thence to Western Virginia, though I formed some acquaintance with many good brethren, and saw much to admire, and recorded the good;—I saw, or thought I saw among them not a little to lament. Somehow, the brethren did not generally act, as I had supposed that Christians deeply imbued with the rational and sanctifying principles of the Ancient Apostolic Gospel ought to act. I then became convinced that all the disciples of the current reformation were not *angels*, and that I had expected too much from them. However, as I had resigned my charge and living, to which I felt no disposition to return, nor to accept of any other from my brethren 'of the same faith and order,' though I had them offered to me; I moved my family to New Lisbon, Ohio, and took up my residence there in the month of June, 1831. I selected that place, because I was informed it was there the first proclamation of what was current by the name of 'the ancient gospel' was made, and that some sixty persons had obeyed it there in the course of one or two weeks. I was favorably introduced to the brethren by brother A Campbell. I however found them in such a divided, distracted, broken down state, that I could not unite with them, nor could any of my family. We remained there about nine months, when an opening for me in Brook Academy at Wellsburg, Va., induced us to move to that place. We found the congregation there in a better state, and united with it. But, whither am I straying? It was not to give a relation of my experience, but to write you on the present *crisis*, that I took my pen in hand.

And now so large a field opens before me, and so many matters that I consider of vital importance crowd upon my mind, that I hardly know with what to commence. I would write you on the Ancient Gospel—its items and their arrangement—I would write on the ancient things and order of things in private, social, and public worship—I would write something on faith and opinions, on hades and gehenna, on freedom of speech, on a license to utter and publish one's opinions, on the equality of all disciples, on the pope of Rome, on the thunders of the Vatican, &c. &c. &c.; but the limits of a letter permit me only to touch briefly on one item, as it has been called for the ancient gospel, viz: *baptism*; and to offer some remarks upon, and further extracts from brother Campbell's defence of his course in publishing 'an opinion' in reply to the Laneburg

...induced to do so, from what I have just now  
 ...No. 6 of the Millennial Harbinger, from bro.  
 ...comes under the head of 'Anti-Specula-  
 ...by the Editor thus: "In justice to bro.  
 ...been supposed to be too speculative and  
 ...with the doctrines of the Advocate, I insert  
 ...communication. It is marked with the usual  
 ...point which characterise the Doctor and con-  
 ...a good reason for us all."—The Doctor says:

JAMESTOWN, O., Dec. 26, 1837.

Dear Brother,  
 As one of those addressed in the 'Harbinger,'  
 ...addressed you upon the Lunenburg letter, I hasten  
 ...acknowledge that your explanation as now given is entirely  
 ...satisfactory."

Therefore, with Elihu, the Son of Barachel the Buzite, I  
 ...say, though "I am young and ye are very old—and I said  
 ...should speak and multitude of years should teach wis-  
 ...yet there is a spirit in man, and the inspiration of the  
 ...giveth them understanding—Great men are not  
 ...wise, neither do the aged understand judgment, there-  
 ...said, hearken to me; I also will shew mine opinion."

I did not myself address brother Campbell on the subject of  
 ...letter, but in a postscript, ordering a discontinuance of the  
 ...to one of his subscribers in this region, who wished  
 ...to say to him, "that he considered the answer a bad one, and  
 ...apology for that answer worse." This was and still is my  
 ...judgment of the matter.

Vol. I. No. 12 of the Millennial Harbinger, N.S., under  
 ...of "Any Christians among the Sects," brother Camp-

...then, I have no wish to dogmatize, and feel no obli-  
 ...to contend for the opinion itself. I judge myself in duty  
 ...attempt 1st to defend myself from the charge of in-  
 ...2nd to defend the opinion from the charge of Sectarian-  
 ...3rd to offer some reasons for delivering such  
 ...at this time.

...in my despatch, then, I hasten to show that I have  
 ...surrendered any thing for which I ever  
 ...the contrary, the opinion now express-  
 ...is one that I have always avowed"—  
 ...bottom of the page, here referred to, he

...baptism for the remission of sins, and  
 ...Christian Baptist, Read the first

The opinion, as I extract it from the reply to the Lunenburg  
 ...letter, stands out—'in bold relief'—thus:  
 "Who is a Christian? Answer, every one that believes in  
 ...heart that Jesus of Nazareth is 'he Messiah the Son of  
 ...God; repents of his sins, and obeys him in all things according  
 ...to his measure of knowledge of his will.'"—Vol. I. N.S. No. 6  
 ...p. 411.

But suppose the measure of any such repenting believer ex-  
 ...tends only to the application of a few drops of water for bap-  
 ...tism—Suppose it does not reach even to a drop—is he a Chris-  
 ...tian without being baptized?

"There is no occasion," says brother C., "for making immer-  
 ...sion on a profession of the faith, absolutely essential to a Chris-  
 ...tian—though it may be greatly essential to his sanctification  
 ...and comfort"—*Ib.* p. 414.

This is the opinion which brother C., through the Millennial  
 ...Harbinger, announced to the Lunenburg sister, to sustain which  
 ...we have a feeble article in the number, and on which he puts  
 ...forth his strength in No. 1. of Vol. 2., which is the explana-  
 ...tion, I presume, referred to by brother Winans as 'entirely satis-  
 ...factory,' and which I consider as making a bad mat-  
 ...ter worse. "Why worse?" it may be asked—"Is not the opin-  
 ...ion expressed, bad enough?" Yes, bad enough. "Does not  
 ...brother C. reason very plausibly, and say many, fine things in  
 ...this article?" Yes. "Why worse then?" For the same rea-  
 ...son that a counterfeit note well executed is worse than one ill  
 ...done.

We stand up against the opinion as false, against the expres-  
 ...sion of it, and against the defence of the expression of it, be-  
 ...cause it is false; if the following expression is brother C's se-  
 ...cond article be true:

"We cheerfully agree with them, [two or three intelligent  
 ...and much esteemed correspondents,] as well as with our sis-  
 ...ter of Lunenburg, that the term 'Christian' was given: first to  
 ...immersed believers, and to none else."—Vol. I. N.S. No. 11. p.  
 ...577.

But this is true, and I may add, that no where in the Sacred  
 ...Writings is the term 'Christian' given to any but to immersed  
 ...believers. Therefore, it belongs only to such. And yet, it is  
 ...and ever was, brother C's opinion, that "there is no occasion  
 ...for making immersion on a profession of the faith, absolutely  
 ...essential to a Christian?" And for the expression of this opin-  
 ...ion, he justified himself in duty bound to attempt to defend him-  
 ...self from the charge of inconsistency, &c. How much more  
 ...in this case, would have been a noble confession, that he had  
 ...erred, and had been placed upon his pages from brother  
 ...Baker's Aberrant Spirit, and that the excellent brother  
 ...a letter, in the July last, Friend Volney, you had  
 ...spoke, and we had them defiance, because God also had

And, Sir, the fundamental principles of this reformation rest upon the rock of Amen. But if any man speak, let him speak as the Oracles of God.' For uttering these noble sentiments, brother B. now asks 'deck passage in the Harbinger will he visit his brethren on an explanatory tour? O, that I had a boat! I would give him a cabin passage, and say to him, 'Ride at ease, my brother, and 'preach Jesus and the Resurrection and the Life.' I would have others who have uttered worse sentiments than these, *do penance*. But to say, 'I have erred or 'I am ignorant,' how hard! Brother Winans has truly said, 'They are harder sentences for the old than for the young, and full grown men can scarcely utter them at all!'

Again: Under the head of 'Dr. Thomas' Again,' brother C. says:

"In the first place, I received from Mason County, Kentucky, from one of my earliest friends and acquaintances in that State, a gentleman who heard with extraordinary attention my whole debate on baptism in 1823, when its true meaning and design were for the first time promulgated in America."—One that ever since, less or more, attended me on my tours in Kentucky, and heard my debate with Mr. Owen in 1829—of high legal attainments and well acquainted with the laws of reason and evidence."

(Very well, no doubt this gentleman was a good witness, and what does he depose?) 'I say, I received from him a narration of facts and incidents, some of them forgotten by myself, fully confirmatory of the views set forth in my late extract on the doctrine of my consistency—for which I return him many thanks.'—Vol. 2. No. 2. N.S. p. 86.

Worse and worse! But I hasten to the task before me. On what the gentleman of Mason county related of facts, &c., not being yet published, we can say nothing: brother C., however, has given us to show him consistent with himself ten reasons in Vol. 1. N.S. No. 12. What are these reasons? They consist of interrogations, extracts from his former publications, and exclamations! *Ab uno, disce omnes*—from a specimen of all.

Let me ask in the first place, what could mean all that we have written upon the union of Christians on Apostolic grounds, and we laugh that all Christians in the world were united in one town community?—3. But let him that doubts read the following passages from the Christian Harbinger, April 1825: 'I have no idea of being, nor wish to be, the chief of any grand army.' This would be the case of our liberties and laws. For this the Saviour did not die. He would call but for the few that were with him. The Disciples dispersed among them that were scattered. The Gospel was restored. — W. A. G. 1825.

looks very like our present opinion of Christians among the sects."—2d Ed. Bethany, p. 85.—9. The views of the Millennial Harbinger on this subject are condensed in a work called 'Christianity Restored,' or as we have designed it, 'A Connected View of the Principles,' &c., of the foundation on which all Christians may form one communion.' (See its title page!)—NOTE. Let the curious reader consult the essays on Christian Union in the Christian Baptist, so far as I have approbated them, especially my replies to an Independent Baptist."—pp. 561, 562.

Such are the reasons. 'With these ten evidences or arguments,' says brother C., 'I now put it to the candor of those who accuse us of inconsistency or change of views, whether they have not most evidently misrepresented us. Were it necessary we could easily swell these ten into a hundred.' p. 563.

No doubt it would be an easy matter to put down a hundred such reasons! But what would they all be worth? We have read the essays on Christian Union in the Christian Baptist, as also the replies to an Independent Baptist; and I may add, not only to these, but every thing else which has appeared from brother C's pen in all his publications, so far as I know, beginning with his sermon on the Law,—published in 1816,—down to the present time, and never, till his letter to the Lunenburg sister appeared, did we suppose that he would not make immersion on a profession of the faith absolutely essential to a Christian.

Our answer to the first of these reasons is our answer to them all; Brother C. could have meant by Christians, immersed believers and them only; as some, and not a few such, may be found in every community of Christendom. But as it now appears that he did not mean such exclusively in the above extracts, and all referred to in his other seven reasons; we must suppose that the opinion under consideration is also implied, if not expressed in the following extracts:

"Query 9. Have you any objection to the constitution of a Church, published in your last number?"

Brother Campbell answers: "I have. I object to both matter and form. This constitution or covenant, besides other minor matters is objectionable, because it admits an unimmersed person to all the ordinances of the Christian community, or congregation as an occasional member." &c.

"But I object to making it a rule, in any case, to receive unimmersed persons to Church ordinances; 1st. Because it is not where commanded—2nd. Because it is no where precluded in the New Testament—3rd. Because it necessarily corrupts the simplicity and uniformity of the whole genius of the New Testament—4th. Because it not only deranges the order of things, but makes void one of the most important institutions of the Gospel."—W. A. G. 1825.

It necessarily makes immersion of, not  
with what consistency or propriety can a congre-  
gation hold up to the world either the *authority* or *utility* of an  
immersion which they are in the habit of making as little of, as  
the sprinkling.

What then will we do with all our Paidobaptist  
brethren? Shall we lead them the way of the Lord more perfectly,  
if all them who greatly desire our society, it can be had  
without being born of water and Spirit, as the Lord told Nico-  
lomaus? Our society cannot be worth much, if it is not worth  
immersion.

Query 13. But do you not make schisms by so doing?  
Answer. No. He makes no schism who does no more than  
the Lord commands, and all know that Christian immersion is  
a divine institution. It is he who makes a *new institution*,  
such as the sprinkling of an infant, and contends for it, that  
makes the schism. It was not he that obeyed the first com-  
mandment, but he that made the golden calf, who made confu-  
sion in Israel.

These queries, says brother C., "in substance or form, came  
me by mail from Kentucky and Indiana. If this matter is  
so plain, enough we have more ink and paper."—See Ch.  
Baptist, Vol. 6, pp. 183-185. 2nd Edit.

Thus wrote brother Campbell for March, 1829. The follow-  
ing is to the same effect:

In the late Christian Messenger the Editor remarks to a  
correspondent that he 'will not contend that unbaptized per-  
sons are Christians in the full sense of that term.' Unbaptiz-  
ed persons are, at best, then, only *almost*, but not altogether  
Christians. Why, then, teach them that they are safe, because  
of their faith on the Cross, and all who were saved before there  
was any institution for remission were saved without immer-  
sion? Would it not be as good logic to say that men may be  
saved without faith, because infants are saved without faith, as  
the thief on the Cross may in this world enjoy the salvation of God  
because he was saved, because the thief on the Cross enjoyed the  
salvation without immersion.

The Apostles were commanded to teach  
all men to observe and do all things which the Lord  
commanded. The Christian Messenger teach the unimmersed  
that they are safe, which the Lord commanded none but the  
Apostles should do. He should like to have his authority, and  
the world would condemn the Paidobaptist for  
it.

It is a common saying, that a man can resist  
the Devil. What is he that is commanded  
to resist? Is he that is commanded  
to resist all unclean lusts, or the religion  
of the world, or as such, obnoxious to the curse. And

never yet could I see the consistency in requiring one person  
to be immersed before and admitted into the kingdom, and re-  
ceiving another without immersion to the blessings of the  
kingdom? If this be not to build up with one hand and pull  
down with the other, I have yet to learn how a person can be  
guilty of such an inconsistency," &c., &c.—See the whole ar-  
ticle M. Harb. Vol. 1. p. 474. O.S.

To the sentiments of these extracts as I understood them,  
which they were first published and so far as I now understand  
them, I most heartily accord. Why I cannot also agree to the  
opinion expressed in the letter to Lunenburg, is owing, per-  
haps to the obtusity of my mental vision; but so it is, I cannot;  
nor can I reconcile the one with the others. If brother Win-  
ans can, I wish he would do so, because he makes such short  
work of whatever he puts his hand to. I wish too, that he  
would tell us what brother C. means in calling immersion 'the  
*converting act*.'

Before I close, I wish to say, that this communication is ad-  
dressed to you, not because I agree better with you than with  
brother Campbell on 'anabaptism,' 'materialism,' 'the inter-  
mediate state of the dead,' &c., &c.,—matters on which you  
and he appear to differ; but because, in my judgment the cause  
of truth, at the present *crisis*, requires this expression from me,  
and a re-publication of these additional extracts from, and re-  
ferences to the Christian Baptist and Millennial Harbinger,  
which I have above given to be considered in connexion with  
brother C's ten reasons for his consistency, and I will expect  
you to publish it. I hope, therefore, that neither you nor he,  
nor any one else will consider me as at all 'smitten with the *new*  
doctrines,' and 'untaught speculations' of the Advocate; for I  
am not, any more than I am with the new doctrines and un-  
taught speculations of the Harbinger. I stand up for nothing  
newer in religion than the New Testament, and its plain, sim-  
ple, obvious teachings. I am for the Church of Jesus Christ,  
consisting of real Christians, rather than for Bible Societies  
or any other societies, composed of saints and sinners—hor-  
rers, reformers, &c., &c. I am for Christianity, rather than  
for Protestantism; and while I regard A. Campbell as a bro-  
ther, beloved in the Lord, I subscribe myself,  
In the hope of immortality, yours,

F. W. EMMONS

To JOHN THOMAS, M. D.

Since it has been decreed, that "no man shall  
be a citizen of Christ's Kingdom to propose or  
opinion whatever either in the public assembly or in the  
under his pen, concluded that on some matters we have  
different opinions, and if asked for them, we will  
(See M. Harb. Vol. 1, No. 105, O.S., p. 44)



brother Thomas, will desist from 'propagating' your opinions; and hereafter only 'express' them as brother Campbell does; and as I have been doing in the foregoing letter.

F. W. E.

### ON VOTING IN A CHURCH.

(From the English 'Christian Messenger and Reformer'.)

It is the universal practice for Dissenters, in their associated capacity, to settle all church affairs by majorities, and to govern themselves exclusively by voting, yet we have for some time past, called in question the correctness and propriety of such proceedings in the disciples of Jesus. Indeed we do not think that it ever existed in the primitive church, so long as the minds of the brethren were under the influence of the truth: when they had departed from the truth, they commenced voting one against another, and then divided the body of Christ. We have obtained much instruction on this, as well as other subjects, in reading A. Campbell's Essay on Order which is just published, and we fully agree with him, when he says, on page 33, that in matters of *faith, piety and morality*, there ought to be no voting in the church of Christ. Revelation is so explicit on these subjects, that submission of mind to it, connected with that Christian love, meekness and forbearance, which ought to exist among all the brotherhood, would render the practice of voting on these, or any other subject unnecessary.

When the ignorant and guilty are brought to understand the gospel: *believe, repent, and are baptized*, they are then, by the name of Jesus, in his kingdom, and are entitled to all its privileges, immunities, and honours, without the vote of any human being. "The Lord added the saved to the congregation daily." That which the brethren have to do in such a case, is to give to each new convert the right hand of fellowship, as expressive of their union and cordial welcome into the Lord's family, as copartners and fellow-heirs of the grace of life. Should offences afterwards arise, either of a public or private nature, there are none in either case for which the law book of Jesus does not provide.

Among many other reasons for our objecting to the disciples of Jesus, in their associated capacity, governing themselves by majorities, we take leave to submit the following, which at present appear to us conclusive. First. We only read of one church acting in this manner, and in reference to it, Paul says, "you have only grieved me by a part of you," viz. an ignorant and wicked minority, which ought not at least on such an occasion, to have been in existence.—2 Cor. ii. 5.—1 Cor. v. 45.—i. 10.—New version. Secondly.—If voting be equal to speaking and exercising authority, how can we with consistency plead for it in the case of the sisters, when Paul says, "I suffer not a woman to speak, or usurp authority over the men, but to be in obedience, as also saith the law? 1 Tim. ii. 11, 12.—1 Cor. xiv. 34. Thirdly. In voting, young converts are called upon to decide in reference to matters of which they have little or no knowledge; yet every thing done in the kingdom of Christ, to be acceptable to him, must be done understandingly, and according to truth.—John iv. 24. Fourthly. Voting is the principle by which all earthly societies are governed and by which all human laws are made, and what transpires in the church of Christ, opens the door for electioneering, and is productive of strife, bickering, and every evil work; yet the kingdom of God is not of this world. "The servants of the Lord must not strive, or exercise lordship one over another." Fifthly.—We think every qualified pastor must have faithful or believing children; and how can he be able to rule well his own house, or how can he take care of

the congregation of God. But we may ask, Whenever did we hear, or read of an *intelligent, believing, and obedient* family being ruled by voting? The rule or government instituted in the church of Christ, as well as in the family, is that of love, with every mind in a state of entire subjection to the Lord, and his apostles, when this is the case in the fullest extent, there will not, in our humble judgement, be any voting in the church of Christ. As the object for which we live, is to understand and practice all the truth, if any of our brethren, taking the opposite side of the question, will send us an article on this subject, not exceeding the length of our own, we promise to introduce it into the pages of the Christian Messenger.—Ed.

FROM A CORRESPONDENT RESIDING IN THE COUNTRY BETWEEN  
THE RAPPAHANNOCK AND MATAPONI RIVERS OF THIS  
STATE.

21st Sept. 1838.

My Dear Bro. Thomas,

You see I still have fortitude enough to call you brother, but how long I shall continue to do so I will not say; for really I have seen and heard so much lately, so much abuse, and so many accusations against you from those who only a short time since were your good friends and dear brothers, that I am almost disposed to doubt myself. And when I hear these charges against you, when I hear brethren accusing you of falsehood and deception, and yet not preferring these charges against you, I am constrained to think, that they are certainly false, or else there is a great want of Christian duty, on the part of your back-biters. It sorely grieves me to hear and see these things; it was not so in former times. If you are guilty, surely it becomes those who are circulating these charges, to arraign you before the Church to which you belong! And on a recent occasion I urged a brother to do so, and told him I thought him sadly remiss in speaking thus behind your back, and if you were a liar and a deceiver, he ought, nay, he was bound to make it appear. But Brother Thomas—these are sad times; men are lovers of themselves more than of God, and I can, (I think,) readily trace all the accusations and charges which are now brought against you, back to self.—You have made it appear (too plainly,) that the craft of some men was in danger; that in exposing the prevalent errors of the day they were reproached also. You have wounded the vanity of others, and that is an unpardonable offence; in short, I verily believe the whole matter from all the observation I can make arises from the agitation of the subject of re-immersion; for let your accusers start any charge they may it soon settles upon re-immersion: that is the galled spot which causes the wincing, and if you had not touched that you might have had (for them) the soul of man naturally mortal or immortal, and have cut off all infants into the bargain from eternal life, provided you did

not include them or their posterity. Great exertions are making here to put down the Advocate, to what extent they may succeed I know not. All the Churches round will not permit any controversy between you and Bro. Campbell, or any other individuals, to be made a church matter. A few individuals, (not one in Essex that I have heard of,) would have the disciples give up the Advocate and recall the subscription to the press;\* but this is almost universally rejected with disdain.— We all say no! if Brother Thomas is guilty of any immorality; if he has offended against the commandments of God, the law is open; where are his accusers that they do not go and implead him? Until he is convicted we will extend to him the principle which says, every man is presumed innocent until he is convicted; when this is done we will also give him up; but until it is done, although we believe him imprudent in some things, and do not understand other matters, consequently do not believe them, yet we will love and fellowship him, because it is written, 'if a man say he love me and keepeth not my commandments he is a liar and the truth is not in him,'—and one of the commandments is, that we should 'love one another.'

Thus far you have greatly the advantage of all your accusers; and if you will not permit your feelings to get the better of your judgment, you must triumph over all your enemies: therefore let me exhort you, Bro. Thomas, to be cool, be moderate, be temperate, and above all let love abound. I know that enough has been done and said to arouse all your feelings, but recollect that it is said, that you must rejoice and be exceeding glad when men shall persecute you and revile you and say all manner of evil of you *falsely* for his namesake. You must recollect when you are reviled not to revile again, but return good for

\*The things believed, taught, and practised by myself were well known by all who subscribed for the purchase of the Press at the time of contribution. From that time to this I have pursued the even tenor of my way. I have changed in nothing, for I believe, teach, and practise the same things. It is my *co-devout* friends who have changed. They would now, it appears, seal up my lips, and prevent me publishing what I believe to be true; because, they have changed the *rule or measure* of the truth, and do not like any one to speak, write, or print according to any other standard than their own! To such *truth-loving* and liberal people, I would observe.—Gentlemen! I write for God and Man, and *not for a party*; I am no hireling, nor bring a contribution will not pervert my judgment! Demand your money, whoever you are who want it, (for I have not) and it shall be refunded to you instantly.

EDITOR OF THE ADVOCATE.

evil—and in so doing you will heap coals of fire on your accusers' heads.

The affection of the brethren (in the general) for you, is undiminished and I have been again and again urged to invite you to come down to the \_\_\_\_\_, and wish you to answer this and say when.

Farewell! may the God of all grace and mercy guide into all truth and righteousness and bring us all at last into his everlasting kingdom is my humble prayer, through Christ our Lord. Amen.

Fredericksburg, May 6th, 1838.

Dear Bro. Thomas,

I thought it would not be amiss to spend a few minutes this evening to inform you that our health animally, as well as spiritually is tolerable and I hope convalescent. We are growing slowly, but I hope correctly, as we receive nothing for *the truth* but inspiration, that wisdom which came from above; walking in that we have peace and realize the saying of the Teacher, if any man will do his will he shall know of the doctrine whether it be of God. Indeed, Bro. Thomas, we are living in love one with another, and striving together to build each other up, not in traditions, but in *the faith*. The Brethren here sympathize with you, that you should have the Sectarian world violent against you, and in addition, that many, very many, of those who profess to love the Lord and his people should combine against you; it appears strange that the people who have said so much about persecution for opinions' sake, and have contended so earnestly for investigation, trying and proving all things, and holding fast that which is good, should turn Catholic; I mean, Roman, and say, 'hear mother Church.' We regret much that things have taken such a turn, but Bro. do not return railing for railing, but blessing; be sure to do this, Bro. Thomas, and you will be sure to stand all the fiery trial that may await you. We are anxiously looking for you to pay us a visit this spring; write and let us know when we may expect you. Bro. Coleman paid us a visit not long since; we have had three in number added to the Body this Spring. Sectarianism is at a stand here, the chief that they can do, is to caution their flocks from hearing the heresy; indeed, I am more convinced, that there are very few of good and honest hearts, willing to examine and understand 'the power of God,' and hence they cannot be benefited.

We are in hopes that the violence of the storm will soon be over that has been raised against you, and that we shall have a clear sky again. You know it is impossible that we can feel indifferent to the sighs of these times, while we hold it to be

our duty to pray for all your and our enemies; and we fondly hope the time will yet arrive when brethren will allow others the same privilege they ask for themselves—to write and speak on all subjects in the word of God, while they leave all to their own choice to receive or reject their conclusion. The congregation join in Christian love to you and sister Thomas, Bro. Anderson and his family; and all the holy brethren.

Yours in hope of the prize,

THOMAS P. MILLS.

### A Modern Apostle.

The following letter appears in one of the London Weekly Journals of very extensive circulation. It is addressed to Charles James Bloomfield, who is styled in the language of the Apostacy, 'the Right Reverend Father in God, Charles Lord Bishop of London.' Concerning this gentleman it is recorded, that he 'owed his first preference to a noble lord, whom he had pleased by his dexterity in rendering some Greek verses, not of the New Testament, but of some poetical idolator!—His subsequent elevation is said to have been purchased by a compromise of principle on the Catholic question: he did not vote on the first introduction of the reform bill, divided, probably, by a sense of gratitude to his early patron Lord Spencer, and uncertainty as to future events.' *Extraordinary Black Book, page 23.*—Concerning his dress as 'a successor to the Apostles,' the same document continues, the Bishops are now chiefly known among the people by their grotesque attire. They are the only *men*, (save exquisites,) who continue to dress in imitation of the female sex, or take pains to disguise themselves under uncouth habiliments. The *shovel* or *coal-scuttle* hat is particularly distinguishable. It is the remains of the old hat worn by Roman Catholic Priests in their days of splendor, and still to be seen on the Continent. Under this chapeau is a bush of false hair, plastered and twisted into a most unnatural size and ridiculous shape, resembling any thing but what we may suppose to have been the fashion among the apostles. To these distinctions may be added the long gaiters, and "lady's maid apron," from the hips to the knees only, so that the gaiters may not be concealed. These gaiters are of vast importance, importing that the wearers are meek and *lowly*, and constantly *walking about* doing good. Nevertheless they often ride in *coach* style through the streets, attended by grooms in 'parade liveries' (reader! turn to Rev. xviii. 11—14,) and some of them are very Nimrods in the country, *page 32.*—The income of the grotesque spiritual prince greatly exceeds what one would expect a poor member of the "College of fishermen" to receive. Mr. A Baring stated in the House of Commons,

that the revenue of the See of London would, by the falling in of leases, shortly amount to £100,000, (about 500,000 dollars) a year. But the Bishop objected to this estimate, as too high; that is, that his *fixed* income did not amount to this. The perquisites of his spiritual spouse, however, in the renewal of leases, the value of his parks, palaces, and mansions, unquestionably do swell his revenue nearly to that enormous sum.

Such is the Lord Bishop, who oversees the "Protestant Christians" of the Metropolitan Section of the English Church! And it is to this lord over the flock of Anti-christ, that MORAVIENSIS addresses the following epistle. It is true, from first to last. Often have we seen and heard the things he testifies. But as brother Wallis of Nottingham in his last Messenger, remarks, "the rays of light are flashing across this and other parts of the world with wonderful rapidity, and we hope ere long to unite in the glorious song," "Babylon is fallen! is fallen, never to be found!"—That our readers may be informed how things are working, we lay before them this specimen of an universally diffused disgust against the overgrown and mammoth monster which is consuming the vitals of the British Isles.

EDITOR.

(From An English Journal.)

### CONFIDENTIAL LETTER TO THE BISHOP OF LONDON.

"From such Apostles, O, ye mitred heads,  
Defend the Church, and lay not careless hands  
On skulls that cannot teach and will not learn!"

COWPER.

RIGHT REVEREND FATHER IN GOD,—Some apology is due to your Lordship for my apparent want of respect, but I can assure you that the discontinuance of those gentle hints with which I have so often favoured you—and for which you ought to be extremely grateful—is not attributable either to lack of inclination on my part, or to the paucity of abuses which, as a man and a Christian, I feel called upon to denounce. They are so "rife and glaring" that I have been at a loss to decide whether I should abandon my task of remonstrance, or wait till some tangible and individual grievance presented itself to my notice. I have now ample grounds for resuming my functions as the advocate of true religion and the despiser of those corruptions which have almost brought it into contempt. You, my Lord, are the diocesan of this vast metropolis; and, when Charles James Blomfield was installed as Bishop of London, he knew the weight of the responsibility which he voluntarily

incurred, while he uttered the specious ejaculation—"Nolo episcopari!" You know, when you avowed this sentiment, that you had no aversion to undertake the arduous duties which, as I shall speedily prove, you have most wantonly neglected. I can pardon you—if you can pardon yourself—for the quibble to which every Dean or Vicar has recourse when he declares that a mitre and its very agreeable concomitants are "worse than worthless in his sight," but I cannot absolve you from the charge of making "God's work a sinecure"—not only in your own person but in that of the majority of those ordained by you. Your nominees, my Lord, are flattered when I term them sinecurists. Such *negative* cankers could never prey so deeply and so fatally on the very vitals of our 'Holy Mother Church.' It is the *exercise* of their influence—their manifest unfitness for "such high and holy calling,"—against which I protest, and I now most distinctly state, that the demoralization of which you complain so loudly in the House of Lords—where neither you nor any of your lawn-lords\* ought to appear, is attributable, in no small degree, to yourself. Permit me, after this bold and probably unpleasant assertion, to substantiate its truth.

Your Lordship "figures" very conspicuously as a subscriber to the "Fund for erecting additional Churches in the Metropolis." You can, doubtless, spare the twenty guineas; but who is the *gainer* by your bounty? You may build churches in every lane, court, and alley throughout London; you may impose additional church-rates in every parish; you may excite the sympathy and drain the purses of divers old women (of both sexes), but you do not thereby promote the cause of Religion. That you enrich the Church, I most willingly admit; and, that you spare many prelates the somewhat disagreeable operation of disgorging their "ill-earned thrift," I frankly confess. I grant at the same time you find livings for many biped donkeys—

"Whom schools dismissed and colleges untaught,"

but you do so by sacrificing the cause of morality and Christianity. Your Lordship assumes (and I quote your own words), that every denizen of London is a "Church of England man." This is a palpable fallacy of which no person is more cognizant than yourself. I speak within bounds when I say that *three-fourths* are not members of the Establishment. Your notions are so completely Utopian that I can only account for this error—I had almost said wilful perversion of facts—by supposing that a considerable increase of patronage would necessarily fall to your Lordship's lot by the increased number of places of worship. I requested, some years ago, when the same notion entered your brain, that you would accompany me to

\*The Bishops so called because they wear lawn-aliases, and sit as Lords Spiritual in the Upper House of Parliament.—Ed. Adv.

the various churches in the Metropolis, and then pledged myself—as I now do—to prove that there is *more* than ample accommodation for all who choose to frequent them. I do not deny that *many* are well attended, but you know that

"Some to church repair,  
Not for the doctrine but the music there."

The choir—the organ "with its diapason full," and a fashionable locality may induce thousands to frequent the house of God, but I am willing to admit—merely for the sake of argument—that devotional feelings actuate the majority. I could also name two or three churches which are popular solely on account of the preacher's talent and character. This last consideration is worthy of your Lordship's attention, and here I join issue with you at once. Instead of furnishing additional churches, most graciously condescend—if you can discriminate—to vouchsafe us a few *hearable* parsons.† Leave the brick and mortar to others: *your* duty is to furnish the *brains*. A man of common sense cannot sit for half an hour to hear 'a drawling, drowsy personage in robes,' administer a specified quantity of common-place. He may enter the church with reverence and awe, but the spell is broken when he hears a mumbling curate's false reading echoed by a snuffing clerk. and when he discovers that the aforesaid officials are only experimentalizing as to the shortest space of time in which the Lord's Prayer can be "galloped over." A *really* pious man detests such mockery, and you must be conscious that there are not twelve clergymen within your diocese at this moment who can rivet the attention of their hearers for the space of time I have just mentioned. Count the *sittings*, my Lord, and then tell me why so many churches are deserted. Wherever there is a good *preacher*, I have always found a numerous *congregation*, and I have never crossed the threshold of a church conducted—If I may use the expression—less creditably without observing pews unoccupied in every direction. Religion is lovely and attractive in the abstract. Its mild injunctions, its sacred tenets, and its holy precepts combine "to elevate and purify our baser dross;" but the medium through which it is distilled, and the agents employed, operate most powerfully on the mind. Those who provide for our *corporal* wants use every effort to please those who *pay* them—knowing full well that they would otherwise lose our patronage. You, my Lord Bishop of London, are *also* paid for attending to our *spiritual* wants. How your journeyment discharge their duty can be ascertained in two ways. Churches—generally speaking—are empty. Chapels and Dissenting meeting-houses are full.—

† A very necessary petition, for the parsons of the church of England are miserable bunglers indeed.—Ed. Adv.

‡ Rectors, Vicars, Curates, and Clerks.

The case lies in a nut-shell. You and your brother prelates inundate the kingdom with the second cousins of the younger sons of bankrupt Lords, without the slightest regard to their qualifications, and you are astonished that they are not "followed." The Dissenters engage men who make proselytes in the same ratio that the Church loses members. On Sunday, the 25th ult., I attended divine service at one of our most popular places of worship, and a more listless group I never gazed upon. I prayed most fervently that I might derive benefit from what I was about to hear, but I am compelled to admit that the slovenly manner in which the service was read, and the unadulterated nonsense uttered by the Rector—a man very high in the estimation of our Primate—completely disturbed my temper. I left the temple of the Lord, fully impressed with the idea that your Lordship has "much to answer for." You know the nature of the oaths which *ought* to be binding on you, and you must be equally conscious that the manner in which they have been fulfilled tends little either towards the glory of your Master or the benefit of your fellow men. How can you—"without a cheek of crimson's deepest tint"—*dare* to implore a blessing on behalf of those who do not "rightly minister in holy things?" One part of the Litany you ought to repeat with ardent humility—"May it please thee, O Lord, to illuminate all Bishops, Priests, and Deacons with *knowledge*, wisdom, and understanding!" Do not utter this brief prayer as if it were *only* a portion of a special formula. "Go into the closet," and implore that you—the conventionally recognized viceregent of the Almighty—may be enabled *practically* to illustrate the sincerity of your supplication. Let it not be said henceforth that the Clergymen of our Established Church are the mere instruments of the evil in this metropolis. Do not suffer Dissenters of every grade and every creed "to hurl defiance in your teeth." Do not—and I now use the *argumentum ad hominem*—(the one most easily understood by a Bishop)—do not place a weapon in the hands of an already disaffected people, which will infallibly supersede the necessity of a "Church Temporalities' Bill." I can laugh at the absurdities of an *unpaid* ignoramus, who stultifies himself on Kennington-common; but I tremble for the consequences when I find a parish *taxed* for the support of a more contemptible driveller, who, by your authority, is engaged for life—or till something better turns up—to play the part of a ventilator in a consecrated place of worship. Goldsmith, in his "Deserted Village," draws the portrait of a Clergyman worthy of his holy vocation, and states, as a natural consequence attendant on his labours, that—

"Those who came to scoff remained to pray."

The apologies for persons who, with few exceptions, hold livings in the metropolis are the very antipodes of "the kind, good,

zealous man" our poet drew. What follows? "Those who come to pray go home to scoff!" Why, my Lord, should the consideration of our eternal interests be brought before us in a *repulsive* light? Why give the atheist or the free-thinker the opportunity of saying that the imbecility of the Apostles affords evidence of a fallacious creed? There are many other topics which I intend shortly to submit to your notice; but I conclude my present address with a truism which reflects disgrace on all affected by it:—"Our RELIGION is a blessing—our CHURCH (as at present constituted) is a curse!"

MORAVIENSIS.

CREEDS.

Creeds are extremely variable and uncertain. The opinions of men fluctuate; those of one age and country often differing widely from those of another. Acts of Parliament are mutable and little to be depended on, one Parliament often repealing those of a preceding Parliament. In the reigns of Henry VIII., Edward VI., Mary and Elizabeth, Parliament changed the religion of this country no fewer than four times; first from Popery to semi-Protestantism; secondly, from that to a higher degree of Reformation; then, from Protestantism to Popery; and lastly, back again from the latter to the former. One might think, that had their object been to make religion ridiculous to its enemies, the most direct and proper course was taken. Parliament, at this very time, is about to modify the laws affecting the Established Church, as in its wisdom it shall see fit, so that what is now law in religion, will, we suppose, in a few months have ceased to be so. The King of England, as supreme head in all matters, civil and ecclesiastical, in the government of these realms, establishes Episcopacy in England, Presbyterianism in Scotland, and Popery in Canada. So inconsistent, even with itself, is human authority in these matters, and so changeable and uncertain a thing does religion become in the hands of Princes and Senates.

LIBERTY OF CONSCIENCE.

As men will no longer suffer themselves to be led blindfold in ignorance, so will they no more yield to the vile principle of judging and treating their fellow creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions. The great truth has finally gone forth to the ends of the earth, that man shall no more render account to man for his belief, over which he has himself no control. Henceforward, nothing shall prevail upon

us to praise or to blame any one for that which he can no more change than he can the hue of his skin or the height of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be, to make us enlighten the ignorance on one side or the other from which it springs, by instructing them, if it be theirs; ourselves, if it be our own; to the end that the only kind of unanimity may be produced which is desirable among rational beings—the agreement proceeding from full conviction after the freest discussion.—*Lord Brougham.*

#### THE LOVE OF THE MARVELLOUS.

The love of the marvellous is an inherent portion of our common nature, and credulity, in the order of human development, takes precedence of judgment; but these propensities are by no means dealt out to all in an equal manner: in some the imaginative preponderate over the rational faculties, in others they are wholly inert. The imaginative faculties, moreover, require no culture, and are independent of external circumstances; while the reason requires to be worked into perfection by a long series of stimulation from without. Thus, the ignorant are ever credulous, and whole ages roll over the heads of nations before they learn to think with any approach to justice and precision. The perfection of humanity, in this case, lies in a due balance between these respective faculties. Some ardour of imagination, some disposition to believe what we desire with less than sufficient proof, are necessary to give a purpose to existence; but if these propensities be not held in check by a habit of weighing and appreciating probabilities, and of testing the doubtful by the demonstrated, forecast degenerates into idle speculation, and the mind is swayed by every wind of doctrine and of assertion.

#### To Subscribers who have Discontinued.

These our friends are respectfully requested to return the present number, which is the first of the fifth volume, if by mistake it have been forwarded to them after a notification of discontinuance. Those of this class of citizens who have not paid up will be gracious enough to bear in mind, that, whether they disagree with us in doctrine or not, they are as much bound to pay us our due as we are to pay our printer &c.

Subscribers who continue, and who are interested in the progress of mental illumination and independence, we doubt not will not be slothful in doing their best for the augmentation of our list.

ERRATA.

# THE ADVOCATE

&c.

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## ILLUSTRATIONS OF THE APOCALYPSE.

*"There was silence in the heaven about half an hour."*

This remarkable passage is contained in Rev. viii. 1. It has been the subject of much perplexity to the interpreters of this book; none of whom, as far as we have been able to learn, has yet given a consistent and satisfactory explanation. Some consider the half hour's silence, as the peace of the Church, which was to continue a short season between the downfall of Paganism and the sounding the first trumpet; others, as a solemn pause in human affairs during that interval; and others explain it of the liberty of conscience that was allowed by Constantine throughout the Empire. But these are merely conjectures, which leave the reader in as much incertitude as ever. We must understand the meaning of the terms "silence," "heaven," and "half an hour," before we can hope successfully to apply the prediction to its true historical fulfilment; and this meaning we shall endeavor concisely to develop.

Silence denotes a cessation of action of any kind. Silence after a tempest is a calm; after a noise, is quietude; after war is peace; and so forth. A silence in heaven indicates, that in the heaven there had been a tempest, a noise, or a war; and that these had been succeeded by a calm, quietude, or peace.—Heaven is here used symbolically. It is a symbol which relates to something on earth; for the Apocalypse is a pictorial representation of "the things which were to be here-after" the angel appeared to John. It is agreed on all hands, that Heaven is the symbol of government, with all the political luminaries connected with it. In the passage before us, some particular heaven or government is intended, for, in the Greek, it reads *en too ouranoo* in the heaven.—This can be determined only by the context: What then is the context to this passage? It is not the seventh chapter altogether. The silence in the heaven was consequent upon the opening of the Seventh Seal.

The first verse of this chapter is parallel with the first of chapter eight. It there reads, "and after these things, I saw four messengers, standing at the four corners of the earth (or Roman World), holding the four winds of the earth, (or restraining the issuings of the silence, or peace-disturbing Barbarians,) that the wind might not blow upon the earth, nor upon the Sea; nor on any tree."—This, and v. 1. ch. viii, as we have said, are parallel; and v. 1. ch. vii, is explanatory of the cause of the silence in the heaven. The context of the causative verse, namely, v. 1. ch. vii, will therefore be, the context of v. 1. ch. viii, which will determine the heaven in which there was silence.

It was "after these things," that the wind-controlling-angels appear. What were these things?—They were the occurrences in the heaven of the Sixth Seal, ch. vi. vs. 12—17.—In that heaven, the Sun becomes black as sackcloth of hair; and the moon as blood; and the stars fall to the earth, as a fig tree drops its untimely figs, being shaken by a mighty wind.—The tempest, which caused these things to happen in the heaven, or government, was mighty, and attended with much slaughter; for "the moon became as blood."—All interpreters agree, that the symbols of the Sixth Seal are prophetic of a great revolution in the Roman World. The heaven, then, can mean nothing else, than the Imperial Constitution of the empire, as made up of political or solar, ecclesiastical or lunar; and aristocratical or sidereal orders of men. These were in a state of war; but when that war ceased, there was peace or silence in the heaven.

But this belligerent state of the heaven, is still more conspicuous from other passages, which are parallel to the Sixth Seal. The first is this, "And there appeared another sign in the (too) heaven: a great fiery dragon, having seven heads and ten horns, and upon his head ten crowns. And his tail drew down a third part of the stars of the (too) heaven, and cast them to the earth." The second is, "and there was war in (too) the heaven; Michael and his messengers made war against the Dragon; and the Dragon made war and his messengers: nevertheless, they did not prevail, neither was place found for them any more in (too) the heaven." What they were cast out, there was peace in the heaven; which continued; *hooe Ascensionem* "about half an hour."

According to Jewish computation, an hour is a twelfth part of any given time. If the whole be a Lunar year, an hour will be thirty days; or if the given duration be a time; An hour will be thirty years, or the twelfth part of 360 years, which is the computation of a prophetic time. According to this, an hour will be equal to a month of days or years; which is equal to a Lunar Day, which is the twelfth part of the moon's year. If the hour is of days, then, a day in prophecy repre-

sents a year; an hour of days will be equal to thirty years; which is the length of the hour in the Apocalypse.

But the silence in the heaven continued 'about half an hour.' Half a prophetic hour is fifteen years. But the silence was not to last even so long as this; it was to be about fifteen years, but not quite. The signification of the passage, then, is this; and there was peace in the Government of the Roman Empire about fifteen years. Now, the question is, does this interpretation correspond with the authentic history of the period alluded to by the context?—We shall see.

In the year 308, the Roman Empire was governed for the first and last time by six contemporary emperors, who shared between them the supreme power. These persons were Galerius, Licinius, Maximin, Maxentius, Maximian, and Constantine. At this time, there were in the Empire, two rival religions,—Paganism, and Catholicism. The Church of Christ was a third party, but proscribed by both; though, as yet, not persecuted by the Catholics, not because they had not the will, but because they lacked the power. This third party took no part as far as we can learn from history, in the approaching war between the two contending religious factions. It patiently awaited the result in the confidence, that all things would work together for good to them that loved God, and were the called according to his purpose. The Scriptures teach, that 'the wicked, are the sword of God.' At this era, he appears to have made use of the brave, wicked, and ambitious Constantine to make war upon his Pagan rivals, and to effect a revolution in the Constitution of the Empire, which should subvert the ancient superstition, and prepare the way for an entirely new order of things—among the nations of the earth.

In effecting these things, Constantine had to cut his way through all obstacles by the sword. Galerius, after a fruitless effort to destroy Maxentius, the sovereign of Italy, died according to the course of nature. The power of Maximin was subverted, and himself put to death, by the victorious Licinius. Of the remaining three, Constantine, then the Emperor of Gaul, and Britain, first encountered Maximian, his father-in-law, who had levied war against him. The old emperor took refuge in Marseilles; but was unable to make head against his vigilant and enterprising enemy. The garrison of the City delivered him into the hands of Constantine, who caused him to be put to death.

In the year 312, civil war again broke out. Constantine having crossed the Alps, attacked the forces of Maxentius at Turin, Verona, and in the neighborhood of Rome. He was everywhere successful. Maxentius in his flight threw himself into the Tiber, and so ended his career. In 313, he was engaged in a civil war with Licinius, which was concluded after the battle of Marsfield in 314. A treaty of peace was made between

them, which lasted till the year 323, when a second civil war was waged for the universal dominion or death of one of the belligerents. In these battles, Constantine was, as usual, victorious. Licinius, the last of his rivals, and the last militant Champion of Paganism, submitted to the clemency of his fortunate enemy. He was exiled to Thessalonica, which had been chosen as the place of his confinement, which was soon terminated by death. Thus, in fifteen years, Constantine wading through the blood of myriads, was carried up by violence to the Throne of the world.—Rev. xii. 5.

The interval of the years 305 and 323, Gibbon justly terms, 'the Period of Civil Wars and Confusion.' It was emphatically, a period of *vars in the heaven*. There were about eight civil wars; and all of them contests between imperial combatants for the supremacy of the empire. As we have seen, Constantine gained the prize; and having no more rivals to encounter, the tumult of war was hushed into the silence of a profound repose. In the language of the Apocalypse, 'there was silence in the heaven.'

This silence, or peace, continued during the remaining period of the reign of Constantine. In 324, he founded Constantinople, and dedicated it in about ten years after. He remodelled the government of the world; established the Apostacy as the religion of Europe, Africa, and Asia, in the place of the ancient Idolatry; and having been immersed in water by the Catholic Bishop of Nicomedia, died three days after, in the thirty-first year of his reign, the sixty-fourth of his age, and in the *fourteenth year of peace*, A. D. 337.

Thus the silence in the heaven lasted fourteen years. One year was wanting to complete the 'half hour;' it was to last about that period, and, as we shall see, the history of events agrees exactly with the prediction. For, Constantine was no sooner deposited in his stately tomb in 'the Church of the Holy Apostles' in his new City, than faction again raised its head, and with clamorous 'voices' demanded the blood of the brothers and nephews of the deceased emperor. He left three Sons, Constantius, Constantine, and Constans, among whom the empire was divided. Constantius was the second, and perhaps most favored of the three. As soon as he had taken possession of the palace of Constantinople he gave his kindred a solemn assurance of their future safety. He had scarcely given the pledge when a specious pretence was forthcoming to release his conscience from the obligation. 'The arts of fraud,' says Gibbon, 'were made subservient to the designs of cruelty, and a manifest forgery was attested by a person of the most sacred character. From the hands of the Bishop of Nicomedia, (Eusebius, who immersed the Emperor), Constantius received a fatal scroll, affirmed to be the genuine testament of his father, in which the emperor expressed his suspicions that he had been

poisoned by his brothers; and conjured his sons to revenge his death, and to consult their own safety by the punishment of the guilty.' Faction had stimulated the soldiers to a furious demand for the massacre of the obnoxious, though innocent, princes. They were permitted no opportunity of defence.—The spirit, and even the forms of legal proceedings were repeatedly violated in a promiscuous slaughter; which involved the two uncles of Constantius, and seven of his Cousins. Of so numerous a family, two only, Gallus and Julian, were saved from the hands of the assassins, till their rage, satiated with blood, had in some measure subsided.

Thus ended 'the silence.' The sword was again unsheathed and bathed in the heavens. The Angel stationed in the *East*, let loose the wind, that it might blow upon the countries of the Euphrates; in plain words, 'the death of Constantine was the signal of war,' which raged for twenty-three years of the reign of Constantius. Sapor, the King of Persia, spread terror and desolation beyond the Tigris, and beyond the Euphrates, from the gates of Ctesiphon to those of Antioch. Simultaneously with the blowing of this East wind, and the expiration of the silence in the heaven, another Angel 'threw fire upon the earth; and there were voices, and thunders and lightnings, and an earthquake.' The Persian war broke out in 327; and in 340, a civil war commenced between Constantine and Constans, which ended the same year by the death of the former. In 350, Constans was himself slain by the hand of a domestic traitor, while flying from Magnentius, the usurper of his crown. The authority of this rebel Chief was acknowledged through the whole extent of the two great prefectures of Gaul and Italy. Another civil war was the consequence of this rebellion. The intelligence of these important events, which so deeply affected the honor and safety of the imperial house, recalled the arms of Constantius from the inglorious prosecution of the Persian war. He recommended the care of the East to his lieutenants, and afterwards to his cousin Gallus, whom he raised from a prison to a throne; and marched toward Europe, with a mind agitated by the conflict of hope and fear, of grief and indignation. Magnentius and Vetranio his colleague, proposed terms of peace by their ambassadors, which Constantius rejected with disdain. One of the ambassadors was dismissed with a haughty answer; while his three companions were put in irons as unworthy of the privileges of international law, and the contending powers prepared to wage implacable war; Vetranio was deposed, and upwards of 40,000 troops, deserted to the standard of Constantius. But the Son of Constantine had to contend with a more formidable enemy, before he could reign sole Emperor of the world. His contest with Magnentius was of a more serious and bloody kind. The battle of Mursa was fought between them in 359. Upwards of 100,000



men were left dead upon the plain. In 342, Nepotian, a nephew of Constantine, arming a desperate troop of slaves and gladiators, overpowered the guard of the domestic tranquility of Rome, received the homage of the Senate, and assuming the title of Augustus, precariously reigned during a tumult of twenty-eight days. The march of some of the regular forces of Magnentius put an end to his ambitious hopes: the rebellion was extinguished in the blood of Nepotian, of his mother Eutropia, and of his adherents: and the proscription was extended to all who had contracted a fatal alliance with the name and family of Constantine. But after the defeat at the battle of Mursa, Rome and the Italian Cities displayed the banners of Constantius on their walls. The cavalry, the legions, and auxiliaries of Italy, renewed their oath of allegiance to him, and Magnentius, alarmed at the general defection, retired beyond the Alps into the provinces of Gaul. The pride of the usurper was reduced by repeated misfortunes, to sue, and to sue in vain, for peace. He offered to resign the people, and to devote the remainder of his life to the service of the Emperor. But Constantius would be satisfied with nothing less than his destruction. He was surrounded by the Imperialists, who forced the passages of the Cottian Alps, and in the bloody combat of Mount Seleucus irrevocably fixed the title of Rebels on the party of Magnentius. He was unable to bring another army into the field, and losing all hope of making head against the power of Constantius, he fell upon his sword, and thus ended the civil war in 353.

Six years after the death of Constantine, A. D. 343, the Angel stationed in the West let loose his wind, over the Island of Britain. It continued to blow with a strong current during 27 years. The Picts, Scots, and Saxons, invaded Britain, destroying the inhabitants, and making spoil of every thing within their reach. In 367, the Roman Jurisdiction, had almost become extinct. Every messenger that escaped across the British Channel, conveyed the most melancholy and alarming tidings to the ears of Valentinian; and he was soon informed, that the two military commanders of the province had been surprised and cut off by the Barbarians. After a long and serious consultation, the defence, or rather recovery of Britain, was entrusted to the abilities of Theodosius; who sailed thither with some veterans in the year 367. By a prudent spirit, and consummate art, displayed in the operations of two campaigns, he successfully rescued every part of the province from the hands of a cruel and rapacious enemy; and thus restored it to the empire in the year 370.

"Voices" of blood crying, were again heard. Gallus, one of the two surviving nephews of Constantine, had been transferred from a prison to the prefectural throne of the East with the substantial rank of Cæsar. But he proved himself fit only

for a tyrant. The ungoverned sallies of his rage were often fatal to those who approached his person, or were subject to his power. Constantine, his wife, is described, not as a woman, but as one of the infernal furies, tormented with an insatiable thirst of human blood. Instead of restraining, she exasperated the fierce passions of her husband. Every apartment of his palace was adorned with instruments of death and torture, and a general consternation was diffused through the capitol of Syria. In 345, he caused the Imperial Ministers to be put to death, and their bodies to be thrown into the Orontes. These acts of high handed cruelty at length brought him to an ignominious death. He was degraded from the Cæsariate, and beheaded in the sequestered prison of Pola in Istria like the vilest malefactor.

The Angel, who stood sentinel in the North, next let loose the wind upon that quarter of the empire. The Quadi, a fierce and powerful nation, with their allies, the no less savage hordes of Sarmatia, invaded the Illyrian Provinces. The garrisons of the frontier were insufficient to check their progress. Constantius was at length compelled to assemble from the extremities of his dominions, the flower of the Palatine, troops, to take the field in person, and to employ a whole campaign, with the preceding autumn and ensuing spring in the serious prosecution of the war. At the same time, his cousin Julian, whom he had declared Cæsar, and who afterwards was termed *the Apostate*, was sent into Gaul to repel the Franks and Allemanni, who had crossed the Rhine, and laid waste its fertile territories. They had pillaged forty five flourishing Cities, besides a great number of towns and villages, which were for the most part reduced to ashes. The scene of their devastation was three times more extensive than that of their conquests. But the Emperor and his Cæsar, in their several campaigns of 356—357—358 and 359, succeeded in driving these Barbarians once more into the recesses of the dark and impenetrable forests of the north. "The victories of Julian," says Gibbon, "suspended for a short time, the inroads of the barbarians, and delayed the ruin of the Western Empire."

But the time was fast approaching, when the "earthquake" was to succeed the thunder and the lightning of intestine wars. The fame of Julian had excited the hatred and jealousy of Constantius. He determined therefore to undermine the power of his cousin by drawing off the veteran legions of Gaul and marching them away to serve against Sapor in the Persian war. Julian issued the necessary orders for carrying into execution the commands of Constantius; a part of the troops began their march for the Alps. On their arrival at Paris, their discontents burst out into open rebellion. They refused to leave their country and their homes exposed to the inroads of the merciless Barbarians; and having assembled in a plain with-

out the gates, they saluted their beloved General as Julian Augustus! After a decent resistance, the Cæsar yielded to the violence of his troops. He was exalted on a shield in the presence, and amidst the unanimous acclamations of the army, and a rich military collar supplied the want of a diadem. While these events were transpiring, Constantius was on his march against the Persians. He received the ambassadors of the Gallic Emperor with indignation and contempt; and with looks, jestures, and language, expressive of the disorder of his soul, refused to acknowledge the equal rank of his rival; who, being informed of the implacability of his disposition, boldly resolved to commit his life and fortune to the chance of a civil war. He sent back the Quæstor of Constantius to his master, with an epistle in which he expressed, in a strain of the most vehement eloquence, the sentiments of hatred, contempt, and resentment, which had been suppressed and embittered by the dissimulation of twenty years. After this, Julian, who some weeks before, had celebrated the Catholic festival of the Epiphany, made a public declaration, that he committed the care of his safety to the IMMORTAL GODS, and thus publicly renounced the Religion, as well as the friendship of Constantius.

With the speed of a Napoleon, Julian marched his troops from the Rhine into Illyricum, the three divisions of which united under the walls of Sirmium. The præfectures of Italy and Illyricum acknowledged the justice of his cause. Having made every disposition which his situation required, he awaited the approach of Constantius at the head of the veterans of the East. But Julian was preserved from the cruel alternative of destroying or of being himself destroyed: and the seasonable death of Constantius delivered the Roman Empire from the calamities of civil war. He made his triumphal entry into Constantinople, Dec. 11, 361, amidst the acclamations of the soldiers, the people, and the Senate; and in the 32nd year of his age was acknowledged as the rightful and universal sovereign of the Roman Empire.

The necessity of 'an earthquake' or *revolution* in the Government of the world, had become imperative for the resuscitation of the Empire. The palace was crowded, the court encumbered, and the people were oppressed by the servile ministers of luxury, and their maintenance. The chief barber, besides a large salary, and some valuable perquisites, enjoyed a daily allowance for twenty servants, and as many horses. A thousand barbers, a thousand cup-bearers, a thousand cooks, were distributed in the several offices of luxury; and the number of stanzas could be compared only with insects of a summer day. The domestic crowd of the palace surpassed the expense of the legions. The contempt and indignation of Julian were excited at these things. By a single edict he reduced

the palace of Constantinople to an immense desert, and dismissed with ignominy, the whole train of slaves and dependents. He established an inexorable tribunal at Chalcedon, constituted of six judges. An absolute power was conferred upon them to pronounce and execute their final sentence without delay, and without appeal. The state criminals of his predecessors reign were, for the most part, put to death by the sentence of the judges; upon whom he shifted the reproach of condemning his personal enemies. He disbanded the numerous army of spies, of agents, and informers, enlisted by Constantius to secure his own repose at the expense of that of millions.

But the most remarkable feature of this revolution was, the temporary abasement of the Catholic Superstition, and corresponding exaltation of Paganism. A devout attachment for the gods of Athens and Rome, constituted the ruling passion of Julian. Devoted as he was, however, to the ancient idolatry, he rose superior to the cruel bigotry of Catholic Princes.—He published an edict, extending to all the inhabitants of the Roman World, the benefits of a free and equal toleration; and the only hardship he inflicted on the Catholics, was to deprive them of the power of tormenting their fellow-subjects. The Pagans were expressly commanded to open all their temples; and were at once delivered from the oppressive laws, and arbitrary vexations which they had sustained under Constantine and his Sons. "Every part of the world" exclaims Libanius, with devout transport, 'displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries.' Julian applied himself to corrupt the religion of his troops. The legions of Gaul devoted themselves to the faith, as well as to the fortunes of their victorious leader; but the veterans of the East, who had been trained under the standard of the cross, required a more artful and expensive mode of persuasion. By frequent and liberal donatives which would have purchased the service of half the nations of Scythia, Julian gradually won them over. The name of Christ was erased from the *Labarum*; and the symbols of war, of majesty, and of paganism, were so dexterously blended, that the subject incurred the guilt of idolatry when he respectfully saluted the person or image of his sovereign.

Having gained the support of his troops in favor of his ecclesiastical reforms, he proceeded to oppress the Catholics in the exercise of their religion. He transferred to the Pagan Pontiffs the management of the liberal allowances from the public revenue, which had been granted to the Church by Con-

Constantine and his Sons. He levelled to the ground the prolix system of clerical honors and immunities, which had been constructed with so much art and labor; and the Catholic priests were confounded with the last and most ignominious class of the people. He prohibited Catholics from exercising the profession of teachers of grammar and rhetoric; excluded them from all offices of trust and profit in the state, the army, and the provinces; and condemned them to make full and ample satisfaction for the temples they had destroyed under the preceding reign.

But the troubles of the Catholics at length subsided on the death of Julian who was killed in the Persian war, A. D. 362. He was succeeded by Jovian, who published an edict of equal and universal toleration. Under his reign Catholicism obtained an easy and lasting victory, and the genius of Paganism sunk irrecoverably in the dust. This Emperor's reign was short. He died suddenly, and was succeeded in 364, by Valentinian, who consummated the Revolution in the final division of the world into the Eastern and Western Empires; the former of which he bestowed on his brother Valens, whom he had associated with him in the honors and cares of the purple.

In 366 the Angel standing in the Southern quarter of the earth, let loose his wind upon the province of Africa. It continued to agitate that maritime district for seven years. The three flourishing Cities of Ora, Leptis, and Sabrata, which under the name of Tripoli, had long constituted a federal union, were obliged for the first time, to shut their gates against a hostile invasion; several of their most honorable citizens were surprised and massacred; the villages, and even the suburbs were pillaged; and the vines and fruit trees of that rich territory were extirpated by the malicious savages of Getulia. The tyranny of the Roman Commandant drove the provincials into open rebellion, and provoked them to join the insurrectionary standard of Formus, the Moor. He was received as the deliverer of the country. But the imprudent and unhappy Africans soon discovered that they had not sufficiently consulted their own strength, or the abilities of their leader. The Emperor of the West despatched Theodosius, the restorer of Britain, to suppress the revolt. At the head of a small body of troops the General advanced into the head of a country, where he was sometimes attacked by armies of 20,000 Moors. But the firmness and perseverance of Theodosius, baffled the irregular attacks of the Barbarians; destroyed the usurper; and restored the province to the sovereignty of Valentinian.

*Summary.*

A. D. 305—323. Era of the Sixth Seal, or Period of Civil Wars and Confusions; Rev. vi. 12—17.  
The Seventh Seal opened; Rev. viii. 1.

- 323—337. Silence in the Heaven about half an hour; during which time the four Angels restrain the winds from blowing upon the East, West, North, and South of the Roman Empire; Rev. vii. 1.
337. Constantine dies;—the silence in the heaven ends;—the angel lets loose the East wind. Sapor, King of Persia, declares war against the Romans. Another angel throws fire upon the earth; and there were voices; Rev. viii. 5. Massacre of the Princes of the Royal Family.
340. 'And thunders and lightnings.'—Civil war between Constantine and Constans.
343. The Angel standing in the West lets loose his wind. Picts, Scots, and Saxons invade Britain.
350. Civil war between Constantius and Magnentius; who causes Constans to be put to death.
345. A death-speaking-voice sentences the Cæsar of the Eastern Præfecture to lose his head.
356. The Angel standing in the North lets loose his wind. The Quadi, Sarmatians, Franks, and Allemanni invade Gaul, and the Illyrian province.
360. 'And an Earthquake.'—Julian, the Cæsar of the Præfecture of the Gauls, is saluted Emperor by the legions. Constantius dies. Julian reforms the State—Restores Paganism—oppresses the Catholics—and protects the 'Heretics.'
363. He is mortally wounded in the Persian war;—Jovian succeeds him; concludes a peace with Sapor, and publishes an equal toleration of Religion.
364. Jovian dies, and is succeeded by Valentinian, who associates Valens with him in the government.—The Empire is finally divided into Eastern and Western.
366. The Angel standing in the South lets loose his wind. Commotions in the African province; it is lost; but recovered by Theodosius.

The blowing of these four winds upon the Roman Earth, precedes the preparation for the sounding of the seven trumpets—Rev. viii. 6. Julian, Jovian, and Theodosius restored peace to Britain, Gaul, Africa, and the East;—this was a breathing-time for the Nations between the winds and the pre-

paring of the trumpeters. All of which, is respectfully submitted to those readers who are well versed in history, and in the symbols of prophecy, as the true interpretation of this hitherto unexplained passage of the prophetic word by the

EDITOR.

## PUBLIC SLANDERERS.

"There are many unruly and foolish talkers and deceivers, whose mouths must be stopped.—*Paul.*

Judging from the testimony of history, ancient and modern, sacred and profane, it seems to be the lot of all, who, penetrated with conviction of the general corruption of society,—undertake to stem the torrent of its delinquency; to suffer the slanderous execration of those who practice iniquity or are interested in sustaining it. I know of no exception to this rule. From the days of righteous Abel down to the present year, this rule is absolute; it has been the fate of all reformers, it is now, and will be till Christ shall come again. So notorious is the truth of this, that the following remark has obtained the currency of a proverb,—*when the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good?*

'The million' censured Jesus for a blasphemer; they charged him with expelling demons by the power of Satan; with breaking the Sabbath; with being mad, and with having a devil; and so forth. They imprisoned him, spit upon him, scourged him, pierced him with thorns, nails, and a spear; and so put him to death. And why did 'the million' treat him thus; 'what good' had he done? He forgave transgressors their sins; he delivered them from the power of demons; he healed their diseases; he taught them wisdom; and sustained indignity for their sakes.—As they treated him, so did 'the million' inflict evil upon his immediate and devoted followers. They charged them with drunkenness; with treason and sedition; and with turning the world upside down. They scourged them, stoned them, imprisoned them, and at last put them to death. And 'what good' had they done that they should be thus badly used? They spoke forth the words of truth and soberness, declaring the wonderful works of God; they persuaded men to obey God, to love their enemies, to be kindly affectioned towards one another; to be subject to every human ordinance for the Lord's sake, and so forth. These were some of the good deeds for which they were persecuted by 'the million?'

In the age succeeding the apostolic, 'the million' continued their vicious attacks upon virtue. They execrated the followers of Christ and his Apostles, denouncing them as 'ass-wor-

shippers,' cannibals, and atheists; and wreaked their vengeance upon them even unto death. And for 'what good?' Because they would not associate with them in the practice of iniquity; but chose rather to forego the temporary enjoyment of sin for the eternal and unfading crown of life. In the third century, Novatius arose, and likewise tasted the dulcamarous cup presented to his lips by 'the million.' And for 'what good?' Because he undertook to stem the torrent of corruption which had set in to sweep away the virtue of the Christian Church.

To descend nearer to our own times, we may cite the names of Luther and his Contemporaries, of Wesley and his allies; of Campbell, myself and some others, the friends of both.—And 'what good' have these done, that 'the million' should conspire for their destruction? They resisted vice and tyranny; protested against persecution on account of conscience; pleaded for liberty; put the Bible into the hands of the people; taught morality; inculcated the Gospel as preached by the Apostles; and insisted that it ought to be carried out into practice, and persevered in, or there could be no remission or immortality. For these good things, 'the million' censure them, and conspire to blast their fame before God and man! Our contemporaries of this century, who have opposed ecclesiastical tyranny, corruption, and hypocrisy, have all been regarded as somewhat akin to the Prince of Devils; so long especially as they continue true to principle. Macaula told a friend of mine, that 'Campbell was a very smart, but a very bad and unprincipled man,' or to that effect. And for 'what good' thing did he thus vituperate him? I suppose, because he left the Presbyterian Church, made him contemptible in argument, and taught the doctrine of the Apostles, namely, baptism 'for the remission of sins.' Certain baptists in one of the lower counties of this state, as I have heard, have said however, that they never did give Alexander Campbell up; for that he had always believed that persons might be saved without baptism; but that Doctor Thomas was a devil, for he denied it! Well be it so; if maintaining the truth of Holy Writ is to constitute me a devil, I must be excused when I say, that I would rather be such a devil, than a saint, as saints go in these times. We all come in for our share of 'the million's' slander. They call me atheist, a rank infidel in disguise, a factious, schismatic, heretic, liar, deceiver, impostor, and so forth; and in the last edition of public slander, an extortioner, and bargain breaker! And for 'what good?' Because, I reject their misrepresentations of the Deity as unscriptural; demonstrate their systems of religion to be counterfeits upon the true; refuse to take any thing for granted and claim the right of proving all things; unveil the flimsiness of a popular reform; display the self-delusion of professors, in the sanctity of their foundation, and the worldliness of their practice; and maintain, that there is no salvation from sin or

death here, or hereafter, to any one however sincere, unless they believe and obey the gospel taught by Peter, Paul, and the rest of the Apostles. Now, the principle upon which all public slanderers seem to act is, that of 'doing God service.'—They have a kind of 'zeal of God,' which is displayed in a zealousness for the traditions of their great grandfathers and mothers. It is a zeal for God; but not according to knowledge; for being ignorant of God's justification, (or way of justifying the ungodly,) they seek to establish their own. Public slanderers, I say—jesuits in word and deed—have ever acted on the principle of *the end sanctifying the means*, hence, they stick to nothing to carry their purposes into effect. A man's character with them, having little or none of their own, is a mere nothing in their estimation of expediency. If a thorn prick them in the side, it is the effect and not the cause of the perforation, which distresses them, and excites all the distraction of their deeds.

But, on the other hand, 'when the Million applaud you, seriously ask yourself what harm you have done.'—The Million applauded Herod when he delivered an oration to them from the throne saying, 'It is the voice of a god, and not of a man!'—This was the *vox populi*, which some tell us is, the *voice of God!* But how did God respond to this voice of the people? By putting Herod to a loathsome death, because he did not give him the glory. The Million applauded them that oppress them, and call them benefactors; they applaud their deceivers, and call them the Ambassadors of God; they applaud their destroyers, who make their wives, widows and their children, orphans—as great conquerors and mighty heroes! They applaud vice, and would destroy virtue were it not protected by a power superior to their own.

The Million is made up of the world; and when we say this we cannot meditate a more diabolical, cruel, hypocritical, ignorant and tyrannical thing. In the old hemisphere of the globe it passes under the apocalyptic names of the Dragon, the Beast, the False Prophet, and the Earth. In the new, its workings are conspicuous in every rank and degree of life: from head to foot of the Body Politic. It is a world, rotten in principle, and hypocritical and criminal in practice. Its applause is a disgrace; its censure, praise.

Concerning the censure of the Million let us hear what the Messiah says.—"Happy shall you be when men shall revile and persecute you, and, on my account, accuse you falsely of every evil thing! Rejoice and exult, for great is your reward in heaven; for thus the Prophets were persecuted who were before you."—Be upon your guard against men; for my name you shall be hated universally."—"Out of the heart (of the world) proceed malicious contrivances, murders, adulteries, fornications, thefts, false testimonies, calumnies."—"There is none

who shall have forsaken the things of this life, for my sake and the gospel's; who shall not receive now in this world a hundred fold, *with persecutions*; and in the future state, eternal life."—This is literally my experience; see Mark x. 29—31. Though my course has been so unpopular; though I have incurred the anathemas of the world and 'false brethren' on account of my contention for the one only true gospel to the exclusion of every other human device,—I am richer now in worldly possessions by a hundred fold, with persecutions in due and full proportion, than I was four or five years since, when I was quite in favor with the world. I regard these passages in my life as indications of God's approval of my honest, straightforward, and uncompromising stand for his truth in the face of all the world.—Jesus goes on to say elsewhere "If the world hate you, consider that it hated me, before it hated you." If you were of the world, the world would love its own. But because you are not of the world, the world hates you. If they have persecuted me, they will also persecute you. They will expel you the synagogue; nay the time is coming, when whosoever kills you, will think he offers sacrifice to God. In the world you will have tribulation." "He that will live godly in Christ Jesus" says an apostle, "shall be persecuted;" and so forth. This then is the lot of all true believers, who instead of lamenting their unpopularity and fate, ought to rejoice and be exceeding glad, in prospect of the great reward. The true faith has never been popular, nor will it ever be till Christ shall come and make his laws victorious. Counterfeit Christianity, and nominal reform are the very things in which the world delights. The period between the first and second advents of Messiah is essentially a period of suffering in some form or other to the true disciple; he that would reign must first suffer; and that suffering must be now, or there will be no reigning hereafter with Christ in the Age to come.

How are we in these times to defend our reputations against the calumnies of public slanderers? This is a question of some interest at this crisis. *If we are to make any defence at all*, in what way are we to conduct our defence? We are commanded, if reviled, not to revile again; nor to bring railing accusations against even the Devil himself. Now the question here is what do *reviling* and *railing* consist in? To revile is to *render infamous by false invective*; and to rail is to *use foully abusive language*. Illustrative of the former we may quote the incident recorded in Matthew, who says, that while Jesus was suspended on the cross the passers by *reviled him*, shaking their heads and saying, you who could demolish the temple, and rebuild it in three days; if you be God's Son, come down from the cross.' Here they *inveighed* against him as an impostor, who had pretended to the power and to the son-ship of God. In doing this, they endeavoured in the

'spirit of malignity, to render him infamous by their invective, which was false. Thus they reviled him, but he did not revile them in return; and after his example we are enjoined to follow. For myself, I can truly say, that since I put on Christ by baptism a reviling spirit has had no place in my heart. I have never reviled any one nor do I ever intend. As an example of railing we may cite the foully abusive epithets bestowed on Jesus by the Pharisees and others. They said, 'this man has a devil and is mad'—'he expels demons only by Beelzebub, prince of the demons'—'he speaks blasphemy'—'this man is a sinner'—and so forth. Now this was abuse most foul, because it was untrue. Some may argue that Jesus was himself a railer, because he called the Pharisees, Scribes, and Lawyers, hypocrites, foolish and blind guides, serpents, offspring of vipers, the children of the Devil, and so forth. It is granted that this would have been reviling and railing, if it had not been true. They charged Jesus with reproaching them unjustly; but they charged him falsely, for he said nothing of them which was not fully demonstrated by their actions to be true. But some may say, he knew their several thoughts, and was therefore justified in speaking of them as he did; but to this we would reply, that he did not denounce them because of their thoughts, but because of their expression of those thoughts, and on account of their conduct. He spoke the truth concerning them, and he spoke that truth openly, exposing to the people the malevolence of their opposition to him, and the true cause why they would not acknowledge him. The Scribes and Pharisees were the public slanderers of Jesus; it was they, and not he, who were revilers and railers; and although each denounced the other, the denunciations of the one were deserved, while those of the other were not. To unveil the hypocrisy and the unrighteous actions of public slanderers is neither to revile nor to rail at them. Jesus did this; and he that follows his example is, in my judgement, justified in so doing.

In answer to the question, then—how are we to defend our reputations against the calumnies of public slanderers? I think we may scripturally do as Jesus did. If men unknown to the public, openly and before all the world, accuse us falsely, we owe it to ourselves and to society, to unmask them, that mankind may be advised of the kind of characters they sustain in their several spheres. If A. B. and C. asperse openly the reputation of D, it is D's privilege to challenge his jury, to scrutinize his accusers, and to examine how far their witnesses are to be believed. Whether this is to be done publicly or privately depends upon the conduct of A. B. and C. If they calumniate him before the world; they compel him to defend himself upon the foregoing principles before Caesar, to whose tribunal they have dragged him. If D were to have recourse only to a private defence, whether scouted or not, he would be decided guilty by the world, on the principle that having made no public defence, he had nothing to say, and therefore tacitly admitted the charge.

Persons called 'brothers' who assume the office of public slanderers, place themselves in a hostile and vicious position. They constitute themselves offenders of a flagitious stamp, having openly defianced the laws of

Christ. They place themselves, too, in a very unenviable position; for in boldly and recklessly assailing the character of others, they lay themselves open to a searching scrutiny, in order that the public may know if such persons be indeed, the veritable 'Simon Pures' they would be thought to be. I have primarily assailed no man's character, neither do I intend; but, I would have this to be remembered, that if any one venture to tamper with mine, he must take care to be immaculate himself; for while I am fully prepared to meet all and every my accusers before a scriptural tribunal if any man assail me publicly, and it be thought advisable for me to defend, I shall follow the example of Jesus, and search him to the quick.

From the whole, I conclude, that to unveil the unrighteousness of public slanderers is neither to revile nor to rail, that if such persons do not like such revelations, they should be cautious how they invite investigation, and that, if men volunteer their malevolence, they ought to be exposed as far as the truth will sustain the exposure, on the principle, that those who sin should be rebuked before all, that others also may be afraid.

The Christians of this day, if Christians indeed, are a part of the Two Resurrected Witnesses, who stand before the Lord of the earth. "If any one will injure them, fire shall come out of their mouth, and devour their enemies; and if any one will injure them, so must they be put to death.— These have power to shut heaven, so that no rain shall be showered down in the days of their prophecy; they have power over the waters, to turn them to blood, and to smite the earth, as often as they will with every plague." Such was their power before they were slain. They have succeeded the breath of life from God. They then stood upon their feet; and great fear fell upon those who looked upon them. They have ascended to a region of the social atmosphere above the reach of their persecutors' power. Let their enemies beware how they rouse these young lions of Judah from their lair.

EDITOR.

ALBERT ANDERSON TO MR. A. CAMPBELL.

In the last Harbinger is a document under the caption of 'the Richmond Letter.' From it we learn that nothing concerning us is hereafter to deface the pages, or to be inserted from us until we reform. We are for a radical reformation; and much as it may be regretted, on some accounts that the exclusive readers of that paper are to be shut out from reading the truth in its sheets, the condition of our reappearance before them we cannot comply with. We cannot consent to reform backwards, which we would certainly do, if we were to descend to the standard of reform of which that once impartial publication is the rule. We belong to 'the movement' onward is our motto—we shall be contented to stand still when perfection is attained and not before.

Virtuous reformers need not fear that we shall ever become their enemy. We are hostile only to vice, tyranny, and error. We are by no means opposed to this reformation as far as it is scriptural. We desire to move it forward healthily and then doubtless it will become pure and peaceful. We do not love innovation for its own sake. Every innovation upon a

perfect institution is a corruption; but innovation upon a corrupt or imperfect system is often a genuine reform.

The following letter is a copy in substance of one sent to Mr. A. Campbell. It has been put into our hands with the suggestion of the propriety of its publication if neglected by Mr. C. We have waited a reasonable time; but finding from the article referred to no hope, we have thought proper to lay it before the reader.

EDITOR.

April 19th, 1838.

Brother Campbell,

A considerable time since a copy of your last April letter was sent, in company with some things by myself.

In your December letter, speaking of the April you say:

"I wrote that letter to a brother in whom I had very great confidence, in hopes that it might have been of some use to him. It seems it has not."—Now, what use did bro. C. mean? Such as would arise from impressing me with his views of brother Thomas? Such views impressed on my mind and heart, would have alienated my esteem and love from bro. T. as a brother. And all, without the privilege of assigning the reasons, since the letter was to be a secret!

Brother Campbell, you have disappointed me exceedingly—your mind enlightened by *the truth*, seemed incapable of stooping to things so unworthy one, who had been so long, and so nobly contending for the truth. Ah me! how mortifying the consideration, that a man, whom God had honored with the privilege of advancing the knowledge of the Sacred writings, by enabling him to contend mightily in their behalf, and against their opposers, that this man should so far forget the influence of the said sacred writings, as to suffer himself to be filled with blinding prejudice!

In view of him who searches the heart, and who will judge the living and the dead, be persuaded to *pause* and reflect:—to reflect on your *thoughts*, and *words*, and *deeds*, in relation to brother Thomas. Were he an enemy, you, as a christian, should love him;—but he is not an enemy;—he is a *detected christian*. See the communications from Paineville and Bethel, in and before these congregations that he goes, in and out, being known to them. Why not believe *their* testimony?

Brother Campbell, your course towards brother Thomas has been a righteous one;—dont be offended with me for telling you so plainly. It is my duty to speak the truth with plainness of eye to the glory of God. Why not let him and

the brethren, who know him be heard through the Harbinger? you granted this to a *Waterman*, to a *Meredith*, &c.

It appears to me, my memory, (your papers are not by me,) retains something you said about mercy's influencing your course towards John Thomas. Was it mercy to be attacking him, but not allowing him to defend himself in the Harbinger? Was it mercy, after you had complained of his spirit, manner, and style, and declared your disposition to bear with his speculations, and after he had made an effort to reform the *things complained of*;—then to shift the ground of complaint, and charge him with his speculations? was it mercy to condemn him before your readers, unheard in his own defence? Was it even justice!—and *what was it*, when you non-fellowshipped him through the length and breadth of the land, and even across the ocean, before you had preferred your charges against him at the lawful tribunal!!! Did you not *thus* constitute yourself his judge? Bear with me while I say that to me, this seems usurpation of authority, and what makes it more glaring, of *divine* authority!!! Even had John Thomas been ever so criminal, who constituted bro. C. his judge? Well says Isaiah, "cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day."

You seem to me, my brother, to charge brother T. with speculation, when you are guilty of it yourself. You publish your *opinion*, that there are saints, or christians amongst the sects, and you defend your consistency, in that you have always held the said opinion. But to me, you having always held it, makes your *inconsistency* more glaring, in the face of your having also so long contended for being governed by the *written* so of the Lord, and not by a man's *thinks* so. How many have you thus lulled into a deep *sleep* of *dangerous quietism*! But, who is to prescribe the *thus* far, and no farther? Will bro. C. undertake this office! no! bro. C. says, he is not a *dictator*.—Then, why not, let bro. T. write about what he thinks best?—If the Apostacy darkened the minds of men, so as to lose sight of so prominent a feature upon the sacred page, as baptism for the remission of sins, is it to be wondered that it made them lose sight of features far less prominent? And if only some few years since, the pioneer discovered, after much and laborious investigation, *this* so prominent a feature, is it to be wondered that some of the smaller ones lie still *unobserved*? Dear Brother, your paper and those of other brethren, and not the *Book*;—they are only media of investigating things of the *Book*. Dont for a moment think that we mean to make creeds of them; the *Bible is our creed*. You say you have overrated bro. T.'s talents; but I cannot agree with you in this. I heard him a few days since; depend upon it, he is not to be despised.

I think the Lord Almighty is blessing him; if he bless him, then he shall be indeed blessed. Your paper *formerly two-sided*, has become *one-sided*; were a man to become one-sided, he would be scarcely able to exist. If your paper continue *one-sided*, it will become *weak*, and will no longer be a means of advancing the truth. So, if you be determined to make it *one-sided*, decline sending it to me, and be assured that I will not only not help it, but conscientiously, as in the sight of God, I shall feel it my duty to fight against.

May the Almighty One, for Jesus' sake, deliver us from error and establish us in the truth, if then it agree with his blessed will, is the prayer of yours in the hope of eternal life.

ALBERT ANDERSON.

K. B. Dear Brother, were you, being convinced, by the word of divine truth, to come out, and plainly acknowledge, your having been wrong, and to make reparation to your injured brother, and I may say, your brethren, you would then *indeed* illustrate and exemplify the power of Divine truth, so as to make yourself dearer than ever to your brethren. Don't forget, that *humility* is the true path—way to exaltation.

I think you might publish, to say the least, this letter in your Harbinger; and the Paineville and Bethel communications.

It would be worthy of true *magnanimity*, to open your paper to them you have *injured*.

A. A.

Dear Brother Thomas,

I send you the *above letter* as being *about* a copy of what I some time since sent to bro. C. I am not unwilling to sustain you, as far as God may enable me, in *the present trials*, and with you to face, as far as necessary, *even a world of storm*. Let us not confide in an *arm of flesh*, but in the *living and Almighty God*. After waiting the due time, you can, (unless there may be good reason to the contrary,) publish the *above letter*, also that in a former letter I stated to bro. C. my reasons for having shown his April letter to you and some of the brethren, viz: to you, to guard you against expressions as might wound bro. Campbell;—to the brethren for the purpose of inducing them to use means for the reconciliation of brethren Thomas and Campbell.

Yours in the blessed hope,

A. ANDERSON.

## REFORMATION IN RICHMOND.

### Chapter 1.

The Metropolis of a State is generally the centre of all political and ecclesiastical affairs; and the minds of men are for the most part directed thither, as to the fountains of superior intelligence and virtue. People are apt to think, that the inhabitants of great cities are something more than common; but this illusion vanishes by a residence among them. The first metropolis was built by Cain, the murderer of his brother; he called it Enoch, after his son, and it soon became the seat of man's wickedness, which was great in the Earth. The Cities of the Plain, Nineveh, Babylon, Rome, Paris, and London, some of the greatest and most magnificent of cities, have never been conspicuous for any thing but 'the lust of the flesh, the lust of the eye, and the pride of life.' Like Cain, the founder of Cities, they have sooner or later 'become the habitation of demons, the hold of every unclean spirit, and the cage of every unclean and hateful bird.' It seems to be a habit of our unfortunate race, to become eminent in crime in proportion to the multitudes which herd together. The fear of God, and 'the righteousness which he requires' are at an infinite discount; the pursuit of sordid gain, sensual gratification, and intrigue, give zest to the life of a metropolitan. The exceptions are 'like angel's visits, few and far between.' There are a few, and but a few. They are like a drop in the ocean, lost in the surrounding masses.

We have lived in London, New York, Philadelphia, and Richmond; and have, therefore, tolerable experience of what we speak. Dr. Samuel Johnson observed of London, that it was 'the common sewer of Paris, and of Rome;' and had he lived in the Cities of this Continent, from the extreme north to the furthest South, he would doubtless have borne the same kind of testimony concerning them. In no places is Reformation more needed, and in none is it less prosperous.

In London it can scarcely be said to have a being. In New York it is named. There is a something there recognized as an integral of 'this reformation. There are said to be three distinct and opposite bodies of Reformers in that City. A division, which proves the existence of the leaven of corruption among them. In Philadelphia it is also named, and said to be in peace; but from experience we believe it to be the peacefulness of sleep. In Baltimore, an united body of Reformers once existed. When we were in that City, we were much gratified with their acquaintance; but events have proved, that the bond of union among them was not the truth; for if it had, they would have been one to this day. They are now two parties in opposition. On which side the fault lies we know not; but of it is; and as surely as effect follows cause, the leaven of corruption is working some where. In Richmond a nominal



reformation has existed for a few years; but like the Reformation of its contemporary cities, it is one that has long needed to be repeated of.

Now we would inquire, what is the cause of 'this reformation' splitting in these several cities, not to mention other places? It has been fairly tried in Baltimore at least; yet there, separation prevails between professors of the 'One Faith.'—To our mind it appears, that 'this reformation' is deficient of a scriptural bond of union. The intelligent belief and obedience of the truth is not made the bond; but an indefinite and general assent to the theory of the Ancient Gospel and order of things. By the bond of union, we do not mean among Churches as composing a denomination; but among professors as composing the several Churches. For a Church to be united and peaceful, the bulk of it must receive the truth in good and honest hearts. It is not the conversion of men to the same theory that will unite them in *Christian* bonds; their dispositions must be changed by the truth; in other words, their old man must be slain. When this is effected, and the unadulterated word obeyed, they will live together in harmony and peace. Men must embrace the One Lord, the One Faith, the One Baptism, and the One Hope—if they would all be one in word and deed. Opinion should be free as the air they breathe. The liberty of free discussion ought to be sacred among them. To interdict this is to decree that the intelligence of one man shall be the standard of all. Which in this age is preposterous.

From the Reformation exhibited in the Atlantic Cities we are convinced that it needs to be reformed, or rather, as Brother Emmons expresses it *to be extended*; and in no place more than in Richmond, as will more fully appear by the following narrative.

In the April number of the Harbinger for 1832, is this notice: "Sixty-eight persons have been compelled to withdraw from the First Baptist Church in Richmond, because they wished to submit to the government of the Twelve Apostles rather than to the opinions of a clerical council." Now judging from information derived from certain of the sixty-eight, we are persuaded that the bulk of them must have blushed when they read this with a conviction of the underserved honor bestowed upon them by Mr. Campbell. No doubt Mr. Campbell supposed he was publishing the correct reason of their separation; but we can on good authority affirm, that he was altogether mistaken. *The sixty-eight did not come out, because*

of the same reasons of the Churches which are or have been in Mr. Campbell's hands; not invidiously, but by way of distinction.—He has not in his writings, we think, therefore, we may not have observed it in any one. Though excommunicated by the churches, he has not been so comprehended in the phrase—*the subject of things as of the transition period of the*—  
of Jerusalem to Jerusalem. Error.

*they wished to submit to the government of the Twelve Apostles.* Nothing appears to have been further from their thoughts.

From all we have been able to learn, it appears that there were not more than three or four called Campbellites, in the Baptist Church. These were Jones, Davis, W. Bootwright, and Joseph Woodson. Jones, who was Agent for the Harbinger, is dead; Davis is removed; W. Bootwright is of the remnant of the sixty-eight; and Joseph Woodson, because obnoxious to the family of a rich man, has recently been excluded. Two or more of these four were obnoxious to the Lord of the Church, named John Kerr, and it was determined to get rid of them at all events. But before this was carried into effect, Mr. Thomas Campbell visited Richmond. He was introduced to Mr. Kerr, who received him very graciously, and continued to entertain a kindly disposition towards him, until he found the old gentleman's popularity threatened to jeopardize his own.—He had promised him the use of *his* pulpit on the ensuing Sunday morning; but finding how things were working, although his appointment had been announced in the papers, he refused to ratify it, and in spite of all remonstrance, determined to occupy the time himself. W. Bootwright was chief remonstrant, which tended only to make him more obnoxious than before; added to which, an act of rebellion against his 'pastor's' authority, in procuring the Capitol for Mr. Thomas Campbell, who owing to the excitement consequent of Mr. Kerr's conduct, obtained a larger audience than he would otherwise have done.

Somewhere about this time the Southampton insurrection broke out; and one of the members of the Baptist Church, was despatched by the Governor in command of a company to assist in restoring order in the disturbed region. A brother of this commander, according to the Baptist order belonged to the company. His name was Porter. Upon their return, he is said to have charged his Officer with drunkenness, who is alleged to have lost his cap on the boat, without being able to account for it in any way. We must here do him the justice to say, that he denies the truth of the accusation. For our own part, we give no opinion in the case; and would here say, that we regret the necessity of mentioning the circumstance at all; but the history of reformation in Richmond requires it.

The case of this gentleman was brought before the Baptist Church, and we have heard it from several, who profess friendship for him, though we believe that profession to be hollow-hearted, that there is no doubt, but that had the examination of the case been completed, he would have been turned out for drunkenness. Here then were two cases of discipline—one for factious and heretical opposition to the Lord over the flock;—the other, for inebriety. The subjects of these two cases had

each their partisans. The subject of alleged inebriety is said to have been quite popular with many of the members; his own immediate connexions were numerous in the Church of which his father was a deacon of long and respectable standing. Therefore, rather than permit their friends to be put out under such a charge they determined to make common cause with the Campbellites and the party they had got up.

The resolution of this case of discipline for heresy came on first. After much talking at several meetings a motion was passed requesting the 'Campbellites' to withdraw. The following was the preamble and resolution, in writing, offered by Mr. Kerr.

"Whereas it is evident that a party has arisen in this Church, entertaining opinions of scripture doctrine and Church government materially different from those of the great body of this Church, and all the regular Baptist Churches in Virginia: And whereas, out of these discordant opinions and views a state of feeling has grown very unfavorable to the peace, honor and piety of the Church,—Therefore,

*Resolved*, That this Church earnestly recommend to those who have embraced these new doctrines and opinions to withdraw from us, and become a separate people, worshipping God according to their own views of propriety."

"SIMON FRAYSER, Clerk."

*Religious Herald, March 9, 1832.*

A few it was anticipated, would avail themselves of the request; but these few had been more active in proselyting adherents than was supposed.† The two parties, already named, coalesced; and complying with their pastor's request, came out under the flag of reform. It would have been well had they reformed indeed. But what fruits of reformation were to be expected from such materials! We have often heard certain of their members express great regret, that they had made common cause with the military party. They were convinced they had begun wrong, and that it would be exceedingly difficult to get right, if at all. None but those who have been

† They (those of the military party,) knew that about eight members, in whom they had high confidence, were the only persons whom they then determined to get rid of; and being themselves entirely dissatisfied with the proceedings of the majority; and farther, believing that if these brethren were removed, that they themselves would have to renounce their belief, or be treated as heretics, they resolved to withdraw &c. See Letter from Mr. Campbell, Vol. 3, p. 525.—This is not the real state of the case, as is inferred by certain who signed the resolution to withdraw, that the resolution would have been of the writer of that letter on the charge of inebriety, and not on account of his belief. His relations, it was probable, were left the Church in consequence.

placed in like circumstances can tell the distressing situation of a man connected with them as a member of such a body.

Having withdrawn at Mr. Kerr's request, they proceeded to organize themselves into a church. Mr. T. Campbell having returned to Richmond, aided by his advice their constitution. Elders and Deacons were appointed; and to show how little the twelve Apostles were consulted, they made their brother C. who had been charged with inebriety, because of his speaking talent, one of their Elders: and as Mr. James Bootwright who proposed him, intormed us, they made his brother-in-law a deacon 'to keep him quiet.' The latter, said the old gentleman, 'was a very troublesome man in the Baptist Church; I therefore, proposed him, as one of the deacons in order to keep him quiet!'—If this was not setting the Apostles at defiance, we know not what is. An Elder is required to 'have a good report with them who are without,' he 'must be unblamable,' 'prudent,' of comely behaviour,' 'not given to wine' and so forth; and the deacons must also be 'without blame' and 'grave.'—Now to show how little confidence existed between this deacon and elder, it may be mentioned, that the deacon threw up his commission and left the Church, declaring that he could no longer remain in it while his brother-in-law was elder! One would suppose from this, that he could by no means fellowship iniquity; and yet, sometime after his restoration to fellowship, he was put out of the Church for gambling!

Some degree of sympathy was excited among the citizens of Richmond, by the treatment they were supposed innocently to have received at the hands of Mr. Kerr and his party. They availed themselves of this demonstration, and as a fruit of their principles, proceeded to collect funds, by a general subscription, for the purpose of erecting a spacious brick house to meet in.—This enterprise was thus noticed in the Harbinger for May, 1832, "The Churches engaged in the reformation are all alive to the good work. There is one now raising in Richmond, having a subscription of more than 5000 dollars, which has purchased a lot contiguous to the City Hall and Capitol, on which will be erected a brick building, 50 by 70 feet, to be completed in November next." And it might have been added, that in order to present as showy a front to the world as the rest of the 'Churches,' it would be adorned with a handsome pulpit, and crimson velvet cushion, at a cost of about 90 dollars! It would have been well had the builders of this house attended to Mr. Campbell's advice in the same number—"let not the walls of the house, nor any thing in it, reproach our profession."—The subscription of 5000 dollars fell far short of its nominal amount. Some 12 or 14 hundred dollars is still due to the carpenter. We think, that it would be much more in keeping with the doctrine of the Apostles, were this debt of some six years standing liquidated, than that they should con-

shows that, while they agree to raise some hundreds per annum for another purpose! To incur a larger debt than they have yet been able to pay, for the gratification of 'the pride of life,' was one of the first fruits of reformation in Richmond. How much in harmony with apostolic practice to go a begging to the world for money to build a house for an apostolic Church to meet in!

Concerning the separation of these discordant materials from the Baptist Church, Mr. Campbell remarks, "the brethren in Richmond devoted to the Apostles' doctrine and the original constitution of the Christian kingdom, conducted themselves in so much conformity to the mild, gentle, and long-suffering spirit of our religion, as to have even extorted the admission of the very persons themselves who were determined to exclude them, or cause them to separate from their communion." Mr. Campbell no doubt believed he was speaking truly when commending the devotion of the sixty-eight\* to the Apostles' doctrine. But, besides what has been narrated, we have been informed, that many came out because tired of the restraints even of a Baptist Church. And from experience, we have proved the truth of this in their walk and conduct while we sojourned among them. Some have been expelled for drunkenness and fighting in the streets; two for gambling; one for receiving stolen goods; one for frequenting houses of ill fame; others of them were prominent actors at City elections, public revels, the boon companions of the wicked; and others scarcely darkened the doors of the Meeting House once in six months for the worship of God! Two have gone over to the Universalists, and several are living without even 'a form of godliness' in the world! Such were some of the devoted sixty-eight who so 'firmly and gracefully withdrew!'+

In October 1833, Mr. Campbell and others visited Richmond. A meeting of some days continuance was held, at which many from the region round about were present. The sayings and doings of the occasion are placed on record in the *Millennial Harbinger* of that year, page 563. It is there stated, that the Messrs. Campbell and their travelling companions met David

\* We use the phrase 'the sixty-eight' for brevity; not that we would apply it exclusively to all, but only to the majority of them. Some of the best members the Church ever possessed are of the sixty-eight.

ERRATA.

† One of the sixty-eight called upon us when last in Richmond, and in speaking of his expulsion, complained that Elder Gleason had expelled him for a fault in flogging a negro woman 30 lashes and applying pepper and spittle to her face, who, with a knife in her hand, had threatened to kill him while C. who had inflicted 108 on a female servant in punishment, was retained on account of his wealth. This is part of the reformation in Richmond, so full of grace when it withdrew from the Baptist Church!

S. Barnett, and a number of the members of the Church in the City, at Bethesda; a meeting house, some 10 miles distant. During the meeting several addressed the citizens, who appear to have assembled in considerable numbers. 'The house,' says Mr. Campbell, 'large as it is, was, on several occasions, quite too small to accommodate all who wished to hear.' Much excellent discourse appears to have been laid before them; but we are not informed whether 'the brethren acted a noble part in singing, exhortation and prayer,' or not. No doubt the matter touched the hearts of several; for, if we remember rightly, it is testified by eye witnesses, that so 'feeling and touching' was the address of Albert Anderson, that it started the tears from the eyes of Mr. Campbell himself.

The result of this meeting, as far as the Sycamore Church was concerned, was to stir up a spirit of operation on an expensive scale, and to add some 25 to its original number. Of these, 16 were immersed from among the non-professors; and the remainder were added from the Baptist Church in Richmond and the County. Thus at this period the Church amounted to 93 members, of whom, only sixteen were from the non-professing world; the rest were of the First and Second Baptist Churches, the property of Messrs John Kerr and Taylor. Concerning these Churches, Mr. Campbell records, that while he was in Richmond, 'Bishop Kerr's flock was fed by Elder Hinton; while the former was engaged in milking the goats, and palling in the sheep in the lower country. Elder Taylor, he continues, still holds the sceptre over the Second Church.'

At the conclusion of the meeting, the fellow-travellers dispersed some to North Carolina, some to the lower counties, and Mr. Campbell to Amelia County, where we find him penning '*Notes on a Tour to New York. No 2,*' in the room itself, in which, we are now writing! The article is dated Nov. 6, 1833, at 'Bro. Townes'." We there see that his Baptist opponents termed his paper a 'a pernicious and infidel publication.' We are taught by it, that such at present is the disturbed state of society—so violent the opposition—and so unsettled the public mind in this County, (Amelia,) and some other parts of the State, that the gospel, however clearly profounded, cannot make much visible effect. The amount of argument and evidence which would, in the absence of these circumstances, bring tens into the kingdom, will here only give units. This is however, the seed time, and it is a cold dry seed time; moreover the cutworms are busy underground; but by the patience and perseverance of the husbandmen, a good crop may be gathered. Thus wrote Mr. Campbell in 1833; and this was the state in which we found the County when we came to it. The 'cutworms,' of which he is a great one, are busily at work to undermine the effect of our labors; yet the people will hear, and judge, and perhaps may yet deliver a righteous verdict for the truth to

some scriptural extent. 'Many are called but few chosen,' because few obey. But to return.

Concerning the Church in Richmond in connexion with others, Mr. Campbell says, "all the Churches evince a full determination to follow the truth whithersoever it leads them."—Our testimony is not in harmony with this; and we believe we have had a more ample opportunity of testing the truth of the determination in relation to Richmond than he. Their theory and practice have been and are flagrantly at variance, as we shall show in the course of this narrative.

We have said, that one effect of the 'big meeting in 1833' was to stir up a spirit of operation, or rather speculation, upon an expensive scale. Mr. Campbell published 'an eulogy on the evangelical talents of brother Burnet. "It would be of immense importance to the good cause," said he, 'could Brother Burnet be induced to continue his labors as an evangelist in this region. The brethren are all alive to this subject, and no doubt every needful exertion will be made on their part to encourage him in the work.'" Vol. 3. p. 565. William Bootwright and Joseph Woodson have from time to time informed us of the pecuniary speculations of this excitable period. It was in agitation to establish a printing office in Richmond by shares.—Three thousand dollars were estimated as necessary to procure materials, and to commence the business of a weekly paper on the side of reform. David S. Burnett was to be the Editor and Evangelist of that section at a salary of 1000 dollars per annum! Whether he was to be guaranteed 600 dollars as Evangelist, and 1000 additional as Editor, in all 1600 per annum, or as stated 1000 for fulfilling the functions of the two, we are not now accurately informed. However, W. Bootwright can answer all inquiries upon this particular. The agitation of these things seem to have detained brother D. S. B. in eastern Virginia, some time after Mr. Campbell's return home. In a letter dated 'Richmond, Va.' he tells Mr. Campbell that he had been absent from Richmond about 60 days and had then just returned. His conferences with the members in that City and elsewhere, did not ultimate in any thing determinate; and the whole scheme was abandoned. Altogether he staid in the City, "off and on," we believe, about six or seven weeks. His brethren treated him with great liberality, under the idea of "inducing him to continue his labors as an evangelist" among them. But suddenly, it is said, he resolved to leave, alleging as the cause, that he was losing dollars in the west by handfals;—and so what was he to leave the City, that though in the practice of preaching funerals, it is also said, he could not be prevailed upon to delay one day to pronounce an oration over the deceased relative of a fraternal friend. No doubt he had good reasons in his own view, though the circumstances of his departure

occasioned some severe animadversions upon him, as will hereafter appear.

Our authority for these statements, which all occurred before our residence in Richmond, is William Bootwright the Agent for the Harbinger and our confidant and friend, as far as we knew, during our sojourn in Richmond. We scarcely ever did any thing in the way of public affairs, without consulting him. Believing him better experienced in some things than ourselves we invariably advised with him before proceeding to act. So unlimited was the confidence we placed in him, that we gave him full liberty to open all our letters delivered for us in our absence, those only excepted, which came from England and which were exclusively domestic. So well known was this intimacy, that we have since learned, that when walking the streets in company, it would be remarked, 'there go the Doctor and his guide.'—To him we were introduced. He was our first acquaintance in Richmond, and from that time to this no word of offence has personally occurred between us. We believed him to be a man of principle and honesty, and therefore we confided in him without reserve. It is to him we are chiefly indebted for all we know of persons and things in Richmond previously to our residence there. He has often told us, that we were too credulous of men; and that we were too apt to suppose that their sincerity was in proportion to their profession. We regret to say, that we have indeed proved the truth of his remarks, in more instances than one; as he himself can testify. The following is an extract from the letter of a mutual acquaintance, "this same William Bootwright was at one time one of your best friends. He told me of all men, you were the most honest, for he said, he had tried you sufficiently. He made use of a similar conversation to my father, as he informed me when he visited me last. He said he had reminded him of it, which caused him to get very angry with him."—But we will pass on. Such was W. Bootwright's opinion of Reformation in Richmond, that he has often agreed, that it was nothing but the bricks and mortar of the meeting house which kept the Church from falling to pieces.

We have derived many facts also from Joseph Woodson and others of the sixty-eight. In the general they all testify the same thing, and especially, that though, when they so firmly and gracefully withdrew from the Baptist Church, they got along tolerably so long as there was a pressure from without, but when that began to be withdrawn, and they had to depend on principle, having no confidence in one another, the warmth of their feelings was chilled into distance and aversion.

We shall conclude this chapter by observing, that about this time there was a breeder of mischief among the members, who is to this day unknown. They occupied their time in writing anonymous letters, the object of which was to ferment discord

and distrust in the Church. W. Bootwright was the chief object of their insidious attacks. Many conjectures have been hazarded as to their author; but nothing certain has been ascertained. For a considerable time this anonymous letter-writing ceased; but we hear it has again revived. From what we hear, certain wholesome and unpleasant truths are stated concerning divers parties; but however true or deserved, their assassin-like attacks are dastardly and mean.

(To be continued.)

THE EDITOR TO MR. WALLIS OF NOTTINGHAM,  
ENGLAND.

LIBERTY, AMELIA, Va.  
May 17th, 1838.

Dear Brother Wallis,

All nature is smiling around us, and has once more afforded us an illustration of the resurrection from the dead. Spring has come, and with it have again put forth, according to the law of God, the energies of the vegetable world. This season of the year often reminds me of the saying of the Apostle, in substance—if there be no resurrection, certainly, they who are dead are perished. The Autumn is the dying hour of the leafy tribes. Winter succeeds, and they are fallen asleep as it were, in the embrace of death. But though dead, they have not perished; for to perish is to die eternally. Had they perished, Spring might indeed return, but with it we should behold, no buds, no leaves, nor blossoms. To perish, they must die; but to die is not to perish, as every planter knows. You see through Spring, through Summer, and through Autumn a tree without foliage, peeled, scathed, and blasted. That tree died, and is perished. It never can be resuscitated. It will rot and mould away until its form is lost and its substance commingled with the dust.— This is the end of it; it is dead, perished, and destroyed with an everlasting destruction from the face of all the earth. But in Winter you see many leafless trees; the forests here look black, dried, withered, dead. They are not perished, because in Spring they will rise again to a new vegetable life and be again clothed in all the splendid drapery of Nature. But why do I write you thus? It is, that the death or perdition of the Animal World; may, by its vegetable type, be presented to your understanding in the most simple and intelligible form. For just so is the death, perdition and resurrection of Animal Men. The vegetable and animal kingdoms are both under the same laws. They are both subject to death; certain of their subjects are equally liable to perish and these excepted, they both rise again

to a new life. 'If a man die shall he live again?' said Job.— Yes, says, Paul, 'for this corruptible body must put on incorruption; and this mortal body, must put on immortality. But if Job's question had been answered negatively, then, the race of man would be like the brutes; it would die to perish; because it would live no more. But God has so loved our race, that he wills, that it shall not perish like a blasted tree, but, like the Spring-born forest, live again; and that unendingly.

'If Christ has not been raised,' says Paul, 'they who are fallen asleep in Christ, are perished.' That is, they have become like a blasted oak, or rotten grain; they cannot be again. Now, from the saying of the Apostle, the following proposition is fairly deducible. The future being or existence of men in another and a better world, depends upon the veritability of the resurrection of Jesus; if he did not rise from the dead, then all men die and perish as the brutes; but if he did rise then all of them, who obey God, will also rise again and die no more. Hence men live for ever, not because they have in them 'immortal souls' derived from Adam, but because Jesus rose from the dead, and they obey. If Jesus did not rise, then there is no resurrection of the dead, and if the dead do not rise, there is no eternal life for man in heaven. And if this doctrine be true, the dogmas of the 'Immortality of the Soul,' of an immaterial and immortal Spirit in man capable of an abstract existence independent of matter, and so forth, are false and altogether out of the record. For, if man can live forever by virtue of an immaterial, immortal, principle within him as a constituent of his humanity, then life and incorruptibility came by Adam, and not by Jesus Christ, through the Gospel of his resurrection! And what Christian of intelligence will venture to affirm this! Alas! there are too many, who not only affirm it in substance, but proscribe as infidel materialists those who deny.

God is not 'severe,' reaping where he has not sown and gathering where he has not scattered.' Therefore, I say, he does not exact obedience where he has given no law, nor does he inflict the same kind of punishment on him who sins without law, and on him who transgresses under law. 'At the times of ignorance,' Paul told the Athenians, 'God winked,' or overlooked them. How did he overlook them? By leaving them a prey to their own iniquity, which wrought in them 'death ending in death,' or perdition unending and complete. But when he revealed his will and pleasure by the Apostles to those, hitherto sitting in the darkness of ignorance, he then left them without excuse, and placed them under a dispensation of grace and truth. Thus, by shining into their minds the light of his glorious gospel, which he confirmed by powerful signs and operations, he made them accountable to Him for their obedience or disobedience; and it was upon their own

individual and national responsibility that they refused to obey, or to continue in his favor. Individually and collectively, the Nations to whom the Gospel was given, either forsook Christ or corrupted the New Institution. For this cause, the Roman Empire passed away, its population was plagued, and their descendants placed under the tyrannies of the Old and New Worlds. Made accountable by Divine Communications, they were placed in a new relation to a future state. Eternal life with happiness, and a Second Death more dreadful than the first, were placed before them. They were free to choose, and free to reject. If Life Eternal were their choice, a resurrection was promised them as a means of entering upon it; if they refused it, they rejected the counsel of God against themselves, and became obnoxious to the decree, that they should be raised from the dead to suffer punishment.

You inquire—'Are all the descendants of those who once had the Gospel accountable or not? If not, how long after they had sinned the gospel away, was it before their accountability ceased? Was Exodus xxxiv. 7. applicable only to the Jews? Is not Jehovah the same to all generations, and is not the mention of the third and fourth generations putting a definite for an indefinite number?

In the 18th verse of the preceding chapter, Jehovah informed Moses that he would cause all his goodness to pass before him, and that he would proclaim to him his name or character.—Now these are the attributes which make up the character of the Lord Jehovah as recorded by Moses—'The Lord, the Lord, God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear (the condemned); visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth (descendants).—I consider this proclamation as general, and not particular; for God is as much the God of the Gentiles as of the Jews;—'is he,' says Paul 'the God of the Jews only, and not of the Gentiles also? Yes, of the Gentiles also.'—I do not, therefore, think that Exodus xxxiv. 7. is applicable to the Jews only, but to the whole human race as related to God. The visiting the iniquity of the fathers upon the children to the third and fourth generation of their descendants; physically and morally obtains even to this day. You may see it illustrated in every family and nation which are suffering under hereditary natural and moral disorders of body and estate. In a certain sense 'all the descendants of those who once had the Gospel' are suffering the evil consequences of its corruption and consequent rejection by their forefathers. The descendants are to this day rendering an account for the fathers' misdeeds, and justly, for they continue to fill up the measure of their predecessors' iniquity. Why did the Aristo-

cracy, Priests, and wealthy subjects of the French Monarchy suffer so dreadfully under the 'reign of terror;' why were the Nations deluged in blood by Napoleon; why was Italy made to drink so deeply the cup of bitterness, and the throne of the Pope himself subjected to insult; why are Spain and Portugal bleeding at every pore:—why are these countries of Modern Rome thus plagued by war, pestilence, and famine? Why, but because 'they have poured forth the blood of Saints and Prophets,' therefore it is that God has 'given them blood to drink, for they are worthy.'

But you would like to know if 'all the descendants of those who once had the Gospel' are liable to the punishment of the Second Death. If I understand you rightly, this is the object of your inquiry? Paul speaks of a 'just punishment' which certain are to suffer, 'who know not God and obey not the gospel.' This he terms 'an everlasting destruction from his presence, and the glory of his power.' This is foretold as to come upon the 'Apostacy,' at the coming, or revelation of the Lord. I do not therefore, consider this 'just punishment' as the same thing with the Second Death; for the subjects of the Second Death are to be raised before they suffer; whereas the subjects of the 'everlasting destruction seemed to be the living of the Apostacy on the Earth at the coming of Christ. I think that temporal punishment ending in death eternal constitute 'the just punishment' to which the destroyed of the Modern Nations, who have not the Holy Scriptures, and whose religion has always been Romanism in some form or other, are and will be more fearfully subject. But that those, to whom the gospel was *authoritatively* made known, and those also among whom God has caused his Word to be established, these I think constitute the class of this Dispensation, who are liable to a resurrection to suffer the punishment of the Second Death. I cannot at present answer your inquiry more precisely. You must search the scriptures, and try these opinions by that unerring rule.

You say, 'were all Quadrupeds possessed of the same organization as man, they might on my principle become as intelligent and as immortal as a Man.' When you say 'the same organization,' I suppose you mean the same *cerebral* organization; because, if he had the same *animal* organization in general, he would cease to be a quadruped, he would be a biped in fact a Man. Such a supposition implies an impossibility.—For to give a quadruped the same cerebral organization as obtains in man, you would have to change his head to the human form. You would have also to remodel his vocal organs, and so forth. But I need not dwell longer on this, as I descanted sufficiently upon it in my last.

I have received the Messenger for April. I also send you the Advocate as regularly as it is published. I am now pub-

liking the Debate. As soon as it is finished I will forward it to you. I suppose you have received the parcel of books by this time. Whenever they get to hand, I should like to be informed of their arrival.

I refer you to the Advocate and Harbinger for news in relation to events among us. The evidence for both is recorded there; and as an impartial inquirer after truth you must judge according to it. I shall not seek to bias you one way or the other. Judge righteous-judgement and I have no fear of the result.

It gives me pleasure to hear from my countrymen on the subject of the religion of the Lord Christ. The time will soon arrive when we shall meet, I hope, in his kingdom, without a great Atlantic Gulph between us; till then, however, let us cheerfully avail ourselves of the privileges within our reach; and an interchange of thoughts and feelings by letter is not one of the least. It is possible I may visit England again; if I do I shall certainly visit you. At present the prospect is not a near one. The affairs of the kingdom are too important to be neglected; if I were to return now for a short space, they would certainly say I had fled. But 'forward' and not 'retreat' are the orders of our superior.

Farewell for the present and believe me

Affectionately yours in the hope and pursuit of Immortality.

JOHN THOMAS.

"THE MORNING WATCH."

We received a letter some time previous to the issue of the first number of this publication, to which we replied. In No. 1. we unexpectedly found an extract from it, with a note appended to it by one of the Editors. These documents are as follow:—

Letter from J. Thomas M. D. of Virginia to John M. Barnes.  
Co-Editor So. Ca.

Dear Brother,

I am glad you have taken up the subject of the personal and indeed speedy return of our Master. It ought to be the very pith and marrow of a Christian's hope: for unless he return, there will be no resurrection of the just; no transfiguration of the living. Not a day passes over my head, but I long to see him here. I am sick at heart, when I reflect on the world, civil, and ecclesiastical, as it is. But we shall reap, if we faint not. We must, therefore, keep on looking unto Jesus, who, when he comes, will bring our reward with him.

There are few who can discern the signs of the times. They hear of revolution upon revolution; of the universal effort of the people to gain the ascendancy over Monarchy and Aristocracy; they hear of the Chamber of Peers being abolished in divers countries, and of attempts to effect the same thing in England; national Religions both in Protestant and Catholic countries, are being subverted; in short, they are aware, that there is a struggle throughout Christendom between "the three unclean spirits," and "the Courts of Kings," in other words between Democratic licence, and Kingly despotism, and yet they cannot see that the end of the times of the Gentiles is at hand! The end, when the great voice from the temple of heaven from the throne, shall issue forth, saying, "It is done." Let me urge upon your attention the 16th Rev. It is a continuation of the 11th chap. from the 13th verse. The first 16 verses occupy a place between the 13th and 15th of the 11th. The 7th angel of the 11th, is identical with the seven angels of the 16th or seven vial periods of the 7th trumpet.—Chapter 16th begins in 1793, and is not yet ended."

JOHN THOMAS, M. D.

There is no subject, after the gift of the Son of God and Eternal life through him, so delightful to our hearts as the second Coming of our Lord. It is indeed the "pith and marrow of the christian's hope;" and we are determined to be indefatigable and untiring in our efforts to set forth this matter in a clear and scriptural light before our readers; in order that their faith may not stand in the wisdom of men but in the testimony and veracity of God.

We do believe that Jesus Christ will shortly stand PERSONALLY AND LITERALLY on earth, to accomplish all the glorious purposes of his second coming; which purposes are of fearful import to all opposing powers and glorious indeed to his friends.

We are determined not to be visionary or dogmatical; enthusiastic we may be, but it shall be an enthusiasm inspired by the heaven born hope of soon beholding the Son of God coming in "the clouds of heaven," as OUR REDEEMER, to reign gloriously with his saints. Allelujah! about, O! you saints for your redemption is nigh! Amen.

The determination above expressed constrains us to ask of brother Thomas his reasons for the assertion contained in his letter about the 16th and 11th chapters of Revelation. We do believe that he will not require of us an apology for laying before our readers a part of what was intended only for our eyes.

JOHN M. BARNES.

*Remarks.*

It would take more space than we can at this time afford, to give our reasons for the assertions about Rev. 11th and 16th. Indeed as it is our intention, in the course of our editorial labor, to illustrate the *unsealed* Apocalypse as far as it is fulfilled, it would be premature to come out with our reasons in full upon this occasion. We would just observe, in brief, that it is agreed by the best interpreters, that Rev. xi. 13 contains a prediction of the great political earthquake, which at the close of the 18th century, overthrew the Monarchy, Aristocracy, and Hierarchy of France, the tenth horn of the Beast, or a tenth part of the Anti-christian Kingdom. This was the Consummation of the Second Woe, which was 'quickly' succeeded by the Third. Of the Seven Trumpets, the fifth, sixth, and seventh, may be termed Woe Trumpets; because of the loud voice which echoed through the midst of heaven saying "Woe, woe, woe to the inhabitants of the earth by reason of the other sounds of the trumpets of the three Angels, which are yet to sound!" ch. viii. 13.—The third Woe, then, was the Third Woe Trumpet; the consummation of which is outlined in the 15—19 verses of Chap. xi. As the Seventh Seal contained the Seven Trumpets, so the Seventh Trumpet contains the Seven Vials, 'in which is filled up the wrath of God.' If Bro. Barnes will read the description of the Seventh Trumpet, and compare it with the Seventh Vial he will perceive an identity, which plainly indicates, that the Seventh Vial is the judgement by which 'the kingdoms of the world become the kingdoms of our Lord,' and by which He 'destroys those who destroy the earth' or in plain English, oppress mankind. Chapters xii and xiii, relate to other antecedent matters. The xiv predicts the introduction of a new Dispensation, coeval with the Fall of Babylon. Also the appearance of the Son of Man to tread the wine-press of indignation as detailed more at large in Chapter xix.—Chapter xv, is preparatory to the pouring out of the Vials.

The chronology seems to be some where hereabouts. The Earthquake, A. D. 1789—90; 1st Vial A. D. 1793; 2nd, A. D. 1794; 3rd, A. D. 1796; 4th, A. D. 1805; 5th A. D. 1809; 6th, A. D. 1820; 7th, A. D. 1830.—We do not offer these as exact; but as about the beginning of each. By way of conclusion we will just offer an outline of the effect of the 6th on the Turkish Empire. Greece becomes an independent Monarchy after a war of massacres for six years. Moldavia and Wallachia erected into an independent principality. Turkish Fleet of 61 out of 79 sail destroyed in time of peace at Navarino. Russia makes war upon Turkey and advances after a career of victory within seven miles of Constantinople. Egypt separated from the empire, also Syria including Palestine—Crete made over to the Russians. Mediterranean Africa seized upon by the French; and the Autocrat of Russia the real ruler of what yet remains to the Sultan of his almost expiring dominion. All these events have transpired since 1821; judge therefore, of yourself Bro. Barnes, if 'the Great River Euphrates is not fast drying up.' Ep. of the Advocate.

## THE ADVOCATE

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 Vol. 5. Amelia County, Va.; July, 1838. No. 3
 

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## "EVERLASTING PUNISHMENT."

Walkerton, King and Queen, April 26, 1838.

Dear Brother Thomas,

I will present you a difficulty which has visited my mind, and which would be a pleasure for righteousness' sake to me as well as other brethren to have removed. It is on the subject of Everlasting Punishment. I clearly understand your view of it and think the evidence strong in your favor. But for the sake of an impartial exercise of judgment, will you be so good as to favor us with a full and compendious exposition of Matthew xxv. 41; Mark ix. 45, 46, as you understand it? Do it privately or in the Advocate as convenient. I have preferred making the proposition in this way, that I might leave out difficulties, which your better perspicacity would not, had I presented them in formal questions.

Yours in the hope of a part in the First Resurrection  
LEMUEL EDWARDS.

## REMARKS.

We cannot at present, not having sufficient leisure, give 'a full exposition' of these passages. We will say a very few things, however, by way of introducing our readers to the doctrine of eternal punishment, as discussed by Bro. Shepard in the Primitive Christian, in opposition to Universal Salvation.

We believe firmly in the doctrine of Eternal Punishment for this simple reason, that Jesus says, the unrighteous "shall go into eternal punishment." 'The question with us is, *what does this punishment consist in?* Does it consist in a *feeling of eternal unmitigated pain and misery*; or in *death* the extinction of all consciousness, moral, intellectual, and corporeal? With us there is no question as to *its duration*. Whether the punishment consist essentially in the extinction of all consciousness, or in a *feeling of unmitigated woe*, we have no doubt but it



will be *unending*, and therefore, as lasting as Eternal Life which is its opposite.

But we believe, that the doctrine of the Bible concerning the punishment of the unjustified, teaches the death unending of the wicked; and that this *final* extinction of their being will be *preceded by violence* or conscious suffering. We do not find the popular speculations concerning everlasting punishment in the scriptures; we say speculations, not that there are what are termed "speculations" and "untaught questions" there; but the traditions afloat among the people on the subject of the punishment of the wicked, we believe to be merely human, and purely abstract and speculative.

Why did the Lord God drive the man out of Eden? *Ans*—*"lest he should put forth his hand and take also of the tree of life and eat, and live for ever\*\*\*so he drove out the Man."*—But why did the Lord God resolve to prevent him from eating of a tree which had the property of imparting immortality to the eater?—Because Man having become the subject of evil as well as good, by eating of the Tree of Knowledge of Good and Evil, that is, of the Death or Mortality-imparting-Tree—and being "ever inclined to mercy towards" our race, having created it, the Race, with the ulterior view of its unalloyed felicity in a duration of unending ages—*he did not desire man to live for ever the subject of good and evil.* He neither designed him to be for ever the conscious subject of good and evil mixed; nor of pure or unmixed evil. If he drove out the Man, lest he should become the immortal subject of good and evil, is it rational to conclude, that from love to him he prevented him from becoming the subject of the lesser evil while he subsequently exposed him to the hazard of becoming the conscious subject of eternal *woe*, or unmixed evil, which is assuredly a severer doom? We conclude from the testimony of Moses, that when Adam was expelled from Eden, he was purely, *the Mortal Subject of Good and Evil*;—that Immortality resided in the Tree of Life, and that in consequence of his being prevented from eating its fruit, not one atom of it was transferred or to be found in him. "The wages of sin is death" or mortality.—"As was the Earthy" or Animal Adam, "so also are the earthy," his animal descendants;—they are the Mortal Subjects of Good and Evil, and utterly devoid of the least particle of indestructibility, imperishability, incorruptibility, or immortality, let it be called by what name it may. The principle which is to sustain the life of the human constitution eternally is a matter of gift, and to be superadded at the Resurrections. This gift of life is a matter also of *promise*; hence it is termed "*the promise of life*" on account of which Paul was made an apostle. The gift of life is termed "the gracious gift of God"—"the wages of sin," says Paul, "is death" or mor-

ality; "but the gracious gift of God is eternal life" or indestructibility or immortality.

Now all men, whether saints or sinners, are equally destitute of this indestructible principle; certain of them, however, *have the promise of it.* Thus it is written,—"*the Just shall live*" or be "invested" with life eternal or indestructibility; but in the whole Bible there is no such promise to the wicked. They are warned that their animal life shall be restored for a brief space, that God's laws may be vindicated and that they may be tried, sentenced, and executed; which execution will put a period to their existence for ever. They are to be raised a thousand years after the First Resurrection that they may be judged, and suffer the punishment of the Second Death, which unlike the first, will be unending, and therefore an Eternal Punishment.

There being no indestructible principle in Man as man, *unless it can be proved, that such a principle is to be superadded to the Constitution of the Unjust at their resurrection,* they cannot become the subjects of a punishment in which they will be intellectually, morally, corporeally and eternally conscious. "Most assuredly, unless men eat the flesh of the Son of Man, and drink his blood, *they have not life in them.*"—Those, then, who do not thus eat and drink, are destitute of the vital principle; and cannot, therefore, either be conscious of happiness or misery eternally. Ultimate Salvation to the wicked from "the pains of hell" consequently, is as impossible, as an eternal consciousness of suffering. "No manslayer has eternal life abiding in him; and "he who rejects the Son *shall not see life.*"

If this doctrine be true, then Matthew and Mark, in the places referred to must be interpreted by it. Death or Mortality is a "punishment," and if that Death be unending, it is an Eternal Punishment. Now the punishment of Mortality is twofold; the one is death ending in a resurrection; the other, "death ending in death." The latter, is the Second Death, as opposed to that which ends by a resurrection. The rejectors of the Son of Man, will be the subjects of two deaths; whereas, those who obey him will suffer only one. 'This is the lot of the Saved and the Destroyed; for, says the Apostle, "God, by us, diffuses the odor of the knowledge of Christ in every place (by which men are placed in a new and accountable relation to God); "for we are, through God, a fragrant odor of Christ, among the saved and among the destroyed. To these (the destroyed) we are *the odor of death ending in death*; but to the others (the saved,) *the odor of life ending in life.*"

Now "the death ending in death" must not be confounded with that which superinduces it. It is the "fire" which brings on this mortal consummation; and because the mortality or death which it superinduces is to be unending, it is termed "the

**Eternal Fire.** The Fire is the Agent of Destruction: the punishment, a burning to death. The burning is terminated by an eternal death, and therefore is an eternal punishment: for it is a death from which there will be no redemption.—Thus it appears to me.

In Mark it is termed "unquenchable fire." A fire is unquenchable when it cannot be quenched. When that fire begins to burn no power but the Almighty's can extinguish it. He is said to be "a consuming fire;" that is, when the fire of his indignation is kindled against the wicked, he consumes them to the end. An unquenchable fire rages with consuming violence as long as it is fed by fuel. The wicked are said to be as stubble: in the day of God's vengeance they will "crackle like thorns under a pot."—The place of this their destruction by burning is termed Gehenna; for as the magotty carcasses of the dead were destroyed by a fire unquenched in the valley of Hinnem, so will the wicked be consumed, soul and body, in the destroying flames of "the Lake of Fire," which is the manner of the Second Death. Rev. xx. 14. The worm will never die so long as it has anything to feed upon.

By way of a further elucidation of this subject we present the reader with the following from the pen of Bro. Shepard.—As far as he goes, he expresses our views exactly. He is writing to a Mr. Montgomery an Universalist. We also insert Mr. M's note; requesting a precise definition of the word *destruction* together with Bro. Shepard's reply. As we understand him, we agree with him in his definition. By the destruction of the wicked he means, an everlasting or unending demolishment of the persons themselves; and, as a necessary consequence, a cessation of conscious existence. His words are, "when I affirm that, the wicked shall be finally destroyed. I mean, an everlasting demolishing of the persons themselves. A "cessation of conscious existence" is no part of the destruction which I affirm, but a consequence which must necessarily follow that destruction."

With these few preface observations we commend Bro. Shepard to the politeness and consideration of our readers

*Editor of the Advocate.*

#### PROPOSITION.

*The wicked shall be finally destroyed.* Definition of the principal terms of the proposition. 1st. By *the wicked* I mean those "who know not God" and obey not the gospel of our Lord Jesus Christ. 2d. By *destroyed* I mean exactly the opposite to saved. 3d. *Finally*, I use with reference to the end, or last state of the wicked.

#### PROOF.

1. "The Lord preserves all those who love him; but all the wicked will he destroy." Ps. 145: 20.
2. "And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3: 23.
3. "For when they shall say, peace, and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape." 1 Thea. 5: 3.
4. "But they who will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.
5. "But there were false teachers also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction." 2 Pet. 2: 1.
6. "And account that the long suffering of our Lord is salvation; even as our beloved brother Paul, also, according to the wisdom given unto him, has written unto you; as also in his epistles, speaking in them of these things, in which are some things hard to be understood, which they who are untaught, and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Pet. 3: 15, 16.
7. "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Theas. : 9.
8. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of Christ; whose end is destruction, whose god is their appetite, and whose glory is in their shame, who mind earthly things." Phil. : 18, 19.

#### REMARKS.

Such, Mr. Montgomery, is a part of the evidence which I have to sustain my proposition, and on which I shall rely until you shall dispose of this in some manner which shall render it necessary that more be adduced. I shall be very brief, sir, in my argument, because I depend much more upon my proofs than my arguments. Proof is to a proposition what legs are to a man. No proposition can stand much less walk without it. I have introduced, into the arena, a proposition to militate yours. Now let them try their strength and dexterity. You and I will stand by and furnish each with nourishment, and see which will dilapidate the other. There shall be no indulgence in personalities on our part; for nothing, in my opinion, is more contemptible in debate than to lose sight of the matter in discussion by holding capital / in admiration.

## ARGUMENT.

The proofs No. 1 and 2 establish the fact that "destruction" awaits the wicked. Here I make one point in my argument. Do you dispute this? Please answer directly and positively, and if affirmatively, give your reasons.

No. 3 affirms that they shall not "escape" destruction.— Here I make another point. Will you dispute this? If so, give your reasons.

The one No. 4 declares that they shall be *drowned* in "destruction and perdition." Here then I make another point. Will you dispute this? If you answer in the affirmative, your reasons must be forth coming.

No. 5 says it is "*swift*" destruction. That is, a destruction moving with celerity—one which cannot be dodged. And in this No. 5 corroborates No 3, which says, that the wicked shall not "escape."

No. 6 testifies that there were some persons who wrested the scriptures to their own destruction; and, so far as destruction is concerned goes to confirm Nos. 1 and 2.

No. 7 affirms that the destruction shall be an "*everlasting*" destruction. Do you think this means "endless?" If not, please hear No. 8, who says, their "*end*" is destruction. Now my good friend, if you can find any thing of these persons beyond their "*end*," you may possibly find "universal salvation" with them. But if you leave them where they "*end*," you leave them in "destruction," and not in salvation. And if you leave any without any salvation, then is salvation not "universal," and of course your doctrine is not true. But if the "*end*" of any persons be destruction, then is their destruction *final*, and my proposition is sustained. In all benevolence, sir, I submit the foregoing to your very candid consideration, hoping that you will do your utmost to upset my proposition, if you continue to think it untrue; and if not, that you will have the magnanimity frankly to acknowledge its truth.

S. E. SHEPARD.

## NOTE FROM MR. MONTGOMERY.

BR. SHEPARD: Before examining No. 2, in defence of your proposition, I think that a more distinct definition of the word *destruction* as used by you, is called for, that all room for future mistake, either by us or our readers, may be entirely removed. You think that No. 1 in review of your proof and arguments, is directed against a proposition which you never affirmed, because directed against *annihilation*. This remains to be determined. By *annihilation* I do not mean the reduction of something into nothing, for whether this can ever be, is a question only known to the Great Cause of all things. But I mean by it, the cessation of an individual's conscious existence. Our

Presbyterian friends believe that the wicked will endlessly exist in a conscious state of pain. Annihilation, in my article, means the opposite of such a condition; the extinction of a man as a thinking being, and consequently of all power either to enjoy or to suffer. It has no reference to the elementary particles of things, but simply to a man as a knowing creature. Your view of this definition will decide whether review No. 1, touches that proposition or not.

You remark, "I am not certain that the destruction of the wicked will terminate in 'annihilation,' and therefore I did not affirm it. Neither am I certain that it will terminate in 'endless misery, and for the same reason, I did not affirm that.'"— Then, what do you mean by destruction?

Respectfully yours,

G. W. MONTGOMERY.

## MR. SHEPARD'S REPLY.

MR. MONTGOMERY: Yours of to-day, requiring a definition of "destruction," is before me, and I hasten to reply. I supposed in your review of my No. 1, you used the word "annihilate" in its proper, or primitive sense, as signifying, to reduce something into nothing. Such, most obviously, is the sense of that word in all its usages, both literal and figurative. For in every case where it is used, even by the old English writers, in reference to laws and statutes, the primitive sense of the word is regarded. That its primitive meaning is, to reduce to nothing, is clear from its derivation from the Latin *ad*, to, and *nihilum*, nothing. For this reason I preferred the word "destroy," my definition of which, you now request. This word, being derived from the Latin *destruo*, literally signifies, to *unbuild* that which had been before built, and the word *destruction* being a noun regularly formed from the verb, to destroy, must mean either the act of unbuilding, or the state of being unbuilded. In this last sense, I use the noun, destruction. I have no hesitation in saying that when a house, a man, a city, or a nation is destroyed, it ceases to be a house, a man, a city, or a nation. It may, indeed, be rebuilt; unless the "*end*" be "destruction;" but in that case there can be no rebuilding.

A "cessation of an individual's conscious existence" may, and does often take place without a "destruction" of the person. This is the case in swooning, in compressions of the brain, and in some fits. I mean more than this, when I affirm that, The wicked shall be finally destroyed, viz. an everlasting demolishing of the persons themselves. A "cessation of conscious existence" is no part of the destruction which I affirm, but a consequence which must necessarily follow that destruction. A person may be partially destroyed and not lose his conscious-

ness. But when his destruction is affirmed without restriction, his unconsciousness follows as a matter of course.

Very respectfully, and, so far as my meaning of destruction is concerned, I hope very satisfactorily yours,

S. E. SHEPARD.

*Letter from Albert Anderson.*

Aspen Grove, Lunenburg, June 1st, 1833.

Dear Brother Thomas,

The pieces in the April Advocate headed 'Rules for Reading the Scriptures,' 'The design of the Scriptures,' 'The Excellency of the Scriptures,' must commend themselves, even to your enemies. But some may wonder when they find me pleased with a piece headed, 'Extract from a letter in reply to a correspondent in Nottingham, England.' There is with me no objection to any thing in this *consummately heterodox* view of immortality. I am sickened and disgusted with the *unrighteousness* of modern *orthodoxy*. Its fruits are the *works* of a wisdom which is called earthly and sensual. And *what* though a man object not to the said view? if he may not forfeit the fellowship of the *Apostles* of our Lord Jesus Christ, it don't matter how soon he is freed from that of their opponents. I have been weak enough to be gratified with this consideration of the thinking substance, from its nucleus in the polypus to its final development in the spiritual or immortal man, when "it will indeed be, 'a sound mind in a sound body' as far superior to the animal organ of thought, which now is in man, as incorruption is to that which is ever running to decay."

Not does one who holds such a view appear to me in danger of being swallowed up in a *sea* of speculations.

In my last some things were said illustrative of patient suffering as a part of the christian's condition *here*. Another point was embraced in some of the quotations from the Book, but not so particularly *stressed* as might be necessary. This point or position is in relation to *that* for *which* the suffering is to be endured. When Jesus said to his disciples, "if any man will come under my guidance, let him renounce himself, and take up his cross, and follow me;" he also said, "The Son of man, rested with his father's glory, shall come hereafter, and recompense every one according to his actions."—16th *Matthew*. Thus, when he enjoined the cross, he placed before them the reward of glory. The injunction is the more impressive from his own example; "who, for *the* joy that was set before him, endured the cross."—This is very strikingly presented in the 16th psalm, in Messiah's own words: "Thou

wilt shew me the path of life: in thy presence *fulness of joy*; at thy right hand *pleasure* for ever more." And the Apostle followed his example: one of them says, "I esteem not the sufferings of the present time, as worthy of comparison with the *glory* which is hereafter to be revealed in us." The same apostle in the 15th 1st Cor. sets forth this looked for acceptance, or redemption of the body, in terms of an exceedingly animating character. Now, beloved brother, it is worthy of remark, that, although the hoped for *glories* stand forth as conspicuous from the eternal heavens, as the glories of the sun, moon, and stars, from the natural heavens, yet they are not *looked unto* by the many. The apostle says: "our momentary light afflictions, work out for us, an eternal weight of glory, great beyond expression; while we are watching or examining not things seen, but things unseen; for the things seen are temporal, but the things unseen are eternal." There are very few if any at all, who can with truth use the same language. The many even among those called disciples are more like the Israelites who left Egypt *professedly* for the promised land:—yet they in their hearts, turned back into Egypt. They consequently did not look by faith to the good land ahead of them: so, now many named disciples, in their hearts or affections turn back to the things, professedly left, and consequently, do not look by faith, to the fulness of joy, in the eternal presence, to the pleasures of God's right hand, which are for ever more.—They have their affections fixed on things belonging to this old earth, instead of on things, belonging to the new earth. If they reform not, they must, like the unbelieving Israelites, fall short of the *promised rest*.

Now, could I, dear brother be an humble means of awakening even one to the practical consideration of the *blessed hope*. I should deem myself happily rewarded for the labor bestowed. The apostle says: "They who are Christ's, have crucified the *flesh*, with the *passions* and *lusts*." What can enable one to endure *this cross*, but the *fulness of joy* which is *set before*. Even, the husbandman needs in his labors to be sustained by the hope of the fruits to be enjoyed; much more they who are Christ's in crucifying their earthly members, and in enduring the necessary pains and labors, need the sustaining hope of the consequent glory. Dear brother, the elaboration of this subject, and of other plain subjects is, under existing circumstances, of great importance. The minds and hearts of very many named christians, are mingled in the concerns of matters which must shortly perish. I feel in myself the undue workings of educational and surrounding circumstances. O for perfect liberty by the power of the truth!

Yours in the hope of the life eternal,

ALBERT ANDERSON.

P. S.—Brother Thomas (I trust) has no need to fear offend-

ing me, by publishing or not publishing, what I write to him. I believe, he loves the truth for its own sake; when I have reason to believe otherwise, I shall, of course, not have the same confidential love for him.

He is also nearer and dearer to me, because he is learning to bear with patience, the unkindness and evil treatment, which he is meeting with on account of his uncompromising advocacy of the truth. May the Almighty One bless you, dear brother, for Jesus' sake, is the prayer of yours in the bonds of the truth.

ALBERT ANDERSON.

*Letter from Doctor Duval.*

King & Queen, 23rd May, 1833.

Dr. Thomas,

Dear Sir:—Your reply to a communication from brother Henley and myself, was not satisfactory. We have no wish however, to urge our claims farther upon the subject.—We united our request, because we thought that such would be a more successful course. I do not now mean to go into any detail of objections to your reply; but consider it due, both to yourself and me, to state a few conclusions at which I have from time to time arrived, in reference to you. This is the more obligatory on me, from the fact, that I have stated these conclusions, both to some of your personal friends and opponents. You ought therefore to be apprised of them. I will endeavor to give the substance of what I have urged against you on some private occasions, as prompted by circumstances. I have carefully refrained from taking up publicly, any of your speculations, except in one or two instances, in which I discussed briefly, a point or two of the scripture doctrine of the resurrection. Some of your ideas were probably combatted indirectly in those instances. I am not however, very certain of that. But as to what I have said of you.

1. That you appear to me to be an uncandid man;—as an Editor particularly, saying—but doing not.

2. That you have acted among the disciples in this quarter, the part of a deceiver;—uniting with us in a course of service, which you not only considered injurious, but unscriptural: as your caricatures of us show; also recognizing those as disciples whom you did not believe to be so, &c.

3. That you have been productive of a great amount of mischief among the disciples in various ways, from your first appearance among us.

4. That you are a corrupt man, notwithstanding your high reputation; inasmuch as you do not strictly speak the truth in other words, that you have written things which are

5. That from your own showing, you are not one of us; but only making use of the opportunity to sustain yourself by us.

6. That while it is admitted that you do contend for a resurrection of the dead, I affirm that you deny the scripture teaching of the resurrection of the dead. And

7. That should you come again, under present circumstances, into the congregation of which I am the overseer, I will not only, (God willing) object to your past course, but oppose your admittance into social worship, on the grounds above named.

Now sir, these matters are submitted to you privately under a sense of duty. I have data for all these conclusions, and hold myself responsible for the use I have made or may make of them. But if you are willing to class them among the works of persecution under which you seem to think you are honorably suffering, and to conclude to let them pass, no matter how erroneous may be the impression, I should be inclined to prefer it, to the disagreeable task which may be otherwise imposed upon me. It shall be as you please. I should be truly sorry to have any agency in stirring up the minds of the disciples farther. What I have already said, seemed to be almost unavoidable. If you would withdraw from our quarter, it appears to me that we should be greatly blessed. Believing as I do, that you are not one of us, (but a true schismatic) while you take the liberty of not only despising but abusing us at pleasure, I can see no prospect of relief from the present painful consequences of your course, but by rearing of a proper line of demarcation between us.

It is my most earnest desire, to have no further intercourse with you under present circumstances.

When I had received but the 10th No. of the Advocate of last year, I requested your agent to have it discontinued;—I hope he did so.

Yrs. truly

J. DUVAL.

P. S.—Should you think fit to take up the contents of this letter for investigation publicly, I must insist upon an unbroken publication.

J. D.

Dr. John Thomas.

Our determination with respect to the Doctor's epistle, is to let it pass with the reader for what it is worth in his judgment. The best answer, we conceive, is the following from Bro. W. D. S. Robins, who is, we believe, a member of the congregation of which the Doctor is the overseer. The preachers of this reformation would proscribe us, but the people refuse to ratify their decrees. This is as it ought to be. There would have been no cry of heresy against us, but for those, who sat

ter themselves, that, as leaders, they possess more influence than in truth they really have. Let the brethren of this reformation be on their guard, or they will be saddled with a clerical order yet.

Liberty, Amelia, Va.  
June 1838.

EDITOR.

May 25th, 1838.

Brother Thomas,

Dear Sir,—For the last two years I have paid some attention to the sayings and doings of some of our brethren who differ with you upon re-immersion, and "the State of the Dead." During which time, I have heard and seen much I could not conscientiously approve; but rarely voluntarily ventured to vindicate you, because of the pain it gave those of different views; and of my misgivings as to the propriety of your views of the sleeping dead: having been raised in the conceit, if not in the belief of an *Aerial Heaven* of "disembodied spirits." Upon this subject I have been very sensitive, but, consulting the holy scriptures in reference to it, and your opponents *failing to establish either by proof or argument its existence*, have greatly contributed to diminish my fears; therefore have no disposition to charge you with "holding and propagating Opinionism subversive of the faith;" but admonish you to be forbearing, and "when reviled, revile not again;"—but defend yourself and views in the spirit and firmness (not harshness) of a gentleman and christian, but not in the syncopant spirit (called christian) of this age.

Some of our preachers consume much of their time in laboring to prove the existence of a Heaven of Spirits disembodied. They call to their aid Enoch, Elijah, Moses, the thief, Stephen, Paul and Peter, and if we can judge of another by his manner, they think, they have forever settled the question, and fixed the mark of heresy, on those who dare to think differently. Others can most satisfactorily prove the separate state, and the beautification or reprobation of the soul, by quoting a verse from a hymn book. This kind of testimony is admissible only with such as credulously suppose that nothing comes from "the sacred desk" but sacred truths, and to reject or require evidence to support its sacred sayings, would be a crime almost unpardonable. It might not be improper to call the attention of that part of your readers, whom you so much alarmed by such strange expressions as "the brutes have souls as well as men" and that "the soul or animal life is annihilated," to Bro. C's essays on man in the 6th vol. of the Ch. Baptist. If they will be at the pains to read these essays will see, that the difference betwixt you is a mere dwarf. If I understand Bro. C. he makes *spirit and reason* synonymous, each term expressing the mean-

ing of the other. Now it occurs to me that if the *spirit and reason* are two words signifying the same thing, that a perfect idiot must be destitute of it,—having no mind and therefore no reason or spirit, no "pure intellectual principle." If this be true, is he not an unconscious being? and what is the difference betwixt an unconscious being and unconscious dust?—Would a resurrection from the dead of such a being improve or ameliorate his condition, seeing a reunion would be impossible inasmuch as a union never existed; the being having consisted only of body and soul or animal life?

I am of opinion there can be no difference betwixt an unconscious mass, and unconscious dust, and that a resurrection of such a body, would be a useless work.

So far as I am informed the brethren are unwilling to turn you over to satan, but will fraternize with you most cheerfully. Some would have things otherwise, but the greater part are not obedient in this matter. The letter from Richmond is too inconsistent to affect you much. It being ill-timed and altogether unscriptural. I believe it is almost universally condemned, at least so far as I have heard. Many in this part of "Old Virginia" would rejoice to see you.

I did not write this letter for the public eye, nor do I wish it to occupy a page of the Advocate, because I presume, you have other communications of more importance; this is my only reason. If you should make an extract from it, let it appear over my proper name.

Yours in the hope of the first resurrection,  
W. D. S. ROBINS.

## REFORMATION IN RICHMOND

### Chapter 2.

(Continued from page 57.)

We feel ourselves called upon in self-justification, as well as in justification of those brethren and sisters who have recently separated themselves, to the number of about twenty persons, to lay before the reader the current history of Reformation in Richmond. Concerning ourselves it has been said by those who have calumniated us, that during the time that we were engaged in the work of reformation in that city that we had "acquired a far different character" than the one bestowed upon us by the Church to which we have belonged during the last year and three quarters. It is indeed true, that in the estimation of some we did acquire a 'far different character.' We

blinded for an uncompromising return to first principles; for self-denial; for a coming out of Babylon by an obedience to the gospel; for holiness of life, &c. We endeavored to stir up mens' minds to a diligent search of the scriptures of truth, and insisted upon a reform in deed and in truth, as well as in name. But with those who had no taste for these things we fell into disrepute; in other words, we lost our character. They termed our pleadings "speculation," and their subject-matter "materialism" and "anabaptism;" but finding us proof against these imbecile effusions of their evil hearts, "they sought out false testimony against us, upon which they might condemn us to die;" (Matt. xxvi. 59)—"they charged us with crimes which never entered our mind," and thus, "they repaid us evil for good" (Psalm xxxv. 11.)

The history of Reformation in Richmond, therefore, we consider necessary for the clearing up of our reputation in relation to the base insinuations proclaimed against us. When we shall have got through, we will leave it to the reader to say, whether, if he had entered heartily into the cause of Primitive Christianity, he could have stood by unmoved to attempt the correction of such a flagrant imposition on the public as reformation in Richmond for Apostolic Institutions. We have aimed at a correct, faithful, and impartial account; and, if in any of our details we have erred, as soon as the error is proved by honorable means, and fair evidence we shall be found ready to rectify the mistake. Had not our enemies calumniated us we should have left Reformation in Richmond to have told its own tale in the marasmus by which it was being consumed. But a separation has taken place in the Sycamore Congregation, unlike that narrated from the First Baptist Church; and, as we have reason to believe, it has occurred *on principle*. Efforts are making to stigmatize the characters of the separatists. But this was to be expected. They will we trust act upon the advice they have given us, namely, to bear it patiently. Let them act as before the Son of Man, remembering that it is He, and not man, who is to judge them at the last day.

In the former chapter, we have considered Reformation in Richmond down to the period of D. S. Burnett's departure from the city. With that event the printing company speculation completely vanished away. Nor was this to be regretted; for, as certain have since remarked, it must have ended in the bankruptcy of the church. The excitement consequent upon the agitation of this scheme soon subsided; and the congregation sunk into a Laodicean lethargy, under which a portion of it is laboring to this day.

Not a great while after our friend D. S. B's exit for the West, Baltimore, Philadelphia, and New York, the church agreed to contribute to the support of one of its Elders as an Evange-

list. This was Peter Ainslie, whose life was prematurely closed by drowning.

In these days, the Eldership was nominally a plurality, but in effect an unit. The affairs of the body were conducted by one man, whose views were carried out by special committees, and votes of the majority. Things appear to have been fast running into a consolidated quietism, except occasionally 'a flare up' between the Preaching Elder and 'the troublesome man,' his brother-in-law—whom the sixty-eight, with some dissentients, constituted a deacon to 'keep him quiet!'

We come now to the period of our arrival at Richmond, and as we have been considered as the chief disturber of its religious quietism, it may not be amiss to state as concisely as possible, how we came to be mixed up with the public affairs of 'this reformation' at all.

In doing this we must retrace our steps, and take up our narrative from 1832. Previously to our baptism into Christ we were almost altogether uninformed about Mr. Campbell and "this reformation." All we knew about him was from the pen of Mrs. Trollope. We had heard in New York of a sect denominated 'Campbellites;' but of the doctrine of Mr. Campbell and 'his followers,' as they were termed, we knew nothing and cared not to know. On leaving our native country, we had renounced all connexion with sectarianism; and had determined never to be entrammelled by its bonds, nor to wear a party badge. This resolution was strengthened by an escape from a watery grave. Threatened with shipwreck off the Nova Scotian shore, and experiencing upon that trying occasion the worthlessness of our religious principles as a basis for 'a sure and certain hope' of salvation, we determined, if we were ever permitted to tread the soil again, not to rest until we found the true way to immortality. But our way of seeking the truth proved not to be the way of God. We commenced a tour of sermon-hearing. We first visited the Presbyterian, and then the Baptist, temples; and here we stopped, or rather were stopped by the *Word of God*. A private conversation of about three hours, as to what was truth with Brother Walter Scott, resulted in our baptism into Christ by moonlight that same night. By this act we considered ourselves in fellowship with all of every name who had believed and obeyed the same things. We were invited to connect ourselves with the church in Cincinnati, with which we found Bro. W. Scott in fellowship.—We observed we should have no objection provided it pledged us to no sect or party; and upon being assured that it would not, we joined; and thus found ourselves in fellowship also with Mr. Campbell.

Cincinnati was our destination when we left England. We proposed to settle there and practice our profession; but found the prospect of success more flattering in the distance, than on



the spot it proved to be. The city was crowded with physicians, and we determined to leave it for one of the Atlantic cities. Previous to our departure, however, Bro. W. Scott, had often exhorted us to commence the practice of speaking in the cause of truth. He thought if we would only break the ice we should easily get along. But we steadily persisted in refusing. We used to tell him, that we thought it out of character for one who had but just become a christian to set up for a teacher of that religion in the face of older and abler men; who ought rather to teach us. But he seemed to think, that no objection as there were many old christians who knew but little. He proposed our going to Carthage, where he would introduce us, and pave the way as it were for our commencement. But no; our scruples could not be overcome.

In April 1833, or thereabouts, we started for the East, having no definite views as to our future life; but in the general proposing, if possible, to settle down somewhere to practice medicine! Nothing was further from our thoughts than that of preaching and editing, together or alone. Mr. Campbell's residence being somewhat in our way; and one of our brothers according to the flesh being in his employ as a printer, we carried with us a letter of introduction to him from one of our mutual friends in Cincinnati. We met with Mr. C. at Dr. R. Richardson's in the town of Wellsburg, Va. He very courteously received us, and having provided a horse, we accompanied him to Bethany. There we sojourned about a month, and were much gratified with his acquaintance. We became much attached to him; and, though before our interview and subsequently to our baptism, we had read much of his writings, and highly approved them, yet we never advocated him; our visit to Bethany, however, excited in our hearts a friendship for him, which we exceedingly regret should have terminated so unpropitiously; but so it was, for Mr. Campbell we would have laid down our life if called upon; so much greater was his *personal* than his *literary* influence over us.

During our stay at Bethany we accompanied Mr. C. to three or four of his appointments. Wellsburg was one. On returning to the Meeting House in the afternoon, he observed to us, "Bro. Thomas, I shall call upon you for a word of exhortation." As may be supposed, we were electrified at this announcement. We expostulated. We urged the suddenness of the call; our unpreparedness; our not having spoken on the Christian Religion before, and so forth. But all to no purpose; he would not be denied; but insisted, observing that he liked to try what the little people were made of, or words to that effect. We were often smiled within ourselves on reflecting upon this. Mr. Campbell has had abundant opportunity of trying the little since! Finding there was no escape, and disreputable the reputation of cowardice in a good cause, we went

forward, and did as well as we could. He again took us by surprise at another of his meetings; which added to the foregoing, hastened our departure from Bethany; for thought we, we never can stand such impromptuism as this.

From Bethany we travelled Eastward by way of Somerset Court House in Pennsylvania. To some brethren at this place, we had letters of introduction from Mr. Campbell. We remained with them about sixteen days, and spoke often to the citizens in the Court House at the pressing request of our friends; though much against our own inclination. From thence we journeyed to Baltimore, and by letter from Mr. C. found ourselves in connexion with the brethren there. We ought to have observed, that when we left Bethany, Mr. C. advised us to go to Richmond, where he thought there was an opening for a physician; and accordingly furnished us with a letter of introduction to William Bootwright. We staid in Baltimore about a week. As usual nothing would satisfy the brethren, but that we should speak on every occasion. A disposition to oblige induced compliance, though sorely against our inclination; for we did not travel as an Evangelist, but simply to find a place of settlement in our peculiar way of life; besides the labor of public speaking was very great, owing to a want of previous preparation, and the violence it did to our disposition, which is naturally reserved, and gratified by an abstraction from the noisy and busy haunts of men. But the things we have most sought after are the very things we are most engaged in. Our constant desire was to obtain an honorable living by our calling in as quiet a way as possible. But this desire in the way we had marked out has been completely thwarted; and we find ourselves tilling the soil in the retirement of a country life at home, but when absent, buffeting the waves of a stormy sea. We neither sought the business of an Editor nor of a public speaker; and from the time that Mr. Campbell put our name to the proof until now, we have never addressed the people from inclination, but always from a sense of duty and at the earnest solicitation of others. Many has been the time that we would rather have travelled 30 miles from than 5 miles to an appointment. We mention these things to show, that our public labors have been disinterested and superimposed; if they have not resulted in the applause of those who have called us out, it is because, though called out contrary to inclination, we have always determined to do our best in speaking according to the oracles of God, or not to speak at all. A public life is not a life of our seeking; but if we must engage in its concerns, we will strive to direct our course by no other rule or standard of expediency than that of the Word of God. We plead for no man; but "the Man Christ Jesus;" for no sect; but the *truth* where spoken against of old; and we are resolved to hold no men's persons in admiration for the sake of advantage,

It should it result in our falling back upon the much loved solitude of private life. Our wants are few and simple. Man-kind have nothing in the way of honor, glory, or renown to bestow, that we think worth contending for. We ask the world for nothing. We neither fear its frowns nor court its smiles. If a nobleman of old would receive nothing at its hands lest it should be said that it had made Abraham rich; neither would we his descendant. We have a promise, that our bread and our water shall be sure; and with this promise we are content. A man who can be satisfied with this assurance, may well be independent, and regardless of the applause of men. We are willing to give the world all the information we possess concerning "the way, the truth, and the life," be it more or less, much or little;—but in return, we ask no other fee or reward, than that they should believe and obey it. If our labors shall result in turning some of its citizens to righteousness, our recompense will be in shining as the stars in the Kingdom of the Father:—a great retribution of reward which will amply repay us for all our trials here.

Being near to Philadelphia, and desirous of visiting so famous a city; and also glad of an opportunity of escaping from so much public speaking, we determined to leave Baltimore, that we might spend a few days there in private. But there was no rest for us in this respect. In compliance, therefore, with the request of certain who now join in the cry of proscription against us, we agreed to address the public during our stay. The few days of our intended stay was lengthened to six or seven weeks; when we determined to leave for Richmond via Baltimore. The representations of certain, however, induced us to try our fortune in Philadelphia as a physician. We staid here eleven months. Had we devoted ourselves to medicine as we did to the things of the Kingdom, we might probably have succeeded. But the fact is, that having to address the public continually, our time and energies were absorbed in preparing to acquit ourselves from time to time as a workman that needed not to be ashamed, rightly dividing the word of truth. Ever since leaving the west, our spiritual pursuits have ever been clashing with our temporal; until we have been obliged of necessity to place our profession in abeyance. While in Philadelphia we were called on to publish a paper. The idea of a publication in connexion with reformation originated between Mr. Thomas Brindley, Agent for the Harbinger, and Mr. Ballantine, an Elder of the church, both since deceased. The former gentleman was to provide the ways and means, while the latter was to supply the matter. Mr. Brindley was Agent for Morrison's Pills, and devoted to Hygiene. The paper in the contemplated publication was to be a weekly paper, and Morrisonian's hospital; thereby to give Morrison's Pills a circulation among reformers as

wide as that of a paper published under the auspices of Mr. Ballantine and reform. Fearing, however, that the infirmities of Mr. B., whose lethargy, superinduced by jaundice, was often continued and extreme, would disqualify him for the conducting of a paper, sufficiently spirited to command attention, and thus to secure the success of the enterprise,—unknown to him, and without letting us into the secret of his views, which we discovered afterwards, he called on us, and proposed, that we should commence a paper after the model of the Christian Baptist. We hesitated, until he urged that Mr. Ballantine would be co-editor. This we thought would leave us little else to do beyond the secular affairs, and therefore, we acceded to his request, to write out a prospectus in our joint names. This we did, and it was afterwards published as the prospectus of the Apostolic Advocate.

Upon Mr. Brindley's sending this to Mr. Ballantine, the old gentleman was exceedingly excited. We happened to meet at Brindley's house; but he refused to partake of his hospitality. Perceiving that there was some unpleasant matter between them, we rose to withdraw: but at Mr. Ballantine's short and peremptory request we staid. We found that Brindley had been playing double with the old gentleman; and therefore, we observed, that he need not disturb himself about the matter for that we should have no more to do with it. We soon after left, and peace was restored between them. Brindley never told Mr. B. the true cause of his conduct, which was a distrust of his physical capacity, and a fear, that with him, as sole editor, it would be a losing concern. Mr. Brindley took no further steps to forward the publication, and Mr. Ballantine soon after falling sick it was in abeyance; and as far as we were concerned, all idea of it was abandoned. But on recovering somewhat, Mr. B. sent for us to meet him at Brindley's. We did not keep the appointment, having a patient to attend to at the time; but on the next Lord's Day, Mr. Ballantine, placed the prospectus in our hands and told us, that he would give it up to us, as he did not feel physically competent to the work. Without, therefore, consulting Brindley any further, who had informed us that he should have nothing to do with it if Mr. B. were sole Editor, and having discovered his Morisonian speculation—we had 1000 prospectuses printed and circulated at our own cost. Brindley became a subscriber for one copy, and there the matter rested as far as he was concerned.

We issued the first number of the Advocate having no more than between fifty and one hundred patrons. Having Mr. Campbell's patronage in those days, its subscription soon ran up to 1000 subscribers. Its fortunes have been various, but it still lives and is free from debt. Several other publications have sprung up on the side of reform, and of which we have not christianity of all denominations; they have done a

the popular current, but the dry rot of such an union has perforated their hulls, and they have sunk. For ourselves we have set the prow of our boat against wind and tide; but though we have to labor up stream, we stem the current with heart of oak, and still ride the stormy wave, guided by an unerring chart, unadvised by lillows or by surf. This reminds us, that the race is not to the swift, nor the battle to the strong.

In 1834, and in the month of June, or thereabouts, we arrived in Virginia. In this state we contemplated settling ourselves in the practice of our profession; which we thought we might do, and still continue the Advocate. We landed in Richmond, where we were received by our friend William Footwright. It was some time ere we determined to take up our final abode in that city. Invitations to visit other parts of the country were numerous and pressing; and wishing to oblige those who invited us, we visited several parts of the lower counties of Virginia. It was upon this occasion, that we made our "first appearance" in the midst of Dr. Duval's circle. And here we would observe, that we never went any where, except at the solicitations of others. It is a rule with us never to force ourselves anywhere unasked. Indeed we have no time for this; for, since we have been in Virginia, we have always had and still have, more invitations than we can comply with. When we united with any congregation in worship we considered ourselves as serving God with those only of its members who had obeyed him. Who these were, not having the gift of discerning spirits, we could not say: we were willing to leave that with the Searcher of hearts. When travelling, we did not make progress as a judge, but as an Advocate for the Gospel and Traditions delivered by the Apostles. And though there were things observed, of which we did not altogether approve, we were willing to bear and forbear; with the hope that they might be reformed. We doubt not, but that in the estimation of some, we may have from that time been "productive of a great amount of mischief in various ways."—We have been the "visible instrument" of infusing a spirit of independent ex-amination of the Word into the minds of many. They have become wiser than their teachers, who, like their brother the Shelburne of Lunenburg, because they could no longer look as number one, have 'lifted up their heels' against those who have intended them nothing but good. So "great an amount of mischief" was it considered, that we had been "productive of" that the securing our services as an Evangelist among the brethren. But concerning this our opinion is made up. If any community of brethren de-charge with us "we should not so much object to their association; but to become a hireling, and to have our names forth, discussed at co-operation meetings at

the bar of church and world, being unscriptural and degrading, we cannot, away with it.

(To be continued.)

#### ALLEGED CAUSE OF THE TROUBLES IN CANADA.

Our conclusion in relation to this rebellion is, that it is one of those peals of "thunder," and flashes of the "lightnings" of war which were to shake the heavens, and illumine the atmosphere of the political world, in consequence of "the pouring forth of the Seventh Vial into the Air"—Rev. xvi. 17.—The constitution of the politico Canadian stratum of the Imperial Air has been remarkably convulsed by the tumult of its elements. Its concussions have vibrated in the Great Council of the British Nation—the Atmosphere or Constitution of whose Empire, is diffused over all its colonial dependencies. This Empire which is illumined by a never-setting Sun, is a stranger to an equality of religious creeds. In England its political "air" is constituted of a chartered Religion and civil institutions which are so blended as, like the natural air, to be diffused through all departments of its earth and heavens. In Scotland, Wales, Ireland, Canada and all the Colonies, one religion whether Protestant, Catholic, or Pagan is more privileged than other less fortunate faiths. This circumstance excites in the breast of the unprivileged masses, animosities, and jealousies, against the privileged and their patron governments. The result of these is rebellion and civil war. It was so in the Thirteen American Colonies, it has, and will yet again be, in the Canadian Provinces. It is not there a quarrel between races as such; but a strife of adverse forms of superstition—the unprivileged against the chartered. These United States divorced the meretricious alliance between "Church and State" at the Revolution or Seventh Thunder of the Apocalypse: and Canada, we doubt not, will sooner or later, effectuate the same result along the shores of its Lakes, and Rivers, and the Atlantic Ocean. The fall of National Religious Establishments is decreed, and the fiat is recorded in the Book of God. They are falling in Britain, Portugal, Spain, and Canada. The strife is bloody and severe, but necessary; for the Nations can be effectually regenerated only by the judicial vengeance of the Eternal. Oh! that the Seven Plagues were finished, that we might be permitted to enter into the temple, now full of smoke from the glory of God and from his power!—Rev. xv. 8.

To this view of the subject agrees the following testimony of a privileged clergyman now travelling in the London Dis-

West of Upper Canada. We select it from the letter of a correspondent to the London (England) Times.

To the Editor of the Times.

"Sir,—As every thing relating to Upper Canada is at the present moment particularly interesting, I beg leave to forward you an extract from a letter from one on whom I have every reason to believe perfect reliance may be placed. It is dated from London, Upper Canada, February 19, 1838. The writer is the Rev. Thomas Green Stewart, travelling missionary, London district. He writes—"Since my last communication we have been threatened with the evils of a foul and unnatural rebellion, from which not our foresight but the good providence of God alone delivered us. I suppose you are aware that the Home and London districts were the only disaffected parts of the upper province. I was not much surprised, as from personal observation, in the various parts of the country which I have visited as traveling missionary, I can ascribe the existing spirit of insubordination simply to one cause—the absolute lack of sound scriptural education and faithful preaching. A large body of the disaffected are Universalists, whose teaching may be truly and briefly described, "Blessed are they who die in their sins," and whose practice in the various relations of life amply verifies this to be their doctrine. I believe nearly two-thirds of the prisoners at present confined in the gaol here are connected with this unscriptural body. Not a few also of the Quakers of Norwich township have been suspected, and very many professed Baptists have been found arrayed in the ranks against our Sovereign liege lady the Queen. I am happy to be able to say that as far as I can learn (and I have pretty good means) the Wesleyan Methodists here, in connexion with the British Wesleyans, have all rallied on the side of order and good government; and I am also happy to say that I know not of one member of the church of England, nor have I heard of any where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak."

From these facts, it appears, that the two factions at present in hostility to one another are the Act of Parliament Episcopal and the Methodist Episcopal, religionists on the one part, and on the other, the Dissenters from the National Establishment with their own rifles. It was to be expected that the Wesleyan and chartered Episcopalians would make common cause in the defence of 'the loaves and fishes' and the aspiring section of the Episcopal Communion. The following sentiments are from the London Christian Ad-

vocate—"Since John Wesley's death, his successors of the Conference have endeavored to root themselves as "a spiritually secular power" in the land—to rival, outstrip, and then to cast under them all other modes or forms of faith whatever. They have, for near half a century, been underworking the rights and freedom of mankind; the same outside show of doctrine and of discipline, which their father left them, being uniformly presented to the beguiled and beblinded eye of their unsuspecting adherents. The last meshes of their net have lately been knotted, and upwards of one million of our fellow-countrymen, of their classes and congregations, in Great Britain alone, now find themselves enclosed within the toils of an ecclesiastical economy, which asserts the *airine right* of an irresponsible priesthood to legislate in all matters of doctrine, whilst it maintains the *legal right* of ONE HUNDRED *self-chosen elders* of that priesthood to care and to hold, to open and to shut, several thousand houses for worship, all raised by voluntary subscription, for the religious instruction and benefit of the respective neighborhoods in which they have been built. Besides which appalling fact, it is openly, unblushingly, asserted; that, whilst this priesthood can deal as they list with the souls of men and the things pertaining to God—the members of their numerous societies and congregations have no right whatever, human or divine, so much as to deliberate, much less to decide upon, any of the great principles which associate them together as a religious or a corporate body."

"Since the infamous Act of Uniformity was proclaimed, the consequences of which are matters of notorious history, so frightful, so daring a stretch of priestly prerogative, has never been exhibited in the United Kingdom. Of the real state of things in this body, the country at large has but little knowledge—nor are our fellow-countrymen at all aware of the dangers with which they, in common with ourselves, are menaced by these overt acts of an ecclesiastical tyranny. The concentration, the organization, the secrecy, the ease, with which, at the nod of one man, the most complicated, yet most efficient machinery in the world is now brought to bear upon the people of England, as one means of checking the progress of salutary reforms; and under the mask of religion at home, and missions abroad, of overtopping all other churches, and upon their ruins causing a second grisly papacy to arise. These religious and political features of Wesleyan Methodism, as at present administered, are now disclosing themselves in a way that, unhappily leaves no room for doubt, whilst it must fill the mind of the generous philanthropist with serious apprehension, if not with dismay."

"The object of this address is to call the attention of Christians, and of the public generally, to the present position and aspects of the Wesleyan Conference, on the one hand, and of its reformers on the other—to forewarn Englishmen of all classes

of the danger that threatens their *municipal and national* liberties, through the wily but steadily progressing career of the new stupendous body, more secret—farther ramified—and more dangerous than any *Orange Union* that ever plotted against our freedom—to forearm all, thus forewarned, that they may be ready to meet these men at every fresh development of their deep-laid schemes, and to be-speak the counsel and support of all who are willing to take any part in reforming this great people, and so, relatively, in reforming the entire church of Jesus Christ.

The friendly leaning of Wesleyanism towards the Church of England, so grandiloquently but gratuitously trumpeted forth by the Conference of 1834, and so covertly made to bear upon the politico religious crisis of that period, together with some more recent attempts to conciliate the influential Dissenters, whom they had previously most cavalierly affected to despise, has happily opened the eyes of both these great parties in the State to the Jesuitical character of *modern Methodism*,—running with the hare but holding with the hounds—standing aloof on the field of battle, and in treaty with each of the contending hosts, until the hour of hottest fight should afford an opportunity to pour down with its mercenary legions, and occasion their mutual discomfiture. This trickery with the one party, and treachery with the other, has disgusted them both. Whig and Tory, Churchman and Dissenter, Conservative and Reformer, Protestant and Papist, are all alike unprepared for the tortuous, though, undeviating, policy of the best organized, and most dangerous hierarchy, at present to be found in Christendom."

The following is from the 'Times,' the organ of the Conference party:

"It is pleasing to see the Church and the Methodists draw the bonds of Christian amity closer. In these remarks we wholly repudiate any secret political designs. We have no occasion for manoeuvre. We frankly state our conviction, that, in the absence of a formal coalition between the two parties, which circumstances in the condition of both render impossible, the interests of Protestantism and the welfare of the State demand the maintenance of a good understanding, and the pursuit substantially of the same objects."

These extracts explain the unformal coalition of the Methodists and Episcopalians of Canada, and their pretended rally on the side of order and good (that is, Protestant Episcopalian!)

Their reactionary movements of Universalists, Quakers, and others sufficiently indicate the anti-christian character of their policy. Although we shall rejoice to hear of the overthrow of the 'tyranny' as prevails in Canada, (and especially if the United States become embroiled it will ultimate in the ex-

of Monarchy—of British Church and State, from the continent of America) and of the abolition of the good government of episcopacy as that tyranny is termed by a member of a parsonocracy;—yet as a christian we should be very sorry to find ourselves in the ranks of such a Dissenting Army. He that takes the sword shall perish by the sword; we trust therefore, that none of the brethren of this reformation are to be found in such a confederacy. It is the wicked, who are the sword of God; if so, Canadian Disciples, let the potsherds of the earth strive together, and do you look on; for 'all things shall work together for good to them that love God and are the called according to his purpose.'—The time is near at hand when God will destroy those who destroy or oppress the earth. Rev. xi. 18. The following is the conclusion of the letter in the London Times. The intelligent reader will readily discern its tinsel.

What important facts are these, sir? Surely they are deserving the attention of Government. The Ministry express their desire to preserve order and establish a sound, free, and firm government in the Canadas. In the above extract we are introduced to the character of the actors in the recent rebellion, and the principles from which such unhappy conduct proceeded. We see who are the disaffected, and who are the contented. How desirable then by every possible means to increase the latter, and draw off from the ranks of the former. In a word how all-important is it for the promotion of good order and peace in Upper Canada to look well to the provisions existing for the sound religious instruction of the people there in the principles of the Church of England. In the district in which this clergyman is laboring there are many hundreds of families located. He has formed, it appears, about 16 stations which he periodically visits and serves, many of them being at considerable distances apart. Here would be enough scope for many resident clergymen; but the church in Canada has no means of providing them, and the residents are too poor to enable them to maintain a resident minister. More I could detail upon this subject, but the statement of the Archbishop of Canterbury, made in the House of Lords on presenting a petition from the church in Canada, is doubtless fresh in the recollection of all, and perhaps precludes its necessity.

With these facts in view, will, then, the Government, with their desire to pacificate the Canadas, still adhere to their determination of withholding a grant of money from the Church of England in Canada, and fail to nominate at once and provide for a bishop for the diocese of Quebec? Can it be doubted but that the efficiency of the church in Canada is important towards quelling existing disorders, and promoting a healthy state of society—harmony amongst the inhabitants, and obedi-

to the laws? In the disaffected parts of Upper Canada it is evident it must be available to this end; and surely this important means of partly effecting what they profess to have so much at heart cannot be neglected by the Cabinet.

W. D."

### EUROPE IN 1830.

"And the Seventh Angel poured forth his vial into the Air, and there were voices, and thunders, and lightnings."—Rev. xvi. 17.

The year of our Lord one thousand eight hundred and thirty is remarkable for revolutions, or attempts at revolution, throughout Modern Europe. It was a portentous crisis in the affairs of the Nations. Men's minds were highly excited, and we well remember, being in London at the time, the turbulence of the masses, and their general hostility to all dignified persons of which the government was composed. An attack was expected to have been made by the populace upon the Tower, where there are many hundred thousand stand of arms in store. The cannon of this fortified place were loaded with grape shot for the purpose of resisting the assault; and the garrison kept under arms night and day. The prudence of the King however in dismissing his tory advisers, and of his new ministers in speedily passing the Reform Bill caused the threatening tempest to subside.

These events in London were but a part of an extraordinary whole. They were consequent upon "the glorious three days of July" in Paris, which overthrew the dynasty of the elder branch of the Bourbons, and gave birth to the Louis-Philippe Monarchy of the Barricades. The Parisian revolt came upon Europe like an electric shock. It struck Belgium, Holland, England, Spain Portugal, Italy and Poland. It severed Belgium from Holland; kindled by its subtle electricity, as it were, bloody ecclesiastical wars in Spain and Portugal; destroyed the nationality of Poland and irrevocably merged it into the Russian Empire; threw all England into commotion, and at length kindled the flames of intestine war in its American Colonies.

The nature of the state of London in the November following the three days of July, we present the following extract from the late Sir William Knighton, physician and confidant of George the Fourth: The Duke of Wellington was the first person who was consulted, or rather an incorporation of all ministers held all the offices of the government until the late Mr. Robert Peel from Rome.—Dr. Knighton says;

"I waited on the Duke of Wellington, and found his grace glad to see me, and in good spirits. The ground he took on the subject of the lord mayor's dinner was, that he advised the King and Queen not to go, because the probability was that bloodshed would have happened in their presence. 'In regard to myself,' he said, 'I had no desire to be massacred; which would have happened. I would have gone, if the law had been equal to protect me; but that was not the case. Fifty dragoons would have done it; but that was a military force. If firing had begun who could tell where it was to end? I know what street firing is: one guilty person would fall, and ten innocent be destroyed. Would this have been wise or humane, for a little bravado, or that the country might not be alarmed for a day or two? It is all over now, and in another week or two will be forgotten."

But there is yet in store for the Nations a Revolution more tremendous than has yet afflicted the human race "from the time that men were upon the earth."—It belongs to the seventh vial period of the third woe trumpet of the Seventh Angel; and judging from the analogy of previous events it cannot be far off. This awful crisis in human affairs is termed by the Apostle "a Great Earthquake." It will be the striking of Nebuchadnezzar's Image upon the feet by the Little Stone, or, in other words, the fulfilment of the times (allotted to) the Gentiles. It will be the finishing stroke to the order of things as they are now constituted in society;—the entire destruction of "the Heavens and Earth" of the Political World.

Now to the believer Jesus says, "Behold I come as a thief. Blessed is he that watches, and keeps his garments, that he may not walk naked, so that men should see his shame."—Reader! let us strive to be of that class in the Kingdom, which is awake; and which, like the wise virgins of the parable, has its lamps trimmed at the midnight hour. Remember! that it is "to them who look for him, Jesus will appear a second time, without a sin-offering, in order to salvation."—Let others "cry peace, peace," and sleep who will; be it ours always to be ready.

EDITOR.

### A truly Irish Controversial Discussion!

On the last Tuesday of May 1833, a discussion was to be held in the Dublin Rotunda, between 'the Rev'd. Mr. Gregg' a clergyman of the National Church of England, and 'the Rev. Mr. M'Carthy' a Romish Priest, both of that city.

Mr. Gregg's propositions are—First, "I assert that the United Church of England and Ireland is the true church of Christ."

holy, catholic, and apostolic, in these Kingdoms. That it knows the true road to Heaven, points it out to its followers, and that its blessed fruits are the holiness and the happiness of those with whom it prevails.

Secondly, I assert that the Roman catholic church is the church of antichrist, unholy and apostate; that it does not know, and does not teach, the way to Heaven; that it conducts its followers in the broad road which leadeth to destruction:—that it brings down the curse of God upon every country where it prevails;—that it is the mother of abominations—the plague and the pest of the human race; that it will be destroyed by the signal vengeance of the Most High: and that the very first duty of every member of it is, instantly to come out of it, that he be not a partaker of its sins and its plagues.”

With respect to these propositions, Mr. Maguire writes:—“The comparative claims of the two great rival churches to unity, sanctity, catholicity, and apostolicity, are now in a promising way of being fairly, fully, equally and searchingly discussed. Your two propositions are already before the public. These you undertake to *prove*, and I to *disprove*. Thus do I consent to meet you amicably upon your own terms.”

The burden of *proof* rests upon him who affirms. Mr. Gregg in his first proposition has undertaken to prove what is intrinsically untrue. Christ's Kingdom is not of this world or age, and therefore no National Church is his Church. The Church of England (which in truth means, the Hierarchy of the country) is neither holy, or separate from the unclean; catholic or universal; nor apostolic, for there was no such ecclesiastical system in the Apostles' days. If 'the true road to heaven' lies through the intricacies of 'the lust of the flesh, the lust of the eye, and the pride of life,' then indeed, and only then does 'the united church of England and Ireland' point to her followers the way; and if holiness consist in all uncleanness; and happiness, in feeding upon the greens and tears, of the widow, the orphan, and the oppressed, in England, Ireland, and the Canadas, then truly, are "its blessed fruits" abundant among 'those with whom it prevails' in these several countries. 'The holiness and the happiness' of its sons were most conspicuously in the lives and ruby countenances of the Reverend extractors of American tobacco before the Seventh Chapter of the Apocalypse scared them off to the land of tithes and tithers!

Mr. Gregg's second proposition is unquestionably true in all its particulars. Nevertheless, Mr. Maguire need give himself no concern on that score, inasmuch as Mr. Gregg has undertaken to prove his first, which he is bound to do before he attempts his second. This, as we have said, he can never do; and after the end of never, then, Mr. Maguire, in relation

tion to his opponent, may begin to look about him with some concern. The whole affair reminds us of the couplet—

Strange there should such difference be  
'Twixt tweedle-dum and tweedle-dee!

Essex

—o—  
"CHRISTIAN MESSENGER"

We have just received the May number of this periodical from our native land. It would be inexcusable vanity and presumption for us to say any thing, *as of ourselves*, in commendation of it; for it is very principally made up of communications extracted from the Advocate and Harbinger in due proportion, as well as of contributions occasionally furnished by Bro. Cridfield, &c. We may be permitted, however, without being charged, we trust, with an undue exercise of our 'self-esteem' (and all animals have that organ more or less strongly developed; its use is excellent, the abuse of it alone being reprehensible)—to remark, that it is well, honorably, usefully, and impartially conducted. Like our periodicals in America, it has been "denounced by Independent and Baptist Clergymen, both in public and private, and the enslaved people rained against reading it;" yet there are others whom the truth has emancipated, who 'thank the Editor with feelings of gratitude for the courage he has evinced' in conducting the Christian Messenger and Reformer. We are in possession of the work as far as it has been issued; and our opinion from a general review, is, that its conductor has learned an important lesson, and seems honestly disposed to practise it, namely, *to examine all things, and to hold fast the good for their own sake*—a lesson, which is known in this country chiefly as a matter of proverb; but the practice whereof it would be useful and honorable for all Editors to adopt throughout the length and breadth of its continental domains.

In the number referred to are certain "Extracts from Letters, &c." and among these we find the following from one sent by our own hand. As there are remarks appended to it by the Editor, we have concluded to lay them both before the reader.

Editor Adm.

Virginia, Feb. 1, 1838.

Dear Brother Wallis,  
Your letter dated Nov. 21, 1837, together with the "Messenger" to the 10th number, have been received. I have read them with interest and pleasure.



all come safely to hand. Please to accept my thankful acknowledgments for the same.

I am very much pleased at the independence and impartiality evinced in the pages of the "Messenger." The note on page 358, is quite to my mind. "We cannot be too rigid" in the affairs of the kingdom, especially when we discover that in the tendency of human nature to run into the opposite. The answer to the following question is excellent: "Do you believe that every thing that the apostles taught and practised is essential to salvation?" page 334.\* They are certainly essential for all the things for which they were instituted and appointed. They are just as essential to eternal honor, glory and immortality, as the use of natural ordinary means are essential to temporal honor, glory, and animal, or mortal life. This is one reason of the controversy between A. Campbell and myself. I maintain that an intelligent belief and obedience to the gospel is essential to remission of sins; without which remission, in time, a man cannot attain to the resurrection of the righteous.

\* For the information of our circulating readers we append the following from the Messenger, which contains the question and answer referred to: "It is with pleasure we inform our brethren, that a few persons have been collected together in London, who profess to have learned much from the pages of the Messenger, and who, for some time past have met for worship on the first day of the week, on New Testament principles.

On the sixteenth, at ten o'clock in the morning, we met with two of these brethren in Smithfield market, when we severally attempted to address hundreds of our fellow men, on the imperative nature of the ancient gospel. The greatest attention and decorum was manifested during the whole time, with earnest solicitations for us to come again the following Lord's day morning. Do you believe, inquired one, that every thing the Apostles taught and practised is essential to salvation? To which we replied, Does it accord with reason, common sense, or revelation, that the Son of God should die on the cross to make reconciliation for the guilty; rise from the dead to secure immortality for the sons of men; and then choose twelve men who, at the hazard of their lives, were to go through the world to teach and practice non-essentials!! What then do you believe to be the extent of the atonement of Christ? It reaches to you, *guilty as you are*, if you will believe and obey him. See John iii. 14-21, 36, Mark xvi. 16. In the afternoon we met with these brethren for social worship, when two persons, who were previously known to them, confessed their faith in Jesus, and who, in the evening of the same day, were immersed into Jesus for the remission of sins, and were to be addressed by me on the following Lord's day."

unless it can be proved that where God is, a man dying in his sins may come. He maintains, in opposition to this, that though baptism (the obedience of the gospel as I view it) is for the remission of sins, yet, if a man obey according to the measure of his knowledge of God's will, (that is, in plain English, obey according to his ignorance, a singular elucubrator truly) he may enter heaven approved of God. Now, I conceive, this doctrine, or rather tradition, might do very well if God were mutable, or if his nature were a compound of darkness and light; but "in him there is no darkness at all." "He is the Father of Lights, in whom is no variability, nor shadow of turning." "He is not as a man, nor as a son of man, and his ways are not as our ways, nor his thoughts as ours." How cautious ought we then to be in dissimulating his laws and institutions, in their obligation to our charitable opinions.

I grant that many may be begotten in Babylon to a belief of many great and important truths; but the question of a legitimate birth in that sink of iniquity, is, with me very questionable indeed. God calls upon his people in Babylon to come out of her; it does not follow, however, from this, that he will recognize their civility there. The Lord said to Paul, that he had much people in Corinth. When the Lord said this, they were pagans; but in process of time, they came out of pagan Babylon. And how did God's people come out of the Corinthian Babylon? By "hearing, leaving, and being baptized." See Acts. Hearing and believing what? The gospel. See 1 Cor. xv. from the beginning. Can a man believe what he has never understood, or understand what he has never read, and if a man in Babylon has neither heard, or understood, or believed the gospel, can his immersion in bath of water be called the obedience of faith, or can he be said to be born of God? We are renewed by knowledge, says the apostle, but how can a man be renewed by the gospel if he know it not?

The belief that Jesus is the Christ, is not the gospel; there are very few that understand the meaning of that phrase, nor can they, unless they are acquainted with the doctrine of the scriptures concerning Christ. All Christians do assent to the declaration with implicit faith; it is a thing received by the mind, without knowing why or wherefore; you ask sixteenth century men to it, to declare what the gospel is, and I could very much if they can tell you. The truth that Jesus is the Christ, is not the power of God to the salvation of every one that believes; Paul says, it is the gospel. You never read of the members of the gospel in Acts make this truth (if a burden of conscience) when addressing the heathen gentiles; it was a subject of reasoning with those who received the scriptures of the prophets from Moses to Malachi as the word of God. I could write much more, but have not time at present. The

shades of night are closing in upon me, so must I close. Your friend and brother, in the patience of the kingdom.

JOHN THOMAS.

REMARKS ON THOMAS AND CAMPBELL'S THOUGHTS ON IMMERSION.

From the above Extracts, as well as from some previous hints in the "Messenger," our readers will learn that there is some difference of opinion between Thomas and Campbell respecting the important nature of immersion. The former goes all the length of A. Campbell's premises, in leading for baptism in order to the remission of sins; but in carrying out the principle, he arrives at a very different conclusion. We understand him to contend that the "Mighty Lord," the Redeemer of men, intends to have from this dispensation, a *resurrected* church, "without spot or wrinkle;" over which he will reign for ever, exclusively through water; not that every one who is immersed in water will form a part of that holy and triumphant body, but only those who have scripturally and intelligently put on Christ by faith, repentance and immersion in water, for the remission of their sins, and who, having completely renounced human traditions, have purified their souls by obeying the truth; or, in other words, as all who were genuine disciples of Jesus Christ, through the personal instrumentality of the apostles and their associates in the first days of uncorrupted Christianity, came completely out of the Jewish and pagan Babylon; so must all who would secure a peaceful conscience, and the joyful hope of a glorious resurrection from the dead, come as completely out from the present papal and sectarian Babylon, and in their affections and behaviour be exclusively turned to the truth as it is in Jesus. A. Campbell contends as rigidly for an intelligent immersion into Jesus, in order to the present enjoyment of remission of sins through faith in the blood of Christ, but, at the same time, makes great allowances for the different degrees of intelligence, consequently of faith, which may be in existence at the time the confession is made; but if faith be not in existence, it is no baptism at all. We understand him also to teach, that others who have not been immersed, yet have believed and obeyed to the utmost extent of their knowledge and ability, may, under some circumstances, obtain a joyful resurrection from the dead, and be counted worthy to stand before the Son of man. He does not, however, pretend to deride of the personal and final condition of any one; yet, the above appear to us to be his opinions.

As this matter is personal, and every individual must judge of his own state, as it appears in the sight of him "whose eyes are as a flame of fire;" and as no human opinions will be ad-

mitted when we are placed before the Judge, but the infallible word of God, we shall leave these brethren to settle, (we hope with mutual forbearance,) all their differences of opinions on this and every subject that does not explain away the faith of the gospel; at the same time we take leave to remind our readers of the following instructions, respecting which there can not be any, even the least mistake. "God so loved the world, that he gave his only begotten Son, who, in his instructions to the people said, "except you believe that I am he, you shall die in your sin;" but he that believeth and is baptized shall be saved." And "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of heaven." Reform, therefore, and be each of you immersed in order to the remission of sins, and you shall receive the gift of the Holy Spirit." "For Christ loved the congregation, and gave himself for it, that he might sanctify it, having cleansed it by the bath of water, and the word, that he might present it to himself glorious; a congregation not having spot, or wrinkle, or any such thing. Then they that gladly received the word were immersed, both men and women." "Why do ye call me Lord, Lord, and do not what I say?" "Behold, you despair, and wonder and perish." This instruction, with all its tremendous consequences, will stand in a most vivid and transient form before the mind on the morning of the resurrection, when the reception and enjoyment of pardon will forever be impossible to all those who have died in their sins. Put think of his gracious and generous words. "Behold, now is the accepted time; behold, now is the day of salvation." "To-day, if you will hear his voice, harden not your hearts."

We recommend all whom we are permitted to address, not to compare themselves with those who commend themselves, however they among themselves, and comparing themselves with themselves, do not understand themselves.—2 Corin. x. 12. New Version.

Editor of the Mess. and Ref.

To the Editor of the Christian Messenger.

December, 1837.

My Dear Brother,—I have waited in the hope of hearing from you for a long time; I now, however, take up my pen to address you.

I think your "Messenger" capable of great improvement, and that in some few points, it outsteps the limits of truth—particularly when inveighing against the priests. Certainly I think it cannot be disputed that the churches are crammed with hirelings, who have no other pretensions to their office than

that they gave up their proper callings in life to receive an academical education, and to fill the situation of gentlemen parsony such men ought to be reprobated as hirelings. But I think every thiraw at the ministers of the day, should distinguish between the precious and the vile; nor can I think that the elders who endeavor to labor in word and in doctrine, and to rule well, are to be merely relieved as so many church paupers. The ox is not to be muzzled—he is worthy of his hire—of double honor: and they who are taught in the word should communicate to them. If such elders should regard their supplies as mere relief, I cannot see how they can lift up their heads and fearlessly administer the laws of Christ, and rule well: it must necessarily place them in a crouching position; at the same time for them to take the oversight of flocks for filthy lucre's sake, is odious. I think if some of the essays had been more moderate, they would have been more valuable, and nearer the truth. I have yet seen nothing to alter my views on the constitution of a church. I endeavor to elicit the views of the New Testament on this point, and receive the accounts of the ordination of elders in the New Testament;—by a Titus, the committing of divine truth to faithful men, that they may teach others;—by a Timothy, as precedents for adoption in all ages. If the churches have the right to elect their elders, it is strange to me that they have no scripture precedents for the custom. I am willing to bow to such precedents, or to any command to warrant them, if such can be found.

Your affectionate brother,

Q.

Reply to Q.

We have no authority from the writer for publishing the above extract, but as we esteem him a friend and brother, we have taken the liberty of doing so. That the "Messenger" is capable of great improvement, we are, by no means prepared to deny but that which would improve it in the estimation of one party, would depreciate it in that of another; between the two, our study will be to make it, at least in some things, interesting to all. Our particular desire is not to outstep the limits of truth, even in remarks against the priests; and certainly we do not recollect, in our pages, any thing more true, pointed, and severe than the following sentence, especially as coming from a pastor of a church, although not an hireling; "Certain I think it cannot be disputed that the churches are cramm'd with hirelings, who have no other pretensions to their office, than that they gave up their proper callings in life, to receive an academical education, and fill the situation of gentlemen parsony such men ought to be reprobated as hirelings." Would such remarks be more severe? O that the eyes and ears

of the people were opened to attend to this fact, then would they, as intelligent and rational creatures, set about instructing themselves, and contribute their money for the support of those things for which Christ has appointed it to be given; "putting it into the treasury" (1 Cor. 16. i.)—New Version. We do not approve of the word "paupers" when applied to any of the body of Christ, they are kings and priests unto God and the Lamb; but as hirelings are not of that number, the Saviour being judge, (John 10.) we have no objection to its application to them.

All who are pastors indeed, will not object to receive pecuniary support when needful, and when the poor are not robbed by so doing; but while it is blessed under some circumstances to receive, it is at all times more so to give. The double honor spoken of by the Spirit of truth, in our judgment, belonged much more to those who were chosen by the churches to disciple the nations, than settled pastors, but even these could, when necessary, labor night and day, rather than be chargeable to any one. See 2 Thess. iii. 6—16; Acts xx. 33, 35.

The faithful men to whom Timothy was to commit the things he had seen, and heard, and received from Paul, with all their successors, have been removed by death: and the days of darkness and error have succeeded, but are now passing away. The things, however which the apostles taught, remain in the pages of the Old and New Testament, and we recommend all who wish to be faithful, useful, and happy, to make themselves well acquainted with their important contents, and in all things submit to the instructions and commands of Jesus and his apostles. There are not in our judgment, any men who are specially called and sent to teach the truth infallibly, or to administer ordinances; the Holy Spirit alone qualifies men for the elders' office, by giving them, not miraculously, as in primitive days, but through a medium appointed by infinite wisdom, all the qualifications spoken of in 1 Tim. iii. 1, 7; Titus i. 5, 9. The man who has not these qualifications, though he may be a fluent speaker, or a loud declaimer of things he does not understand, is not, in the judgment of the Holy Spirit, an approved pastor of a congregation of saints; and if God be true, he will not meet with any reward but that of everlasting confusion. We recommend to our brother, A. Campbell's Essay on Church Order, especially in reference to the subject of ordination.—Ed.

PSALM VIII.—C. M.

A prediction of the subjection of the Age to Come to Messiah the Lord of all things.

This Psalm is frequently quoted by the New Testament writers, and applied to Jesus. Our Lord himself cited it to put to silence the enemy and to show that he was the Messiah.

lays shouting his praises in the temple Matt. 21, 16.—Paul reasons from the sixth verse, 'thou hast put all things under his feet,' in 1 Cor. xv. 27, he there shows that, besides animals, the Father has subjected all human government, authority, and power; and even death itself. In Heb. 2, 8, he shows that these things are not yet subjected, but that so much has been fulfilled as that Jesus the Son of Man, was for a time made a little lower than the angels that he might taste death for all, and in the suffering of death be crowned with glory and honor, as he now is.

Jehovah, Lord, how excellent  
Thy name in all the Earth!  
Thou hast thy glory far above  
The circling heavens set!

From th' mouth of sucklings and of babes  
Thou has ordained praise;  
To put thine advers'ries to shame,—  
Th' avenging foe to stay.

When I survey thine heavens, Lord!  
The work thy fingers fram'd;  
The moon and stars which were by thee  
In ages past ordain'd;

O what is man that thou of him  
For ever mindful art!  
Or what the son of man, that thou  
Should'st kindly him regard!

Him for a while inferior to  
The angels thou hast made;  
With glory and with honor too,  
The crown on him thou'st plac'd.

Dominion over all thy works,  
On him thou hast conferr'd;  
And all things thou hast subjected  
Beneath his sov'reign feet;

The bleating sheep and lowing ox,  
Yea, and the forest beasts;  
Aerial fowl, and sea-born fish,  
All gliding through its depths.

O great Jehovah, thou who art,  
Our God and mighty Lord,  
In all the wide-extended earth  
Thy name how excellent!

# THE ADVOCATE

&c

Vol. 5. Amelia County, Va.; August, 1838. No. 4

## PARADISE.

Concerning Paradise there has been much conjecture and no little dispute: nevertheless, the learned have left the subject to an indeterminate construction. It may mean this, and it may mean that, but its true import they have not defined.—In treating, therefore, of Paradise, the reader will excuse us, if we pay no more deference to their authority in the case, than we would to that of the Sadducees in the affair of the Resurrection. We shall examine the subject, first *philologically*, and secondly, *doctrinally*; that is, we shall endeavor to ascertain the verbal signification of Paradise, and then proceed to inquire what the scriptures teach concerning it: and by pursuing this course, we believe, we shall be able to present a clear and definite view of the matter.

Paradise is not an English word. It is adopted into our language from the Greek without being translated: and the Greeks adopted it into their language from the Persian; of which it is a native. The original Persian word appears to be a derivative; that is, a compound word derived from two simple ones. The radicals of this, are written *prds*; which may be pronounced *pardes* or *parades*, and are supposed to be derived from the Hebrew *prd* or *parad*, to *separate*, and the Arabic word *do* or *dis* to *hide*; so that the ultimate signification of *parades* will be a *place separated and hid from view*, or a concealed inclosure.

The Greek word for *Parades* is *Paradeisos*, which is anglicized by changing *eisos* into *ise*; as, *paradeisos paradise*.—Mr. Parkhurst, who was learned in the Greek and Hebrew, says in his Greek Lexicon on this word, that "it is without controversy an *oriental* word. The Greeks borrowed it from the Persians, among whom it signified a *garden, park, or enclosure* full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's *Æconomica*; where Socrates says, that "the king of Persia, wherever he in- takes particular care, to have *gardens or enclosures*—for Pa-

paradisei haloumenoi—which are called *paradises*, full of every thing beautiful and good that the earth can produce." And in this sense the word is applied by Herodotus, Xenophon, and Diodorus Siculus.' He has a note, in which he says, 'so Jul. Pollux a Greek writer observes, *Paradises* seem to be a barbaric name; but, like many other Persic words, came by use to be admitted into the Greek language.'

A plot of ground, then, separated from the land contiguous; laid out as a garden, park, or pleasure ground; concealed from view by a wall or enclosed; and stocked with every thing agreeable to the taste and delightful to the eye—was called a *Paradise* by the Persians, Hebrews, and Greeks of old.

In the Hebrew Scriptures *Prds* or *Parades* occurs three times and The Seventy who translated them from Hebrew into Greek in the reign of Ptolemy, King of Egypt, about two centuries before Christ, have rendered it in each place by *Paradises*. The passages where *parades* occurs are Neh. ii. 8, which in the English bible is translated "forest"—'Asaph the keeper of the Kings (parades) forest;' again in Eccles. ii. 5, rendered "gardens"—'I made me (parades) gardens:" and thirdly, in Solomon's Song iv. 13, translated "a garden enclosed"—'a garden enclosed (parades) is my sister spouse.' The Seventy, likewise almost constantly render *Gn* or *Gien*, when it relates to the Garden of Eden, by *Paradeisos*. In one of these passages Ezekiel terms Palestine the Garden of Eden or *Paradise*; for, in taking up his lamentation for the King of Tyre, whose capital was situated before its destruction by the king of Babylon on the Mediterranean Coast in the Canton of the Tribe of Asher—"Thus saith Jehovah, thou hast been in Eden the garden of the Lord;" but I will cast thee as profane out of the mountain of God;" which happened in 572 before Christ, when Tyre was taken from him by Nebuchadnezzar after a thirteen years siege; thus was the king of Tyre cast out of Palestine, the *paradise* or garden of God.

Again, Ezekiel compares the Land of Palestine when recovered from its present state of desolation to the garden of Eden or *Paradise*; to wit,—“Thus saith the Lord, O house of Israel in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the Desolate Land shall be till'd, whereas it lay desolate in the sight of all that passed by. And they (travellers who visit it) shall say, this Land (of Palestine) that was desolate (as it now is) is become like the Garden of Eden (or *Paradise*); and the waste and desolate and uncultivated cities are become fenced, and are inhabited.”—Hence, Palestine now subject to Mehemet Ali, King of Egypt, is again being inhabited, by its ancient inhabitants, its cities are being brought under cultivation, and the Great King, reigning in Jerusalem on the throne of David his father over the House

of Jacob forever, or through all time—so great will be its glory and prosperity, that, Ezekiel being witness, it will be like the Garden of Eden; in other words, it will be *Paradise*, the Garden enclosed of our Sovereign Lord the King.

But to return to the word *paradise* as used by Solomon in his Song of Songs. This poetical composition is regarded as the veil of a sublime and mystical allegory delineating the Bridal Union between the King of Kings and his prepared, and therefore purified and resplendent Body of Citizen-Kings and Priests; which is represented congregationally, as a Holy Nation, and as his Spouse or Wife, and because begotten of the same Father, is termed his Sister Bride. The King of Israel, who announces himself as 'the Rose of Sharon and the Lily of the Valley,' thus addresses his Queen—"Thou hast ravished my heart, my Sister Spouse;—how fair is thy love, my Sister Spouse! How much better is thy love than wine! And the smell of thine ointments than all spices! Thy lips, O Spouse, drop as the honey comb; honey and milk are under thy tongue: and the smell of thy garments is like the smell of Lebanon. A Garden Enclosed (a *Paradise*) is my Sister Spouse, a Spring shut up, a Fountain Sealed. Thy plants an orchard of pomegranates, with pleasant fruits; camphire with Spikenard, Spikenard and Saffron, Calamus and Cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon.'

I am inclined, however, rather to apply this passage from Solomon's writings primarily to the Land of Palestine restored from its desolation; and to consider it as an address to the Inhabitants through their Country. This is a common mode of speech in the Scriptures. Thus, when Jesus uttered his lament over the ill-fated Citizens of Jerusalem, he addressed the City itself. 'O Jerusalem, Jerusalem!—When the Prophets speak of *Jerusalem Desolated*, they regard her as a widow; but when delivered from her desolation, as *Jerusalem Restored*, they apply to her the figurative application of a wife.—The name of Jerusalem, the Daughter of Zion, while trodden under foot of the Gentiles, as she now is,—is *Jerusalem the Forsaken* or the Widowed City; but the time approaches, when it shall no more be said to her—'Thou Forsaken!'—nor to her Land, 'Thou Desolate!'—But she will be called Hephzibah—'Thou object of my Delight'—and her Land—Beulah—'The Wedded Matron.' When this shall take place, Jehovah says by the Prophets, he will delight in her, and her Land shall be joined in marriage.—Now these things, though said of the City and the Land of Canaan, apply equally to the purified inhabitants thereof; but primarily they are addressed to the former and through them to the happy people who shall dwell therein.—And let it be remembered, that if the fall of the

Desolate was the riches of the World, how much more abundant will its riches be when the Restorer shall wed her as a youthful Bride? Rom. xi. 12.

The King of Israel's address to his Queen in Canticles, then, may be regarded as spoken to Palestine Restored, and consequently to the Holy Nation which shall inhabit it. He terms it a *Garden Enclosed*, or *Paradise*, and describes it as full of every thing beautiful, fragrant, and good that earth can produce. Isaiah is not less enamored of The Bride of Israel's King, than his Majesty himself. In the 54th chapt. of his prophecies he says, addressing Jerusalem

Shout for joy, O thou Barren, that didst not bear;  
Break forth into joyful shouting, and exalt thou that did not travail:

For more are the children of the Desolate (Restored)  
Than of the Married Woman (or Jerusalem under the Law).  
Thy Seed (the Israelites) shall inherit the Nations;  
And they shall inhabit the desolate Cities,  
Thou shalt forget the shame of thy youth;  
And the reproach of thy widowhood thou shalt remember no more.

For thy Husband is thy Maker;  
And thy Redeemer is the Holy One of Israel;  
The God (King) of the whole Earth shall be called.  
O thou afflicted (City) beaten with storm, destitute of consolation!

Behold I (Jehovah) lay thy stones in cement of vermilion,  
And thy foundation with sapphires;  
And I will make thy battlements of rubies;  
And thy gates of carbuncles;  
And the whole Circuit of thy walls shall be of precious stones  
And all thy children shall be taught by Jehovah;  
And great shall be the prosperity of thy children.  
In righteousness shalt thou be established:  
Be thou far from oppression; yea, thou shalt not fear it;  
And from terror; for it shall not approach thee.  
This is the Inheritance of Jehovah's Servants  
And their justification (to eternal life) from me, saith Jehovah.

This is Paradise! But again, in Chap. 62, the Prophet says,  
For Zion's sake I will not keep silence;  
And for the sake of Jerusalem I will not rest;  
Until her righteousness break forth as a strong light;  
And her Salvation, like a blazing torch.  
And the Nations shall see thy righteousness;  
And all Kings, thy glory;  
And thou shalt be called by a new name,

Which the mouth of Jehovah shall fix upon thee.  
And thou shalt be a beautiful Crown in the hand of Jehovah;  
And a royal diadem in the grasp of the Ruler.  
No more shall it be said unto thee, Thou Forsaken!  
Neither to thy Land shall it be said any more, Thou Desolate!  
But thou shalt be called, The Object of my Delight;  
And thy Land, The Wedded Matron:  
For Jehovah shall delight in thee (Jerusalem);  
And thy Land shall be joined in marriage.  
For as a young man weddeth a Virgin  
So shall Thy Restorer wed thee:  
And as a bridegroom rejoiceth in his Bride,  
So shall thy God (King) rejoice in thee."

That Palestine Restored will be Paradise is apparent from these and other passages in the Prophets. From them we learn, that the fertility of the soil is to be increased, so that even on the tops of the mountains the crops of corn will shake like Lebanon; and that it will indeed be 'a Land flowing with milk and honey.' All oppression will be banished from the Country; whose citizens are to enjoy length of life equal to the days of a tree; to flourish as the grass, and to wear out the works of their hands. As a nation they are to be richer and more glorious than all other nations, and to have the ascendancy over them; it is to be emphatically 'a holy nation, a royal priesthood, a purchased people of Kings and Priests. Its government will be a Constellation of renowned immortals, doing the mandates of the King Eternal; before whom all Kings will bow down; and all nations will serve Him, as The Seed in whom all are blessed. This is called 'the Fullness of Israel' and the abounding riches of the World. All wars will cease from the earth, and men will devote themselves to the arts of peace. Knowledge will supersede ignorance, and true righteousness, superstition and iniquity; and in place of the present miserable system of misrule and oppression, there will be glory to God in the highest, on the earth peace, and good will among men.' The unavailing cry of the famishing and half-clad poor will no longer ascend to heaven; for the King of the Earth 'will deliver the poor who crieth to him for aid; and save the life of the destitute.'

To specify the proofs of these things would be to quote the bulk of the predictions recorded in the Scriptures of the glories of Messiah's Age; those already quoted must serve in this place for the present.

From these testimonies of the Old Testament, we may learn what was the kind of Paradise believed in by the Nation of Israel. With them the Paradise of God was tantamount to the Kingdom of Messiah, Jehovah's Anointed King. A Kingdom, which, according to Daniel, the God of Heaven is to set up in

the times of the existing Monarchies of the Old World: Some think, this kingdom was set up on Pentecost. But it should be remembered, that the Kingdoms of the Ten Toes did not exist then; and that it is in the days of these Kings, that the Kingdom is to be set up, which is to break in pieces and consume all other Kingdoms, and itself to stand for ever. The Ten Pedo-Digital, or the Kingdom of the Ten Horns are the Kingdoms of Modern Europe. John terms them 'the Kingdoms of the world;' and he represents them as being 'broken in pieces and consumed' or swallowed up of the Kingdom of God and his Anointed at the sounding of the Seventh Trumpet and during the pouring out of the Seventh Vial:—then, it is that thanks are given to the Lord God Almighty because he has taken his great power and has commenced his reign, which is to last 'for ever and ever,' or a thousand years. From the Ascension of Christ till his return in the Day of his Coming is the Kingdom in humiliation; and from his Return till 'the End, when he shall deliver up the Kingdom to the Father' is the Kingdom in triumphant exaltation. The former began on Pentecost, in the days of the undivided iron monarchy of Rome; the latter is to commence at the Coming of the Anointed One in the days of existing Kingdoms.

'Many of them who sleep in the dust of the earth will awake' that they may enter this Kingdom or Paradise of God. Noah, Abraham, Isaac, Jacob, the Prophets, Apostles, &c. will all rise from the dead to sit down with the Seed to whom the estate was willed in the Kingdom of God. The Thief, who suffered with Jesus on the Cross, will then rise from his slumber in the dust and be with him in Paradise. Yes, Jesus, the Emperor of the World, will be there as the Sun of Righteousness with healing in his wings, shedding his resplendent beams through the brilliant constellations of the New Heavens, and 'enlightening the earth with his glory.' Then will the night have passed away and The Day have dawned, which the Lord has made. A Millennial Sabbatism for Man in the Paradise of God.

EDITOR.

#### QUESTIONS ON THE FOREGOING.

*What does the word Paradise signify?*

*Ans.*—A forest, park, garden, or enclosure, and full of all that can gratify the eye, the taste and the smell.

*From what language is it originally derived?*

*Ans.*—From the Persian; whence it was adopted into the Greek, and afterwards into the English. It is supposed to be a derivative from the Hebrew and Arabic.

*In what passages do the Seventy render paradise by Paradise?*

*Ans.*—In Nehemiah ii 8; Ecclesiasticus ii. 5, and Canticles ii. 13.

*How do the Seventy render Gien when it relates to the Garden of Eden?*

*Ans.*—Almost constantly by Paradeisos.

*When Ezekiel addresses the King of Tyre as having been ejected from Palestine, what does he term that country?*

*Ans.*—He terms it 'Eden the Garden (or Paradise) of God' 'the Holy Mountain of God.'

*When he speaks of the Land of Canaan or Palestine after its long desolation, as retilled; its Cities rebuilt; and its inhabitants cleansed from their iniquities, what does he compare it to?*

*Ans.*—To the Garden of Eden or Paradise.

*What does Isaiah term Canaan and its cities, towns, and villages deserted of their inhabitants and lying waste?*

*Ans.*—A Barren Woman—a Woman Forsaken—a Widow—the Desolate.

*By what names does he designate it when Restored?*

*Ans.*—A Beautiful Crown—a Royal Dominion—The Object of Jehovah's Delight—The Well Beloved—The much desired—The City Unforsaken—The Virgin—the Bride, and so forth.

*Who does he indicate as the Restorer of Palestine?*

*Ans.*—The Messiah, who when he came from the 61st chapter and applied it to him.

'The Spirit of Jehovah is upon Me (Isaiah lvi. 1),  
Because Jehovah hath anointed Me (at my baptism)

To publish glad tidings, &c.

To impart (gladness) to the mourners of Zion (the dispersed Israelites)

To give them a beautiful Crown instead of ashes,

The oil of gladness instead of sorrow;

The clothing of praise, instead of the Spirit of heaviness.

That they may be called Trees approved;

The PLANTATION (or Paradise) of Jehovah for his glory.

*What does he term the union of the Royal Restorer with his holy and obedient Nation?*

*Ans.*—A marriage. He likens The Restorer to a Bridegroom, and the Restored to a Bride. The same figure is carried out in the New Testament.

*What was that Paradise which constituted the Hope of the Nation of Israel?*

*Ans.*—It was that promised to Abraham and his Seed—the King from Heaven, under the Reign of a Christ; namely, the Land of Canaan under the Reign of a King from Heaven, who should live for ever. They expected, that under his rule, they would become the nobility of the World; as it is written,

O Israel, shall be called the Priests of Jehovah;  
 The Ministers of our God, shall be your title;  
 The Ministers of the Nations shall ye eat;  
 And in their glory shall ye boast yourselves,  
 And their Seed shall be illustrious among the Nations;  
 And they that see them shall acknowledge them,  
 That they are a Seed, which Jehovah hath blessed,  
 And they expected that their country would become a hundred  
 fold more fertile and luxuriant than while they possessed it; as  
 it is written—

There shall be an abundance of corn in the Land  
 Even on the tops of the mountains its Crops shall shake like  
 Lebanon.

This (the City of David) is my Rest for ever;  
 Here will I (Jehovah) dwell, for I have chosen it.  
 I will abundantly bless her provision;  
 I will satisfy her poor with bread.  
 There will I exalt the power of David.

How are the Dead to enter this Paradise, or Glorious King-  
 dom of the Anointed One?

Ans.—By the resurrection of the righteous at The Coming  
 of Jesus to his Kingdom.

How long will his Kingdom endure?

Ans.—Until it merges into the Eternal Age; which will hap-  
 pen, when 'the Son delivers up the Kingdom to the Father,  
 that God may be all and in all'

EDITOR.

From the Millennial Harbinger.

### ORDER OF WORSHIP.

Our excellent and much esteemed brother EMMONS, in his  
 tract called "The Voice" (1 or 2 numbers of which only ever  
 reached my eye) and also in some other publication, perhaps  
 in this also, has based an outline of the order of Christian  
 worship in the public congregation on the arrangement of the  
 Acts ii. 42. And they continued steadfastly in the  
 doctrine, and fellowship, and in breaking of bread,  
 and singing psalms, hymns, and spiritual songs, as  
 an order in which they were observed, and distribut-  
 ed upon the congregation upon the first day of the  
 week, in several parts and order. Our beloved brother  
 has a great lover of good order, and is precise in all  
 his proceedings, and therefore an effort for a perfect system  
 naturally from him as light from the sun. It

may be our misfortune, but so it is, and we may as well ac-  
 knowledge it candidly, never to have had a single proposi-  
 tion or conviction in favor of this arrangement. And yet I do  
 not like to differ—say, I am scrupulous of myself when I do  
 differ much from the good sense of my brother Emmons. But  
 in this, notwithstanding all my leanings, partialities, &c. &c.  
 I must dissent from him. I have no evidence whatever of the  
 truth, reason, or authority of such an arrangement, and regard  
 all that I have read from him on Acts ii. 42. as wholly illogical,  
 inconclusive, and unsatisfactory. But I must give my rea-  
 sons.—

1. Brother Emmons takes for granted that Luke is describ-  
 ing the worship of the Jerusalem church on the first day of the  
 week in full assembly met. This is a pure assumption, and  
 incapable of proof. It is much more likely that it had respect to  
 their 'being daily in the temple praising God,' as stated vs. 46,  
 47, or a general description of the way and manner in which  
 they religiously employed their time when together.

2. It would give to the Christian worship a liturgy, a ritual  
 form like the Jewish, wholly incompatible with the genius of  
 Christ's religion, and would make its meaning and utility to  
 depend essentially upon arrangement. This, to my mind,  
 would be an intolerable idea, and hostile to the spirit and scope  
 of the evangelical economy.

3. It would, with the stamp of divine authority, condemn  
 the worship of every Christian community among us, as fully  
 as the temple "divine service" reprobated on the pain of the  
 divine displeasure any innovation or change. To ascribe to  
 any arrangement of items a divine appointment, is to make  
 every departure from it positively sinful and unacceptable to God.  
 For if all these things be done in the most perfect manner and  
 with all the devotion of the heart, if they are numerically  
 wrong—if the first should be second, and the second first, the  
 whole worship is an innovation upon divine authority, a rebellion  
 against the Lord, and not to be tolerated.

But 4th. It is all founded on the most capricious circumstan-  
 ces—upon premises singular, anomalous, and wholly unprece-  
 dented—upon the mere collocation of the four words in verse  
 42. Has the divine authority for any arrangement of things,  
 ever before been gathered from such a source! I say, never  
 from the mere arrangement of words in a sentence; has the  
 arrangement of any religious observance, or its divine authori-  
 ty, been instituted so far as I have read the Bible. Let us have  
 only a parallel case in all Holy Writ, where, without command,  
 the mere numerical order of the words of a historian establish-  
 ed the divine authority of any order of divine worship. It  
 cannot be done. I say a second time, it cannot be done, so  
 far from it, that the simple order of words in a sentence deter-  
 mines the order of things in time, nature, or importance.



For example, when Paul says even in the way of exhortation, "Therefore, that first of all supplications, prayers, intercessions, and giving thanks be made for all men;" does any one conclude that in every public address, or in any particular address to the Throne of Grace, that we are numerically to place supplications first; then prayers, or deprecations; then, intercessions; and end in the fourth place with giving thanks? And this is a much stronger case than the passage in Acts; for there it is the order of a historian's arrangement of words; but here it is the arrangement of an Apostle in addressing an exhortation concerning public worship, and the most important part of it. I conceive, then, that the order of the words in Paul's exhortation is much more didactic and authoritative than Luke's narrative. And yet who ever thought that Paul commanded us in all public worship to have first supplications, then deprecations, then intercessions, and finally thanksgiving for all men, &c.!

Now in giving commands it is natural enough to do that first which stands first—as, "Repent and be baptized;" "Repent and pray to God," says Peter to the baptized sorcerer; "He that believeth and is baptized shall be saved," &c. But can any one imagine that because this is so, and ought to be so, that in all narratives, exhortations, and descriptions, that the things must stand in time, nature, or importance, as the words happen to be arranged?

For example: "Add to your faith, courage; to courage, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, love." Must this addition proceed numerically in this order because of time, nature, necessity, or importance?

Again: "The wisdom that comes from above is first pure, then peaceable, (primarily so,) gentle, easy to be persuaded, merciful and good fruits, without partiality and without hypocrisy." Do these attributes, &c. follow in this order by time, nature, or importance?

Again: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance," &c. Does nature or time make them thus dependent?

Once more: Paul describes the Christian state thus—"You are to Mount Zion the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the assembly and church of the first born enrolled in heaven, to the judge of all, and to the spirits of just men made perfect, to Jesus the mediator," &c. "and to the blood of sprinkling, which cleanseth from all unrighteousness." Is this the order of time, nature, importance, &c.?

It is to be considered in the mere arrangement of words, that in sacred writings, that uniformity in description and narrative, even amongst the historians, is not to be

expected. Moses, in describing the plagues of Egypt, sets them down thus:—1. The conversion of water into blood.—2. Frogs. 3. Lice. 4. Flies. 5. Murrain. 6. Biles. 7. Locusts. 8. Darkness. 9. Destruction of the first born. While David, in the 78th Psalm, puts them down blood, flies, frogs, locusts, hail, &c. and in Psalm cv. he sets them down darkness, blood, frogs, lice, hail, locusts, &c.

The order of events, as connected in the death, burial, and resurrection of Jesus, is not the same in Matthew, Mark, Luke, and John. Why, then, should the order of Christian worship upon the casual notice of Luke, Acts ii. 42, and claim for this order the warrant of a "I thus saith the Lord."—!—?

The Jews and Christians entered God's courts with praise as all ancient tradition saith—an item, by the way, omitted altogether in Acts ii. 42. David says, "Enter his courts with praise!" Surely Christians have as good a reason on the Lord's day morning to enter Christ's house with praise, as the Jews to enter the temple or the synagogue. And as the social prayers are of primary importance, why should they be last in the worship of the Lord's day, and why should our thanksgivings be at the close of our prayers?

Why should we tie up ourselves to formularies of worship when the Lord has left us free as to the time of day or night when, the house or place where, the meeting shall be held?—What we ought to do is not left to our own option. We are to continue steadfast in the Apostles' teaching, fellowship, breaking of the loaf, prayers, and praises; but as the Lord has left it discretionary with us whether we shall meet at sun-rise, noon, or sun set—under an oak, in a garret, or in a synagogue—whether we shall begin with singing, prayer, reading, teaching, &c.—whether we shall stand or sit in singing—whether we shall kneel or stand in praying—whether we shall sit around one table or in our pews while we partake of the loaf—whether we should have a chest fixed in some part of the house called, 'the Lord's treasury,' or whether we should have reserved a plate or book, &c. &c.—I say, while it is obviously left without either a single precept or precedent in all the New Testament wholly discretionary with us, why should we seek to impose any form upon all the churches as essential to the acceptability of their worship—as of divine authority?

It is pleasing, indeed, to see the brethren freely unite in one harmonious and general outline of worship in public assemblies, as is now generally practised; such as singing, reading, thanksgiving, teaching, singing, exhorting, praying, blessing, breaking the loaf, contributing to the Lord's treasury, preaching the word, &c. as the occasion may require. But that all things may be done decently and in order, it devolves upon the wisdom of the congregation and the brethren to have an understanding of the time and place for every thing; and then to have

thing in its proper time and place. The localities of particular communities, as to country, village, or city residence, must be taken into the account in the arrangements that are made for edification, sanctification, and comfort; which, indeed, together with our usefulness to the world, are the supreme ends and objects of the Christian Institution.

As much we offer in reply to sundry questions upon the subject of order. See again our Extra on Order, vol. vi. page 224. This work is now about being re-issued from the London Press.

A. C.

## BROTHER F. W. EMMONS ON THE CRISIS.

No. 2.

### Order of Worship.

BROTHER THOMAS,

As the topic of my letter to you of April 1833, was introduced by a relation of some of my 'experience,' I know not how better to introduce the topic of this, than by repeating that relation and continuing it for a letter from where I left off.

My health failing me, I was obliged to give up my school in the State Academy at Wellston, Va. soon after you visited us here in the summer of 1833. In December of that year we came down the Ohio river to Madison in this state. The next winter in my peregrinations, I visited this wilderness; and in the month of November following, moved here with my family, where we at present reside.

Previous to my first visit to this region, the restoration of pure Christianity for which we plead, had not been proclaimed here. On our arrival in November, we were informed during my absence, of some three months, Elders Claun-Butler and John S. Jones, had been here, preaching the 'angelic gospel,' baptized five or six persons, and constituted a congregation with one bishop and one deacon. This intelligence was most cheering to us. On inquiry, we were farther informed, that since the church was constituted and the Elders left, three or four weeks before they had not met together, that they were few and feeble—much spoken against by the Methodist neighbors—and that they knew not how to do any thing afterwards. I was visited by their bishop and deacon, and requested to preach for them. I answered that I could not consent for any appointment from me, but if they would notify a meeting of the congregation, I would meet it, and if after forming an acquaintance with them in this capacity, I found them determined to

obey the Lord in all things, I would be happy to unite with them, and do them all the good I could. A meeting of the congregation was accordingly notified; and I give below a copy of the records of its first subsequent meetings.

'Lord's day, December 21st, 1834.

'The congregation having convened and united in prayer and praise, the preceding 'Sketch' was read and approved.

'Sisters Elizabeth Cole and Harriet Pierce, who had not yet joined the Lord since our last meeting, now came forward and offered themselves for membership, and were received: When,

Brother Francis W. Emmon's, late one of the Elders in the church at Wellsburg, Va., but now a resident of Noblesville, being present, and being invited to take part in our exercises, read a part of the 2nd chapter of Acts of the Apostles, and addressed us on the *original gospel* proclaimed by Peter on the day of Pentecost, and the *order of things* established in the congregation at Jerusalem, at the commencement of the Kingdom of Heaven.

Voted, that this congregation meet together hereafter, so far as practicable, on every first day of the week to attend to 'the Apostles' doctrine, to the fellowship, to the breaking of bread, and to prayers.'

Brother William Bradley, who was immersed by Elder Jones on the 9th day of November, now offered himself and was received as a member with us.

Attest.

A. B. COLE, Scribe'

'Lord's day, Dec: 28th.

'The congregation met and attended to the Apostles' doctrine as found in Hebrews vi. 1, 2, in connexion with 1 Pet. ii. 1, 2,—the first principles of the doctrine of Christ—the unadulterated milk of the word: after which the Lord's Supper was administered, the fellowship taken up, and we united together in prayers.

Attest.

A. B. COLE, Scribe'

'Lord's day, Jan. 4th, 1835.

'Elder Butler was again with us, and discoursed to us on 1 Pet. 1st chapter: after which we broke bread.

Attest.

A. B. COLE, Scribe'

'Lord's day, Jan. 11th.

'Elder Butler being still with us, discoursed on the ceremonies and constitutions of the Jews under the Law, and the Christian dispensation under the Gospel. At the close of his discourse Mrs. Ham-

He came forward and confessed the Lord and was immersed. The congregation subsequently convened and attended to the breaking of the loaf, the fellowship, and prayers: in which exercises several brethren, at present connected with the Baptist Church in this place joined with us.

Attest.

A. B. COLE, *Scribe.*

'Lord's day, Jan. 18th.

'The congregation having convened, united in prayer and praise, and attended to the Apostles' doctrine 1 John ii. chapter, and read and commented on by brother Peyton. Brother F. W. Emmons, his wife Mary Ann H. Emmons, and his mother Abigail Emmons offered themselves for membership with us, and were received on a letter from the church of Christ at Wellsburg, Va.'

[A copy of the letter here follows in the record which we omit.]

'Brother Emmons offered some remarks on, 'By this we know that we have known him, if we keep his commandments?' after which and the breaking of bread, the congregation adjourned.

Attest.

A. B. COLE, *Scribe.*

On these data I would now ask, what was the order observed by the congregation at Noblesville for these first five meetings? You have read what was resolved at the first: but did we do as we promised? If any reader would answer, yes: I would ask what did we attend to first?—What second?—What third? &c. If I mistake not, every intelligent reader, after looking again at the record, will now answer: 'The order of the things at the first meeting were, 1st, prayer, 2nd, praise, 3rd, reading a 'sketch,' 4th, reception of members, 5th, discourse from brother Emmons on Acts ii, 6th, Vote of the congregation to do as the first Christian did, and 7th, reception of another member.—That the order of the second meeting was, 1st, the Apostles' doctrine—2nd, Lord's Supper—3rd, Fellowship—4th, Prayers; and that the order of the other meetings was according to the order of the narrative!—Very well—such was the order.

From the simple narrative above given, you have learned that the breaking of the loaf was attended to here before the fellowship, and sometimes one exercise and sometimes another was attended to. Was this the order of the congregation at Jerusalem? Inferred from the narration of Luke? He says, 'they unfeignedly attended to the teaching of the Apostles, to the breaking of the loaf, and to the prayers.'

Another extract:

'Lord's day, May 10th, 1835.

'The Disciples assembled and attended to singing and to prayer, when Bro. Emmons read and addressed us from the latter part of the 2nd ch. Acts, on 'the order of worship' attended to by the primitive Christians: after which we attended to the breaking of the loaf, and also to the reception of members. Sister Mary Ann Kirkpatrick, who had been immersed presented herself for membership and was received; and the congregation adjourned.

Attest.

A. B. COLE, *Scribe.*

Up to this time we had no uniform order of observing the exercises of Acts ii. 42; but after this—Read another extract:

'Lord's day, May 24th, 1835.

'The brethren and sisters met at the usual hour, and attended to the Apostles' doctrine, &c. in gospel order and adjourned.

Attest.

A. B. COLE, *Scribe.*

We now understood the 'gospel order' to be the order of Luke, the sacred historian and a little experience in this way, attested to us abundantly its utility. Additions to the congregation became frequent: in one week in the month of July following, upwards of twenty persons were immersed within our bounds. We now numbered about sixty. Then did our Zion in Noblesville begin to look fair as the moon, &c.

Another extract:

'Lord's day, June 7th, [1835.]

'The congregation attended to the Apostles' doctrine contained in the Epistle to the Colossians,—particularly, to the second and third chapters—Subsequently, to other exercises as usual.'

'Lord's day, June 14th.

'The subject of discourse was Man, as composed of body, soul and spirit.'

'Lord's day, June 21st and 28th.

'The Apostles' doctrine considered was Faith. The chapters read were Rom. x. and Heb. xi.'

'Lord's day, July 5th.

'Bro. E. discoursed on the History of the Bible—in different versions, translations, &c., and gave some reasons for the

being the New version of Doctors Campbell, Doddridge and McKnight.'

'Lord's day, July 12th.

'The Apostles' doctrine of Repentance and Reformation was exhibited—the difference between them pointed out, and the latter shown to be enjoined by commandment.'

After any order of things has been established, and been on for a while, we do not look for every item to be named in subsequent records: but if there be any change or infraction of this order, we look for a record of it; and here we have it:

'Lord's days, August 18th, 23rd, and 30th.

'The congregation met and attended to a part of the usual exercises: but did not break the loaf. Bro. E—— being detained at home from meeting on account of sickness in his family.'

Brother Thomas, is not my rule (see Voice, p. 160,) for the order of the words in simple narrative, a good one? Is it not an important rule to settle—not only the order of public Christian Worship—but many other matters also, of momentous import?

Yours, in love for the truth's sake,

F. W. EMMONS.

JOHN THOMAS, M. D.

P. S. - I have written to brother Campbell, a letter in reply to his article in the Millennial Harbinger, No. 6, Vol. 2, on the 'Order of Worship,' which I hope he will soon lay before his readers. I would be glad then to see it also in the Advocate.

F. W. E.

#### Remarks.

The celebrated Mr. Locke has somewhere said in substance, that we ought always to choose that which is more evident in preference to that which is less so. Now this observation applies very well to the matter before us. Mr. Campbell's points being the reader go to show the excellency and propriety of attending to the worship of God without reference to an order of general adoption. But, in our estimation, he has failed to establish either the excellency or propriety of such a practice. I leave it to brother Emmons to take up these points in detail, as we would do if ourselves, but for the consideration, that we are not our own motives; inciting as their force is extremely strong, judging from the past, that they would be misconstrued.

ed. In the general, we would observe, that there is not the shadow of a shade of evidence, either in the form of precept or example, for the arbitrary customs of churches in their conduct of the worship; while there is evidence sufficient to make it probable, that the variation in Acts ii. 42, is recorded in conformity with universal, and therefore, common practice.

The worship of God by Christians is an Institution; and this Institution is a whole, and this whole is made up of parts, and these parts are recorded in Acts ii. 42. Each part is an institute of itself, and consists, not of a single item, but of a plurality. The Institution of teaching comprehends exhortation, reading, and exposition of the word to the Disciples; the Institution of the Fellowship, contribution and distribution; the Institution of the Breaking of the Loaf, thanksgivings, eating and drinking bread and wine, and praises; and the Institution of the Prayers, comprehends supplications, prayers, intercessions, and thanksgivings for all men.'

I believe it is a favorite idea with Mr. C——, that there can be no counterfeit unless there be first a genuine; and therefore, that a counterfeit is evidence of the existence of something true. Now 'a liturgy, a ritual form' or established order of Anti-christian Worship, is on all hands considered as counterfeit; so considered, I mean, by the enlightened. But after what was this counterfeit originally modeled? I think, with Acts ii. 42 before us, that it is extremely probable, that the Christian Worship was so orderly or methodically and uniformly arranged, that when the power of godliness forsok the churches, that form only continued to which was attached from time to time, that mass of superstitious rites and ceremonies, which now overcharge the will-worship of the Roman or Protestant Episcopal Sects.

The conduct of Public Worship as set forth, by Robinson in his 'Review of Apostolic Churches,' appears to be somewhat conformable to Acts 2. 42. 'It was by the exercise of spiritual gifts,' says he, under the direction of One President, that public worship was carried on. *The Scriptures were read*, most likely the Old Testament, but certainly the New as seen as it was written. *Discourses were addressed* by one at a time to the rest of the assembly (of the disciples) 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, reprove, and so on. *The men were allowed to propose questions*, as in the synagogues; but Paul disallowed of this in women.' This appears to have been the Institution of Teaching; in the Church at Jerusalem, of whom practices the congregations among the Gentiles were the imitators.—termed the *Doctrine of the Apostles*. In connection with this, censures were pronounced upon the Jews. In cases of great offences censure was pronounced in public.

was an excommunication; but a public censure of any individual was understood to signify, that the whole Church disapproved of his practices as they censured, disowned any approbation of the conduct of the offender, and would not in future hold any communication with him."

According to the testimony of Justin Martyr, the public worship fifty years after the date of the Apocalypse, commenced with the Institution of the Teaching. So early as this, several alterations had taken place, such as mixing water with the wine used in the Lord's Supper, and the deacons carrying away a portion of the elements to those who were unable to attend the meetings of the Church, and so forth; yet, as we have said, they still began the worship in conformity with the arrangement of Acts ii. 42. "On the day called Sunday," says Justin, "there is an assembling together of all who dwell in the Cities and Country: when the records of the Apostles, and the writings of the prophets are read as long as circumstances permit. Then, when the reader has read, the President delivers a discourse, in which he admonishes and exhorts (all disciples present) to the imitation of the good thing." (read in their hearing).

The practice, therefore, of opening the Worship by attending to the Teaching has certainly the warranty of antiquity. We have seen on the testimony of Justin, that about the year 150 the Christians first attended to what God had to say to them by his prophets and apostles; and this practice exactly coincides with the first item of Acts ii. 42. But modern presidents prefer their own notions of fitness to the authority of these facts; and one will kneel and delivers himself of what custom terms a prayer, as the action of primary importance in worship, or another will begin by singing the opinions and traditions of the Elders as a commencement of unquestionable fitness; while a third may prefer something else as an introduction of pre-eminent propriety. For all this, they have neither high antiquity, nor probable scriptural authority. For myself, infidel as the world and its almighty monarchs, I prefer when I meet with disciples for Christian worship, in the first place to hear what God has to say for me; I lend an ear to the discourse or petitions, too, of the faithful; and vain, of the frail mortals who are my brethren; and then God SPEAK FIRST, and man afterwards with reverence towards Him; and with all dignified, uncompromising, scriptural sincerity and plainness of speech towards his brethren; fallible and erratic in their tendencies as himself.—I have derived instruction from the least among us to the greatest; and I have learned very much of it too. Knowledge is the only good we possess; and we practice what we know; and nothing is more necessary in these times of darkness than divine instruction. When we proceed to enact our christian duties, public or private, we should, says Justin, "and choose, give as

much as they respectively deem fit." The precise time when during worship this contribution was made Justin says not; he simply affirms that it was given by the wealthy on the first day of the week. But what so proper as that after an exhortation to remember the poor; to comfort the needy; to take care of the widows and orphans of those who had fallen in the ranks of the army of the faith, and so forth,—that the wealthy disciples should rise spontaneously and deposite their pecuniary oblations in the treasury of their holy temple? And as we find the fellowship in frequent juxtaposition with the teaching in Acts ii. 42, what rational objection can there be to observing it as it stands upon the sacred record? Fitness would seem to indicate its observance before prayer or the Breaking of the Loaf and praising; for how can that rich Christian consistently pray for the poor who has not himself already from his abundance contributed to their necessities? First let him set the example of mercy to the distressed, and then carry up their case to the Mercy Seat.

In Justin's day, A. D. 150, they unremittingly attended to the fellowship that they might "succour the orphans and widows, and those who through sickness, or any other cause, were in want, and those who were in chains, and the strangers sojourning among them: and that a word of care might be taken of all who were in need."—The putting of some part of the profits or earnings of the preceding week into the treasury of the society for the necessary expenses was one part of the service.

I do not therefore think that 'it is a pure assumption,' that the Disciples attended to the contribution, next to the Institution of Teaching. It is exceedingly probable from the fitness of things, and the historical arrangement of Acts 2, 42, that they did.

Justin says, that, after the reading, the President exhorted his brethren to imitate the good things they had heard. Now, suppose they had heard these things read, namely, 'pure religion, and undefiled with God, even the Father, is this: to take care of orphans and widows in their affliction; and so forth: also, 'if a brother or a sister be naked, or destitute of daily food, and any one of you say to him, Depart in peace, be warmed and be filled; and yet give him none of the things needful for the body, what is the advantage?'—and Peter, James, and John gave to me Paul and Barnabas the right hands of fellowship, that we should go to the Gentiles, requesting only that we would remember the poor, which very thing I had been also diligent to do.' Such passages as these abound in the word; now, I say, suppose these good things had been read, and the President of the day had exhorted them to imitate them; what ought to have been the immediate result; seeing that the treasury was among them?—My answer is contributions forthwith while the exhortations are sounding in their ears. The effect would be electrical, each would vie with the other in the abundance of their liberality to the wants of the

such in faith, and heirs of the kingdom, which God has prepared to them who love him.

Then, says Justin, 'we all rise together and pray;' and he says, elsewhere, 'over all our offerings we bless the Father of all things.'

Now here we find a departure from the arrangement in Act 2. and which, I suspect, was as much an innovation as the mixing of water with the wine. It was not the President who prayed in this instance, but some one else; as will appear from Justin's continuation namely, 'and prayer being ended, bread and wine and water are brought, and the President, offers prayers in like manner and thanksgivings, according to his ability; and the people (his brethren) expressed their assent by saying, Amen; then the distribution of that over which the thanksgivings have been pronounced, takes place to each, and each partakes, and a portion is sent to the absent by the deacons.'

According to Justin the Order of Worship in the year 150 might be worded thus; and they continued in Scripture readings, exhortations, contribution, prayers, thanksgivings, and participation of the bread and wine. This varies considerably from Acts 2. 42, and fails to record whether singing were practiced or not. Concerning this variation an ecclesiastical writer of celebrity observes—'if we compare Justin's account of the social practices of the Christians about the middle of the Second Century, (A. D. 150) with the Acts of the Apostles, and the epistles to the Churches, we shall find that several alterations had at this time taken place, such as mixing water with the wine used in the Lord's Supper, and the deacons carrying away a portion of the elements to those that were unable to attend the meetings of the Church. These were manifest innovations, but they were not the only ones; the departing with the president (or presiding elder) in fellowship or stated contributions for the relief of the poor, for other necessary uses, instead of leaving them in the hands of the deacons, was another deviation from the apostolic precedent, and little as may be now thought of it, it eventually led to serious evils.'

But that I cannot answer Brother Emmons' query about the page 160 I have mislaid the Second number of the Voice, and lent it to some friend; I think the latter. It is my opinion that the order of worship was so uniform, that it came to be the order of Acts 2. 42, as a matter of course. It may be said, says Bro. E. to be informed, that there were Churches in the world which preferred the more evident of Acts 2. 42, as the more evident of the common practice.

"Progress of the Reformation in this City."

### Chapter 3.

In the Religious Herald of July 6. 1838, is an Editorial under the above title. We are glad to find, that Mr. Sands, or rather the gentleman who writes for him, has had his eyes so far opened as to see that there are many things which require reformation in every denomination in our Country. There is then between us and the Herald, no dispute on this score; for we both believe, that reformation is needed in every denomination. When, therefore, we say, that the Baptist sect requires to be reformed in many things, all who fellowship the Herald will regard us as maintaining no more than the truth. But the next question is, what are these many things in the Baptist Denomination which require reformation? We single out the Baptist from all other sects, because the Herald is a Baptist Paper, and because it would be superfluous to talk of reforming sects, which are based altogether upon infant and adult sprinkling. Aspersions upon the faith or rather credulity of parents and godfathers and godmothers, or upon an assent to symbolical traditions, is altogether out of the record of God's word; such a dry and parched soil is too arid for trees of Jehovah's planting, whose roots require more moisture than a few scattered heat drops—destruction from the earth, would be the only cure for such an apology for a 'plantation of the Lord;' we say, therefore, that we should not think of proposing reformation to Denominations based on such materials. Nothing but an entire dissolution can cure Society of the evils inflicted upon it by such apologies for Christianity; but the Baptist Denomination of this Country has some Christians in it, though hampered indeed by clerical tradition, and scattered here and there like the scattered Israelites of the Dispersion.

But to return to the many things. We fear, that they are too many and too deeply rooted ever to be reformed denominationally. The spirit of the Sect is enumerated by the writer as unapostolic; and as deficient in love, oneness, devotion, and self-denial. Now this is what we call any thing but a Christian Spirit; it is in our view, a very bad Spirit. Again, he alleges, and we presume, he has abundant opportunities of knowing, that Baptists are deficient in holiness, harmlessness, undefiledness, and separatedness from sinners; and that the standard of Christianity requires elevating in the Sect. Now, if it be granted that the mass is Christian, that is, that the vast majority of Baptists are Christians, then according to Mr. Sands' account, they must be Christians of a very miserable stamp, and that there is but very little hope of their becoming better, inasmuch as the standard of Christianity or excellence, is so low among them as to require elevation. But this is not all, for he avers, that the line of demarcation between the Baptist Church and the World is so faint,

...is not drawn with great precision... things as far as we have observed in the Baptist Church in Richmond; and in the walk and conduct of the members of those who emigrated from it in the name of religion, conformity to our own dear bought experience. The spirit of the Sect is far from being one with the world; it is manifest in the Metropolis of Virginia, where one who is begotten by God, overcomes the world; but Mr. Sands says, the line of demarcation is indistinct, and the world is as fond of Baptists as of Paidobaptists, and it would as soon join the one as the other denomination according to the fashion of the neighborhood. Now the world, of this is obvious, 'the world loves its own,' therefore it is not in such persons; that is, that they are not the begotten of God, seeing that they do not overcome the world.

In Richmond, we see Baptists and Baptist Reformers' setting up for themselves treasures on earth with all the ardor of those heaven was restrained to the present age; seeking popularity and worldly honors with as much avidity, as though the things that come from man were the chief good of their existence; and bearing about with them the Spirit of Baptistism in the world, or worldly mindedness, is a proof that the seed of God is not in such persons; that is, that they are not the begotten of God, seeing that they do not overcome the world.

...with Mr. Sands, that the reformation required in the Denomination is not to be effected by the introduction of errors in a new and plausible guise. This is certainly true; but it yet been known that error corrected error; and the law obtains universally, that error sooner or later will drive itself out. Now, it appears to us, that the partial reformation in Richmond, is mainly attributable to the errors, which ought not to be imputed to Mr. Campbell; but to the malign working of the Baptistism (a very defective and unapostolic spirit as Mr. Sands says) in John Kerr and others of his Church. ... is laid down by our faithful chronicle... He says that it is not... Now, Mr. Sands, the... the fallacy of this statement.

What is it that makes the difference between the morality of Romanists and Protestants? Is it not referable to the doctrines which each believes? The Romanist is doctrinized into the belief, or taught, that he may sin against God and his neighbors, all his days, but that if he receive the extreme Unction, and absolution of his Priest, and pay liberally for 'masses for his soul,' though he may feel a little warm in purgatory, he will finally ascend to Paradise. Now, Protestants are indoctrinated into an assent to divers creeds, call it belief if you will, which developes in the members of their several Sects, fruits correspondent to the things believed. Hence, we find all sorts of morality among them. There is the fashionable licence of Episcopacy, the dark pharisaism of Presbyterianism, the shallow fanaticism of Methodism, the unchristian spirit, the unholiness, injuriousness, impurity, sinner-companionship, and worldlimindedness of Baptistism, &c. &c.—Now, friend 'chronicler,' if you were to 'improve the doctrine' of the Romanist and Protestant Sectarists, by bringing them to an honest and intelligent belief of the Doctrine of Christ and his Apostles, you would effect the reformation of the 'many things which require reformation in every denomination in our country;' that is, you would convert the Romanist and Sectarian Protestant Denominations into the Body of Christ, to which at present they have no just pretensions.

What, we would ask, is the cause of the astonishing difference between the morality of Religionists in these latter days and the morality of the apostles and their faithful brethren? Why are both classes not equally holy, harmless, undefiled and separate from sinners? Why do they not exhibit the same love, the same oneness, the same devotion and the same self-sacrificing spirit? Why is not the standard of Christianity equally elevated among both? And why is the line of demarcation between them and the world not equally distinct? Why! Because the same doctrine is not equally a matter of faith. The Doctrine taught and believed by the moderns is not the same as the doctrine believed by the Ancient Christians of the Apostolic Churches. If it were, it could not be justly said, as it has been by a Baptist Clergyman, that he knew a Church that had so many drunkards in it that it was impossible to turn a drunkard out; or, according to the report of a Baptist Missionary in the Kenahwa county, that 'the Baptists were proverbially loose in their morals!' For instance, suppose the doctrine inculcated and believed in the Baptist Denomination were, that the attaining to The Eternal Life and happiness depended upon a perseverance in well doing, do you think that drunkenness, and looseness of morals would obtain among them? No! these evil fruits are the result of the doctrine, that grace is always in grace, &c. A man becomes a drunkard, and is taught that by so doing he is in favor of the grace of God, and according to the tradition of Calvin, &c. &c. the perseverance of the Saints, and according to the

his point, he concludes that he is safe for heaven. Besides, the doctrine of man. One stands up and with all the assurance in the world, he himself the minister of God. His flock listens to him, for granted that his doctrine is that of the Holy Spirit. He makes no effort at explaining the Scriptures; but scatters them like chaff of his own foolishness. The people are blind and blinding; for the fruits thereof, which are manifest in the looseness of their morality, their ignorance of the Scripture, and their world-minded indifference.

Now, we conceive, there is no stronger illustration of the truth than may be found in Reformation in Richmond. The fruits we have enumerated elsewhere as having been fully developed among the Sixty Eight, are attributable to John Kerr and not to Alexander Campbellism. Of Mr. Kerr's doctrine we have little personal knowledge, having heard him speak only some half hour; but from the testimony of those who exist upon the banks upon which he starved his flock, we believe, it was part and parcel of the fanatical divinity of the times, as sonorous and pompously enunciated as became a Congress man, and one who had seen the Christ!

Such was the Shepherd of the Sheep; the pasturage, judging from the acknowledged leanness of the flock, was comparable only to the brambles grass of an exhausted field. They were taught, that they could do nothing of themselves; that the word was a dead letter; that the spirit must work faith in them by an operation independent of the Scriptures, which were incomprehensible to ordinary minds. The gospel of damnation to the flames of Hell forever,

more;ible as it may appear, it is nevertheless affirmed to be true.

The Reverend John Kerr, we are informed by our *Ci-levant* friend, W. B. of Richmond, formerly a member of the Church, stoutly maintained, that, while suffering from an affection of the leg, Jesus Christ appeared to him, and healed him by pouring something from a phial upon it as clear as water. While Jesus was doing this, the Doctors were consulting in the room concerning the propriety of amputation; and upon announcing their decision, he rejected it on the assurance of Christ, and so saved his understanding while he stultified his reason. In three weeks after, he was out and standing in the 'same track.' Added to this, he never permitted his flock to forget that John Kerr's former days had been a Congress man. He has since been in Congress; but has suffered the defeat of every political priest deserves. We hope the citizens will elect a more able and able Clergyman to represent them in the Hall of Representatives. The world has suffered enough in former years, and it is time to venture upon the experiment

if they did not repent, was the stimulus applied to their passions to frighten them into the Baptist Denomination. Experience, unexperienced, and essentially fabulous, were exacted from them as a preliminary to immersion into Kerrism; which, when solemnly summated, was palmed upon the world for baptism into Christ. They were begotten of the Spirit—the loveless, divided, unloving, and self-adoring Spirit of Baptistism, so truly described by Mr. Sands;—and were born of the water of Confusion unanctified by the word of the truth. This burial into Kerrism is dignified by the name of Christian Baptism; and to call in question its Scripturality and virtue, is termed, 'scandalizing the reformation,' clogging its Chariot wheels, and defacing its fair escutcheons!!!

In no Church was reformation of 'many things' so much needed as in the First Baptist Church in Richmond, it is much to be regretted, however, that it should have made the unpropitious start it did. In the separation—there was more *passion* than *principle* in it on the part of some, perhaps of many, as we have sufficiently demonstrated. The internal contention was not for the truth and righteousness, nor did the separation come out on that account, as their past and present conduct proves.

Now, when we commenced our sojourn in Richmond, we expected on an acquaintance with the Sycamore Church to realize the character we had heard of it from divers persons. We expected that our object would be one; namely, to illustrate the truth in our lives, to contend for it more than for gold and silver, and to follow it wherever it may conduct us, should it even lead us to the conviction that we had erred and must reform. Supposing we were secure of such a co-operation, we set to work nothing doubting. We too hastily assumed that the Church was itself sufficiently pure, to be proposed as an example of a congregation of Christ; we began, therefore, to elaborate its augmentation for the benefit of the Citizens of the world. We proselyted some four or five; but in progress of time we discovered, that we were spreading our canvass to the breeze on the wrong tack. We found, according to the saying of our *Ci-levant* friend, that we had been 'too credulous;' and we are free to confess our fault, that we had taken too much for granted, which we ought not to have done. We learned from the testimony of those, who, in Richmond, are laboring, yes, Christianlike, moving heaven and earth, to destroy our moral character (!)—that, we had taken an erroneous view of things, and that the Church was made up of a great many who ought never to have belonged to it. We do not mention the names of these persons, if necessary. They advised us, that course, which terminated in our acquiring a different character; among the Kerrite Reformers that had laboriously labored upon us by the Church to which we belonged. We have become acquainted with incidents, which to us sufficiently demonstrate the working of the Evil Spirit, rather than that Spirit of Richness among them. Some of them have said, that



Richmond they were in a state of peace; but as my co-  
 laborer had often truly said, 'it was the peace of a dead  
 man.' The illness of Kerrism had changed its name,  
 and the incorruptibility of its nature. It had been indoctrinated into  
 the minds of the chief, if not the whole duty of the flock, was to  
 be preaching regularly and to pay the preacher his 1000, or 1200  
 dollars per annum! The latter, however, appears to have been an  
 observance, not so strictly attended to, as priestly pride and ex-  
 altation deemed necessary. But the preaching hearing was  
 daily observed, and as a custom faithfully adhered to when trans-  
 ferred into the Sycamore Institution. This became the subject of  
 our own experience. Our audience was generally good, and  
 often comfortably filled the house; but, when we were absent on  
 a tour, the members scattered hither and thither 'to hear preaching.'  
 Now, if the principle had been well rooted in them, or rather, if  
 they had loved the doctrine of the Apostles as well as they loved  
 to listen to the traditions of Clergymen, they would have obeyed  
 the command of the Apostle (for love is the fulfilling of the law)  
 not to forsake the assembling of themselves together. But they  
 had been forgotten of tradition, born into tradition, and brought up  
 in tradition—what marvel then, that they should run after tradi-  
 tion on every occasion! The first thing, that Christians should  
 attend to is their duty to God; and we are sure, that tuning after  
 carnal preaching is no part thereof. Let them attend to the or-  
 dinances of God's House, which is a spiritual, and not a building  
 of brick or wood or stone. Oh! but they would say, they could  
 not sit and hear T. J. G——n, and yet this person is the incarna-  
 tion of their choice, and chiefly, because of the whole flock he is  
 the only one among them who can kill time by talking! When  
 they were admonished they would reply 'they were  
 not to be' and would talk very absurdly about their republican  
 principles.

By the light by experience, we came to the conclusion that Re-  
 form in Richmond must be reformed; but the question was  
 how it could be effected? We reflected much upon the subject,  
 and at last came to a conclusion directly opposite to that of Mr.  
 Campbell. Convinced that the corrupt state of the Church was  
 chiefly to be attributed to the leaves of John Kerrism, we resolv-  
 ed to cut them off; that unless 'an improvement in doctrine' could  
 be effected the leprosy could not be cured; that is, that the tradi-  
 tion of John Kerr with which they were inebriated must be new-  
 ly washed away by the doctrine of Christ and his Apostles, to which they  
 were bound to a great extent.

We determined to lay the axe to the root of the evil tree,  
 and to let it fall into the ground. Our favorite themes were,  
 'God renews the carnal mind; the matter of  
 the heart must be renovated; the necessity of  
 a new birth; and before it could be believed in the promise  
 of eternal life. Will concerning the Christ and how

we might become interested in it; the washing away of sin by  
 the blood of Christ, and not by water, though no one was so  
 washed unless buried in water into his death; the incorruptible,  
 undefiled, and unfading inheritance; the necessity of beginning  
 to do well by an intelligent obedience to the gospel before we  
 could continue in well doing; the necessity of persevering in faith  
 if Christians would attain to glory, honor, and immortality, and  
 so forth. We insisted much on knowledge, knowing full well the  
 ignorance of our hearers. Their ignorance would have been nei-  
 ther discreditable nor criminal, if they would only have used the  
 means for correcting or dissipating it. But many who are now  
 the chief brawlers against us, have neither the humility or teach-  
 ableness, of little children; and hence, their progress has been,  
 judging by their fruits, retrogressive, but to these our endeavors,  
 hostility was evinced by many of the Sixty Eight, who set up a  
 counter plea for the justification of their own standing. Our ef-  
 forts were denominated 'anabaptism,' 'materialism,' and 'spe-  
 culation about Canaan,' by some; while others conceived an  
 evil spirit in their hearts against us, which, though not expressed  
 then, has since our removal from the City, manifested itself in a  
 remarkable and unexpected manner. Although we relied upon  
 their friendship and co-operation, we find that they regarded them-  
 selves as reproached also. To question the scripturality of an  
 immersion into John Kerrism, was to doubt the genuineness of  
 their Christianity. 'Elder' T. J. G——n was much aggrieved  
 at the calling in question of the validity of an immersion of which  
 he was likewise the subject; and as we were informed, used to  
 take especial pains during our absence to try to undo any impres-  
 sion we might have made; but his doings were so singularly  
 puerile and weak, that, we believe, on the principle, that an igno-  
 rant advocate does more harm to a cause than no advocate at all,—  
 he forwarded our labors more than he could possibly retard them.  
 The doctrinal shallowness of this individual may be plumed  
 by a crude notion of his creed, that the First Resurrection began  
 with the commencement of Mr. Campbell's pleadings for Reform!  
 It is as absurd for the righteous if that be the resurrection of the just; but  
 the crudity is too absurd for a serious refutation. About twelve  
 or thirteen persons were convinced of the necessity of putting on  
 Christ by baptism, in submitting to which they renounced their  
 previous relationships. We would, that they had all continued  
 in well doing, but we regret to say, that the contrary is the case;  
 so difficult is it in these degenerate days to effectuate an apostolic  
 reformation.

About this time, to our surprise, Mr. Campbell came to  
 in opposition to the practice of his own views. He had published  
 to the world, that 'the popular immersion in water was a  
 necessary Ablation,' and yet when we taught the necessity of such  
 an ablation that it was inadequate to the washing away of sin,  
 he came out and charged us with the 'preaching of a new

to the Citizens of the Kingdom of Jesus Christ (what  
 became Citizens of his Kingdom by virtue of a Jewish  
 baptism?)—for the remission of their sins; but time has un-  
 dermined the secret of the matter, for, although baptism is for re-  
 mission, mankind may be saved without it, provided they act up  
 to their ignorance (the measure of their knowledge) in sincerity!!  
 The gospel is nullified and his own reasonings for years past  
 are fully nullified. Even after his reply to an anonymous com-  
 munication against us, on being made acquainted with the state of  
 things at Richmond and of the course we had adopted, he has  
 admitted the proof is at hand, that he could not but approve of the  
 course and perseverance of our course in attempting a 'cleans-  
 ing of the Sanctuary'; Encouraged, therefore, by this we deter-  
 mine to continue our efforts; little expecting that he was to be  
 induced to stir up these very people against us! But marvels  
 do not cease!

Encouraged by the patronage held out to them by Mr. Campbell,  
 the Reformed became bolder in their opposition. From  
 the ranks could gather, one of the ex-elders and certain of whom,  
 G. H., appears to have been one, met at his  
 residence to devise some means by which we might be expelled from  
 the Church. It was proposed to found a charge against us upon  
 the reports in the Advocate and Religious Herald reflecting,  
 upon themselves and others as 'Reformers un-  
 reasonable and ingrained members of the Baptist Apostasy.—  
 We did not know till after the failure of the plot. Coinci-  
 dently with this we called upon G. H., with two brethren  
 who had been talking about us to our disadvantage  
 and charging us with extortion in charging him fifteen  
 dollars for the reduction of a dislocation in one of his apprentices.  
 The three were J. W. and L. W. Our  
 friends do not believe that he is our worst enemy in Rich-  
 mond, but, reflecting no disposition to heal the misunderstanding, we  
 considered the situation we held as a plea for  
 ourselves, to have the matter fully investigated be-  
 fore the next morning, which was Sunday; so that  
 we could stand fir. before society in relation to such an  
 accusation. Accordingly, on the morning when we  
 met, the ex-elder and a troop of others, with the  
 Herald in charge, took their seats in due form. As  
 we observed, in effect, to a brother, 'what's to  
 be done with these members mustered in force, who have not dark-  
 ened their friendship for months past?' We shall state the  
 words of a brother, as contained in a let-  
 ter addressed to a gentleman in America, and we prefer  
 to let our defence stand as it is, and we shall  
 give the matter what it thinks proper to do.  
 The next day's Day Book made a record  
 of the evidence which was taken.

of guilty in part and made some concessions. The Doctor thought  
 he did not go far enough. The question was put to the congrega-  
 tion whether they (the concessions) were satisfactory or not. The  
 majority decided they were. Then the elders took their seats,  
 as there was a subject to come up on that day, which had caused  
 considerable discussion amongst the members generally. Just as  
 the Elders were about to put the question (whether the Church  
 should be ruled by the Elders according to the written laws of  
 Christ and his apostles and the evidence in the cases or continue  
 to be ruled by Vote and Majorities)—H. rose and said he  
 wished to say something. One or two of the Elders observed  
 that he was out of order as the matter was settled. I think, the  
 Doctor rose up and stated, that he had taken his seat as Elder,  
 and that he wished to observe order, thinking, as I afterwards  
 learned, that H. wished to say something in reference to what  
 had passed. The question was then put after some discussion.  
 Here I should say, B. rose and stated in; I think, reply to  
 C. H., that he took the whole responsibility. The ques-  
 tion was put to the Church, and decided by a majority, that the  
 Elders should rule according to the laws. Upon the decision of  
 that vote, as well as my memory serves me, about ten men left  
 the congregation.

In our defence, page 392, we have said, 'my case was tried,  
 the vote was taken, and the majority exculpated me of extortion,  
 —and in another place,—as to the second charge of being an ex-  
 tortioner, they (the Elders) are unjust and disorderly in bringing  
 up such a charge against me, which has already been investi-  
 gated before the Church and decided in my favor.' We refer  
 to these passages, because in a document, No. 2, from the Trium-  
 virate, (which in its place will be forthcoming, and in conse-  
 quence whereof we have been set upon writing Reformation in  
 Richmond by way of full defence against their malevolence)—  
 they say alluding to these excerpts, that they 'find facts (in  
 our Defence) most grossly misrepresented.' 'Dr. Thomas,'  
 our Defence, 'was never tried in the Church at Richmond on  
 this or any other charge. The true state of the case is this,  
 Mr. Hanes made use of some expressions injurious to Dr.  
 Thomas as a Physician, Dr. Thomas called on him accom-  
 panied by two brethren (in violation of the 18th Matthew).  
 Mr. Hanes not satisfying the Doctor, was brought before the  
 congregation, when the matter was examined. Mr. Hanes made  
 an apology for his conduct, which by a vote of the Church was  
 declared satisfactory, and he was acquitted. Mr. Hanes was  
 then about to bring an accusation against the Doctor for the  
 expressions used in the Advocate that grew out of some of the  
 words of Dr. Thomas, when the Doctor took the Elders to  
 task and said to him, 'I am now Elder please take your seat and  
 let the matter pass. I propose another matter, namely, whether  
 the Kingdom should be executed by the Elders, or by the  
 congregation.'

of the congregation. And it was upon the vote of this case, that some took up their hats and marched out, and not 'one' as misstated by Dr. Thomas.'

Speak in the account of this matter from our friends and enemies upon which a few comments are necessary. We admit, that in some particulars, we stand corrected by both. We wrote in a hurry and upon the spur of the occasion, and to the best of our recollection then, gave a true account of the case. Before we received the document of the 'Triumvirate' from which the above is an extract, Bro. Joseph Woodson came down to see us; when he informed us, that we had not correctly detailed Mr. Hanes' case. He then gave us in substance the same statement as is before the reader in the extract from the dissent letter to a gentleman in Ameli. Not long after that we received the Epistle of the 'Triumvirate,' in some particulars to the same amount; but otherwise exceptional.

Dr. Thomas, say they, was never tried on the charge of extortion, &c. Agreed; nor did Dr. Thomas ever say that he had been tried; but affirmed in substance precisely what they affirm, namely, that his case was tried, or as they express it, 'the matter was examined.' And what was 'the matter examined?' Mr. Hanes' use of 'expressions injurious to Dr. Thomas as a Physician,' say they. And what was certain of those injurious expressions? Why, that Dr. Thomas had extorted from him in charging fifteen dollars for the reduction of a dislocation. Then from the showing of these three 'Elders,' the matter of Dr. Thomas' extortion, alleged by Mr. Hanes, was examined before the Church in Richmond, or, in other words, his case was tried.

They further affirm, that Mr. Hanes made an apology for his conduct, which by a vote of the Church was declared satisfactory, and he was acquitted. What singularly sagacious persons are these persons! The true import of this sentence is this: Mr. Hanes acknowledged himself an offender from the fact that he apologized for having acted in the manner he had done in relation to the Doctor;—but, notwithstanding his own confession, he was acquitted by a vote of the majority because that majority considered he had sufficiently condemned himself. But this vote was not a vote of acquittal; according to the testimony of the dissent letter; and according to our recollection, refreshed by J. W. ———:—the question upon which the vote was taken was, whether Mr. Hanes' apology was satisfactory or not, inasmuch as Dr. Thomas did not so much as say he was satisfied. Yes, it is satisfactory, and that is all that is possible for it to say, for the question proposed was not whether the apology was denied, or if the matter of Dr. Thomas' extortion was denied, or if the apology for his conduct was denied, or if the fact that Doctor Thomas had charged him

fifteen dollars less than he was entitled to, that exculpated us from the charge. We were mistaken in saying that the vote of the majority exculpated us. In saying this we confounded two votes together. It was, as the Triumvirate intimates, the second vote by which we were sustained on another question. But the voters in this case had many of them come up for the especial purpose of augmenting a majority in all questions against us; for we observed them to act as one man. Their vote therefore with us was a mere matter of mopshime; and useful chiefly to illustrate the unscriptural and anti-christian rule of majorities.

After friend Hanes' injuriousness had thus been disposed of, he, the ex-elder and their party appear to have been on the eve of an attack upon us founded on the Advocate and Herald. At the time we were altogether ignorant of this. Mr Hanes, it seems, was to be the chief assailant, and accordingly arose to discharge his functions: but supposing, he was about to recal matters already disposed of, we observed, in effect, (for we do not remember the precise words)—we have now taken our seat as Elder, and expect the congregation to sustain us in maintaining order, you will, therefore, be pleased to set down. Accordingly he sat down without further comment.

In our endeavors to 'cleanse the sanctuary' we had discovered that nothing could be effectually done so long as every thing was to be determined by votes of majorities. In illustration of this, we may remark, that a case of gambling came before us. The party admitted the offence, and from the general deportment of the individual, and collateral testimony, we were assured, that the fault had not overtaken him, but that he had overtaken the offence. According to custom, the question of his expulsion was put to the vote, and strange to tell, he was excluded from a body professing to be a Church of Christ, by a majority of one only! W. ——— B. ——— and ourselves determined, by the advice and consent of others, to bring the matter to the test; and it was agreed, that on this day, the matter should be decided. When Mr. Hanes, therefore, sat down, we rose and stated the question. The ex elder, then rose to enquire, in effect, who took upon themselves the responsibility of the transaction; upon which, my co-adjutor and *ex-depart* friend W. ——— B. ——— stood up and with a firm voice said, 'I take the responsibility on myself.' The querist then sat down, and we put the question, whether the Church should hereafter be ruled by votes of majorities, or by the laws of the Kingdom administered by the elders, according to the evidence in the several cases should determine? The vote was taken, and by the majority of two, we were sustained in the affirmative as to the Elders. In every respect, or as friend Hanes might be called, the votes, whom the ex-elder and H. ——— had been

the poles, as it were, to effect our expulsion, one and all took up their hats and marched out to the number of about ten with our friend, the ex-elder at their head. He has told us, that he got up afterwards and followed them under the impression that he would have been turned out at all events; but in this he was mistaken. This was the first split in the formation of the Church to which Mr. Sands alludes; and it does indeed serve to indicate what a slight control this system (Campbellism, as he terms it,) exercises over its adherents in their case. But we doubt the propriety of terming them its adherents; for their deportment proves that they adhere to no system, but that which is systematically un-systematic. They were strenuous for an adhesion to votes of the majority; and yet when the vote of the majority determined, that in matters of faith, piety and morality, the Elders should administer the law independently of votes, they rebelled against their own principle and factiously withdrew. Now, had it been principle they contended for, they would not have disbanded their force and have dispersed into each others' houses for the worship of God, and they would have endeavored to prove the rectitude of their motives by the future excellency of their walk and conduct. But, it has turned out far different, and had Christianity depended upon them for support, it would have long since been numbered with the dead; the true cause of their secession, as it appears to us, was the conviction that they would not be permitted to continue members of the Church unless they reformed; but that so long as the majority should rule, they might command the vote, and maintain themselves though delinquent. Their course has abundantly acquitted us of falsehood in the allegation that they were seceding members of the Baptist Apostacy, and thoroughly reformatory. In conclusion, we would observe, that when we read in 'our defence,' that 'one and all took up their hats and marched out'—we did not mean 'one and all' of the minority; but one, and all of those, who had ever been a millstone, and were about the neck of the Church, and who had been gathered for the specific purpose of voting us down. Two of the triumvirate, T. J. G. and J. B., voted against the ruling of the Church by votes of majorities, and yet, in their conclusions, they have hatched their charges against us, and hurled them to the world, as Elders of the Church, without the least regard or consent. Such contempt of their congregations, and their malevolence against one, termed a minister of the Church, is a singularly deserved impeachment on the ground of un-Christianity. The consequence was, that the doctrine

was neutralized, and the objects, namely, the Scriptural reform of the Church, defeated.

In consequence of this event, namely, the factious secession of the ten, The Gospel Advocate of Kentucky came out with an impertinent tirade against us; denouncing us as a Factionist, a restless and ambitious individual, and a semi-Infidel. It charged us with having taken off a party with us from the Church in our wild speculations on the subject of materialism, anabaptism, &c; and calling upon the friends of the Reformation to withdraw their countenance from one who was striking at the very foundation of their religion; and predicted, that within twelve months of that time we should be an avowed infidel! The writer of these false accusations against us, signed himself 'Plain Dealing;' and though we cannot say with certainty who he is, we have reason to think, that it was B. F. Hall one of its Editors. We have called upon him to say, whether he is, or is not, the writer; but he has made no reply; on the principle, that 'silence gives consent' we regard him as self condemned, and the Author thereof, to his own ignominy and confusion.— Surely he will speak now!

The reader will see, then, that *libels* are the weapons with which we have been uniformly contended against. The accusations of the Richmond Triumvirate are in just keeping with the examples set them by Editors in Kentucky and elsewhere. These attacks are nothing new or strange; we only pray the Father of mercies that we may have patience to endure, and self-control enough to restrain the expression of our indignation and contempt at the hypocrisy, meanness, and malevolence of the assaults against us. We do not enter into these details to improve our standing in the estimation of the Citizens of the Metropolis; our assailants are too well appreciated there, for their assaults to harm us; it is for the satisfaction of those remote, and that they may be informed of the wheels within wheels by which the present state of things in relation to ourselves has been brought about. When we have finished, we shall discuss the subject finally; and leave them to post the contrary in the pamphlet Mr. Campbell has in the plenitude of his generosity and compassion, placed at their disposal.

Aspen Grove, Lunenburg, July, 1833.

Beloved Brother,  
The word of God presents the diligent reader with a great variety. It lays before him a primitive, and a mingled good: 'And God saw every thing that he had made, and behold, (it was) very good.' The history of the world, which he himself. The word quickly brings us to the contemplation of a different state, one of good and evil, with

ty, like itself, is long, occupying a large portion of the sacred writings. It is characterized in one point of view, by the superabounding evil, or wickedness of men, illustrated in the whole history;—and emphatically in some particular parts. No greatly prevailing was the evil at one era, that it flooded the world; and notwithstanding that awful monument of wrath, men still needed *many more*. And, notwithstanding these, they have more darkly apostatized for centuries past, than in the days of 'grey antiquity.' This sinful state may be considered as stretching from the day man ate of the forbidden tree, to the second advent of the Messiah. Midst all this gloom of moral evil, the abiding word cheers the faithful one, with the hope of another state. A period of thousands of years, *mostly evil*, looked at *such*, appears like a burden, great, indeed and almost intolerable and is enough to make one groan, although in hope of a *glorious state*. We know, that the whole creation sigh together, and travail in anguish till the present time. And not only they, but ourselves also who have the first fruit of the Spirit; even we, our lives groan within ourselves, waiting for the adoption; namely the redemption of our body. In the coming and hoped for state, the good will far exceed the evil; but still it will not be unmingled good. Hence the necessity to look still farther, and accordingly, the word presents us with the contemplation of the perfect state, as far superior to any of the preceding as eternity is to time.

Now it may be said, that an object duly considered, makes a corresponding impression; so a collection of objects will make an impression, on impressions, corresponding to the nature of the object. Moses placed on the top of Pisgah, and enabled to see all the promised land, must have been impressed according to his situation, relatively to the objects contemplated. An extended view is impressive correspondently to the extent; Dr. Clarke risked his life for the sake of attaining to a mountain summit, and stood elated amidst the view of kingdoms. He looked down upon all Asia Minor, and upon the Islands of the Sea, &c., and reckoned it was the mount on which Satan presented temptation of worldly and kingly glory to the Son of God. But if Dr. C. could rejoice in the mere contemplation of an extended scene;—what ought to be the rejoicing of the man, who has not only the contemplation of an extended prospect; a boundlessly extended prospect; but who is heir of its boundless glory?

So a man may groan on account of the bondage of corruption, and yet rejoice, in the hope of the liberty of the future state. These several states, duly considered, may have a very beneficial influence on the disciples. They may all be beneficially operated upon by considering the impending succession of ages, filled with good unmingled by

evil. We need to look largely into divine things, in order to be imitators of the examples before us in the Book.

Early on the morning of the 4th, a note from brother Stone invited me to his house to baptize Mr. May of Mecklenburg. He came some few years since from Old England. I think he said he was an infidel, about the time he first heard you. You were the first one, he ever heard reason out of the Scriptures. This may be some encouragement to you in a barren land.—Don't conclude, dear brother, that I am writing *altogether* for the Advocate; it is a relief sometimes to unburden ourselves to a brother, especially a *proved* brother. Believe me, yours in pursuit of the endless life,

ALBERT ANDERSON.

23rd July, 1838.

An Apology.

N. B. I have received a letter from brother Campbell, in relation, though not in answer to, my letter to him. It was dated May 2d: yet it did not come to hand until 20th July.—It was directed to Lunenburg, without any particular Post Office.

As my letter to brother C. has been published in the Advocate, and as he wholly misconstrues the spirit and design of *said letter*, calling it a letter of 'condemnation and dictation,' and as others may also misunderstand, I wish you to publish *this my apology* for having so written to him. If brother C. may read this, it may be well for me plainly to state, that my allusion to his letter must not be considered as a signal of my opposition. He says to me: 'should you have this private letter printed, I shall regard it as a signal of your future opposition as threatened. The reason which bro. C. gives for not publishing mine is founded in his own words as follows: 'You talk of my 'one sided course'—you wholly misconceive my course! Am I one sided to you, because I will not print your last letter to me, in as much as I believe it would be a reproach to you in all the length and breadth of the land were it to go to the public!—This is my sincere conviction before my Judge.'

Now let me say deliberately, that were I to write to him again, I would write *the same*—indeed, I would adopt *this reproach—bringing letter*, only with this apology. In as much as brother C. has been greatly distinguished for his faithful, and bold, and extensive operations in behalf of truth, I would that he should stand forth *irreproachable* in all things. In accordance with this desire, I would publicly tell him in plain, but respectful words, what appear to me, to have been his public errors. This would afford him an opportunity of

himself as far as he could, and also of flatly acknowledging such things as he could not defend. As to reproach from the present evil generation in the mass, it is a thing of which a christian ought not to be afraid. Paul had, according to a certain way of reasoning, great imprudence, (to use a word the least harsh,) in opposing such a one as Peter, a *Senior Apostle*, to whom the Lord had committed even the keys of the Kingdom.

Let me say that I am not angry with brother Campbell;—from reading his last private communication, there is in my heart no anger; but there is the sorrow of a sympathising love.—True, he lays upon me heavy blows, but I love him notwithstanding all; yes, verily, I sha'l continue to love him, though he may smite me often and cruelly;—I shall love him for what he has done.

Brother Thomas, dont refuse me the publication of my apology. I am grieved for brother C.—Again, I entreat him not to mind my reproach, but his own. He has labored more than I presume to hope to labor; but I should deem it no small labor, could I be an humble means of wiping scripturally reproach from him the chief laborer. If I have wounded him unscripturally, I would hasten on the wings of love to pour wine and oil into his wounds.

Yours truly,

A. A.

COMPROMISE.

It is known to all how in England, and also in America, the men of the greatest intellectual force have sunk from a higher to a far lower degree of influence from the want of high morals. It seems as if no degree of talent and vigour can long avail to keep a man eminent in either politics or literature, unless his morals are also above the average. Selfish vanity, double-dealing, SUPREMACY REGARD TO EXPEDIENCY, are as fatal to the most gifted men in these days, and almost as speedily fatal, as the total capacity to a pretender. Men of far inferior knowledge and power rise over their heads in the strength of honesty, and by dint of honesty (positive or comparative) retain the ascendancy, even through a display of intellectual weakness and incapacity, of which the fallen make their sport.—This is a striking sign of the times indicating that the days are past when power was possessed by their leaders; and that the time is not far distant when power will be less unfairly distributed, and held by a more deserving than it has been.—*Harriet Martineau.*

# THE ADVOCATE

&c

Vol. 5. Amelia County, Va.; September, 1838. No. 8

## DISCOURSE ON THE WANTS OF THE TIMES.\*

The age, and especially the country, in which we live, are peculiar. They, therefore, require a peculiar kind of instruction, and, I may say, a peculiar mode of dispensing christian truth. They are unlike any which have preceded us. They are new, and consequently demand what I have called a new Dispensation of Christianity, a dispensation in perfect har-

\* This discourse was delivered by Orestes A. Brownson of Boston. With one or two exceptions it is admirable; and ought not only to be read, but studied, by every one who aspires to the honor and dignity of true manhood. We trust our friends and opponents will mark, learn, and inwardly digest it. The writer is a Clergyman, who has made a stride greatly in advance of his order. His aim is to recal the community to Christianity; and to reclaim to society, as parts thereof, 'free, unlimited inquiry, perfect liberty to enjoy and express one's own honest convictions, and perfect respect for the free and honest inquirer, whatever be the results to which he arrives;' and 'social progress.'—'Social reform' and a vindication of 'the rights of the mind,' upon true gospel principles, he considers the two great desiderata of the age; which are un-supplied by any existing denomination. We entirely agree with him in this. In this particular our experience is the same. We have long since embraced these things; we have carried them out into practice; we main ain them, suffer for them, and are prepared for any consummation that may await upon their behalf. With the sentiments avowed in this discourse, Mr. Brownson, we suspect, must be pretty well prepared to answer essentially the claims of the Ancient Gospel to his generation. It is the very thing itself which makes men true.

with the new order of things which has sprung into existence. Yet of this fact we seem not to have been generally aware. The character of our religious institutions, the style of our preaching, the means we rely upon for the production of the christian virtues, are such as were adopted in a distant age, and fitted to wants which no longer exist, or which exist only in a greatly modified shape.

It is to this fact that I attribute that *other* fact, of which I have before spoken, that our churches are far from being filled, and that a large and an increasing portion of our community take very little interest in religious institutions, and manifest a most perfect indifference to religious instruction. These persons do not stay away from our churches because they have no wish to be religious, no desire to meet and commune in the solemn Temple with their fellow men, and with the Great and Good Spirit which reigns everywhere around and within them. It is not because they do not value this communion, that they do not come into our churches, but because they do not find it in our churches. They cannot find, under the costume of our institutions, and our instructions, the Father God, to love and adore, with whom to hold sweet and invigorating communings; they are unable to find that sympathy of man with man which they crave—to obtain that response to the warm affections of the heart, which would make them love to assemble together and bow together before one common altar.

But were this difficulty obviated, were seats easily obtained by all, and so obtained as to imply on the part of no one an assumption of superiority, or a confession of inferiority, *the preaching which is most common is far from being satisfactory*, and the wants of the times would by no means be met. I say the preaching which is most common is far from being satisfactory; but not because it is not true. I accuse no preacher of not preaching the truth. The truth is, I believe, preached in all churches, of all denominations, to a certain extent at least; but *not the right kind of truth*, or not truth under the aspects demanded by the wants of the age and country. All truth is valuable, but all truths are not equally valuable; and all aspects of the same truths are not all times, in all places, equally attractive. The fault I find in preaching in general is, that it is not on the right kind of topics to interest the masses in this age and country. The topics which were once discussed may have been of the highest importance; but they are now very interesting to the scholar, or to the student of divinity, or with his fellow-students; but they are, to a great extent, the subjects of perfect indifference to the many. They may discuss the meaning of a Greek particle, or the settling of a point of logic; nothing about the meaning of dogmas long since forgotten; about the manners and customs of a people whose language they have heard, but in whose destiny they feel no interest. They are not led by descriptions of a Jewish

strange fact, a reiteration of Jewish threatenings, nor with the beautiful essays, and rounded periods, on some petty duty, or some insignificant point in theology. *They want strong language, stirring discourses on great principles, which go deep into the universal mind, and strike a chord which vibrates through the universal heart.* They want to be directed to the deep things of God and humanity, and enlightened and warmed on matters with which they every day come in contact, and which will be to them matters of kindling thought and strong feeling through eternity.

That our religious institutions, or our modes of dispensing christian truth, are not in harmony with the wants of the times, is evinced by the increase of infidelity, and the success infidels have in their exertions to collect societies and organise opposition to Christianity. There is sustained in this city a society of infidels: free inquirers, I believe they call themselves. Why has this society been collected? Not, I will venture to say, because their leader is an infidel. People do not go to hear him because he advocates atheistical or pantheistical doctrines; not because he denies Christianity, rejects the bible, and indulges in various witticisms at the expense of members of the clerical profession; but because he opposes the aristocracy of our churches, and vindicates the rights of the mind. He succeeds, not because he is an infidel, but because he has hitherto shown himself a democrat.

Men are never infidels for the sake of infidelity. Infidelity—I use not the term reproachfully—has no charms of its own. There is no charm in looking around on our fellow men as mere plants that spring up in the morning, wither and die ere it is night. It is not pleasant to look up into the heavens, brilliant with their sapphire gems, and see no spirit shining there—over the rich and flowing earth, and see no spirit blooming there—abroad upon a world of mute, dead matter, and feel ourselves—alone. It is not pleasant to look upon the heavens as dispeopled of the Gods, and the earth of men, to feel ourselves in the centre of an universal blank, with no soul to love, no spirit with which to commune. I know well what is that sense of loneliness which comes over the unbeliever, the desolateness of soul under which he is oppressed; but I will not attempt to describe it.

I say, then, it is not infidelity that gives the leader of the infidel party success. It is his defence of free inquiry and of democracy. In vindicating his own right to disbelieve Christianity, he has vindicated the rights of the mind, proved that all have a right to inquire fully into all subjects and to abide by the honest convictions of their own understandings. In doing this he has secured the wants of a large portion of the community, and their minds are ever yet been able to find their way to the inquiry as one of the rights of man; and in doing this he has

what thousands feel, though they may not generally own it. The want to inquire, to ascertain what is truth, and wherefore we believe, is becoming more and more general; we may disown, unchurch, anathematise it, but suppress it we cannot. *It is too late to stay the progress of free inquiry.* The dams and dykes we construct to keep back its swelling tide are but mere resting-places, from which it may burst forth in renovated power, and with redoubled fury. It is sweeping on; the truth has nothing to fear.

Next to the want to inquire, to philosophise, the age is distinguished by its tendency to democracy, and its craving for social reform. Be pleased or displeased as we may, the age is unquestionably tending to democracy; the democratic spirit is triumphing. The millions awake. The masses appear, and every day is more and more disclosed.

"The might that slumbers in a peasant's arm."

The voice of the awakened millions rising into new and undreamed-of importance, crying out for popular institutions, comes to us on every breeze, and mingles in every sound. All over the christian world a contest is going on, not as in former times between monarchs and nobles, but between the people and their masters, between the many and the few, the privileged and the unprivileged—and victory, though here and there seeming at first view doubtful, everywhere inclines to the party of the many. Old distinctions are losing their value; they are becoming less and less able to confer dignity; simple habits, simple manners are becoming fashionable; the simple dignity of man is more and more coveted, and with the discerning it has already become more honourable to call simply a man than a gentleman.

It is to this democratic spirit that the leader of the infidelity appeals, and in which he finds a powerful element of success. Correspondents of his paper attempt even to identify atheism and democracy. I myself once firmly believed that there could be no social progress, that man could not attain his true dignity without the destruction of religion; I once believed that religious institutions, tastes, and beliefs were the greatest, almost the sole, barrier to human improvement; and what I once honestly believed, is now as honestly believed by thousands, who would identify the progress of humanity with the progress of infidelity.

It is a new state of things, for infidelity to profess to be the friend of the masses, one of the fathers, if not the father, of the people. It had no sympathy with the masses, it was the enemy of every little social progress, and manifested

no desire to elevate the low, and loosen the chains of the bound. Before Thomas Paine, no liberal writer in our language, to my knowledge, was a democrat, or thought of giving infidelity a democratic tendency. Since his times, the infidel has been fond of calling himself a democrat, and he has generally claimed to be the friend of the masses, and the advocate of progress. He now labours to prove the church aristocratic, to prove that it has no regard for the melioration of man's earthly mode of being. Unhappily, in proportion as he succeeds, the church furnishes him with new instruments of success. In proportion as he seems to identify his infidelity and the democratic spirit, the church disowns that spirit, and declares it wholly opposed to the faith. When, some years since, the thought passed through my head, that there were things in society which needed mending, and I dreamed of being a social reformer I found my bitterest opponents, clergyman as I was, among the clergy, and those who were most zealous for the faith. That I erred in the inference I drew from this fact, as unbelievers now err in theirs, I am willing to own; but the fact itself has the appearance of proving that religion and religion's advocates are unfriendly to social progress.

These are the principal reasons why infidelity succeeds. Its advocates meet two great wants, that of free inquiry, and that of social progress two wants which are at the present time, and in this country, quite urgent—and meet them better than they are met by any of our churches. We need not, then, ascribe their success to any peculiar depravity of the heart, nor to any peculiar obtuseness of the understanding. They are right in their vindication of the rights of mind, and in advocating social progress. They are wrong only in supposing that free inquiry and the progress of society are elements of infidelity, when they are only, in fact, its accidents. They constitute, in reality, two important elements of religion; as such I own them, accept them, and assure the religions everywhere that they too must accept them, or see religion for a time wholly obscured, and infidelity triumphant.

Infidels are wrong in pretending that infidelity can effect the progress of mankind. Infidelity has no element of progress. The purest morality it enjoins is selfishness. It does not seem to offer man any higher motives of action than that of self-interest. But self-interest can make no man a reformer, and great reforms are ever effected without sacrifice. In the pursuit of the benefit of others, we are often obliged to expose ourselves, without fear and without reserve, to the loss of property, ease, reputation, and sometimes even life. He who attends only his own interests will never be a reformer. Or admitting that we could be so, we should be a universal regeneration of the world.



greatest ultimate good of each one, the experience of every man proves that no one will do it, when a small, immediate, and intervenes which it is necessary to abandon. A small, immediate, present good always outbalances the vastly great, but distant good. The only principle of reform on which we can rely is love. We must love the human race in order to be able to devote ourselves to their greatest good, to be able to do, and to dare everything for their progress. But we cannot love what does not appear to us *lovable*. We cannot love mankind unless we see something in them which is worthy to be loved. But infidelity stripes man of every quality which we can love. In the view of the infidel, man is nothing more than an animal, born to propagate his species and die. It is religion that discloses man's true dignity, reveals the soul, unveils the immortality within us, and presents in every man the incarnate God,\* before whom he may stand in awe, whom he may love and adore. Infidelity cannot, then, effect what its friends assert that it can. It cannot make us love mankind: and not being able to make us love them, it is not able to make us labour for their amelioration.

But I say this, without meaning to reproach infidels. I do not must condemn infidelity; but I have taught myself to recognize in the infidel a man, an equal, a brother, one for whom Jesus died, and for whom I, too, if need were, should be willing to die. *I have no right to reprove the infidel, no right to censure him for his speculative opinions. If those opinions are wrong, as I most assuredly believe they are, it is my duty to count them his misfortune, not his crime, and to do all in my power to aid him to correct them.* We wrong our brother, when we refuse him the same tolerance for his opinions which we would have him extend to ours. We wrong our humanity, whenever we censure, ridicule, or treat with the possible disrespect any man for his *honest* opinions, be what they may. We have often done violence to the opinions of those who have, in our opinion, presented or disowned it. We have not always treated their opinions, as we ask them to treat ours. We have not always been scrupulous to yield to others the rights we claim for ourselves. We have been unjust, and our injustice has done us ill; always must, reproach upon the opinions we profess and the cause we profess. There was, there is, no need to be unjust, nor uncharitable to unbelievers. We believe in the truth. Let us not so wrong the truth we advocate.

The doctrine of the Deity being incarnate in every man makes Unitarians. I know not what sect the writer of the passage judge from the passage, that his sentiments are Unitarian. It is revealed in the incarnate Word of God, which Mr. B. confers on every man, thus revealing the divinity of humanity of Joseph's son. — Ed. Am.

as to fear it can suffer by any encounter with falsehood. Let us adopt one rule for judging all men, infidels and all; not that of their speculative opinions, but their real moral characters. I prefer to meet the infidel on his own ground; I freely accept whatever I find him advocating which I believe true, and just as freely oppose whatever he supports which I believe to be false and mischievous. I think him right in his vindication of free inquiry and social progress. I accept them both, not as elements of infidelity, but as elements of Christianity. — Should it now be asked, as it has been, what I mean by the new dispensation of Christianity, the new form of religion, of which I have often spoken in this place and elsewhere, I answer, I mean religious institutions, and modes of dispensing religious truth and influences, which recognise the rights of the mind, and propose social progress as one of the great ends to be obtained. In that New Church of which I have sometimes dreamed, and I hope more than dreamed, I would have the unlimited freedom of the mind unequivocally acknowledged. *No interdict should be placed upon thought.* To reason should be a christian, not an infidel, act. Every man should be encouraged to inquire, and inquire not a little merely, within certain prescribed limits; but freely, fearlessly, fully, to scan heaven, air, ocean, earth, and to master God, nature, and humanity, if he can. He who inquires for truth honestly, faithfully, perseveringly, to the utmost extent of his power, does all that can be asked of him; he does God's will, and should be allowed to abide by his own conclusions, without fear of reproach from God or man.

In asserting this I am but recalling the community to Christianity. Jesus reproveth the Jews for not of themselves judging what is right, thus plainly recognising in them, and in them in us, both the right and the power to judge for themselves. — "If I do not the works of my Father," says Jesus, "believe me not;" obviously implying both man's right and ability to determine what are, and what are not, "works of the Father;" that is, in other words, what is or what is not truth. An apostle commands us to "stand fast in the liberty wherewith Christ has made us free," "to prove all things," and to "hold fast that which is good." In fact, the very spirit of the gospel is that of freedom; it is called a "law of liberty," and its great end is to free the soul from all restraint, *but that of its obligation to do right.* They wrong it who would restrain thought, and hand-cuff inquiry; they doubt or deny its truth and power who fear to expose it to the severest scrutiny, the most searching investigation; and, were I in an accusing mood, I would bring the charge of infidelity against every one who will not or dare not inquire, who will not or dare not encourage inquiry in others. — I have said that social progress must enter into the amount of

would have established, as one of the ends to be gained. Social progress holds a great place in the sentiments of this age. John's seize upon it; find in it one of the most powerful elements of their success. I too would seize upon it, give it a religious direction, and find in it an element of the triumph of Christianity. I have a right to it. As a Christian, I am bound to rescue social progress, or if you please, the democratic spirit, from the possession of the infidel. He has no right to it; he has usurped it through the negligence of the church. It is a Christian spirit. Jesus was the man, the teacher of the masses. They were fishermen, deemed the lowest of his countrymen, who were his apostles; they were the "common people," who heard him gladly; they were the Pharisee and Sadducee, the chief priest and scribe, the rich and the distinguished, in one word the aristocracy of that age, who conspired against him and caused him to be crucified between two thieves. He himself professed to be anointed of God, because he was anointed to preach the gospel to the poor, to proclaim liberty to them that are bound, and to let the captive go free. To John he expressly assigns the kindling fact, that the poor had the gospel preached unto them, as the most striking proof of his claims to the Messiahship.

and what was this gospel which was preached to the poor? Was it a gospel suited to the views of the Autocrat of the Russias, such as despots ever love? Did it command the poor, in the name of God, to submit to an order of things of which they are the victims, to be contented to pine in neglect, and die of wretchedness? No, no: Jesus preached no such tyrant-pleasing and tyrant-sustaining gospel. The gospel which he preached, was the gospel of human brotherhood. He preached the gospel, the holy evangel, good news to the poor, when he proclaimed them members of the common family of man, when he taught that we are all brethren, having one and the same Father in heaven; he preached the gospel to the poor, when he declared to the boastingly religious of his age, that even publicans and harlots would go into the kingdom of heaven sooner than they; when he declared that the poor widow, who out of her necessities, cast her two mites into the treasury of the Lord, cast in more than all the rich; and whoever preaches the universal fraternity of the human race, preaches the gospel to the poor, though he speak only to the rich.

There is power in this great doctrine of the universal brotherhood of mankind. It gives the reformer a mighty advantage. It enables him to speak words of an import, and in a tone, which may almost wake the dead. Hold thy hand, oppressor, do not permit him to say, thou wrongest a brother! Withhold thy scorn, thou bitter satirist of the human race, thou vilest of the vulgar! In passing by that child in the street yesterday, and seeing it to grow up in ignorance and vice, notwithstanding

ing God had given thee wealth to train it to knowledge and virtue, thou didst neglect thy brother's child. Oh, did we but feel this truth, that we are all brothers and sisters, children of the same parent, we should feel that every wrong done to a human being, was violence done to our own flesh!

I say again, that Jesus was emphatically the teacher of the masses; the prophet of the working men if you will; of those who "labour and who are heavy laden." Were I to repeat his words in this city or elsewhere; with the intimation that I believed they meant something; were I to say, as he said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," and to say it in a tone that indicated I believed he attached any meaning to what he said, you would call me a "radical," an "agrarian," a "trades unionist," a "levelle," a "disorganiser," or some other name equally barbarous and horrid. It were more than a man's reputation for sanity, or respectability as a *Christian*, is worth, to be as bold even in these days in defence of the "common people" as Jesus was.

I say still again, that Jesus was emphatically the teacher of the masses, the prophet of the people. Not that he addressed himself to any one description of persons to the exclusion of another, not that he sought to benefit one portion of the human race at another's expense; for if any one thing more than another distinguished him, it was, that he rose above all the factitious distinctions of society, and spoke to universal man, to the universal mind, and to the universal heart. I call him the prophet of the people, because he recognised the rights of humanity; brought out, and suffered and died to establish principles, which in their legitimate effect, cannot fail to bring up the low and bowed down, and give to the many, who, in all ages, and in all countries, have been the tools of the few; their due rank and social importance. His spirit, in its political aspect, is what I have called the democratic spirit; in its most general aspect, it is the spirit of progress, in the individual and in the race, towards perfection, towards union with God. It is that spirit which for eighteen hundred years has been at work in society, like the leaven hidden in three measures of meal; before which slavery, in nearly all Christendom, has disappeared; which has destroyed the warrior aristocracy; nearly subdued the aristocracy of birth, which is now struggling with the aristocracy of wealth, and which promises ere long, to bring up and establish the true aristocracy—the aristocracy of merit.

If I be now asked, as it has been asked by what denomination I belong, I reply, that I belong to that denomination, whose principles demand that inquiry, which acknowledges in God alone the fountain of all moral reservation, the rights of the thing, and which professes the declaration of man's earthly mode of being, as one of the great ends of its labours. I know not what

such a denomination exists. I know, in fact, of no denomination, which, as a denomination, fully meets the wants of the times. Yet let me not be mis-interpreted. I am not here to accuse, or to make war upon, any existing denomination; I contend with no church; I have no controversy with my Calvinistic brother, none with my Arminian, Unitarian, or Trinitarian brother. Every church has its idea, its truth; and more truth, much more, I believe, than any one church will admit of in those from which it differs. For myself, I delight to find truth in all churches, and I own it wherever I find it; but still I must say, I find no church which owns, as its central truth, of Christianity—a truth which may now be brought out of the darkness in which it has remained, and which it is now more than ever necessary to reinstate in its rights.

Let me say, then, that though I am here for an object, which is not, to my knowledge, the special object of any existing church, I am not here to make war upon any church, nor to injure any one in the least possible degree. I would that they all had as much fellowship for one another, as I have for them all! I interfere with none of them. I am here for a special object, but one so high, one so broad, they may all cooperate in gaining it. My creed is a simple one. Its first article is, *free, unlimited inquiry, perfect liberty to enjoy and express one's own honest convictions, and perfect respect for the free and honest enquirer, whatever be the results to which he arrives.* The second article is *social progress.* I would have it a special object of the society I would collect, to labour to perfect all social institutions, and raise every man to a social position, which will give him free scope for the full and harmonious development of all his faculties. I say, *perfect*, not *not destroy*, all social institutions. I do not feel that God has given me a work of destruction. I would improve, preserve, whatever is good, and remedy whatever is defective, and thus reconcile the CONSERVATOR and the RADICAL. My third article is, that man should labour for his soul in preference to his body. To perfect it is our highest aim. I would encourage inquiry; I would perfect society, not as ultimate ends, but as means to the growth and maturity of man's higher nature—his soul.

These are my views, and views which, I believe, meets the wants of the times. They make war upon no sect of Christians. They are adopted in the spirit of love to humanity, and they can be acted upon only in the spirit of peace. They threaten no hostility, except to sin: with that, indeed, they call us to war. We must fight against all unrighteousness, against spiritual wickedness in high places, and in low places; but the weapons of our warfare are not carnal, but spiritual. We must go forth to the battle in faith and love, go forth to vindicate the rights of the mind, to perfect society, to make it

the abode of all the virtues, and all the graces, to clothe man in his native dignity, and enable him to look forth in the image of his Maker upon a world of beauty.

This is my object. I am not here to preach to working men, nor to those who are not working men, in the interests of aristocracy, nor of democracy. I am here for humanity; to plead for universal man; to unfurl the banner of the cross on a new and more commanding position, and call the human race around it. I am here to speak to all who feel themselves human beings; to all whose hearts swell at the name of man; to all who long to lessen the sum of human misery, and increase that of human happiness; to all who have any perception of the Beautiful and Good, and a craving for the Infinite, the Eternal, and Indestructible, on whom to repose the wearied soul and find rest—to all such is my appeal: to them I commit the object I have stated, and before which I stand in awe, and entreat them by all that is good in their natures, holy in religion, or desirable in the joy of a regenerated world, to unite and march to its acquisition, prepared to dare with the hero, to suffer with the saint, or to die with the martyr.

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*The Celebrated Letter from the Lunenburg Sister.*

(published by request.)

July 8th, 1828.

Dear brother Campbell,

I was much surprised to day while reading the Harbinger, to see that you recognise the Protestant parties as *Christian*. You say, you find in all Protestant parties, Christians. Dear brother, my surprise and ardent desire to do what is right, prompt me to write to you at this time. I feel well assured, from the estimate, you place on the female character, that you will attend to this.

Will you be so good as to let me know how any one becomes a Christian? At what time did you become a Christian? At what time did Paul have the name of Christ called on him? At what time did Cornelius have that name, named on him? Is it not through that name we obtain *eternal life*? Does the name of Christ or Christian belong to any but those who believe the gospel, repent, and are buried by baptism into the death of Christ? being then planted together in the likeness of his death, we shall, then, also certainly be in the likeness of his resurrection. Have we any right to call any man Christian, who has not acted thus? and who is not doing the will of God, who does not show forth his death from Lord's day to Lord's day, and who, in, by every power he can master, trying to do away the plain commands of our Lord Jesus Christ? (It is) not every one who says, *Lord, Lord*, shall enter the kingdom of God; but he that

the will of God. Are they not teaching institutions merely by names, when they rantise adults, and immerse infants, and refuse positively to baptise for the remission of sins; even those who say they believe, but in fact they do not understand the gospel; therefore they do not believe it. (neither do their teachers,) believe the gospel to be the power of God to *salvation* to every one who (understands) and believes it. (I mean the Gospel as preached on the day of Pentecost, being dictated by the Holy Spirit and spoken by Peter). For they have their anxious seats, and on those who have been moved on by death-bed scenes to come and PRAY, that the Lord may forgive them; and they profess to receive the Holy Spirit, and the forgiveness of sins, profess to their being in the body of Christ. They cannot pray acceptably to God without faith; and faith without works is dead; for faith works by love. And love is the keeping of the commandments of God; therefore I conclude they cannot pray, until they understand the gospel, believe it, repent, and are baptised: then they have the high honor and privilege of calling on the Father of our Lord and Saviour as their Father, having been married by the institution of *baptism* to Christ. Then being his bride and God their Father. Oh! how kind and condescending, that we poor, sinful mortals might seek for, and find glory, honor, and immortality through his dear name. Oh God teach us to understand thy word and do it, for by thus doing we shall obtain an abundant entrance into thy glorious Kingdom.

Is baptism for the remission of sins a command to be obeyed in order that we may enter the kingdom of heaven? Is not that the time we are born of water and spirit? And have not all who have been born of water and spirit been *baptised into Christ* and put on Christ.

Is not every one that is *in Christ* in a saved state? I suppose you think those protestant Christians, and if so, in a saved state, and if they are, why contend earnestly for the faith, once delivered to the saints? Paul, in the 5 chap, Galatians, 19 verse, names sects or parties as one of the works of the flesh; and I have thought all these parties sects; am I wrong in that? I have brothers and sisters in those parties, but I know of no baptisms to authorize kneeling among them in prayer, I being the only one among them, who has put on Christ; it is painful to the flesh to refuse, but I must endure it, till I am authorized by the will of God to do so; be so good as to inform me *fully* from the word of God, that had as you are better acquainted with that word than I am; though I have read many times that word, yet you have put it in my mind by putting me in remembrance, for we often forget the command of our duties.

I am very anxious to see you face to face, and have many things to say to you. Do try to be at God's house in Charlotte County the fourth Saturday and Sunday in August, that being the time of the semi-annual

meeting in this part of the country; the people there need much and plain teaching. I hope you will excuse my rough manner, as I am not much habited to letter writing; but I am ardently desirous of getting knowledge from the word of God, which makes us wise unto salvation. I am your sincere sister by faith in Christ Jesus.

SHELEMIAH.

P. S. Brother Campbell will please write to me and direct the letter to Shelemiah, Lunenburg County, to the care of T. Arvin; I do not wish my name known for several reasons.

June 18th, 1838.

Dear brother Thomas,

I have been requested by several of the brethren to send you a copy of the letter I wrote nearly twelve months ago to brother Campbell, as it has caused such a to do among the brethren. Perhaps it may turn out to the advantage of some; therefore, I send you an exact copy. I think I made no alteration in the one I sent him; this being the first I wrote, and his a copy of this. You may do with it as you please, as brother C. has not answered half of the questions, and not one satisfactorily, I should like for them to go far and near, if they would be the means of causing any of those, who profess religion to arouse from their lethargy, and examine themselves by asking the questions and let the word of God answer them, that they may know whether they are in Christ; for many will be deceived even after Judgement shall have begun, saying Lord have we not prophesied in thy name and done many wonderful works. To whom the Lord will say, depart you workers of iniquity, for I never approved you.

Brother Campbell said in one of his numbers he did not know my motive for writing to him, but my motive is obvious if he will examine himself by those questions in connexion with the July number of the Harbinger. I had no idea when I wrote to him, that any public notice would be taken of my letter, requesting an answer, which makes the motive still more obvious.

Give my love to \_\_\_\_\_ accept the same from one who wishes you well.

LOUISA A. ANDERSON.

Paris, Ky. June 25th, 1838.

This is the day of your trial. May

far not, neither be faint-hearted. God will defend the right.—  
 Let patience have her perfect work. Then will you appear like  
 gold seven times purified—How necessary is patience, how no-  
 ble, how god like the exercise! Without it, how does the wound  
 set, and the arrow sink deeper and deeper—How peculiarly ne-  
 cessary it is for those who are strangers and pilgrims on this  
 earth; for trials, persecutions and afflictions are their special por-  
 tions. But the promise is, “Be of good cheer, for I have over-  
 come the world.” O, what a principle is that, which leads to a  
 submission in all things for righteousness sake; meekly sustain-  
 ing the cross; looking to him who endured it, who despised the  
 shame, and suffered such contradiction against himself. This is  
 patience fraught with love! This is the diamond of the good  
 man, which will shine brighter and brighter.—We trust dear  
 brother, that you will still continue firmly to stand in the Ther-  
 mopylae of the Church, and nobly defend the pass against the  
 combined forces of the Apostacy in all their multitudinous forms;  
 ever remembering that the warfare is spiritual and must be con-  
 tested with spiritual weapons, and not with the weapons of me-  
 taphysical subtlety. This would be to fight *Goliath* in Saul’s  
 armor. Therefore, keep the sword keenly set, two-edged and  
 sharp-pointed. God demands us, and the times more than ever  
 admonish us, to hold faster and faster ‘*the form of sound words*’;  
 as it can not be denied that there is a species of latitudinarianism,  
 (not recognized by the word of God,) now operating in some of  
 the congregations even of “*this reformation*,” coming sanction-  
 ed with all the authority of great names, which we fear is com-  
 promising the integrity of christian principle, and consequently  
 neutralizing the decisive force of its action. This spurious liber-  
 alism as it may be called, must be a prodigal son of old Bigotry.  
 But he is the very antipodes of his old father. He is handsome,  
 polite, insinuating—and although somewhat superficial, possesses  
 that polish and tact which impose upon general observers. But  
 to speak without a figure, this *liberalism*, was not a part of the  
 truth which the Apostles declared. No. They did not compro-  
 mise, they did not mitigate the matter with the sects and parties  
 of their day. They did not shun to declare the *whole truth*, and  
 in the most pointed and most pungent manner. Truth is  
 unique, and to be efficient must stand forth in all its prominent pe-  
 culiarities. If you soften down her features, you destroy her  
 beauty, and you paralyze her usefulness. Some say you are too  
 general, too harsh, too sarcastic; but they should remember that  
 the sayings of Jesus were hard sayings. Who can hear them if  
 they were they, that many of his disciples went back and  
 followed no more with him. It is true there is a wound that fol-  
 lows the grip, with which you seize your prey, in general, which  
 will not heal, but the justice of your reflections could heal.  
 We trust dear Campbell, not only in word, but in deed and  
 in truth, may not consider competent to say that we do not

believe that he was justifiable from all that you have written in  
 the Advocate, to treat you in the manner he has. But no doubt  
 he thinks he is doing right. Bro. Campbell has done immense  
 good; his “*Christian Baptist*” who can declare its worth. It  
 was a host in itself, its very name struck Grecian terror, and en-  
 sured Roman subjugation. But in his present course, his gigan-  
 tic efforts in our humble opinion are much, very much neutraliz-  
 ed. But we must now come to a close by subscribing ourselves  
 yours in the best of all hopes.

W. RODENHAMER.

N. B. As Bro. Henley and two others have ordered the *Ad-  
 vocate* to be discontinued to them, as set forth in a letter to you,  
 dated April 1st, 1838; be pleased to send us 3 copies of the pre-  
 sent volume (5th,) to make up the loss. We would remark, that  
 if proscription is to continue to be the spirit of “*this reformation*,”  
 then the sooner we are proscribed out of it the better. We are  
 truly sorry that the avenues to an amicable adjustment of these  
 matters, appear to be becoming more than ever closed up.

W. B.

## REFORMATION IN RICHMOND

### Chapter 4.

‘A few months ago,’ says Mr. Sands, ‘the Founder of this  
 System boasted, that it was on the increase in this and other Cl-  
 tics.’ This boast was indeed exhibited; we read it, and perfect-  
 ly understood its meaning. It was, we think, intended to signify,  
 that now ‘Doctor Thomas had left the great obstacle was remov-  
 ed, and consequently the Church in Richmond was beginning to  
 flourish. We should indeed rejoice, if it were true; for of all  
 Churches with which we are acquainted, none requires a radical  
 improvement more than that of Syracuse. Its birth was carnal,  
 its increase unscriptural, and its Constitution unsound. Before  
 we were sufficiently acquainted with the walk and conduct of its  
 Constituents, we too hastily concluded, that it was a Church of  
 Christ. In this we erred, taking for granted on report, which we  
 had not personally proved. We have been disposed to give others  
 as much credit for *integrity of intention* as we know, that  
 we deserve ourselves. For the future we are almost induced to  
 believe nothing unless upon the evidences of our own senses.—  
 ‘*All men are liars*,’ says the prophet, and although this is not  
 exactly our experience, yet it has sufficiently taught us, that  
 things are mostly so. As soon as we discerned the true character  
 of this Ecclesiastical Institution—that, its Church, is not  
 this in name, but not in deed—we traced our efforts to  
 or perhaps its numbers.’ Had we discovered a disposition to

to knowledge and to practice the truth in general, we could have made all allowances compatible with rectitude of principle. Except in a few solitary cases, there was no such inclination manifested. When we would lecture on the importance of knowledge, its renewing efficacy, and so forth; the culpability of ignorance while the means of illumination were at hand, and so forth, Mr. T. J. G——, in our absence would set up a counter plea, and labour to show, in the face of the adage, that 'a little learning is a dangerous thing'—how little knowledge would do. Being exceedingly ignorant himself, it was quite characteristic that he should plead for ignorance; for the doctrine, that 'we are renewed by knowledge,' clearly demonstrated that he was wanting in the very first principle of regeneration. The worldlimindedness, lukewarmness, and listless indifference of this community is notorious to all who view it through the word. Although Mr. Sands' Churches are not one whit superior, his critique upon the Merritt—reformer; in Richmond is certainly true. 'The increase is not in numbers; nor in harmony; nor in growth in grace;' for the Remnant Sixty-Eight, or more properly, the Fourth Baptist Church in Richmond, has diminished by twenty members since the 'boasted' increase of six to which Mr. Sands refers; those who remain are not even harmonious in support of the conspiracy against us; and the ungracious slanders which they tolerate, and the confessed worldlimindedness of their 'elders' or more properly speaking of their 'lords'—but too plainly exhibit the gracelessness of their hearts.

*Passion*, and not *principle*, was the measure of Reformation in Richmond during our acquaintance with it. This is abundantly manifest in the inconstancy of their meetings. On Sunday they will turn out passably, provided there be due notice of preaching; but, if it be known, that 'Parson Glenn,' as they call him, is to be the speaker, they squander off to every tountain, by their own. Some of course remain; but the cold formality and uselessness of these is sufficient to freeze the affections of all spectators. There is a stated meeting in the week; at which more than six or eight of the members attend. Politics and other worldly affairs are the burden of conversation previous to entering upon the formal routine of their religious ceremonies. This is the rule; to converse on the things of Christ the exception thereto. As we have in effect remarked to them in our addresses, we have heard those among you who can split hairs on politics, and distinguish with great nicety and eloquence between nullification and its opposite; how is it then, that when

they have one by whom to gratify an itching ear, they are so easily informed, are exceedingly thin; some wander to the Universalists, some to Baptist preaching; out of the north. Poor evidence this of the steady advances of the cause in Richmond!

you come together you have not a word to say in behalf of the things you profess?—But we see now their wisdom in keeping silence; for knowing how little of the doctrine of Christ was in them, and how full they were of the world, they wisely said nothing, having nothing to say. The only exception to this remark is T. J. G——, who most unmercifully kills time, by an almost interminable talk about nothing. It is a fact which speaks volumes, namely, that with the exception of W. M. C——, there is not one of the whole body, that can offer prayer in the presence of the congregation, nor deliver a word of exhortation to his brethren. T. J. G—— may be said to do both, and J. B. B——; but their doings would certainly be 'more honored in the breach than the observance;' T. J. G——'s in particular: for of all doleful lamentations, unscriptural petitions, and vain repetitions, called prayer; it has never been our misfortune to listen to worse. We know several, who have declared, that they could not say, 'Amen' to his effusions; and yet he was tenacious to inflict these upon us as the commencement of worship. If there are others, we know them not. There are some among them, who, if the truth were in their hearts, might do much in instructing their fellows; for, if you broach a question of politics they are all life and soul as it were; and can display a memory, power of speech, and fluency, which has often surprised us. But change the subject of conversation from politics and worldly affairs to the testimony of God and the doctrine of Christ—and instantly a silence supervenes as ominous as death, and the propounder has the talk entirely to himself. This is our experience; and its truth cannot be denied. We have often told such, that they have no lack of natural ability, and have done our best to stimulate them to exercise their faculties in a more profitable manner; but in vain: 'out of the fulness of the heart the mouth speaks.'

*Passion* not *principle*, should be their motto, for it accords best with their practice. In saying this, we are reminded of the following incident, which we record by way of illustration. We had become convinced, that good would result from adopting the order of worship, historically exhibited in Acts 2. 42. Accordingly, we determined to submit the question to the congregation.—We did so; gave our reasons in support of it, and proposed, that we should in future adopt it as the order of our exercises. Before, however, proceeding to conduct the worship in conformity to it, we requested, that if any present had any Scriptural reasons to offer against it, that they would rise and lay it before the Church; but that if none had any thing to state against it, we should naturally conclude, that they unanimously assented to its future practice. Having waited a reasonable time, and not a whisper of dissent reaching us, we continued, that as they had consented, we should proceed with the worship in the order of Acts 2. 42. On the next Lord's Day, we were absent, and T. J. G—— proposed

when, notwithstanding the unanimous consent of the Sunday pre-  
 vious, he relapsed into the practices consentaneously abandoned.  
 This was nothing uncommon with him; for by a single act in the  
 absence of wholesome check he could undo, what would require  
 Scripture and reason to perform. But what surprised us most  
 was, the servile acquiescence of the congregation. They could  
 reject one principle and adopt another to-day, and with as much  
 facility and nonchalance renounce it to-morrow! Thus principle  
 was in more cases than one the sport of passion, ignorance, and  
 presumption.

About twelve months before we left Richmond, we purchased  
 a farm, some 40 miles from that City. Even then, however, we  
 had no thoughts of removal. We intended to have worked it by  
 deputy, while we continued to reside in the metropolis; for our  
 hopes and enterprise were bound up with the establishment of a  
 genuine reform—for we aimed at nothing short of *an entire and  
 uncompromising restoration of the Christian Religion in  
 theory and practice, in heart and life, in public and private,  
 to a ritualry with the Apostolic Age. Spiritual gifts and mi-  
 racles only excepted.* This was an audacious undertaking, and  
 one which experience has taught us, requires a superhuman agen-  
 cy to effect, amidst such a population as that of Richmond. We  
 communicated this object of our 'ambition'—(and reader! they  
 say we are 'ambitious')—to our *Ci-devant* friend W——  
 B——, who was always sceptical, of success; not believing,  
 as he has often said, in effect, that Churches, as a whole, could be  
 reformed; individuals might, but Churches exceedingly doubtful,  
 if at all. We used to urge, that Scripture justified the expecta-  
 tion; for that the preparation of the Church, the aggregate of in-  
 dividuals, and termed 'the Lamb's Wife,' was predicted in the  
 sacred writings. His acquaintance with the materials of the Sy-  
 camore Church sufficiently sustained his views in relation to their  
 radical reform; his insight into their capabilities for being im-  
 pressed by eternal truth was more profound than our own; and  
 though he somewhat shook our anticipation of success in regard  
 to them, we told him, that we would at all events try them for  
 another year.

We come now to say something about our secular affairs, since  
 these have been interfered with by certain of our traducers. Dur-  
 ing our sojourn in Richmond, (about two years and three months,) we  
 maintained ourselves by our own professional efforts and so forth.  
 We had three sources of pecuniary supplies, namely, the  
 practice of medicine, the Advocate, and some funds from the sale  
 of the real estate of a relation. We received no salary from the  
 church, although we labored for its genuine prosperity night and  
 day. We invariably regarded our worldly affairs as subordinate,  
 secondary to our spiritual, which were not personal only, but  
 public as well known, and often caused our principal friends  
 to be in some measure in the City and mind our profession;

for it was notorious, that we neglected it in the cause of reform.  
 The expediency of giving us a salary by which to secure our ser-  
 vices more in the City and less abroad, was agitated among cer-  
 tain, and reported to us by W—— B——; but he knows that  
 we spurned the idea, as the sale of our independence. The  
 loss of the hireling has never yet dulled our palm, or seared our  
 conscience, nor shall it. We leave it to 'time servers' and  
 'men pleasers' to take the bribes of a wicked and adulterous  
 generation. If the brethren think proper to be at charges with  
 us in the teaching of our fellow mortals the words of eternal life,  
 we will not refuse them the opportunity. If they assist us, it is  
 well; and if they do not, it is also well: we have always deter-  
 mined, and shall continue to do so—to support our family by our  
 own efforts, and to lift up our voice far and wide against Secta-  
 rianism and pseudo-reform, and in favour of the unadulterated  
 Word of God. When we find, that our support, and public la-  
 bours far and wide, can no longer go hand in hand, we shall re-  
 tire into private life and labour to provide for our own household  
 by a return to professional concerns.

There were a few in Richmond, when we first settled in the  
 City, who expressed their sense of our services and integrity, by  
 presenting us with earnestness of their good will. As far as we re-  
 member they amounted to about eighty or one hundred dollars.—  
 Concerning these free will offerings, we inquired of our Mentor,  
 W—— B——, through whom they were made, whether it  
 was to the Church or to individuals, we were indebted for the  
 amount; he assured us, that it was to individuals and not to the  
 Church. This set us at ease; for our mind was made up to re-  
 ceive nothing from the Church in Richmond. In view of this,  
 we repeat that while in Richmond, we supported ourselves by our  
 own industry; unless it can be shown, that two persons can live  
 in an expensive City for upwards of two years, and pay their way,  
 upon one hundred dollars!

In regard to the principles upon which we conducted our pro-  
 fessional affairs, we observe, that to the best of our recollection  
 there were no covenants, bargains, or agreements made be-  
 tween us and those who employed us; that only excepted which  
 was the subject of conversation between us and C—— C——  
 on the Mechanicksville Turnpike. It is not the first time, that  
 this person has stoutly maintained for truth that which is not so.  
 J. B. B—— and G—— H—— we are informed, can  
 testify to this.—We entered into no 'understanding,' expressed  
 or implied, with the members of Sycamore. Ever since we be-  
 gan the practice of medicine, it has been our rule to adapt our  
 charges to the circumstances of our patients. We had sent in  
 our account to one, who called to settle it a day or so before we  
 left Richmond. We had visited his family, upwards of two  
 miles from our residence, fifteen times, for which we charged him  
 \$15. He complained to us that times were hard, and his circum-  
 stances straitened, and asked, if ten dollars would not do. We

Immediately acquiesced, and gave him a receipt in full: Before we came to this Country, we attended upwards of two thousand cases, and supplied them with medicine, chiefly at our own cost. We have never felt the least disposition of extortion: close or since we became Christian; and no one has ever complained to us of inability to pay that has not met with that practical sympathy which virtuous poverty is entitled to at the hands of those who can relieve it. We are the friend of the poor, for we have also felt the pinch of that which pinches them; and it is a grateful reminiscence that it is the coarse minded and rich, and not the poor, who are insidiously and impertinently clamoring against us for extortion and bargain-breaking.

Down to the time of our preparing to leave Richmond, with the exception of Mr. Haines' case already referred to in the C. Carrier's, there was no charge of extortion against us that we were aware of. Our traducers charge us falsely when they affirm the contrary. It was not till the visit of a friend to Richmond, subsequently to the epistle of the three, that we were informed that one Griffin was the case which they alluded to. Till this we were not aware that he was one of our traducers. The following is the true statement as far as we recollect. This person called upon us to attend his family at various times.— No agreement either expressed or understood, was made between us. He employed us as a physician, we attended him as such, and charged him what by inquiry, we ascertained to be the usual fees in the City. In sending in the account at Christmas, we made it out in the form published in the Pamphlet. From that, without explanation, it would appear that we had charged five-dollars for attending Mrs G. on the 17th Feb; 25 for attending his Son on March 24th, and so on; but this was not the case. In drawing out our account, we gave only the date when we commenced our attendance on each patient. Thus, we began our attendance on Mrs Griffin Feb. 17, and continued to visit her on the 18th, 20th, and 25th, and on March 6th, for which we charged five dollars. In the case of her Son, we began on the 24th March, and continued until April 12th, about which time he died. In all we paid sixty-three visits for which we were entitled to sixty-three dollars; we charged, and received for no more than sixty. The poor did not really need this number of calls; and had we been left to our own judgment in the case, we should not have made more than about two thirds of that number. But the fact is that Mr. Griffin was incessantly at our heels; so that after the first day, we were never allowed to pay less than two dollars a day, and from the seventh to the twelfth of April we were obliged to visit a day. We have often said, and we say it now, that we should have charged three dollars a visit, though but a few visits would have sufficed the family of such an incessant bargain-breaker.

Griffin, when any of them are sick. We charged him the customary fees, and the Triumvirate to the contrary nevertheless, we maintain that we were entitled to every cent we received.

A short time after sending in our account, it was reported to us, that Griffin was speaking hard things against us in relation to his bill; in consequence whereof we sent him, in all good disposition, a note to this effect:—

Bro. Griffin,

It would gratify me exceedingly, if my brethren would be kind enough, when they think they have any cause of complaint against me, to state their difficulties to me in person, that I might at least have the opportunity of obviating them if possible; and not to talk to my prejudice behind my back, as it is reported to me you are doing. Against such a proceeding there is no defence. If you feel yourself aggrieved by me, let me know in what and I will endeavour to satisfy you.

Your's &c.,

JOHN THOMAS.

We were surprised at receiving no answer to this. The Pamphlet, however, recently issued, informs us for the first time of the cause, namely, our note never reached Mr. Griffin, having been intercepted by his wife, who pronounced an Eve's judgement upon it, deeming it of a highly insulting nature, and forthwith consigned it to the devouring flames! Does the reader think this note insulting? If he does, he certainly attaches some idea to the word *insult* of which we are ignorant. To insult, is to trample upon, to triumph over, to treat with insolence; a spirit, which we submit to every honorable man, is nowhere displayed in the communication.

The writer of the Pamphlet says, that 'Mrs G. did not let any one know of it for upwards, perhaps, of two years, fearing that if Mr. G. should see it, it would result in the exclusion of him or Dr. T. from the Church.' Hem! Mrs G., we 'guess,' had more 'Secretiveness' than most of Eve's daughters, if she could conceal such a burning piece of news from her care-sponsa for upwards of two years; and must have had, we trow, a very poor opinion of his understanding if she thought he would make such a note a matter of ecclesiastical appeal.— But she need not have concealed it so long; because we left Richmond about one year and seven months after the note was written; so that there was no danger of our exclusion, at least, from the Church. We suspect, that it was not love for us, which restrained her, but rather a distrust of how far her husband might stand successfully a scrutiny as to the spirit of the



of his life, &c! But make the most of it, and it amounts to a mighty nothing.

It was subsequently suggested to us by a friend, that it was possible, we had made a mistake in the account; and that it would be well to review it. We did so; and found, that we had miscalculated the number of visits to Griffin's Son. Immediately, therefore, on making this discovery, we re-stated the account. The correction was as follows:—"March 24.—Attendance on Son, including sixty-three visits, sixty dollars." We sent this corrected account forthwith, and stated, in effect, that we had miscalculated the item, and that instead of seventy-eight, it ought to have been sixty-three visits. Where was the extortion in this? At the usual charge in the City, we were entitled to sixty-three dollars, but claimed and received three dollars less, than custom gave us a right to. Now reader, mark the animus or spirit of these men—they conspire to get up a charge of extortion against us, and found it upon a document which had been superseded by a corrected one. They give to the public the original account which had become null and void; endeavour to make the impression, that the charge was for one or two days attendance; declare, that we had added insult to extortion, and pass over with a slur the true bill as an affair of mere secondary importance in the case. We dare not trust ourselves to characterize with the epithets it deserves, the baseness of such conspirators against our reputation.

Griffin paid us his account in two payments; fifty dollars, we believe, by W—— B——, and the balance to our brother after we had left the City. We met with him afterwards but once only, as far as we remember now; and then we exchanged civilities. From the time that we sent in this corrected account, until very lately, we had no reason to believe, but that he was entirely satisfied; \* for we heard of no more complaint either from his own, or the lips of others. We therefore, supposed that the difficulty had subsided. One thing, we well remember, that in conversing with one of the B——s upon the subject, he observed, in effect, that it was nothing new for Jeremy Griffin to grumble, for he scarcely ever employed a physician but he quarrelled with him! We supposed therefore, that we had only come in for the usual perquisite!

We forbear at this time to enter upon Carter's case. Some things have to be submitted in connexion, which we have no room for in this number; and which, if we mistake not, will cover with ignominy and confusion this evil-eyed assailant.

#### ERRATA.

Griffin, said a friend of ours to him, did you ever complain to me about your bill?—No, said he, in effect; and but for the Elders I should never have said a word about it; they were constantly at me to do so. Yes, these Elders' say, they appear against us only of quite design to their wishes.

## CORRESPONDENCE.

Hanover County, Virginia.

Dear Sir,

I have paid some attention to the Protestant Sects, and as it seems to me they all misunderstand the doctrine of the Holy Spirit. They teach, and some Reformers teach the same thing, that it is an invisible direction from God, independent of the Word of God, which enters the heart to convict the sinner. Such a Holy Spirit I cannot find in the New Testament. There are many places there where the Holy Spirit is mentioned. I cannot see where we are promised any such a spirit in this late age. The convicted on the Day of Pentecost, were immersed in the name of Jesus Christ for the Remission of sins, that they might receive the Holy Spirit.—Was it not the Spirit of Christ? They were conscious of submitting to him; they had a Spirit, which was meek, and peaceable, gentle and easy to be entreated. It is my opinion, that they got it by the Apostles preaching; and that we get it in the same manner. It is my faith, that the New Testament is the only Holy Spirit we receive in submitting to the authority of Jesus Christ. But I fear to venture far on such things; but I would simply ask a few questions—

1. What is the Holy Spirit?
2. Where do we get it from?
3. How is it received?
4. At what time?

Answer the above, through your candid paper, and you will oblige

#### A DEPENDANT YOUTH.

##### Observations.

1. We can no more define the *essence* of the Holy Spirit, than we can define the essence of the Deity. The Holy Spirit is the Spirit of God, which is inseparably connected with himself. It is that, by which he creates, and sustains all things, and by which also he inspired men with wisdom, knowledge, and wonderful gifts. It is holy, almighty, all-knowing, and all-wise; because he himself is so. The Spirit of God has never been seen, except under a veil or form; because no man has ever seen God, neither can he, and live. No created thing could behold the unveiled essence of God, and continue to be. God is Spirit, and the Spirit is his power in all its innumerable displays. Whatever the Holy Spirit does God does; and whatever it says He likewise declares. God contrives, arranges, and decrees what the Holy Spirit executes. He knows all things; and the Holy Spirit reveals all things which he knows that are known. He speaks to the Ancients by his Spirit in the

Prophets, in his Son, in the Apostles, and their Spiritual Co-adjutors; and to the Moderns, in these latter days, he speaks to us, by, or through the Sacred Scriptures. Whoever believes the truth of Scripture, believes the Apostles, Jesus the Prophet, the Holy Spirit, God; for these are the links in that necessary chain, which binds us to the Eternal Throne.

2. Whoever obtains the Holy Spirit derives it from God.— To get the Spirit is to obtain the gifts of God. These are called *portions of faith*; because they are gifts (or portions which come by 'the faith.' They are also 'diversities' of gifts, ministries, and operations; because, they are different from one another, though all derived from the same source.— The Holy Spirit, when given, is bestowed, not for the advantage of individuals, but for the benefit of all with whom they may be associated. If we were to grant that the Holy Spirit were now given, we are persuaded by this, that those who say they have received it do err; they have not received it, for through them it never benefits any one, no not even themselves. When bestowed on *believers* it inspires them with 'the word of wisdom,' or with 'the word of knowledge,' with 'faith,' or the gift of working miracles for the confirmation of the gospel; 'gifts of healing,' 'the operations of powers' or the working in others the powers of the Spirit; 'prophecy' or the speaking infallibly for edification, exhortation, and consolation; 'discerning of spirits,' 'foreign languages,' 'the interpretation of foreign tongues.'—These gifts were all to cease at a definite time fixed, or rather indicated by Paul. They were given in order to qualify certain *baptized believers* of the GOSPEL for the service of the Churches in the Apostolic Age; till the Body of Christ should have arrived at maturity; when these would no longer be any need of them. The Body became mature, or arrived at manhood, when the Faith and knowledge concerning the Son of God, instead of being distributed to the custody of Apostles, Prophets, Evangelists, Pastors, and Teachers, was united in the Sacred Scriptures; which the same Apostle teaches us, are sufficient for all the things necessary to save, and completely fit us for every good work. Speaking of the gift of the Spirit, Paul says, 'whether prophecies, they will be out of use; or (the gifts of) foreign languages, they shall cease; or science (the word of knowledge) it shall be abolished.'—If, then, to get the Spirit, be to obtain any of these gifts as they were obtained of old, we reply we do not get it at all.

3. The way the Spirit is received, depends upon the manner. The prophets received the word of wisdom and knowledge, by its being whispered into their natural ears; and in visions and dreams, and by messengers from heaven. Of Simeon, it is said, 'God whispered into his ear; and Jesus said to him, "What is whispered in your ears, proclamation

the house tops.' After his resurrection, he breathed upon them, as a sign of the breathing into them of the Holy Spirit, which was to come upon them as a rushing wind. In connexion with the sign, they received the power of remitting and retaining sins. It was not till Pentecost, that they were endued with power by the Holy Spirit coming upon them. On that day, they became the *depositories* of the Spirit. They were the eastern vessels in whom the Spiritual treasure was deposited. After the day of Pentecost, with the special exceptions of Saul of Tarsus and the family of Cornelius, the Holy Spirit was bestowed only on the *baptized* believers of the gospel; and not upon all of them. It was only upon certain of them, that they might be qualified to serve the rest in the affairs of the Kingdom.—The question arises here, how did these baptized believers of the gospel in the time of the Apostles receive the Holy Spirit?—The answer is, *by prayer and the imposition of hands*, and sometimes by the latter alone. As proof we cite the cases of the citizens of Samaria, the Seven Deacons of the Church in Jerusalem, and the twelve immersed disciples at Ephesus.

The voice of Peter on Pentecost has been misunderstood.— It is true, he said 'he baptized for the remission of sins, and you shall receive the gift of the Holy Spirit;' it is true also that the gift was subsequent to baptism; but it is not correct, to say that it comes upon them without the intervention of any other means than immersion. The case of the Samaritans shows clearly that something more than baptism was necessary to the receipt of the Holy Spirit. Before the baptized believers of the gospel in Samaria could receive the Spirit it was necessary that Peter and John, two of the Apostles in whom the Spirit was deposited, should go down to that city for the especial purpose of *praying* for them, that they might receive it, and lay *their hands* upon them. The means of remission are belief of the truth, amendment of life, and immersion into the truth believed; but the means by which the Holy Spirit was received by men, was prayer and the laying on of the hands of those who could impart it, *in addition to* the means of remission. We are deceived, therefore, if we say, that the gift of the Holy Spirit necessarily and naturally follows baptism for remission. It did not necessarily and immediately and without further conditions, follow baptism in the primitive Church; neither does it now, nor has it ever since.

There is 'fruit of the Spirit' as well as 'gifts.' The fruit of the Spirit is the works, or effects, which are consequent upon the operation of the truth upon the hearts of believers. These works are manifested in the lives of the faithful. These works are termed the fruit of the Spirit, because, 'it is the Spirit through whom the truth comes.' He that believes the truth, believes the Spirit; and he that honestly believes the truth

practise the truth, and in so doing the fruit of the Spirit is developed in his life and conversation. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance.'—Now, there is no occasion for a special communication of the Holy Spirit to produce such fruit in the lives of the faithful. The truth residing richly in the heart is sufficient for the development of every virtue. The Holy Spirit, which stimulates believers to these good works, is received the instant the truth is received and practised. For in these days, he resides in men by the truth believed. God is truth, therefore the Holy Spirit is truth; but God and his Spirit are one, and the truth is another. That man in whom the truth dwells most abundantly, and who practises what he knows, is most a temple of the Spirit.

Many, indeed the mass, of professors talk much and loudly about 'a Christian Spirit.' It most frequently happens, that they who talk most about it, have least of it. The essence of a Christian Spirit is to believe and practise the truth. That Spirit, which is called 'Christian,' is but a mean spirit, which permits men to compromise one iota of the truth, either in word or deed, to meet the prejudices of the world. Some are naturally good-natured, and love those who love them, which is the genuine spirit of party; yet, though called Christians, they neither know nor practise the truth; yet their fellows, about as enlightened as themselves, applaud their spirit as pre-eminently Christian. Well this is natural, though not spiritual, enough. Anti-christ has his standard of 'Christian' virtues, as well as the Apostles of the Lamb. He that seeks to please men will be praised to his heart's content; but we should remember, that the only proof we can give of the Spirit dwelling in us is by producing that fruit, so highly commended in the Scriptures of truth, and against which there is no law.

Of what has been said this is the sum. The Holy Spirit is the Spirit of God by which he does every thing, and without which he does nothing. The distributions of his power are termed the Holy Spirit, who comes direct from the throne.—In the primitive Age he was communicated to the obedient by prayer and imposition of hands, and is now received, and dwells in men, by a belief of the truth, which is through the Spirit.—But the reader must examine for himself, according to the usage—'prove all things, and hold fast that which is good.'

EDITOR.

#### RETROSPECT OF NORTH EASTERN TRAVEL.

In the autumn of 1837, I visited the lower Counties of Virginia. On that occasion, I was received with much kindness

and hospitality; and on my departure was pressing invited to visit that section again. I promised, and should certainly have done so at a much earlier period, but for the necessity which bound me fast to issue the Report of the things debated between myself and a Presbyterian 'Divine' in Lunenburg.— Before, however, I could complete the publication of the volume, I had become the subject of much and grievous calumny; so that, I could no longer start on another tour upon the invitations previously given by word and by epistle. I had been charged with *denying the faith* (and therefore, with being 'worse than an infidel'); Mr. Campbell had cut me off from his fellowship, and had called upon all Churches in his Communion to do the same; three men in a City of Cain at the instigation of others had accused me of crime, and had published a miserable and mendacious pamphlet, which they had circulated against me to the four winds of heaven. It is true, that Mr. Campbell's Ex-communication was responded to approvingly by only ten men out of a Church of seventy or thereabouts, in Philadelphia; nevertheless, upon the principle that 'an absent man is generally in the wrong.' I knew not but that the *ex-parte* statements of those who bear me no good will, might have so warped the judgments of my brethren as to superinduce in their minds alienation and dislike. Accordingly I wrote to the friends in Louisa, Spotsylvania, Essex, King William, and Hanover, stating that *if agreeable* I would be with them on certain days; and as time was too short to wait for an answer, and then publish them, I forthwith inserted the appointments on the cover of the Advocate.

About twenty-four hours before my departure, I received replies from Fredericksburg, King William, and Hanover. By those from these Counties I was assured, that 'he brethren loved and esteemed me, and were determined not to give me up, and that I might expect to be affectionately received and kindly treated as a brother. I also learned, that a proposition had been submitted to the members of the Acquinton inviting me among them, and that it had been carried affirmatively by a large majority of that Church, who would be glad to see me. My letter of conditional appointment was laid before the Congregation of Bethesda in Hanover for its consideration, and was sanctioned, and in the letter announcing this fact, I was assured, that although some of the brethren did not agree with me on some points, they were not disposed to give me up for mere difference of opinion.

In regard to Fredericksburg the reply was not altogether so bland. An idea had been entertained by some that difficulties were subsisting between me and the Sycamore Church; and on that account they hesitated to extend to me the hand of fellowship. This notion, however, was erroneous; for between me and that Church, as a whole, there has been, and is no difficulty at all. It is with the three men, styling themselves 'Elders,' and about

three or four more, with whom I am at issue; although Mr. Campbell courted the alliance of the Church in the Cause he had undertaken against me, the Church did not respond according to his wishes. The idea, therefore, of the Church being a party in the affair was erroneous; and of this, I believe, they are now convinced.—The Second item of impediment in the way of an entire good understanding was the discrepant conclusions from the same premises concerning a meeting held some four years ago at Smyrna, published by me in the volumes of 1834 and 1838. Hence, before leaving here I re-posed to their epistle, from which the following is an extract in relation to the matter; and to which as far as I know they have taken no exception;—

“As to the passage about the Smyrna Meeting, I was as surprised at seeing it as you. I entirely forgot that I had ever given a notice of it. I spoke of it in my letter to Mr. Campbell under impression, which I now see I had not at the time of the writing.—The question then is—*Why were these impressions at these several times different?*—This is, my answer—when I penned the paragraph which appeared in the 1st Volume, the *ultimate* fruits of our labors were not before me; the *proximate* fruits were the immersion of sixteen.—The *ultimate*, as I afterwards learned, were the disorderly and unholy practices of some of these persons. As far as I now remember, the truth was laid before them; they were immersed after hearing it.—This is matter of fact. Putting these two things together, I came to the conclusion, that they were pricked to the heart by the truth.—Experience has since taught me that such a conclusion does not necessarily flow from such premises; and from the information as to their delinquency subsequently acquired, I concluded that, as *the fruit was bad the tree was bad*, or in other words, that it must have been something else than the truth of which they were begotten; for I do hold now, that in these times, a man who is begotten of the word of truth overcomes the world, and holds fast the truth, through evil and through good report.

Well, I admit that the conclusions are different and contradictory. Before I was informed of their delinquency (some of them I do not suppose all) I was of opinion that they were begotten of the truth (and you know it is natural to think well of one's own work, and they were partly mine, perhaps the better mine; the good Dr. Duval's, &c.)—Since their fruits have been reported to me, I am compelled to confess that my former opinion must have been erroneous. *Every effect must have a cause.* If they were not begotten of the truth in my opinion, to what could I attribute their immersion but to passion.—I will not proceedings in 1834 what you may—revival meetings.—they were certainly compounded of reasoning

from the Scriptures, and a very feeling-stirring vocalism.—These are facts undisputed by friend or foe. It is as to the philosophy of these facts that my opinion of 1838 is opposed to my opinion of 1834. Had I remembered that I had already expressed an opinion of that meeting, I should in my letter to Mr. Campbell, have noticed it, and have explained the cause of the different view I had taken in the case before us.—*Vanity* would have caused a man to have kept silence as to any falling off in his own converts; but *truth* and *honesty* would lead him, in a review of the premises, to state his present convictions, though to the deterioration of his own workmanship. It gives me pain when I hear of persons whom I may have induced to be immersed—living unworthy lives; yet if candour require it, I am prompt to admit, that what I may have concluded to be of the nature of gold, silver, and precious stones is after all but wood, hay, and stubble. In this case I suffer loss; yet save myself by my perseverance.”

Having disposed of these preliminaries, I left home on Friday 14th of September, and arrived at Bro. Wrenn's in Powhattan that evening. On the day following I addressed a congregation assembled at Corinth Meeting House within sight of his hospitable dwelling place; and on the Lord's Day united with the brethren in showing forth his death, his resurrection, and his most worthy praises; and again spoke to a very attentive and respectable audience 'the words of Eternal Life.' Here as in every other place, I came across the pamphlet of the Sycamorean Triumvirate. Some ten or more had been sent to Bro. Wrenn for distribution. He gave me five or six of them, which I disposed of to the brethren in Louisa; judging, that as they had already done me more good than harm, a wider circulation might be still more beneficial. After I had concluded my address, I introduced the pamphlet to the notice of the congregation. Having informed them, that I as well as they had been gratuitously supplied with a plurality, I proceeded to reply to its allegations and to sift its veracious 'evidence' in detail.—This being accomplished, I put it to the brethren to say if my reply were satisfactory; for if not, I was prepared to answer any questions they might think proper to propound. They answered, that they were perfectly satisfied. I then inquired, if they had any objection to authorise their Elder to certify to that effect. To which they rejoined that they had none. Accordingly the following certificate was presented to me by him; namely—

To all whom it may concern  
greeting.

This is to certify, that we the members of the Church of Christ, assembling at Corinth, Powhattan, Virginia, have read

A certain pamphlet published by the Elders of a Congregation in Richmond, which charges Bro. Thomas with extortion and bargain-breaking, and that we have examined the evidences it contains to prove upon him these offences. We do further certify that we have also listened to Bro. Thomas' reply which he made in our public audience on the Saturday before the third Lord's Day of this month:—in consequence whereof, we have authorized the Elder of our Body to certify in our behalf, that we are satisfied, that Bro. Thomas is altogether innocent of the charges alleged against him, and which are in our opinion frivolous, vexatious, and unjust.

Signed by order of the Church,  
ROBT. WRENN, Senr.

September, 1838.

A friend was kind enough to meet me in Powhattan for the purpose of escorting me to Louisa. On Monday morning we started in company with my brother; and after travelling some fourteen miles we tarried awhile with a brother Bowles in Hanover, by whose hospitality we were refreshed. Having sufficiently recruited both ourselves and horses, we directed our course to Bro. N. Turner's, at whose friendly abode we arrived about an hour after sunset. With warm hearts and open countenances we were welcomed by our worthy brother and his family. They did every thing in their power to make us comfortable; nor were their efforts vain, for we soon found ourselves quite at home, though but the first time we had visited Louisa. While sojourning in these parts, we became personally acquainted with several of whom we had heard only by report. In regard to them our feelings were altogether unbiassed; we were therefore prepared to fraternize with them without reserve.—This, however, was not their case entirely. Nor was this to be wondered at when we consider the influences brought to bear upon them. I was informed that many had been greatly prejudiced against me, but that their hard feelings had been considerably softened down by the pamphlet of the Richmond Paper. Certain of them had been to that City, and were there assured that there was a document coming out which was completely to put me down. Their expectations were high and intense. At last the laboring mountain bore, and brought forth only a ridiculous mouse! The anticipations of the brethren though commensurate with the great promises of my enemies, far exceeded their power to perform. The pamphlet of Messrs. Bagg, Glenn, and Carter was received, and as far as it concerned them, generally deemed a miserable failure; so that it was the means of greatly removing the pre-  
judice which had already been conceived against me. After my address on Tuesday, I proposed to take up the pamphlet, and reply to it before the audience; but the brethren

advised me not, as they considered it worthless, and calculated, if left alone, to destroy itself. The spirit of the publication was sufficient to condemn the letter, and to take it up at that time especially might tend only to divert the mind of the audience from the things presented to them in discourse. Any way would suit me; the thing itself being supremely contemptible, any notice I might condescend to take of it, would be only for the satisfaction of the doubtful; and I could assure them, that if the parties concerned were but as well known in the Country as in Richmond, I should leave it to expire of itself, if not already dead.

Our congregations were excellent. Many, it is probable, came to hear, out of pure curiosity; and in expectation of listening to some very strange and heterodoxical tirades. But they can bear us witness, that we said nothing but what Apostles and Prophets have said before. We set forth to them a crucified, and a resurrected Christ as the subject matter of the prophetic testimony; and Jesus, that Messiah, according to the witness of 'the Spirit, the Water, and the Blood.' The gospel we proposed to them for the obedience of faith was that Gospel, of which Paul was not ashamed, and which he declares to be the power of God, and rule of Judgement in the day when God shall judge the hidden things of men by Jesus Christ.—The gospel believed and preached by the Apostle to the Gentiles was the theme presented to them as worthy of all reception to the exclusion of every thing else. 'Another gospel' or the gospel perverted by the admixture of human tradition, or by transposition, not being the gospel announced by Paul, could not save men from their sins, and therefore, could not bestow upon them a *title* to eternal life. The gospel set forth to the Jew first, and afterwards to the Greek was the gospel upon which we labored to rivet the intense consideration of our hearers, as the chief good—the divine and only means of purification for the unclean.

Convinced of this by the arguments of Mr. Campbell in favor of baptism for remission of sins as set forth some years ago, some of the brethren in Louisa, upon a Scriptural examination of themselves, found that their consciences instead of answering good things to their inquiries, responded only doubtfully. To the question, 'have I obeyed the gospel preached by the Apostles?'—their hearts replied misgivingly. Mr. Campbell, I believe, was personally consulted. Need a wife be remarried every time her knowledge is extended in relation to her connubial rights and privileges? No; but the question is, was her marriage legal, or has she been married at all? If not, the woman has no matrimonial rights or privileges?—For a time, his reasonings, more specious than solid, tranquillized their consciences, and calmed their fears. But truth is pow-

erful, and his arguments, more solid than specious, which he had previously adduced in support of baptism for remission, gained at length the ascendancy. After some seven years of hopes and fears, several of them at length concluded to obey the Ancient Gospel,—a gospel of which they knew nothing at their immersion into the Baptist Church. Who could forbid water that these should not be immersed into Jesus Christ upon an intelligent belief of the truth? It was not forbidden; and they put on Messiah, and thus became the seed of Abraham and heirs according to the promise of eternal life and an incorruptible world, a short time previously to our visit to Louisa.—

Be no one, then, charge this 'heresy' upon me; if there be any blame (and I think there is some in their case,) it is chargeable to my friend Alexander altogether; for, as I was informed, it was he, and not I who had directed their minds to the subject. I say, I think there was some blame in their case.—

For if it was right to obey the Ancient Gospel at all, why should it not be obeyed as openly as was their immersion into the Baptist Denomination? Ought men to go down singing into the waters of Sectarianism, and 'with all attainable privacy' seek a burial by immersion into the death of Christ? I think not. There are no secrets in relation to the kingdom of heaven save prayer and alms-deeds; and as to secret baptisms to the intent of secrecy, I see no just reason more than can be shown for the adoption of a Frenchman into the American Family 'with all attainable privacy.' 'Murder will out' says the proverb, and so will the truth; how much more honorable then, that we should tell it, than that others should tell it for us with their own superadditions as to the motives for concealment. The re-immersion of these brethren is sufficient, we think, to exculpate us from the especial charge of 'preaching re-immersion to the citizens of the kingdom;' our friend Campbell must needs share with us in the accusation, *if it be true at all*. But it is not true; for neither he nor I have done it. He believes, and I have it in his own hand writing, that for the re-immersion of those who believe not the gospel at their first immersion, (and how could they believe it, if they did not understand it.)—there is all good reason and divine authority.' He has practised re-immersion himself, but to use his own expression, 'with all attainable privacy.' There is no difference between our views in the abstract on this very subject. The difference, if ought there be, is in 'a question of expediency'—that is, he thinks it expedient that the act should be done with all attainable secrecy, while I am opposed to all expediency in the case. In this matter of secrecy I blame the brethren; for if it be not expedient to conceal our heavenly inheritance, neither can it be expedient to involve in mystery the manner in which our naturalization is effected. These remain

being made with the best feeling and intentions, they will, I am persuaded, take them all in good part.

(To be continued.)

The Elders and Brethren of the Congregation assembling at Paineville, Amelia, Virginia, to the Brethren in Christ through these United States, greeting:

In the progress of all institutions to maturity, times of trouble will come; no community of fallible mortal men can expect always to career in uninterrupted prosperity. Adverse clouds will sooner or later overspread and darken the prospects of the brightest day. Times like these seem to have come over 'this reformation.' But three short years ago, all was, or at least appeared to be, unity, peace, and co-operation among the Disciples; but now, division, strife, and counteraction seem to mark the course of those, who yet claim to be the Disciples of the 'One Lord.' The most marked incident in this militant state of things is found in the controversy which has been mooted by the Elders of a Church in Richmond in relation to Dr. John Thomas, the Editor of the Advocate; and into which the Paineville Congregation has been drawn in consequence of the intimate connection, subsisting between her and the Doctor. It may not, therefore, be out of place, briefly to remind the brethren of the principal points which make up the history of the transaction in reference to which the Paineville Congregation is chiefly implicated.

While the controversy between the Harbinger and The Advocate was growing more and more intense, and had consummated an almost irreconcilable breach between the controversialists, the Editor of the Harbinger issued a document declaring non-fellowship with the Editor of the Advocate, and calling upon the Church of which he was a member to arraign and try him upon certain charges, which the former felt him self bound to prefer against him. The Congregation at Paineville waited several weeks without responding to the call—Sufficiently long for others to move in the matter; so long indeed, that certain of the congregation in Philadelphia, becoming impatient, assumed the van, and published in the Harbinger their 'free will offering' soon after the Paineville Church began to move in the matter, and some weeks before her Circular was prepared for the press.—

Not long after this had appeared in the Advocate, the Elders in Richmond issued a circular in which they charged the Doctor with two heinous offences, namely,—'Extortion and Bargain Breaking;' and virtually declared hostilities with the Paineville Church, by intimating that she had unwarrantably stepped forward, and laid claim to Dr. Thomas while her community had no right to him as a member; as well as by denying to him the character which had been awarded to him at Paineville. Upon receiving this document, the Subscribed called the attention of their Brethren to its allegations against the Doctor, who had then been a member of their Body about a year and two months; and they concluded, that as the charges were unattended by evidence, the matter should lie over for the present, and the Doctor be retained in fellowship until the proof came.

A word or two concerning the Doctor's admission among us. We have been blamed for admitting him without a letter of commendation. If in this we are indeed blame-worthy the Church in Richmond is not less so; for he was received into that congregation without a letter from the Church in Philadelphia, to which he was formerly attached. The circumstances of the case are simply these. He had settled in this county at about an equal distance from the Churches at Jetersville and Paineville. The Elders and

other brethren of both these communities were well acquainted with the Doctor and many of those who are now so intemperately opposed to him. During the time of his abode in Richmond, when they visited that City, which was quite frequently, they invariably received from these persons the highest possible commendations respecting him. The Elders felt no hesitation, therefore, on his settling among them, to invite him to become a member of the Paineville Church. He stated his willingness, but at the same time observed, that he had no letter to present, though, he doubted not, but he could procure one if they deemed it necessary. To this was replied, that it was needless as we knew so well the good character he sustained in that City from our own personal acquaintance there. He was accordingly received unanimously into the fellowship of our community.

Some short time after the issue of the Richmond Circular, the Elders of that Church were cited before it for their unscriptural proceeding, and upon which occasion, one of our Body was present. During the discussion that ensued, it was avowed by the Elders, that if the Paineville Circular had not appeared, theirs would not, and that their Circular was in answer to that of Paineville. This avowal convinced our Elder who was present, that they were *willingly* at variance with us, and that they had treated us both ungenerously and unjustly in this—that they had permitted Doctor Thomas to leave Richmond for Amelia, some 40 miles distant, become a member at Paineville, and so to remain for more than twelve months, without so much as intimating to us that he had sustained among them the odious character they had attempted to fix upon him in this Circular; and that so soon as we issued ours awarding to him the character which, in our view, he deserved, they come out and publicly allege that he had 'acquired a far different character' in Richmond. Now, if this were true we ought to have been apprised of it in some other way than through the press, that the matter might have been adjusted in a scriptural manner. Judge then, of our astonishment when we saw ourselves held up to public odium, not only for claiming a man as a brother, who according to their account of him, was unfit even for infidel society, but also for volunteering to defend such a man in his iniquitous practices; and that, too, by those who had down to the time of our circular, invited us when occasion offered with much apparent cordiality to join them in the worship of God!! This was made a subject of complaint by our Elder on that occasion, who requested one of the three Elders with whom he conferred, to make known the complaint to his coadjutors, that they all might take the steps necessary to place us in our true position before the public. The Elder referred to expressed his conviction that we had been badly treated, and that if we had erred they had led us into the error; and promised to do what he could to set matters right again.

Several months elapsed, and in the interim they have prepared two documents for the public eye, but as yet they have failed to make the 'amende honorable.' Things being thus, the Richmond Pamphlet, as it is termed in these parts, issued from the press. In this, after rowing devotion to the truth, if not to the whole truth, and speaking with much seeming amazement of 'some startling facts' (!!!!!) and a 'general murmur' throughout the City of Richmond against the Doctor, they proceed to make an effort to establish, by testimony, their charges of extortion and bargain breaking. On receiving this document, we resumed the consideration of the Doctor's case, and after carefully examining the 'evidence,' we came emphatically to the conclusion, that the charges against him were sustained, and that Brother Thomas, therefore, stands acquitted of the foul aspersions so unchristianly bestowed upon him.

We would observe, that when the pamphlet first arrived, we had thought it necessary minutely to review it, and to set forth the insufficiency of its details in each particular case; but having conversed with several brethren from distant places, and heard from many more, all of whom as it were with one voice, agree in pronouncing the pamphlet to be a weak, futile, and suicidal attempt to destroy, not the property nor the life; but that which is dearer than life and more valuable than property—the good name—the fair fame, not of a man only, but of a citizen of the Kingdom of Heaven; and that too, not by *reputed* aliens, but by *professed* fellow-citizens of the same heavenly institution:—having heard, we say, how the pamphlet has been received, we now deem it unnecessary to trouble you with an extended criticism on so exceedingly poor an effort at proof.—To those of you afar off from the theatre of these disreputable intrigues, and who know not the actors in the affair, some explanation may be proper. Brother Thomas will therefore, fully lay before you, as he has already before us to our intire conviction and satisfaction, the revelations he may judge fit. We shall content ourselves by putting it to your candour whether the charge of less than the regular fee can be construed into extortion when made by Doctor Thomas (a poor man) against the wealthy ones of that City? Or can the charge of 3,50 per visit, 3 miles out of town, be extortionary when made against a rich member of the Congregation, although he did *lend* the Doctor his horse and barouch, for which he *afterwards* made no charge; and although the Doctor had charged only 2,00 per visit to the same place in the case of that member's son-in-law, who had been bankrupt and therefore, supposed unable to pay the full fee? If so, the 2,00 might be shown to be extortionary by proving that he had charged some other member of that family a less price, or indeed no price at all for similar services; for it will not be denied, that the Doctor generally charged the poor less than he did the rich; and that he never charged the rich more than the regular established prices. Again admitting that there was 'a bargain' according to the party accusing and his son-in-law, and that the Doctor had forgotten it, what more could he do when reminded of the bargain, than to offer to comply? And does not C. C. the complainant, admit that the Doctor did offer to comply, but that he refused to accept it, and *himself* proposed to drop it? Where then is the guilt of Bro. Thomas in this matter, even upon the strongest ground that can be taken against him, that is, that there was a bargain? It vanishes like the morning vapour before the rising Sun. It is manifest to all who are conversant with the details of this matter, that it is the love of money, which is 'the root of all evil,' that is at the bottom of this evil thing. For who are his accusers? Are they the poor? No, they are chiefly of those who may be classed among the rich in this world's goods. Of what do they accuse him? Of idleness,

of drunkenness, of profanity? No. Of what then? Of extortion? They indeed call it by that ugly name; but what is the thing of which they accuse him irrespective of the name? The thing is not extortion; it is this, they accuse him of taking more of the rich man's money than—than what? Than other physicians take for similar services? No; but more than the rich men are willing to pay him for his services. Such is the thing they call extortion! Surely indeed, the love of money is the root of all evil!

Besides these charges, there are certain other extraneous trifles thrown into this pamphlet for the purpose obviously of prejudicing the mind of the public against the Doctor. We have not noticed them in this document, being satisfied that every reader of the commonest discernment will immediately perceive the flimsiness of their texture. We shall therefore, leave to Br. Thomas, if he thinks fit, the unprofitable consumption of true ink, and paper in presenting them to the public divested of the veil, which envy and malevolence have thrown around them.

“Blessed is the man who sustains trial; for becoming an approved person, he shall receive the Crown of Life, which the Lord has promised to them that love (obey) him.” That this may be the happiness of you all who are in Christ, whom our heavenly Father in the course of events may call to sustain trial in the cause of righteousness and the truth is the humble and devout aspiration of our hearts. Farewell!

Signed by order of the Church.

A. B. WALTHALL, } Elders.  
JESSE SMITH, }

October 14th, 1838.

“DOETH GOD REASON WITH HIMSELF.”

Sir James M'Intosh, when at Paris, paid a visit to the deaf and dumb institution there. The Abbe Sicard introduced several of his pupils to him, to one of whom, (M. Massieu,) at the request of Sir James, the following question was submitted:—“Doth God reason with himself?” Massieu, on seeing the question written, at first appeared perplexed; but soon after returned this decisive and logical solution:—“God sees every thing—God foresees every thing—God knows every thing.—To reason is to doubt, to hesitate, to inquire; the highest attribute of a limited intelligence. God, therefore, doth not reason.” The Abbe, when at Brighton, a short time since, with Massieu, was met at the custom-house by a gentleman acquainted with the anecdote above related, and who begged of him again to propound the same question to his pupil, which he politely did, and the answer returned was:—“Men reason, but in order to find truth. God, who knows truth, is not in want of reason, and does not reason.”



# THE ADVOCATE

&c.

Vol. 5. Amella County, Va.; October, 1838. No. 6.

## DISCOURSE ON ETERNAL LIFE.

(From the Report of the Debate, &c., between the Editor and Rev. J. S. Watt.)

The day after the debate was Sunday. It was therefore, judged fit and proper by the Christian Body, that the Citizens, in whose minds generally, considerable interest had been produced, should be addressed by Dr. Thomas on the subject of the Life which is to come. Accordingly notice was given to that effect at the close of his address on the previous day. The congregation met at the Fork Meeting House, and presented a respectable, numerous, and exceedingly attentive appearance. The Speaker addressed them between three and four hours; and the following is the speech in substance. He commenced by reading the third of John's Testimony, which ends with the declaration that "*He who believes on the Son, HAS LIFE ETERNAL; he who rejects the Son, SHALL NOT SEE LIFE; but the vengeance of God awaits him.*"—He then proceeded to say—

*My respected Friends!*

The reading of this portion of the Divine Word must, I think, have impressed your minds with the conviction, that *the world is divided into two classes relatively to the Son of God; of which, the one is made up of Believers on the Son, and the other of Rejectors of the Son.* Now this is true as it appears on the face of the record; but permit me to observe, that the phrase *the world* must be taken in a limited sense. Jesus in his discourse with Nicodemus uses the expression frequently; and in v. 17, says, "God has sent his Son into the world, not to condemn the world, but that the world may be saved by him." Now, if we were to insulate this verse from the surrounding context, we might conclude, that the whole world without a single exception, would obtain eternal life; but the context guards us against such a conclusion, and teaches us that Jesus meant *whosoever of the world that believes on him.* When then, you say "*the world is divided, &c.,*" you of course would restrict the term to *that world of men and women, which was related to the Son; in other words, to those who had heard of*

the Son and to whom the evidence of his divine character had been submitted. For, it must commend itself to your rationality, that a man cannot sustain the character of a Rejector of the Son, who has never heard of such a personage; neither can he be regarded as a Believer, unless it can be shown, that men can believe in things of which they have no knowledge. You perceive, then, that there may exist a class of people, who are neither Believers nor Rejectors; now concerning this Third Class of the Human Family, Paul inquires,—“How shall they call on Him, in whom they have not believed? And how shall they believe in him, of whom they have not heard?” No, it is impossible: for as the Apostle says, “faith (or belief) comes by hearing,” and the hearing by the proclamation of the word of God. Law must be delivered to men before they can obey or disobey. “If,” said Jesus, “I had not come and spoken to them (the Jews,) they had not had sin (that is, they could not have committed the sin of rejecting me); but now they have no excuse for their sin,” (because, he “had done among them such miracles as none other ever did”).—So that, if Jesus had appeared among the Jews, and claimed to be their King from Heaven, and had done no miracles to sustain that high pretension they would not have been obnoxious to a deprivation of Eternal Life for rejecting him; their condemnation to Eternal Death must have been predicated on some other ground.

From these and other considerations, I affirm, that the race of Man is constituted of Three Classes in relation to the Pentecostal Proclamation concerning the Son of God. *First*, of that class, which Believes on the Son; *second*, of that, which Rejects the Son; and *third*, of that, which never heard of the Son of God. Now concerning the First Class, John says, that its members “have life eternal;” concerning the Second, “they shall not see life;” and concerning the Third, the principle laid down by Jesus is that God not having spoken to them, they will not be condemned for rejecting him, as he had not put them to the proof; and Paul shows, that they will not attain to eternal life for, he quotes the prophet Joel, who says, that “whosoever calls upon the name of the Lord shall be saved,” and remarks, “how shall they call on him, on whom they have neither believed nor heard,” no; from death, this third class cannot be delivered, or saved as no means of escape therefrom has been propounded to them. I wish now, to rivet your attention upon the *Things of Eternal Life*; and in doing so I would set before you this

PROPOSITION.

*Eternal Life is a matter of promise.*  
 By eternal is meant unending;—by life is intended a full, perfect, and renewed manifestation of the intellectual, moral, and physical faculties or constituents of Man; and by is a matter of promise, is signified, a thing which is assured by a promise previous to its possession.

Hence, my proposition thus defined, will read as follows:—

*The possession of intellectual, moral, and physical powers by Man, in full, perfect, renewed, and unending manifestation is the subject of an assurance made previously to its realization.*

• Having stated to you my proposition, and having defined it with as much precision and simplicity of language as possible, I shall now present to you the proofs upon which it rests. Permit me then, to direct your attention to the following passages of the Oracles of God.

1. 2. Tim. 1. 1.—Paul, an Apostle of Jesus Christ, by the will of God, on account of THE PROMISE OF LIFE which is by Christ Jesus.
2. Titus 1. 2.—Paul, in hope of Eternal Life, which God, who cannot lie, promised before the times of the Ages;—who has now manifested his word (of promise), at the proper season, by the Proclamation with which I am entrusted.
3. Heb. vii. 6.—Abraham the Holder of the Promise.
4. Gal. iii. 16.—To Abraham were the promises made, and to his Seed;—who is the Christ.
5. 1. John ii. 25.—This is *The Promise*, which he has promised to us, even Eternal Life.

Now, from the first of our proofs we perceive, that it was on account of this very promise, that Paul was constituted an apostle of Jesus Christ. It teaches us, that the Life promised is by Jesus Christ; that is, that it was manifested by him. In a subsequent part of this chapter, Paul terms The Promise the *Purpose and Favor of God* “given before the times of the Ages;” and given too, “through Jesus Christ,” or The Seed of Abraham (according to proof No. 4.) “and now (in his day) made manifest by the appearing of our Saviour Jesus Christ; who has, indeed, vanquished death, and brought LIFE and INCORRUPTIBILITY to light by THE GOSPEL; of which Paul was appointed a herald, and an Apostle.” Had not The Promise of Eternal Life to “all the families of the Earth” been made, there would have been no “Apostle and Teacher of the Gentiles;” for it was on account of this Promise of Life that he was appointed “by the will of God.” Furthermore, he says, that “the Light which is the Life of Man,” is developed in the Gospel, which he (Paul) preached; consequently, The Gospel is the true interpretation of The Promise of Life made before the Ages of the Law.

My second proof sets forth the subject-matter of the Promise as a thing of Hope; his phrase is, in hope of “Eternal Life;” and in Titus iii. 7, he speaks of “Heirs according to the hope of Eternal Life.” Now, as to hope, “he says,” in Rom. viii. 24—“hope that is attained, is not (or ceases to be) hope; for who can hope for that

which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it." As if he had said,—if a man have immortality within him he has attained to it, and is in the enjoyment of it; why then does he yet hope for it; but if he is altogether mortal and corruptible, and he hope for it, then with patience he waits for it until it is conferred; for that which a man actually possesses cannot in the nature of things, be to him a matter of hope. A man cannot, at one and the same time, be an immortal soul," and "long for immortality;" the idea, though popular, is absurd.

But Paul says, that Eternal Life becomes a matter of hope by virtue of a promise, which God made "before the Times of the Ages." But what period is indicated by the phrase the Times of the Ages? It is agreed pretty generally, that the Times of the Mosaic Law are signified; inasmuch as the period of that Dispensation or Constitution of things, was distributed into Ages of fifty years, termed Jubilees. It was before the setting up of the Kingdom of Israel, then, that God made the Promise of Eternal Life. But, it may be asked, *how long before* and *to whom* did he make the Promise? These are important queries, and ought to be answered with precision. Paul says, that The (Diatheeke) Will or Promise, was made 430 years before the Law of Moses was delivered, and that it was made to Abraham and to his Seed, who is the Christ; see proof 4. Of these Abraham was The Holder of the Promise, and his Seed, the Christ, the subject of the Will; for Paul terms The Promise—"THE WILL CONCERNING THE CHRIST"—*Diatheeke eis Christon*.—These phrases, then, "The Will concerning the Christ," and "The Promise of The Eternal Life" are one and the same; for The Eternal Life and The Christ are the same; for John in guarding his brethren against idols, says, "we know that the Son of God has come, and has given us understanding, that we might know Him (the God) that is true; and we are in Him that is true, in his Son Jesus Christ: this is the True God (the Father) and The Eternal Life (his Son). Besides, Jesus styled himself "The Life," as well as The Way, The Truth, and the Resurrection.

The promise of Eternal Life is recorded by Moses in Genesis: and is veiled in the following language. "All the Land (of Palestine) which thou seest, to Thee will I give it, and to thy Seed for ever."—"Unto thy Seed have I given this Land from the River of Egypt unto the great River, the river Euphrates."—This promise was sealed with the blood of a Heifer, a She Goat, and a Ram, all of three years old; the duration of the ministry of the Mediator Sacrifice before he was slain by the Jews. Thus was The Will ratified by God" 430 years before the Law.

The Promise was reiterated to Isaac and Jacob, the Son and Grandson of Abraham. But it may be said, the phrase Eternal Life expressed in the Will; and Abraham, Isaac, and Jacob never have they ever possessed the Land. This is true; but

though the phrase is not expressed the thing is implied; and it is quite true, that all these and more, died in faith, or confidence of hope, not having received the Land with its rights, privileges, immunities, and appurtenances thereunto belonging. But this incident forms the solution of the difficulty. Abraham died without possessing the Land; and his Seed, the Christ, came to his own Land, but left it without acquiring possession thereof; has God's promise to these personages failed? No, says Paul, for God who promised it cannot lie (Tit. 1. 2).—*What then must happen in order that The Will may be administered, or The Promise of God fulfilled?* The answer is, that THE CHRIST MUST DESCEND FROM HEAVEN; and ABRAHAM, ISAAC, AND JACOB MUST BE RAISED FROM THE DEAD, TO REALIZE IT.

The subject of this proposition takes a wider range than I can describe at present. I shall therefore, proceed to affirm, that—*The Eternal Life of Man is deposited in Jesus, the Prince of Life.*

PROOFS.

1. John v. 26.—As the Father has Life in himself, so has he given to the Son to have Life in himself.
2. " " 40.—O Jews! You will not come to me, that you may obtain life.
3. " vi. 35, 51.—Jesus answered, I am the Bread of Life; which descended from heaven; whoso eats of his bread shall live for ever; and the bread that I will give is my flesh, which I give for the life of the world.
4. " xi. 24.—I am the Resurrection and The Life.
5. Col. iii. 3.—Your Life is hid with Christ in God. When Christ OUR LIFE shall appear, then you shall also appear with him in glory.
6. 1 Jno. v. 11.—This is the testimony, that God has given to us eternal Life; and THIS LIFE IS IN HIS SON.—He who has the Son has this life; and he who has not the Son of God, has not this life.

From these passages, it is clear, that, although a man may be an heir of Eternal Life, and in that sense have within him that which springs up to Eternal Life, yet the life itself is not an inherent principle of his nature, but one that may be acquired, by virtue of an interest in the Son of God. He is the Bread of Life, and it is just as necessary to feed on that Bread to live for ever, as it is to feed on the bread which perishes, to live the ordinary life of an Animal Man. Our first proof agrees with the doctrine of The Word as revealed in John 1. 1—5.—The Word was God and in it was Life. This Life-Word afterwards became incarnated, and was manifested to Israel by the Baptism of John as the Son; and therefore, the equal with God; for the grand difference between The Word by whom all things were created, and the Word which sojourned among the Jews, consisted not in their being essentially dissimilar, for they were not—they were one (1

and my Father are one)—but in the Life-Word Creator, assuming, in relation to men, the nature of a descendant of Abraham. This assumption, however, made no difference as to the inherent attributes of Life; hence, said Jesus, "as the Father has life in himself so has he given to the Son to have Life in himself"—the Father being the *Life-Word*, and the Son, the *Life-Word incarnated*. The *Life-Word Incarnated*, named Jesus by the *Life-Word*, was introduced among men as the Fountain of Life and Light to the World. Hence, in conversing with the Jews, he says, in effect, "you search the Scriptures to discover the way by which Eternal Life may be procured; now these testify, that I am he, who confer it; and yet you will not come to me, the Fountain of Living Waters and drink that your thirst may be allayed; I am the Eternal Life—in me, the fulness, the favor, and the truth are incorporated; and yet, O Jews, you will not come to me that you may obtain the Life you seek!"—But if they had within them immortality, why needed they to go to Jesus to obtain it? It would have been unnecessary, but inasmuch as there was no immortality—not one spark of it within them, if they would live for ever in any sense they were imperatively bound to go to Him "who only hath immortality" to bestow, and obtain it on any terms he might deign to prescribe.

Messiah is the Resurrection and the Life; and no man can enter the presence of the Father, unless he introduce him; and because, he is the Resurrection and the Life, Paul told the Christians of Colosse, that their life was hid with him in God. But if immortality is an inherent principle of human nature, how can it be said to be hid with Christ? It ought then, to read *our life is hid in ourselves!* But, in relation to the true believers, Christ The Life, is termed "Our Life," because all their hope for Eternal Life is embodied in him. Hence he is called "Christ our hope." If he is not risen, their hope is vain, and when they die they perish as the brutes. But he has risen from the dead, and sits at the right hand of God, waiting until the time appointed for his return hither again, and "when Christ our life shall appear, then you also (O true Believers,) shall appear with him in glory," honor, and immortality, and not one instant before. "We know," says John, "when he shall appear, we shall be like him, (glorious, honorable, and immortal);—we shall see him as he is. And every one who has this hope in him, purifies himself, even as He is pure."—The idea, then, of an immediate translation from earth to heaven is excluded; for the true believer is not to appear in glory till the appearance of Messiah on earth to raise the

dead. The proof instructs us, that God has given to the faithful, but that, although it says, elsewhere, that "he that drinks my blood, has eternal life," yet John's proof before us, that *this life is in the Son of God*, and that he only who has the Son that has this life: for he

emphatically declares, that *He who has not the Son, HAS NOT THIS LIFE*. If then this be true, it necessarily follows, that the disobedient, the rejectors, and all who have not the Son, in the true scriptural sense, are destitute of all right, title, and property in the life which endures for ever.

My third proposition, which seems, in the nature of things, to come next in order is, that—

*Eternal Life is the Free Gift of God.*

By the phrase *Free Gift of God* is meant *anything bestowed by God as a matter of grace or pure unmerited favor*. And here are the proofs:—

1. John iv. 10.—Jesus said, "If you knew the gift of God, and who he is who says to you—Give me to drink; you would have asked him, and he would have given to you water of lives (hudoor zoon)."
2. Rom. vi. 23.—"The Gracious Gift of God is everlasting life by Christ Jesus our Lord."
3. Ephes. ii. 8.—"By grace are you saved through faith; and this (gracious salvation) not of yourselves; it is the Gift of God."
4. 1. Pet. 1. 13.—"Constantly hope for the Gift to be brought to you, at the Revelation of Jesus Christ."

If then, Eternal Life be the Free Gift of God bestowed through Jesus Christ, it must surely be obvious to the meanest capacity, that Immortality is not inherent, or hereditarily derived from the Animal Adam; and therefore, that immortality is a principle extraneous to the Constitution of Man, and consequently, if enjoyed by his Race must be derived as a gift—a free and gracious gift from Him, who alone has it to confer. This gracious gift is an Eternal Reward, as the rejection of those who seek for it in their own way instead of in the way appointed by God, will be to them, an Eternal Punishment. It is a Reward which Jesus will bring with him; as it is written, "Behold, I come quickly; and my reward is with me," which according to Paul is "glory, honor, immortality and peace," to every one who does well. Eternal Life is styled a *free gift*, because God bestows it spontaneously, that is, of his own accord. No one prompted him; it is a gift which flows from his own pure benevolence, and love of the Race he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; being moved, therefore, with compassion he devised a scheme in conformity with the excellency of his own nature by which to deliver it from that extinction which he foresaw would ultimately supervene if left to itself: it is written in the chapter we have read, "God so loved the world, as to give his only begotten Son, that whosoever believes on him, may not perish, but obtain eternal life." Let us then, admire the goodness and philanthropy of God our Saviour for this his unspeakably inestimable gift: and lay hold on it liberally as the very anchor of gospel hope.

(To be continued.)

## THE MORAL CONDITION OF THE EAST.

(By J. S. Buckingham.)

Before I enter upon this topic (however) allow me, in support of the views maintained by those who have already advised you, to supply a very striking example which seems to have escaped them, from our own history, of the wonderful and beneficial change produced by the circulation of the Scriptures in countries where they before existed, but only as a sealed book: because, from what *has* been, may very fairly be inferred what may *again* be the result of such a step. The period to which I allude is that of our great, and as it is often most appropriately called, glorious Reformation. The principal feature of that great work was to *break down the spiritual dominion then exercised by the Pope, and to place the Scriptures in the hands of all classes, in a language intelligible to all, with perfect freedom, not merely of perusal, but of interpretation or acceptance of its contents.* And what was the issue? Why, that men becoming possessed of what was hitherto sealed up from their inspection, exercised their diligence in examining, and their judgment in interpreting it for themselves; so that the dominion of the priesthood was destroyed, and religion became what it ought every where to be, a free and unfettered communion between the soul and its Creator. Take, thus, the picture of England, Holland, Germany, and other northern countries then under Papal sway, and lay it beside a picture of the same countries since they have been emancipated from the priestly yoke, and see the amazing difference; in the one case, bigotry and ignorance were the greatest characteristics of the age; in the other, liberality and intelligence have happily succeeded: and to this no single event has, perhaps, more powerfully contributed than that which placed the Scriptures in every man's hands, with full liberty to judge himself of all that they contained. In short, in comparing, at the present moment, the several countries of the earth that are nominally under what are called Christian Governments, you will find that where the Bible is still withheld from the inspection of the people at large, and where even the few who are permitted to read it are obliged to shape their faith according to the dictates of their spiritual teachers, as is especially the case in Spain and Portugal, bigotry and ignorance still prevail; while in those countries in which the Scriptures are most circulated, and where religious liberty is most extensively secured, as is the case in England and America, there the very picture is presented, and there freedom, intelligence, and happiness, are the fruits which it produces. But I am more especially called upon to describe.

The first of the Eastern countries which it was my lot to visit, as a traveller, was Egypt; and it was, of course, impossible for me to tread the banks of the Nile, from among the bulrushes of which Moses was taken up by the daughter of Pharaoh,—to traverse the land of Goshen, or cross the Red Sea to the Desert of Wandering,—to behold the stupendous monuments, in the erection of which, it is at least probable, that the enslaved and captive Israelites were employed—and not to feel an additional interest in every thing connected with its scriptural history, or to be indifferent to the state and condition of the people among whom those Scriptures were still held in esteem. The government of that country, as you are aware, is in the hands of Mohammedans, by whom Christianity is rejected, and its professors subjected to disabilities and oppressions. Accordingly, the circulation of the Scriptures is extremely limited in Egypt. Nevertheless, inasmuch as there are still a number of professing Christians, of the several sects denominated as Greeks, Armenians, Copts, Nestorians, Maronites, &c., having religious establishments and places of worship in Egypt, the introduction of the Scriptures among them might not be a work of difficulty, and from them it might the more readily pass into the hands of those who would be otherwise inaccessible; while in consequence of the degraded and corrupt state of the Christians themselves, it may be said that the Scriptures, if presented in a language in which they could be familiarly read, would be likely to effect as great a change among them as among those who profess not their faith; for scarcely any thing can be conceived more remote from the simple purity of Christianity, than the rites, ceremonies, and dogmas designated by that name in the East.

The countries that I next visited, and which may be well associated together on this occasion as one, namely, Palestine and Mesopotamia, possessed a still stronger Scriptural interest than even Egypt; for, while gazing on the walls and towers of Jerusalem,—crossing the brook Kedron by the Pool of Siloam,—treading the Mount of Olives, and entering Bethany and Bethpage, Bethlehem and Nazareth,—who could be indifferent to the Sacred Volume that recorded all the events of which these spots were the scenes and witnesses?—If I bathed myself in the waters of the Jordan, or lingered on the shores of the Dead Sea,—if I hung with delight on the glorious prospects from Lebanon, or reposed among the bowers of Damascus,—in short, whatever path my footsteps traced, whether it led me through the ruins of Tyre and Sidon, of the fields and vallies of remoter solitudes, every rock and every eminence, every brook and every rivulet, had its own especial history, and roused up a thousand Scriptural associations. Yet here, too, as in Egypt, the government is in the hands of Mohammedans; and though there are not wanting professing Christians in considerable number, and who

city, both as residents and as pilgrims, yet the Scriptures are so little known and understood among them, and so little vigilance is exercised by those whose duty it is to be always active in the cause, that they correspond exactly with the description given by the prophet, when he speaks of the "shepherds that sleep" while the fold is in danger, and the "watchmen who slumber" while the citadel is invaded.

In Mesopotamia, the darkness is even greater still. At Ur of the Chaldees, the birth-place of Abraham, and over all the country beyond the great river Euphrates, Christianity is less and less to be found, even in name, and still more remote from its original purity in character; so much so, that there is one sect who consider themselves to be in some degree Christians, as they profess to follow a gospel of St. John; but their claim to that appellation may be judged from the fact of their actually paying divine honours to Satan, and quoting a passage of this gospel in their defence. The awful ruins of Nineveh and Babylon stand upon the banks of their respective streams, the Tigris and Euphrates, in all the silent gloom of utter desolation; and traversing their vast remains with the Scriptural descriptions of their grandeur fresh in my recollection, it was impossible not to feel all the sadness which characterised the captive Israelites of old, when, instead of singing the songs of Zion as in happier days—they hung their harps upon the willows, and sat themselves down by the waters of Babylon and wept.

In passing from thence into Persia, there was not much improvement, although there a ray of hope had begun to illumine the general darkness. In every part of that country, the European character is so highly respected, that almost any measure coming from Europeans, and Englishmen especially, would be sure to meet with less resistance than in any other part of the Mohammedan world. While Persia is, therefore, quite as destitute as all the other countries of Asia, in a moral and religious sense, it appears to me that it offers a less obstructed channel for the introduction of a great change in this particular respect, than any other of the surrounding states. I may add to this general assertion a fact which came under my own personal observation, and which tends to shew what might be done in Persia by judicious men and judicious measures. The Rev. Henry Martyn, whose name must be familiar to most of you, and whose character stands high wherever his name is known, was in Persia, just previous to the period of my passing through that country; and at Shiraz, I met with several Mollahs, or teachers of the Mohammedan faith, from whom I learnt that Martyn's life and conversation had produced the most surprising effect in softening the usual hostility between Mohammedans and Christians; that the most learned Muftis had conversed freely with him, on points of faith and doctrine, and that they all come to the conclusion, that there were not such in-

superable barriers between them as they had at first conceived. Such a step as this is most important, because from the moment those who are in error can be brought to listen patiently to the truth, hopes may be entertained of its final triumph; for, as Milton has beautifully observed, "though all the winds of doctrine were let loose upon the earth, so truth be among them, we need not fear. Let her and falsehood grapple who ever knew her put to the worst, in a free and open encounter?"

(To be continued.)

## BROTHER F. W. EMMONS, ON THE CRISIS.

No. 3.

TO A. CAMPBELL, ON THE ORDER OF WORSHIP.

(Written for the Millennial Harbinger.)

EMMAUS, June 24, 1838.

Dear Brother Campbell.

Your Millennial Harbinger, No. 6, current volume, has been received; and I hasten to acknowledge my obligations, and offer my thanks to you for your very flattering notice of me and of my "tract," called "*The Voice*"—a tract, by the way, of 252 pages, 18 mo., some five or six hundred copies of which have recently been bound.

I regret to learn that only one or two numbers of this work ever reached your eye; and more regret, that these one or two have not been carefully read by you; believing if they had been, and received half the attention from you, which—I will not say their merit, but—their subject demands; in the first place, you would not have differed so much from me, as in your article on "Order of Worship," before me, you appear to differ; and in the second place, if a difference had then existed, in your judgment, of sufficient importance to call the attention of your readers to it; you would not have left the way—I will not say, behind, but—before, so open and easy for me to get out, as you now have done. While I cannot call in question your statement, that you regard all that you have read from me, on Acts ii, 42, to prove that this passage presents the exercises and order of exercises in the public worship of the first Christian congregations, "as wholly illogical, inconclusive, and unsatisfactory;" I must have more evidence than you give in this article, that you have read all, either of number one or two, of said "tract." Indeed, brother Campbell, you would not—I am sure you would not—have me look upon this as a serious attempt of yours at all, of "trying your hand" to show that I have not, in the Voice, written something logical, conclusive, and satisfactory on this proposition. But I must give my reasons.

1. "Brother Emmons," you say, "takes for granted, that Luke is describing the worship of the Jerusalem Church on the first day of the week in full assembly met. This is a pure assumption, and incapable of proof," &c.

2. Is it so? Did I take for granted what you here assert? I ask not whether it be true or not of all that you have read from me; but I ask of those who have read the Voice—or have read all of my first number. Is it a pure assumption, and incapable of proof, that Luke in Acts ii, 42, is describing the worship of the Jerusalem Church on the first day of the week, in full assembly met? For what purpose, then, have I occupied of this number,—to say nothing of the others,—some eighteen or twenty pages, beginning on page 35, and ending as follows?—"Having now offered six reasons to sustain the sentiment, [proposition] which was announced at the beginning of this discourse—viz: 'that Acts ii, 42, expresses the great exercises, and the order of exercises of public worship, in the first Christian congregations;' this sentiment, in our judgment, is sustained: and more than this."

I will not ask you, brother Campbell, to lay before your readers all, or any part of these eighteen or twenty pages; nor, to name one of my six reasons, therein offered for what *was* and *now ought to be*, while Messrs. "SKINNER," the "REFORMED CLERGYMAN," and the "LAYMAN" are pressing matter of such vast importance upon us, of what *is to be*! And yet, it would afford me not a little gratification to know that all that I have written and published upon Acts ii, 42, were in the hands of, and carefully read and considered by five hundred or a thousand of your most intelligent readers, who feel most interested in a restoration of the Ancient Order of things.

3. "It would give to the Christian worship a liturgy, a ritual form like the Jewish, wholly incompatible with the genius of Christ's religion, and would make its meaning and utility to depend essentially upon arrangement," &c.

This is but a reiteration of brother Richardson's reason, or objection, No. 1. See The Voice, p. 141; and see my reply to it in full, p. 142, 144.

4. "It would, with the stamp of divine authority, condemn the worship of every Christian community among us," &c. &c.

A very tedious charge this! and if true, it must go as far against proving the exercises and order of exercises for which I contend, not of divine authority, as the doctrine, that immersion only is a *condition* excluded from the kingdom of heaven on earth, all our good, rational, and pious brethren.

5. "It is all founded on the most capricious circumstances, singular, anomalous, and wholly unprecedented; upon the mere collocation of four words in verse 42,"

I beg leave to transcribe here a short extract from my response to brother Richardson's review:

"I agree with the preacher, (as is the preacher and I am the reviewer now.) that 'immersion, as the means through which we enjoy remission of sins, must necessarily precede the knowledge of forgiveness; and reformation for the same reason, must necessarily precede immersion, and so of the rest.' But why is it so fixed? How came we to know that it is so fixed—that this necessary relation exists between faith, reformation, and remission of sins? They are so fixed—or, to use the words of the preacher, 'They stand, therefore, so to speak, in the relation of cause and effect, by the appointment of God.' The first question is answered. Now for an answer to the other:

"We know that such is the appointment of God, only from the ORDER OF THE WORDS, in which our Lord Jesus Christ gave forth his commission to his Apostles to preach the gospel; from the ORDER OF THE WORDS in which they announced it; from the ORDER OF THE WORDS, in which these leading items of the ancient gospel stand arranged in the simple narrative, wherever an account of them is given by divine inspiration; and from THE FACT, that the ORDER OF THE WORDS in simple narrative is the order of nature—is the order in which the ACTS, EVENTS, or whatever may be the SUBJECTS of the narrative, occurred.

"Take away this general rule, and it cannot be proved what is the order of heaven; or that heaven has any order in the items of the ancient gospel which we so much admire." Voice, p. 159, 161.

I stand upon my answer here given, to the question, "How came we to know that it is so fixed," &c., as upon the rock of Gibraltar. I have, therefore, italicized and CAPITALIZED it, as you see, and call it a "general rule." I apply this rule on p. 163, thus:

"It therefore only remains for me to sustain my position that the order of the exercises in Acts ii, 42, is the order in which they were and are to be observed by one important reason; which will be 'by as many and as good reasons,' as the preacher has sustained heaven's order of the items of the ancient gospel. My reason is at hand. It is this: Acts ii, 42, MAKES A PART OF SIMPLE NARRATION. The order of the words, therefore, according to our general rule, must be understood to represent the actions or exercises, here spoken of, in the order of their occurrence. My replication is done." In connexion see also p. 244, 245 of No. 3, another copy of which I herewith send you."

I contend not, "that in all narratives, exhortations and descriptions, the things must stand in time, nature, or importance, as the words happen to be arranged;" as you seem to suppose; but, as I have above expressed it, "simple narrative," by which I would

\* Three copies of the Voice, Nos. 1, 2, and 3, were mailed last for Boston, when published—viz. one to yourself, one to Dr. Richardson, and one to brother Amey. If either of them has not received his complement, or being informed of it, I will supply him also.

understood *historic relation of facts*. Most of your examples under your 4th reason, and making a part of it, do not, therefore, bear the mark. They are like brother Richardson's references to Heb. xii, 23, 24, and vi, 1, under the last head of his review, viz: "Further: the order in which words occur does not always designate the order of the things for which the words stand." See p. 116, 117, and my reply to him, p. 151, 154, and Appendix C, No. 3, p. 235, 237.

Your first reference to 1 Tim. ii, 1. "I exhort, therefore, first of all, that supplications, prayers, intercessions, and giving of thanks be made for all men;" I have long considered to mean; "I exhort especially"—that is, that all men be embraced in your applications, prayers, &c., without reference to the time when these were to be offered up, and with as little reference (that is none at all,) to the order of the different parts named of what may be frequently embraced in one address to a throne of grace.

"Add to your faith, courage," says Peter—Why add to faith? Because faith stands first, not only on account of its importance; but as an exercise first to be put forth by the creature, who would please God. For "he that comes to God must believe that he is," &c. Without faith, courage is of no account; and without courage, neither is knowledge, and so of the rest.

Again: "The wisdom that comes from above is first pure, then peaceable, gentle," &c. And "the fruit of the spirit is love, joy, peace," &c. You ask, "does nature or time make them thus dependent?" I answer, it matters not which: but I believe both. Purity must precede peaceableness, and peaceableness must precede gentleness, &c. So, also, but for love, there could be no true joy, no peace, nor any of the good fruits of the spirit which follow in this connexion.

"Moses," you say, "in describing the plagues of Egypt sets them down thus: 1. The conversion of water into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrain. 6. Biles. 7. Hail. 8. Locusts. 9. Darkness. 10. Destruction of the first born. While David in the 78th Psalm puts them down blood, flies, locusts, hail, &c., and in Psalm cv, he sets them down darkness, blood, frogs, lice, hail, locusts, &c."

Very well. Can there be any doubt in your mind, as to the order in which these plagues occurred? With me there is none. The testimony of Moses is that only, which comes under our general rule. The Psalmist, like other poets, had *license* to speak of these plagues, without regard to the order of their occurrence. I never thought of straining at such gnats as these.

The Apostles and Evangelists have given irreconcilable accounts of the death, burial, and resurrection of Jesus; I have yet to be pointed out to me.

I do not regard your essay before me, as a serious attempt to disprove what I have written on the Order of Christian Worship; I hope, you will not consider this brief

replication, as a very serious attempt from me to defend it. I do not pretend to have offered in it any new, or "additional reasons," not to be found in the Voice; nor to have elaborated, as I feel myself able to elaborate, some of my old ones. If, however, after reading all that I have written and published on Acts ii, 42, you should think you can logically, conclusively, and satisfactorily show, that my deductions from it, reasons and reasoning, are wholly illogical, inconclusive, and unsatisfactory; and for my good and for the sake of "the Reformation," will seriously try your hand to do it; I will be much obliged to you for making the attempt. If you succeed to my conviction—(I will wait till the first of January next to be converted,) I will frankly confess it, and communicate my confession to you for record in the Harbinger. If, on the other hand, you do not convince me, I will be ready by the commencement of your volume 3, to reply to you, and show that I contend for no idle or "untaught speculations," in advocating the exercises and order of exercises of Christian worship, as given by the sacred historian Luke, in Acts ii, 42. And I will ask only the same time and space in your work, to rebuild and repair my castle, which you may take to destroy it.—"Great and omnipotent is the truth, and will prevail." Amen.

I will expect you to publish this communication whether you consider the subject worthy of being further prosecuted or not.—Let not any "leaning" or "partiality," or "kindness" which you may feel towards me, cause you to suppress it.

On page 218 of the Voice, you will find a question propounded to Baptists and Reformers in general, and to yourself and to the Editor of the Christian Review in particular. May we expect to be favored with your reply to it in the Millennial Harbinger?

In conclusion, permit me to state, that some two or three copies of *The Voice*, also, have been sent across the Atlantic Ocean; and I trust by this time, they may have reached the place of their destination: but whether the whole or any part of it, will be deemed worthy by brethren living so far off, of being reissued from the "London press," I have yet to be informed.

In love, for the truth's sake.

F. W. EMMONS.

A. CAMPBELL.

## NEWS FROM A FAR COUNTRY.

In the Millennial Harbinger for October, it appears by an extract from a letter addressed to friend Campbell by Brother J. Wallis, that a Body of Disciples is rising up in England upon Scriptural, and therefore upon sound and enduring principles. The honor of the instrumentality of this desirable event, is chiefly due to friend C. as the author of an extra on Remission of Sins. In that Extra, he plainly sets forth, in



the invalidity of all immersions but that of an immersion upon the belief of the truth. In his writings he has plainly taught, that "the popular immersion is no better than a Jewish Ablution;" and, as I conceive, upon this principle—*that the belief of nothing else but The Gospel can make an immersion a sin remitting action.* A person may be immersed for remission of sins, even; but if he believe not the gospel of remission, it matters not. This principle is Scriptural—it is irrefragable—it is divine. His Extra on Remission of Sins yet remains—*monumentum perennius aere*—a monument of his former self, more durable than brass. It has been reprinted in England and circulated to some extent. It is the same document as that issued from Bethany; for whether on this or that side of the Atlantic Ocean, its *fruits* appear to be the same. In Louisa and elsewhere, it has sent some of those, who were *born of water and the Spirit of Human Tradition*, into the water again, that they might be *born of water and the Spirit of God*; so also in England its "*suasive influence*" is identical. May its circulation be extended far and wide; and may it convince multitudes that to "come out of Babylon" is to put on Christ intelligently by obeying the gospel for a release from sins!—The following is Brother Wallis' account of the matter:—

"Your Essay on Remission of Sins has led many to examine the ground of their hope before God, and about five and twenty persons, male and female, on their renunciation of Sectarianism, Fullerism, Calvinism, Arminianism, and mystic operations, into which they were at first immersed, have now demanded immersion into the faith of Jesus, and are happy in the Lord. This state of things has been chiefly brought about, through the Essay just mentioned, and the teaching of the simple gospel of Christ as delivered at the first by Peter and his associates."

"We rejoice, that men in both countries are beginning to recognize the principle, that *there is no remission of sins by immersion unless that immersion be predicated on a belief of the true gospel.* This doctrine is gaining ground in this country to a considerable extent. We doubt not but the truth will yet prevail, and that our contemporaries will yet acknowledge, that there is neither heresy nor factionism in the doctrine, that if men would attain to a resurrection to glory, honor, and immortality in an incorruptible state, they must first believe the Gospel taught by the apostles Peter and Paul, and that gospel, and continue in the practice of the "all things" set forth in their Epistles to be observed until the time is short; the days are evil; the Master is at the door; his pass-words are "watch," "prepare," "be ready," "for as a thief I come!"

In addition to the above from the Harbinger, we take the liberty of presenting some extracts from letters we have had the pleasure of receiving from the same quarter. Many brethren in this country are interested in the progress of things in Britain; we do not hesitate, therefore, in laying before them the accounts we receive, though we have no express permission; yet, as Brother Wallis exercises his own judgment in publishing what we write, there is no doubt he will take it in good part if we do so likewise. To all our correspondents we would say *once for all*, that, if they at any time object to what they write being seen by the public eye, they will oblige us by writing "*private*" or "*confidential*" at the head of their communications; which will secure their entire seclusion from the world.

NOTTINGHAM, (Eng.) July 27th, 1838.

Mr. John Thomas,

Dear Brother.

The people of this country are bound hand and foot as firmly with the cords and manacles of Sectarianism as were the people of the dark ages with the cords and manacles of popish superstition; and I would, if it were right, desire to see them cut and snapped in a moment; but this is not God's way at present. Perhaps when the Lord shall come it may so occur, but at present, *consideration and prudence* combined with *zeal, fortitude* and an *uncompromising adhesion to the truth* are all to be properly exercised by those, who in any humble manner desire to benefit their fellows. I am truly sorry we have not a suitable hymn book for the disciples to use in public. A church has been formed at Newark, on Trent, 20 miles from this place. I have recently been down there twice with one or more of the brethren, and am going again next Lord's Day, July 29th. This church consists of seven; four men and three women with good prospects. Your Essay on Worship and its Orders (see Advocate, No. 10, Vol. iv,) is well received by us, and contains the principles advocated here for some time past. The brethren at Newark, commenced with it. Four of the above seven have been re-dipped, in order that they may be baptized into Jesus, instead of their own experience without faith (in the Gospel) which they believe to have been the case at the first.

We are now considered as teaching and practising the most horrible doctrines. There are only about 18 in our own body here who have not been baptized for the remission of sins. These at present are satisfied with their former faith and practice in this respect, I have some very pleasing notes and letters in my possession in reference to this subject of re-immersion, and from persons who have not seen any of your works or disputes on this subject. I have renounced Fullerism, Calvinism,

sectarianism, and every other *ism* in the world, and Jesus is my only Teacher, Leader, Lord, and Judge. The true doctrine of remission of sins (that is, *the true gospel*—Ed. Adv.) is unknown by the multitude of professors of this corrupt and degenerate age. When you come to England, please to pay us a visit at Nottingham. You will hear some strange things concerning us—at least strange for Englishmen. A fortnight ago I baptized two English Baptists into *the faith*. These make about ten in all from the church in this place and at Newark. The baptist parson at the latter place is already fled from his post in quest of a more quiet retreat. We have not at present in England, got into the open field as is the case with you; nor shall we be able, until some able men are raised up among us.

I have now finished my epistle for the present; though I have not told you all. Give my love to the holy brethren at Paineville, the church to which you belong; and believe me your brother in the Lord.

JAMES WALLIS.

N. B. If you are writing to Brother Emmons, please to give my love to him, and tell him that I have received *The Voice*, and quite approve of the sentiments which are there advocated, and also of his letter in the Advocate, of May, 1838. J. W.

NOTTINGHAM, (Eng.) Aug. 29th, 1838.

Dear Brother Thomas.

Your June and July Advocate, with the sheets of the Debate as far as printed are all come to hand. I have now sent you the Christian Teacher as far as it is out. If I mistake not, you will be greatly disappointed with the material contained in them; for like all other sectarian productions, the writers have no standard by which to "try the spirits;" but recognize all as Christians, both in "name and in fact," without leaving any thing whereby to prove their reality. I have neither time nor inclination to read such works, and if I had, the advantage to the mind would be but little worth. The reading and examination of the Word of Wisdom, yields me a satisfaction not to be derived from any other source. Its wonderful histories, promises, and prophecies, together with the prospect presented, are most exhilarating to all who are seeking to be approved when the Lord returns.

As to the Debate, I am compelled to say, that your definition of *body, soul, mortal, immortal, and immortality*, are attracting the attention of all candid inquirers after a perfect knowledge of the truth. I thank you for it, and when the work is done, please to send me at least four copies. I dare not say that you will be found wrong in your views and teaching

respecting the state of the dead, or the subjects of the first and second resurrections. The evidences which you introduce appear to my mind preponderate; nor can I see, if they be true, how such views can be degrading to man, immoral in their tendency, or derogatory to the works, character, and government of Jehovah. It is truly wonderful how he could make a material, beautiful world like ours, and then make a man of the same material capable of contemplating such an amazing display of power, wisdom, and goodness. It is still more astonishing, that, after man had rebelled, and by his disobedience brought death upon himself and all his posterity—Jehovah should provide a dispensation of mercy so justly adapted to his condition on the one hand, and on the other, reveal his amazing love, pity, favor, and Almighty power by providing for a future and glorious resurrection from the dead for all his saints, when the Lord, the Second Adam, shall return from the skies.

As a congregation, we are going on well. Our order of worship is now in exact accordance with the Essay from your pen, published in the July Christian Messenger. Our number has increased to 144. But we dare not make converts through the influence of singing; nor will any of our brethren who go out to preach the truth, either sing or pray in the assembly of the unbelievers; unless a number of the brethren are present, and then they offer a short prayer only. An exhibition of the facts of the gospel is what we most approve, when speaking to unbelievers. Since the commencement of the Messenger, a church of about seventy disciples, has risen up at Wrexham. The two presidents have this week paid us a visit at Nottingham. It is ninety miles distant. They are in most things of one mind with us; are very zealous, and immerse some for remission of sins almost every week.

Some of my correspondents wish me to leave out of the Messenger, the writings of John Thomas, which they say are all *chaff!*—and give Mr. Campbell's exclusively, which they say are all *wheat*.—Others again reverse the matter. But I am fond of variety, and so try to please myself, and benefit all, who will learn. We, at Nottingham, are disciples of Jesus; and neither Campbellites, nor Thomasites. Having the good hope and knowledge of remission, we are looking and waiting for his glorious appearing, who shall change our humbled bodies and make them like his own, by his spirit that dwelleth in us.

When you can spare time we shall be glad to see you in Nottingham. If you possibly can, do send me the Morning Watch. The evidences for the personal reign and second coming are what I want to see. Please in your next, paraphrase Phil. 1. 20-23; and 2 Cor. v. 6. 8.

It is not surprised that you should say in your July number, that you are sick at heart at the present state of society, it is only sickening in this part of the world; but we must have patience.

Yours in the hope.

JAMES WALLIS.

*All scripture given by divine inspiration is indeed profitable.* "Please," says Brother Wallis, "in your next, paraphrase Philippians 1. 20-23; and 2 Cor. v. 6-8." This, I consider, is a very reasonable request. No doubt, he has his own views of these passages; but not supposing that they are infallible, he desires to be informed of the views of others, that from a contrariety of illustrations he may either be confirmed in his own, or otherwise convinced if incorrect. It is a part of Christian liberty—of that liberty wherewith Christ has made us free—to read, mark, learn, inwardly digest, and, if occasion prompt, to publish the truths which present themselves to our mind in the dispassionate and free examination of the Oracles of God. It is a matter of principle with us to "prove all things," and to leave the consequences to their own keeping. We have no system of our own to uphold. Whatever recommends itself to our reception as *the true sense of scripture*, that we will readily seize hold of, and retain it as above all price, by whomsoever presented; and contrariwise, we will instantly and joyfully renounce whatever we hold that, shall be *scripturally* demonstrated to our conviction to be untaught in the divine word. In offering; therefore, our paraphrase of these passages, we beg our readers to assure themselves, that *we force them upon no one*. We recognize in them equal rights, and would urge them to receive nothing for truth, which cannot be logically and scripturally sustained. We disclaim all appeal to force, save that of argument, and when this fails we are content to leave all debatable things in abeyance, till the king from heaven comes. We fear not for truth:—she is great and omnipotent; for, as the magnanimous Milton nobly expresses it—"THOUGH ALL THE WINDS OF DOCTRINE WERE LET LOOSE UPON THE EARTH, SO LONG AS SHE AMONG THEM WE NEED NOT FEAR. LET HER AND FALSEHOOD GRAPPLE: WHO EVER KNEW HER PUT TO THE WORST BY A FREE AND OPEN ENCOUNTER?"

"I know," says Paul, "that (the preaching of Christ through envy, strife, or good will) will turn out to me for salvation, through your prayer; &c.; that Christ shall be manifested in my body, whether by life or by death. For to me to live is Christ, and to die is gain. But whether to live in the flesh, or to die to me a fruit of labor, or what to choose, I do not know: I am in a strait between the two, having a strong desire to depart and be with Christ, which is by far the better."

When Paul wrote this he was a prisoner in chains, and in the city, Rome. Though ordinarily regarded as a wandering and pestilent Jew, he was a person of high consideration with the imperial household. Through the whole palace, says he, and in all the other notable places it has been made evident that the fetters I bear are on account of the Christ; and the saints salute you, especially those of Cæsar's household. "And you," my apostles, said Jesus, "shall be brought before governors and kings, on my account, to bear testimony to them and to the Gentiles;" and here we find, the undaunted ambassador of the Nazarene, declaring his testimony in chains, before the imperial throne of the nations, that Jesus is the Christ, or anointed king. In the opinion of the world, he held treasonable and revolutionary doctrines; saying "that there is another king, one Jesus;" which was contrary to the decrees of Cæsar. Because Jesus maintained that he was a king, he was put to death, and here we discover Paul, his apostle, in jeopardy of his life, in pagan Rome, for proc'aiming the same thing.

This courageous soldier of the great king, who is the king of kings, from the day on which he entered the service of our royal master, had suffered much hardship in every way. He had been striped with cords, beaten with rods, stoned, and shipwrecked. He had incurred dangers from rivers, robbers and ambushes; from the Jews and heathen in the city, the wilderness, at sea, and among false brethren. In labor and toil, in watching, in hunger and thirst, in fasting, in cold and nakedness, and the amphitheatrical and ferine combats for the amusement of a cruel and brutal populace. These things, with disputings, and the anxious and daily care of all the congregations made up the constantly imperilled life of the heroic Paul. By such a life, then, and consummated as it was by death in his cause, the "Christ was magnified in his body." What were those scars which disfigured his person? They were the marks of the wounds with which he was wounded in the service of Christ; they were "the scars of the Lord Jesus." To him *to live*, then was indeed *Christ*; or *Christos Christ emoi to me to zeen (is) life* that is, *Christ is my life*—it is made up in serving him at its very hazard. Hence, to be delivered from this continual and perilous warfare by death, would be his gain; for he would then rest from his labors, and his works would turn to his account at the tribunal.

This matter of life and death in the then present conjuncture caused him some perplexity. He knew not which to choose. His desire was to bear much *fruit* that it might redound to his account at the appearing of the Lord. He knew, that while a prisoner, he could labor little or none for Christ; consequently he was living to no purpose; yet he could not tell but he might be released from prison and again urge the gospel upon the attention of the world. He would choose to live if he could still

bring forth fruit to Christ; and he would choose to die, if in living he should be prevented in his work, because he would be delivered from all his troubles. "Whether to live in the flesh would be to me a *fruit of labor* (*karpos ergou*) or what to choose, I do not know."—He was in a strait between living and dying; *duty* required that he should live, and *inclination* that he should die: for he knew, that the cruelty of persecutors could not reach him then, and that having fallen asleep in Christ, he should be *with him*, on the resurrection morn.—"Having a strong desire to depart and to be with Christ, which is far better" than continual suffering. His *strong desire* was to "depart and be with Christ;" or that *he might gain Christ*—*e. iii, v. 9*—and be found in him, that he might know him and the power of his resurrection, which are the same things with departing and being with Christ; though diverse in phraseology. There is another phrase which is also identical, namely, that I may know the fellowship of his sufferings, being conformed to his death—this is "to depart" or to seal his testimony with his blood; "if by any means I may attain to the resurrection from the dead" which is "to be with Christ."

This object of his "*strong desire*" is "the mark" and "the prize of the high calling of God." The mark was the consummation of his career; and the prize, "glory, honor, and immortality" in the incorruptible, undefiled, and undecaying inheritance. The resurrection from among (*exanastasin*) the dead was, as it were, the door of entrance into the most holy of the heavenly places. Christ is forever in the most holy into which he entered by his resurrection. *To be with Christ*, then, we believe, that it is necessary we should depart this life, and rise again; for Jesus *to be with the Father*, in the sense of this passage, he died and rose again; and so must Paul to be with his son. It is obvious, that Jesus had had no interview with the Father during the period which elapsed between his death and resuscitation; for after his resurrection he told Mary not to detain him, for he had *not yet ascended to his Father*. When Jesus arose from the dead God made him to know or to experience the ways of life, or *the ways leading to life*; and he revealed to his apostles the great truth, that when he should appear, then he would become the author of *eternal salvation* to all that should obey him; hence the "*strong desire*" of Paul that he might by any means attain to the resurrection of the dead; being that it was the way appointed to lead to eternal life.

*To depart and be with Christ* or to die and rise again, were two actions of which alone he could possibly be the conscious subject; between *dying* and *rising* he knew his "sleep" would be profound and undisturbed. Conscious of this, and conscious of rising again, and at the same time conscious of every intervening thing, to die and rise again would be to him, though centuries might elapse between them,

but two successive and immediate ideas; for it is the living only can count the lapse of days, of months, of years, of centuries and millennia; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we go." *Ecc. 9, 10*—and, "the living know that they shall die, but the dead know not any thing"—*v. 5*. If the scriptures do not here teach the unconsciousness of the dead in "the intermediate state," it is impossible for mortal man to say what is taught or untaught in the oracles of God.

#### Paraphrase.

I, Paul, know, that the preaching the doctrine concerning the Christ, whether from envy, strife, or good will in relation to me, will so operate in my favor as to result in my freedom, in answer to your prayers, and in consequence of the wonderful manifestations, or divine attestations to the truth, by the spirit of Jesus Christ.—*v. 25, 26*. I know, that agreeably to my earnest expectation and hope, Jesus will be magnified, even while I am a prisoner, whether I continue to live or suffer death in his service. For if I live, I do not live to myself; but I live that I may serve the Lord Christ, so that my very life is Christ's; yet should I die, it will be a personal gain; for I have continued faithful and shall then rest from my arduous and perilous enterprises; and henceforth there is *laid up* for me a crown of righteousness, which the Lord will deliver to me *at the day of his appearing*. But whether to choose life or death, I am in doubt; if I were to continue in life, I should continue to labor, and in laboring I should bear more fruit—gain over some more to Christ; and advance the joy of your faith; notwithstanding all this, however, I have a strong desire to die—to be released from this dangerous warfare, and to be with Christ, whom I have faithfully served, by a resurrection from the dead, which is far better than all; for I long to know him, and to be the subject of the power of his resurrection. I have a strong desire to know the fellowship of his sufferings, being conformed to his death; if by any means I may attain to the resurrection from the dead. The passage in 2 Cor. in our next.

EDITOR.

#### THE BIBLE.

We shall find the Bible to be the work of one Divine Author, with its great and ultimate design carried on, through different dispensations, but still through human agencies and national events. That design commences with the beginning of time, and ends when time shall be no more. Naturally, therefore, may we look for that unity and specific purpose which, as the unerring proof of high intellect among men, cannot but be expected in the perfect councils and word of God. What then

absolutely God? We find, in the writings of Moses, that after a short but most impressive detail of Adam's primitive happiness, and of his fall from that state of bliss and purity, the grand, the gracious object of all the succeeding dealings of God with man is at once proposed, the promise of pardon to fallen man and his restoration to his Creator's favor. This, as the well-spring of life immortal, diffuses its healing streams through every page of the sacred volume: it hallows all its precepts, and evangelises all its prophecies. Still, human means and agencies were called forth, under the Divine guidance. The first step taken to accomplish this glorious end was the selection of the Jews from the midst of an idolatrous and pagan world, sunk in vice and ignorance. Laws were ordained, and services appointed to preserve this people a peculiar and chosen race. The rites and ceremonies enjoined had at once the effect of signifying better promises to come, while their observance kept up a civil and national distinction—a total identity. If again we look to the prophecies, we shall see the designs of Divine mercy gradually and more clearly developing, growing stronger and more explicit, on the approach of that glorious event which they predicted. If we carry the mind further, and contemplate the actual advent of Him, "the desire of all nations," with awe and admiration, we shall behold the means verified and lost in the fulfilment; prophecy completed; the shadow vanishing before the substance; the time, the place, the character of the Messiah distinctly marked; the page of the Old Testament visibly and literally fulfilled in the New; the attestation of miracles; the calling in of the Gentiles; the outpouring of the Holy Spirit; and the triumphant spread of the Gospel. Each and all of these circumstances contribute to prove the connection, the harmony, the wisdom of design and regularity of plan, which evince a wholeness, a oneness in the Holy Scriptures. Thus has my purpose been accomplished, in establishing the literary beauty of the Bible. Its two Testaments unite harmoniously to form one grand epic; they concur in one transcendent uniform view; and come equally from the same Divine intelligence. The sentiment accordingly is of such wisdom and purity, the diction is so varied and well suited, the plan so consistently and object so glorious and momentous in its fulfilment that they cannot but be prized by every mind alive to literary perfection. Yet this is not the only excellence or the best fruit of sacred studies. Taste and beauty do not here, as on other subjects, merely satisfy the judgment, soften the manners, and delight the imagination; here it is that the heart is led captive to virtue, the weightiest motives are supplied, the life is made holy, the hope becomes immortal, the elegances of literature and the precepts of religion go hand in hand; the man of science is no longer deceived by "philosophy falsely so called," and the beholder is completed in the Christian.—*Dr. Jones' Lecture.*

## RETROSPECT OF NORTH EASTERN TRAVEL.

(Continued from page 177.)

The kindness and good will evinced towards us by the brethren in Louisa was exceedingly gratifying to our feelings; and from conversations with many, we have good reason to conclude, that much prejudice was dissipated from numerous minds both of the church and world. It is a remarkable illustration of popular instability, the fact, that while some of our supposed brethren refused to fellowship us, certain of our baptist friends are willing to give even the Editor of the Advocate the right hand of fraternity. In Louisa we met with such instances. A baptist observed, that they called all the reformers "baptists;" for they saw no difference between them; and as to our discourses, they believed all they had heard. We are persuaded, if they had understood it, they could not have made this declaration and have continued of that sect. We rejoined, that in truth there was a great difference between our *principles* however little in *practice*; and that as to the *name*, I responded to no other than that of *Christian*, bestowed first upon the Disciples at Antioch. This incident reminds me of another which happened to me in Powhatan, some time ago. On my return from Richmond, I met with one of the deacons of the Second Baptist Church in that City, at the house of a brother. Hearing in the neighborhood, that we were expected there, and having a desire to see me, he obtained an introduction to brother —, for that purpose. On our arrival we found him there, and being introduced, in due time, we found ourselves involved in a friendly religious conversation, which with a few interruptions, lasted till about midnight. He professed great veneration for the word of the Lord, and, but for too great respect for priestly authority, was remarkably free, *in speech*, at least, from sectarianism. Upon the whole we were much pleased with his acquaintance; there was a seeming honesty and straightforwardness which we hoped was real. He professed great goodwill towards his "brother Campbellites" as he styled them; and carried it to such an extreme (as some would suppose,) as to call me "Brother Thomas!" Well, thought I, this is strange; here is the deacon of a church, the constituted authorities of which, not very long ago, as I am informed, expelled one of its members for holding my sentiments, and hold on their records this as the cause of his expulsion—one of these same authorities now styles me "brother!" Surely, thought I, if we be brethren, and he avow it, his destiny is likewise sealed! But with some men, it is "brother" in the country, and "Mister," or "Doctor" in the city—brother in secret; but "Sir" before the world, according as the ear of human patronage may be propitiated.—

"Did you," said an inquirer, on his return to the city, "see Brother Thomas in your travel?"—"Yes," replied the Deacon, "I saw Doctor Thomas. So much for poor humanity!"

But to return. From Louisa, we took our journey towards Berea, in Spottsylvania, some fourteen miles from Fredericksburg. On Thursday evening, we arrived at Chumy's Tavern, about eight miles from the Court House. The weather being unfavorable, we were glad to put up here, although taverning in Virginia is not generally very agreeable to strangers. But company, if it be tolerable, will convert even a southern roadside hostelry into good and excellent quarters. A gentleman who had seen much of this hemisphere, and a well supplied and well served table, made up the entertainment for body and soul. Our new acquaintance was on his return with his family, to Florida, where not far from Tallahassee, he had been for several years the resident and owner of a tract of land. He had marched against the Seminoles, under Gen. Clinch, and witnessed the battle of Withlacoochee. Being quite communicative, we learned much from his narration of that campaign, and of the delights of the inheritance of a frontier Floridian. Our deduction from his story was, that *men will suffer anything for gold*. They will jeopardize their own lives, and those of their wives, offspring, and servants, purely for the "love of money," which is truly "the root of all the evils" of Florida. The deeds of blood which he related were horrible. Seminole demons revelling in the plunder and midnight slaughter of the unarmed and unresisting of every age and sex, make up the reaction of an oppressed, proscribed, and defrauded people. It requires many kinds of men to make up a world; and it is well that there are pioneers even for Florida. But how the nephews of Napoleon, raised in the midst of the civilization and refinement of Europe, and polished citizens of well organized, improved, and long settled states, can consent to exile themselves to a country like Florida, infested by pestilential miasmas, and the lawless of every hue, is inexplicable, except for the sake of gold, at whatever sacrifice! What a moral is this for Christians! If men will cast away all present comfort and security; if they will hazard health and life, and brave death in its most hideous forms, and all for gold which perishes—what manner of persons ought we to be, in all enterprise and self-denial, to whose ambition God has presented glory, honor, immortality, and riches which shall never waste away.

We had almost forgotten to tell, that "mine host," had also provided his quota of entertainment for our souls. On entering the travellers' room, too often dreary, comfortless, and gloomy, our eyes fastened with pleasing anticipations upon a table in the corner. We were consoling ourselves, that the book would alleviate the *tedium vite* of our

stay; and so having despatched the usual preliminaries, we laid hold of it for the purpose of drinking from the rills of its crystal spring. We had heard of the work before. It was not Butler's,\* but *Taylor's Lives of the Saints*; that is, in plain language, *Lives of Virginia Baptist Ministers*, by Mr. Taylor of the Second Baptist Church, in Richmond. A man may generally determine the religion or sect of his hosteler, pretty accurately, by the books, if any, of his rooms. When in Maryland, we judged our host to be a Romanist, by his Bible, to which were annexed the notes and comments authorized by the Papal Church, and in the case before us, we inferred that he was a baptist by the same rule. In neither instance were we deceived. A baptist biography, baptist hymns, and a baptist paper, with here and there the circular of a baptist association, and the occasional mental corruscations of baptist preachers—are the great fountains of the unclouded blaze of living light, which illumines the baptist world! Who can be astonished, then, that camp-meetings, revivals, forged and delusive tales of sights unseen, and sounds unheard, with all the "new measures" of the age—should all be pronounced and approved as the "means of grace" to men! By these inventions, "the living word" becomes "a dead letter," and boots but little, if at all, in the "regeneration" of a sectarian; for that which is dead cannot make alive; hence the indispensable necessity, in the opinion of Antichrist, of "the special and direct influence of the Holy Spirit" to give energy to the dead word of the Lord! Surely of such divinity the light is darkness indeed!

Curiosity led us to peruse some of *The Lives*; and having been made, by our opponent in Debate, the antitheses of James Shelburn, we turned to his biography to learn, if possible, what sort of gospel he had believed, obeyed and taught. The following passage helped us somewhat in our judgment of the matter.

"In the trial of his own strength he was ultimately brought to realize his weakness, and to receive with consolation and hope, the atonement of Christ. Having thus been delivered from the kingdom of darkness, and translated into the kingdom of God's dear son, he made a public profession of attachment to his cause, by baptism, in 1770."—page 175.

"Especially did he delight to dwell on the truths, that man is wholly depraved, that salvation is obtained alone by the righteousness of Christ, received by faith, and that the depravity of human nature is overcome only by the special and direct influence of the Holy Spirit."—page 177.

In his opening speech, Mr. Watt said "James Shelburn has ascended up on high. He did not believe that his spirit rests

\*Alben Butler is a member of the Papal Community. He is the author of several works, among which is "The Lives of the Saints of the Oriental Deserts," republished in this country.

in the cold sepulchre; and were he here, he would address his flock in the language of the texts, &c.—See Gal. 1. 8; 2 Jno. 1, 10, 11. Will it be denied, that another gospel has been preached in the Forks of Meherrin. According to Dr. Thomas, 999 out of 1000, must be reimmersed to be properly baptised. And he says, "if ours be the genuine labors of preparation, then is the Baptist Denomination part and parcel of the Symbolic Babylonish Empire." Hence the Baptists must preach a gospel different to Dr. Thomas, and therefore James Shelburn would condemn it as accursed."

Now we do not say, that Mr. Taylor has stated correctly Mr. J. Shelburn's faith, any more than we admit that Mr. Watt has so stated ours; but this we would say, that assuming Mr. Taylor's account to be true, the doctrine taught by us and Mr. S. is not the same. In this, therefore, Mr. Watt has spoken truly. One thing is very evident from these passages, and that is, that Mr. Taylor does not understand what it is which constitutes the kingdom of Christ, or he would not teach, that Mr. S. was translated into the kingdom before he was "born of water." It is clear, that he does not know what the *act* of translation is; he does not even seem to regard it as an act at all, but merely a *realization of weakness and a consolation and hope in the atonement!* Baptism, with the biographer, is nothing but a public profession of attachment to Christ's cause, and a thing to be submitted to after a man becomes a Christian; for it is presumed, that all the citizens of Christ's kingdom are Christians—whether good Christians or bad, is altogether another question; and thus Christ's kingdom is made to consist of all the unenlightened, unwashed, sincere professors of Antichristendom! Such is Mr. Taylor's doctrine, which he shares with Mr. J. Shelburn; a doctrine, however, nowhere taught that I can see in the Bible; and one, therefore, with which I have no sympathy.

### BARGAIN BREAKING.

This is one of that formidable catalogue of crimes which the Apostle Paul lays to the charge of the Idolators, and of those Jews who though they clearly understood the law of God, that they who practise "such things are worthy of (the second) death" yet not only perpetrated them, but even commended the Pagans in the practice of their abominations. Bargain breaking, extortion, and their kindred offences are the fruits of the undiscerning mind of those, who do not like to acknowledge God. They do not perceive, that the commission of these reprehensible deeds consigns to the punishment of eternal death; or if discerning, they imagine as the favorites of heaven, that they shall escape

the sentence of God. This sentence is as severe as it is just, and so the contrary. "The unrighteous shall not enter the Kingdom of God," be they bargain breakers, extortioners, *slanderers, malicious, envious, deceitful, money-lovers, lovers of pleasures more than lovers of God, false accusers, and so forth.* To enter Paradise, we must deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously, and religiously in the present world; it is upon this condition only, that Christians can attain to the resurrection from the dead to unending life. This is the doctrine, I believe, teach, and practice with a sincere mind.

I never yet made a promise and broke it wilfully, it is quite possible, I may have promised a thing and have failed to keep it; but then, that failure has not been *wanton*, but *accidental*—from forgetfulness or some other uncontrolable cause. I say this is possible, and a possibility, too, which happens to all men not gifted with infallibility, to which, for one, I make no pretension.

A man's general deportment in life, will throw some light upon his intentions. If *self* be the object of his adoration, or *Mammon* the god of his idolatry, it is exceedingly probable, that he will extort, in spite of all remonstrance, by threats, by law, by physical force, or by false pretences, the money, the labor, or the property of others; and, without remorse, violate all verbal and written obligations; provided he consider, that such infractions will augment his real or personal possessions. Such a man is unquestionably a bargain breaker and an extortioner. But if, on the contrary, an individual's life be found in the active service of truth and righteousness, and in that service, holding to principles, the violation of which consigns to a resurrection to suffer punishment;—if, in the advocacy of these principles he suffer less in reputation, in popularity, in property, and so forth—if in his general dealings with the world, he be prompt, candid, and straightforward, it is morally impossible for such an one, (unless he be an execrable hypocrite) intentionally to violate the divine law. Now I leave it to all who know me intimately; who are acquainted with my general deportment in public and private life, and who have not yet prejudged me upon the *ex-parte* revilings of my accusers—to say, if they deem me an *intentional offender* against the principles of truth and righteousness. If they do, then I call upon all men to combine—to compass sea and land, utterly to blot out my name from under heaven; for no character can possibly be so abominable to the sight of God and all good men, as one who, while he pleads for virtue, "obeys not the truth, but obeys unrighteousness."

I am accused by a clique, the individuals of which are almost unknown, save as my calumniators—by persons, so obscure in their own immediate sphere, for faith, love, goodness,

godliness, and intelligence, as of old the Macedonian brethren were renowned—by such, I say, I am assailed with the most ungodly clamor as a bargain breaker and extortioner. I shall not now stay to criticise their motives, further than to remark, that their notorious worldimindedness, and coldness in the cause of truth, make it obvious, that whatever zeal they may be seized of, it is not an intelligent zeal for God and the honor of his religion; by which they are actuated in dragging me before Cæsar's bar, as they have done. If it were, the public would first have been edified, by an extended edition, of ecclesiastical police reports—of the cases of gambling, of revelling, of backbiting, of swellings, and so forth, which occur among them. But no, they have singled me out as the victim of their revenge, thinking, I suppose, to exalt their own most questionable virtues upon the ruins of my good fame. But God is above the Devil; and their iniquity will yet recoil more fearfully upon themselves.

As I can assure my brethren and the public, that I have *intentionally* broken no bargain, nor taken from any man more than my due, the question is, have I done so *in fact*? A man, named Curtis Carter says, *you have*;—you have broken a bargain with me, and extorted more than your due. To this I reply, *I do not believe that you affirm the truth*. If there was any bargain, I have not the slightest recollection of the matter; and most positively I aver, that I never took from him one cent in opposition to his remonstrance. But, that Cæsar may judge for himself, I beg leave to submit the following statement, which is to the best of my recollection.

Having attended certain of his family and dependants, in 1835, I sent in his account at the usual time. Not long afterwards, he forwarded the amount by one of his sons. I receipted it; and wish the reader to mark attentively, that *not a syllable of dissatisfaction with the account was breathed to me by Curtis Carter or his son for nearly nine months after*—that is, until a few days of my removal from the city. Whatever hard thoughts Curtis Carter might have harbored against me, it is evident, that his son, by whom the account was paid, did not partake in them; for, though his father employed me no more, he continued to do so until the end of the July following; and although Curtis discontinued the *Advocate* in April, 1836, his son augmented his subscription to \$15 00, being a surplus of \$5 00 over that of C. C.'s, and is in fact one of my subscribers, and an honorable one too, to this day.

During the whole of these nine months, O. C.—fellowshipped me as a brother and an elder of the church, notwithstanding, as it has since appeared, he considered me as a bargain breaker and extortioner! What a zeal for righteousness—how sensitive he must have been for the honor of God and his religion during all this time! For nine months, he could consent to recognize a bar-

gain breaker and an extortioner as “a pattern for the flock!” And now, that the “incubus” is removed and forty miles away, his soul bursts into a flame for the honor of truth and reformation!! Surely of such we may exclaim without reviling—“Foolish and blind while you are skimming off the gnat, you are swallowing the camel!”

The time drew nigh that I should leave Richmond; I had for some short time previously observed a coolness in C. C.'s demeanor towards me, but being on good terms with all his family, and knowing the crustiness of his disposition, I concluded that it would be best to let the evil cure itself. But finding that the convalescence hoped for, did not progress, I observed to his son E.—— one day as we were walking along what I had noticed in his father; that I could not tell the cause: but that, as I was going to leave the city in a few days, and wished to depart on friendly terms with all the brethren, I believed I should ask him for an explanation of the difficulty. To this he assented, that it would be well. I determined, therefore, to do so when we should next meet. This opportunity occurred on the Sunday following. As usual, I delivered an address after the worship of the morning; and in it C. C. alleges, that I made some remarks about members of the church charging me with some things which they dared not say to my face. Now, it is quite possible, I may have done so; for I was the subject of a good deal of such double-faced scandal; but I can assure Curtis Carter, that it was his own conscience and not I, that probed him on that occasion. If I did look at him, which I do not remember was at all particular, I also looked at many others beside; why did not they consider me personal as well as he? The fact was my exhortation was general; although a few weeks before, I learned from another that he was said to be somewhat dissatisfied, I paid no regard to it; being conscious of no offence, and therefore, supposing, that after so long a time, and not a word from himself, such a cause of dissatisfaction must be wholly imaginary.

Having finished what I had to say, instead of resuming my usual seat, I sat down by C. C., who sat off, recluse from all his brethren. I did this as a manifestation of good-will, and with the intention of ascertaining the real cause of difficulty in his way. As the congregation was dismissing, I was opening the subject to him; when to my astonishment, without any ceremony or qualification, he called me a bargain breaker and extortioner! I exclaimed, *why what bargain did I ever make with you that I have not kept? I am at a loss to know what you mean! Or to that effect.* This caused us to go out of the side door together for further talk about the matter. There he expressed no “grief;” on the contrary, he charged me unfeelingly and obstinately, which certainly did excite a constitutionally excitable temperament, which mine is. He spoke of a bargain made some two years before, in which I agreed to attend his sick for so much. I admitted the possibility, but assured him that I had not the least recollection of it; yet, I was willing to



again what he considered the overcharge. To this he would not assent. Having said a good deal to and fro, we agreed at length to drop the matter and to be friends again; and whatever may have been the impression on his mind, I parted with him under that conviction.

In the pamphlet, he says "I (Curtis Carter) sought another interview."—Yes, he did; and here follows the true cause thereof.

Curtis Carter had taken up a most unjust suspicion against a brother in the church, named, J. J. J——. He imagined, that this brother (of whom I have often heard him speak in the highest terms as a man of principle and integrity)—he conceived, I say, that he was in the habit of resorting to his brick yard, and there drawing him out in conversation, and then repeating to me what C. C. might have said to my prejudice. Now in order to verify this, he determined to lay a trap for J. J. J——, and in order to consummate his scheme, it was necessary to seek another interview with me, under the *false pretence* of settling the recent matter between us, if possible. The sequel will show this to be the fact. The following was the development of the plot.

E. H. C——, son of C. C——, paid a visit to J. J. J——'s store. While purchasing fruit, he entered into conversation with J. J. J—— about me, and in the course thereof, observed in a very ominous manner, that his father, C. C—— had the Doctor completely under his thumb, and was going to publish him in the Richmond Whig. This declaration both astonished and alarmed brother J. who was our mutual friend. He urged E. H. C—— to go and see me, and to try and accommodate things between us. He professed a disposition to do so; inquired where I was; and soon after learning my locality, left the store. Some time afterwards, in the afternoon, E. H. C—— called again on brother J. The first impression seems not to have been deemed strong enough to move J. J. J—— to the desired act; hence the reason of E. H. C—— being despatched again. The former conversation was renewed, and the same portentous declaration averred. I was to be published in the Richmond Whig, that was the thing to be remembered above all others. Brother J. again urged him to go and see me about it; and informed him, that he would find me at brother Joseph Woodson's. He said he thought he would. He then left the store, and brother J—— went to the door to see which way he should go; but instead of coming to me to warn me of the cloud about to burst upon me, he very coolly directed his way back to his father's brick yard.

This had the desired effect. Suspicions were excited in brother J. J. J——'s mind, that all was not right. He therefore, determined to shut up store earlier than usual, and come himself to see me on the subject. He presented himself with a very grave countenance, and wished to know what was the matter between me and Curtis Carter. I replied that there was nothing now, for that all had been settled between us the day before. He said,

that could not be; for C. C. was going to publish me in the Richmond Whig. He then told me all that I have related, and urged me to go and see Carter about it. I laughed at the idea, and assured him it was all a joke, for nothing remained between us; and that I should certainly not go to see Carter upon what appeared to me a fool's errand. The thing passed off, and, but for the plotter-in-chief, I should have thought no more about it. However, on the next morning, which was Tuesday, Curtis Carter on his way to his brick yard, called at brother Joseph Woodson's shop, and left word with William Bootwright to tell me that he wanted to see me at his office. After receiving this message, I remarked to brother Woodson that I suspected there might be some ground for brother J——'s alarm; and that putting the things he had told us together with this message, it was probable that there was something foul in the wind. I would go, but as my faith in the man was shaken, I would take him as a witness, as I could no longer venture to trust myself with him alone.

In our conversation on the Sunday previous, Carter had referred to his son-in-law as having been present when the alleged bargain was made. I therefore, requested Mr. Woodson to accompany me thither, that we might obtain in writing from Mr. R—— what he remembered of the affair. At first Mr. R—— stated verbally his impressions, but, as I requested him to state them in writing, after some hesitation, he consented. The paper he drew up was a good deal scratched and interlined, so that a fair copy was necessary.—I had myself written off something as a form, of which the defaced was probably an amended copy. In the meantime, he requested me to go up and see his little child, which was sick; and on my return he would have the copy ready. I came down and wrote a prescription, and then asked him for the paper. But, from some cause or other, he tore it up; and though he is under the impression, that he gave me his recollections in writing, I am confident, as I told him a few days since in Richmond, that I brought none away from his store.

In the afternoon, Mr. Woodson accompanied me to Carter's office. On entering, I told him I had come in consequence of a message from him by Mr. W. Bootwright in the morning; and that I wanted to know for what he wished to see me. I observed further, that I should be glad to know likewise on what account he was going to publish me in the Richmond Whig?—"There," he exclaimed, "that's the man;—he's the one that comes to my brick yard to talk with me, and then carries tales away!"—I now perceived the working of the whole matter. Another interview was sought with me under the probability that brother J—— would carry to me the expression about the Whig, and that when he, C. C., should see me, I should mention it again; and thus his suspicion, that J. J. J—— was a tale bearer would be verified!—O, the depth of human wickedness, treachery, and deceit!—I replied, sternly in vindication of brother J——; and assured him,

that his suspicion was unjust. That he did not bear tales to me from his brick yard; but that it was a concern for us both, that induced him to communicate with me about the Richmond Whig. He then, reopened the budget of Sunday afternoon. I told him I had been to Mr. R——. Had he given me a certificate? No, I replied, "he refuses to certify."—Not a word more was said about Mr. R——. I informed him, that I had brought brother Woodson as a witness between us. At this he startled, and observed, that he had no witness. I rejoined that he had not come to take advantage of him; but as a brother, the friend of both. Our equanimity was a good deal disturbed on both sides: at length, however, the balance was restored, and we summed up, in substance, according to the following certificate:—

This is to certify, that I was present at the interview between brother Thomas and Mr. Curtis Carter, and which was the last that occurred between them. That during the meeting a full and free conversation ensued. Mr. Carter alleged, that some two years before, brother Thomas had agreed to attend his family for so much. Brother Thomas assured him, that he had not the least recollection of the matter, but was willing to grant the possibility of the agreement. That brother Thomas also alleged, that a certain conversation had occurred, in which he stated that Mr. Carter assented to the fairness of a certain fee per visit, and that if he charged that he would always attend his family. Mr. Carter denied any recollection of it. That brother Thomas said, he was willing to grant, that he might have forgotten it. That, as he was desirous to leave Richmond on friendly terms with him, he was willing to give him any satisfaction in his power. That he offered to return to Mr. Carter the difference between the *alleged* first agreement, and the alleged overcharge. That Mr. Carter refused to take the money. That brother Thomas offered to deposit it in the hands of trustees, that they might do what they pleased with it. That Mr. Carter refused this also. That brother Thomas having no more that he could do, dropped any further discourse upon the matter. That they mutually agreed to forget the past, and to forgive each wherein the other was supposed to have offended. That there were some peaches at hand, of which we all partook in *apparent* friendship and good humor. We then, left the office in company with Mr. Carter, and walking leisurely to the end of the lane, discoursing on general topics, we parted under the full impression that harmony was restored.

JOSEPH WOODSON.

Richmond, May 24th, 1838.

While eating of the peaches before us, Carter, who had just then turned to look out of the side window, turned half round, and said with much feeling and emphasis, "Tell that man (Bro. J. J. J——) never to come to my brick yard till I send for him." I replied, in good humor, "no, I shall tell him no such thing; you must deliver that message to him yourself; I would rather heal the breach between you than widen it."—*This interview is the last that ever happened between me and Carter. I did not see another Lord's Day in the City; and from that day to this, have never exchanged one word with him.* Now, reader, look at the pamphlet, and read on page 21, from "On the 17th day," in the middle of the 17th line from the bottom. He says, on the next day Mr. Woodson and I called on Mr. R. about

the matter; that Mr. R. gave me a certificate, and that on the next Sunday I sat down by his side at meeting and read the certificate to him!!! There is not a word of truth in the statement; how could I do this when I was forty miles away from the city. When I left Richmond, I believed that all these difficulties were disposed of. I told Logan Waller some of the particulars on the Sunday evening of my first interview with Carter. He was then my friend. Not a great while after the commercial world was greatly agitated, I visited the city, when men's hearts were failing them on every side. A loan, as well as a gift, will sometimes stop the ears, and pervert the judgment of the wise. I called to see him; Carter's case was introduced, but I think not by me. I believe he did tender his advice, predicated on such a statement as is contained in the pamphlet! But knowing, that the whole matter was settled, I did not regard it. We are indeed "fallen upon evil times" as the Elders say. I am sorry that Logan should have mixed himself up in what does not concern him, merely to gratify Carter's malevolence. Does he not know, that to certify to a negative amounts to an absurdity?—"I can with confidence say I never heard"—"why Logan what does that prove? Why, that you are ignorant of the business! Now listen!—I can with confidence say I never heard Mr. Nicholas, the Autocrat of All the Russias, speak a word in all my life; and therefore I believe that he is the greatest mute under the sun. Do you think, that my never hearing him speak proves that he cannot speak? Certainly not; it only proves that I never heard him speak; and this is about the potency of your singular certificate. Beware! Evil communications corrupt good manners. Awake up as you ought; and sin no more; lest a severer rebuke befall thee!

—o—  
THE PAMPHLET AND DEBATE.

LUXENBURG COUNTY, OCTOBER 20th, 1838.

Dear Brother Thomas.

Brother Anderson, expecting to set out in a few days, to his native county, and intending to call and see you on his route, I have concluded to send you a few lines, chiefly to let you know that your brethren in these parts have not cast you off, notwithstanding the appearance of the Richmond pamphlet. I felt a little uneasy when I heard of it, but when I saw it, all my uneasiness vanished. It will do you no harm.—It develops some of your enemies who were eagerly hunting for something to their own manifestation; but those who have independance enough, even to say that they are freemen, will know how to appreciate the malicious effort of the author of that nefarious pamphlet. It does mortify me to see men professing what these Richmond people do, so far forgetting themselves, as to let their malice overcome their better sense. I am almost sorry you attempted to answer it, and I hope you will give them a final dismissal, and let them say what they please; I hope they will see the error of their ways: for they say they are trying to reform. (I trust they may.) I have just finished reading the debate. So far as my recollection serves me, it is faithfully reported. With the exception of Mr. Watt's nonsense and bul-

senary, you have done him more than justice. I think Mr. Watt will be constrained to acknowledge your report of the debate, notwithstanding he has denied it before he saw it. Brother Anderson can give you a particular account of our trip to the west. Is it not possible that you can pay us a visit sometime in November? If you can, send up the appointments, and stay one week. My christian love for you, and all the brethren with you. My prayer is, that God may preserve you from every evil and false way. and that your time and talents may be devoted to the proclamation of the Gospel of the olden time.

Your Brother,

WM. A. STONE.

ERRATUM.

PAINEVILLE, November 2, 1838.

Brother Thomas.

A few days ago, while I was in Richmond, Mr. Ratcliff, (to whom the church at this place alluded, in the last Advocate, as the son-in-law of Curtis Carter,) called on me, and stated, that we had done him injustice in saying that he was bankrupt. I told him that brother Wood-ward Booth had so informed me, upon my arrival in Richmond, with the Advocate; and that I would say to him what I had said to those brethren, that we would take the earliest opportunity to correct the mistake into which we had fallen. Mr. Ratcliff informed me that he retired from business, but was never protested, and that the business ultimately paid him something.

Please give this a place in the next Advocate.

A. B. WALTHALL.

GIRARD AND THE CHURCHES.

In a retired country village in Pennsylvania, a small church made an effort to build a chapel. Finding themselves in want of funds, they sent an agent to Philadelphia. In the course of his visits, he called upon Monsieur Girard, and very meekly told him all about the church, and hoped he would give a little to aid them. Girard made no reply, but took a check, filled it, and handed it to the agent. The latter looked at it with surprise, and asked very modestly, "Hav'nt you made a mistake, sir?"

"Mistake! oh, no. A thousand dollar—no mistake."

The excellent man tendered his heartiest thanks, and "went on his way rejoicing."

There was another agent in the city at the same time, who was soliciting aid for a large and more elegant edifice. He heard of the good fortune of the former personage, and thought while Girard's purse-strings were untied, he would step in. He accordingly did, and told his story with the same flourish. Girard, as before, wrote a check without saying a word, and handed it to the gentleman. He read it, and asked,

"Is'nt this a mistake, sir?"

"Not fifty dollar."

The agent reminded Monsieur Girard of his benevolence to the previous request, and compared the wants of his church with that of the little village chapel.

"Ah! dere is one mistake. Let me see de check."

The eye of the agent sparkled as he handed it back. Girard soberly tore it in pieces! The gentleman apologized, and, with mortification retired.

[Zion's Herald.]

# THE ADVOCATE

&c.

Vol. 5. Amella County, Va.; November, 1838. No. 7.

## DISCOURSE ON ETERNAL LIFE.

(From the Report of the Debate, &c., between the Editor and  
Rev. J. S. Watt.)

[CONCLUDED.]

*But Eternal Life, though the free gift of God, through  
Jesus Christ to the World, is nevertheless conditional.*

This is my fourth proposition and worthy of all attention.  
By *conditional*, I mean, that it is *obtainable on certain stipulated  
terms*. The proofs of this are innumerable; therefore, I shall  
content myself with a selection as follows.

1. Matt. xix. 16.—Good Teacher, what good must I do to obtain eternal life? Jesus answered—*if you would enter into that life, keep the commandments.*
2. Mark xvi. 16.—*He who shall believe (the gospel) and be immersed, shall be saved.*
3. John iii. 5.—*Unless a man be born of the water and the Spirit, he cannot enter into the Kingdom of God.*
4. “ iii. 16.—*Whoever believes on the Son of Man, shall not perish, but obtain Eternal Life.*
5. “ iv. 14.—*Whoever shall drink of the waters which I (Jesus) shall give him, shall never thirst more; but the water, which I shall give him, shall be in him a fountain springing up to everlasting life.*
6. “ v. 24.—*He who hears my doctrine, and believes him who sent me, has eternal life, and shall not suffer condemnation, having passed from death to life.*
7. “ vi. 40.—*This is THE WILL of Him who sent me that whoever recognizes the Son, and believes on him, should obtain Eternal Life, and that I should raise him again at the last day.*
8. “ “ 53.—*Unless you eat the flesh of the Son of Man, and drink his blood, you have not life in you,*

*He that eats my flesh and drinks my blood, has Eternal Life; and I will raise him again at the last day.*

9. " x. 28.—My sheep obey my voice. I give *them* Eternal Life; and *they* shall never perish, neither shall any one wrest *them* out of my hand.
10. " xi. 24.—Jesus said, I am the Resurrection and the Life. *He who believes* on me, though he were dead, *shall live*; and no man, who lives and believes on me, *shall ever die*.
11. " xii. 40.—*He who despises* me, and rejects my instructions, has that which condemns him. *The doctrine* which I have taught will condemn him at the last day. The Father who sent me, has commanded me what I should enjoin, and what I should teach. And I know that this commandment is eternal life.
12. " xvii. 2.—O Father! thou has given the Son authority over all men, that he may bestow Eternal Life on all those whom *thou hast given him*. Now this is The Life Eternal, to know thee the only true God, and Jesus, the Messiah, thine Apostle.
13. Acts xiii. 46.—It was necessary that the Message of God be first delivered to you (Jews); but since you thrust it away from you, and judge yourselves unworthy of Eternal Life, behold, we turn to the Nations. And the Gentiles hearing this, rejoiced, and glorified the word of the Lord; and *as many as* were disposed for eternal life, believed (the word concerning it).
14. " xv. 15.—God first looked down on the Gentiles, to take from among them a people for his name.
15. Rom. 1. 16.—The Gospel is The Power of God for salvation, to every one who believes (it); as it is written "the Just shall live by faith" (eternally).
16. " ii. 7.—God will render to every one according to his works: Eternal Life, indeed, (he will render) to them who, by perseverance in well doing, seek glory, honor and immortality.
17. " viii. 13.—If you live according to the flesh you shall die; but, *if*, through the Spirit, *you put to death the deeds of the body*, you shall live.
18. 2 Tim. ii. 12.—This saying is true, that *if we die with Christ*, we shall also live with him: if we suffer patiently, we shall also reign with him.
19. Heb. v. 9.—The Son learned obedience by the things, which he suffered, and being made perfect

(by a resurrection from the dead) became the Author of Eternal Salvation to all who obey him.

20. " x. 36.—You must persevere in doing the will of God, that you may obtain the promised reward.
21. 1 John ii. 17.—*He who does* the will of God, (menei) continues in life forever.
22. " iii. 15.—No manslayer, or hater of his brother, has eternal life abiding in him.
23. Rev. ii. 7.—To him who conquers, I will give to eat of the Tree of Life, which is in the midst of the paradise of God;—v. 11;—the conqueror shall not be injured by the Second Death.

Now, I do not hesitate to say, that these passages prove, that Eternal Life is conditional, or obtainable by those, who conform to certain fixed and unalterable stipulations. The expressions "if," "he who," "unless," "whoever," "as many as," "to take from among," "to every one who," "to them who," "that you may," and so forth, are all terms of condition. The reply of Jesus to the young man, gives us the gist of the whole matter—"if you would enter into that Life, keep the commandments." Now this teaches us, the truth positively; and if we can ascertain distinctly the affirmative, we need be at no loss to determine what is the mind of God in relation to those who do not the things he requires. Jesus put the obtaining of Eternal Life upon hypothetical grounds—he suspends it upon an "if;" consequently, he that does will obtain Eternal Life, and he that does not will not obtain it.

Another thing you will please to notice, namely, *if Eternal Life be conditional, none can possibly attain to it who either cannot or will not observe the terms upon which it is freely and graciously offered*. The disabilities of those who cannot observe God's commandments are various; and may be arranged under the heads of *physical and circumstantial impediments*. An Infant, an Idiot and a Pagan, are the types of each of these classes. The Infantile Race, cannot obey God, for they have neither the brains capable of intellectual and moral operations, nor the power of speech and volition, and as to dolts, you may as well talk to a post as to exhort them to "keep the commandments." Again, the Pagans are circumstantially unable to obey God. The Pagan Nations contemporary with ourselves, never had the Law of God delivered to them, if then, God never commanded them to do, can you imagine, that the Deity is less just than yourselves, and that he will punish them with a resurrection to suffer punishment in the Lake of Fire which burns with sulphur, which is "the Second Death"—for not doing? God's sense of justice was appealed to by Abraham when he pleaded with him to spare the cities of the plain.

"Shall not the Judge of all the Earth do right?"—Yes, assuredly he will. He will fulfil his promise to those to whom he promises, and where he promises nothing, he will take away even that which they have. I do not deny that the heathen are punished; for their punishment, which they bring upon themselves as the fruit of their crimes, though severe, is temporal as to their consciousness thereof, but eternal as to the duration of the extinction of their lives. If man be inherently mortal, and if eternal life be conditional, then the animal human creature cannot live forever in any sense, who is physically or circumstantially unable to keep the commandments of God.

"All the world," says Paul, "is liable to punishment before God;" now, to this there is no exception in the Bible. As founded upon the first Adam the punishment of death or mortality is its portion. Hence infants, though capable of doing neither good nor evil, are involved in all the calamities of war, pestilence, famine, earthquake, flood, &c. As far as merit is concerned, they deserve none of those evils; yet they suffer them all in common with adults who richly deserve these penal inflictions. It is a part of the law of our Animal Nature, which because of sin, has been placed under the curse; all the constituents of this nature, therefore, as part of a general whole, sympathise in all the good and evil of the Animal Kingdom. Hence, sin is condemned and punished in the flesh whether of the innocent babe or the profligate adult.

All mankind are born of corruptible parents into a state of sin. By this natural birth, they become members of this sinful and evil state, and heirs of all its disabilities. By virtue of this birth, they are "constituted sinners," though they could not help, and had no hand in the matter. Now one would think, there could exist no rational man, who would affirm, that, if such an one were to die a "constituted sinner," without the offer of a means by which he might change his state, he would be turned over to the pains and penalties of hell forever. Yet, such there are! but the truth is, "that constituted sinners," in such a state of helplessness, are regarded in scripture as living under "times of ignorance;" hence Paul said to the "constituted sinners" of Athens, "the times of this ignorance God hath winked at" or overlooked; and to those of Lycaonia, "God, in former generations, permitted all the nations to walk in their own ways."

Now, since the days of Noah, God has not delivered his laws to the world at large, but to sections of it in particular. Hence, he gave the law to Israel a small and feeble people at the time; fifteen hundred years after he proclaimed his law to the nations of the Roman Empire; and it yet remains for him to deliver an authoritative proclamation to the nations of Chin-India, Central Asia, Hindostan and so forth.

These proclamations it is, which convert times of ignorance into times of knowledge. It is knowledge which makes a "constituted sinner" accountable for his sins; and it accountable, therefore, obnoxious to the vengeance of God, if he die unpardoned. When men are made acquainted with God's law they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice, whether they will become "constituted righteous" persons, or *enlightened transgressors*; for, the knowledge of God's law renders it absolutely impossible for them any longer to remain merely "constituted sinners." It was "through the disobedience of the one man (Adam,) the many (his decendants, babes and adults) were constituted sinners;" and so it was "by the obedience of the one (Christ), the many (or true believers) are constituted righteous."

In this life then, there are two states in relation to God and the children of Adam:—a state of sin; and the other, a state of favor; the former, is occupied by "constituted sinners" of all ages from the babe to the old man, of every shade and variety,—and by illuminated transgressors, whose sin is not only constitutional but voluntary; and the latter state is composed of persons, who were not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous. In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death to life, but this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of death eternal with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mohammedanism, &c. "ending in death" which is uninterrupted by a resurrection; whereas, the actual transgressors who know the law, though subject to all this are raised to judgment and the terrors of the second death, the eternal consummation of their woes.

It would occupy too much time at present to go into the doctrine of the several proofs in detail. In the general, they all concur in teaching, that God has set eternal life and eternal death before men and women living under times of knowledge; and that their destiny in relation thereto depends upon their own volition; that is, they will become heirs of eternal life if they will obey Him who is the life; or they will continue the heirs of eternal death, with the superaddition of suffering, previous to that catastrophe, if they reject his claims to their obedience.

In our second proof, the Prince of Life says, "He that believes the gospel, and is baptized shall be saved." Saved, salvation, and such like terms are often used in scripture; and it will not be uninteresting to consider briefly in what sense these are employed.—Paul says, that before Christ came, "Jews and Gen-

"All under sin," and in another place, he says, that *the wages of sin is DEATH*; consequently, they were all under the sentence of death. Now this sentence was an inexorable one; it could not be set aside, so long as the cause of it, which was sin, remained in force. Being all under sin, they were, therefore, all *under condemnation*. Sin and death were the things of which they were all the subject; sin was the labor of their hands, and death the well earned wages thereof. Jews and Gentiles were all fellow-laborers in evil, and therefore fellow-sufferers of all the calamities of life, and co-heirs of a common fate.

Now, salvation in relation to these, it is clear, must have pertained to a deliverance from sin, and *consequently* from death; for to deliver a man from the cause of his sufferings is to remove those sufferings likewise; hence, to "take away the sin of the world" is to cancel its liability to the punishment due to sin, which is eternal death. When, therefore, it says—"To him that believeth, shall be remission of all his sins"—the sentence falls to be completed—and as a consequence he shall be saved from death eternal, the wages and punishment of sin. The salvation, then, promised in the gospel is a deliverance from sin and death. When, therefore it says, "He who shall believe the gospel and be baptized shall be saved," a proclamation is made, that all believers of the gospel, who obey it, shall be delivered from sin and eternal death.

And here it is manifest that the proclamation promises deliverance to obedient believers only. It is "He who shall believe, &c.;" nor does it stop here, for it declares, that he who shall not believe the gospel shall suffer condemnation, that is, the sentence of eternal death under which he lies shall be carried into effect. Again, "Unless a man be born of the water and of the Spirit he cannot enter the kingdom of God," in other words, cannot enter paradise. This condition is fixed and unalterable. This rule is the unrepealed statute of heaven, announced by the great king, who will reign in that kingdom, and proclaimed to the nations in the language of my second proof. Heirs of paradise, constituted such under the new institution, can only become heirs, by submitting to this the natural law of the kingdom of God. The being begotten and born of the Spirit and the water is the passing from the sentence of death to the sentence of life which says, that such an one shall be delivered from the condemnation of the second death,—see proof 6. He who has thus passed from death to life, becomes, by the blessing of the Father, a member of the flock of the great shepherd (proof 9); a child of the Father (proof 10); a member of the household of God (proof 14); a well-doer (proof 16); a laborer in the vineyard of the Father (proof 17); a doer of the Father's will (proof 19); a doer of the Father's commandments (proof 21), &c.; and therefore, entitled to all the blessings which are promised on such characters.

The condition, then, to which men are required to conform, if they would live forever, is, in general terms, *to keep the commandments*. This, I say, is general, and applies equally to the present and the future. But this condition is resolvable into something more particular. Hence, the sentence falls to be completed, *keep the commandments of the divine constitution under which you live*. Noah, Abraham, Isaac, and Jacob had to keep the ordinances of the patriarchal constitution of things; Moses, Aaron and the Israelites, of the Sinaitic law; the Jews and Gentiles of the Roman world after Pentecost, A. D. 33, and 41, the commandments of the new institution; and the universal concurrence of mankind will, from the coming of Christ to his kingdom, have to keep that law of love which is to proceed forth from Zion to every nation, tongue, kindred, tribe, and people of the inhabited earth; which is then to be "full of the knowledge of the glory of Jehovah as the waters that cover the depths of the sea."—Hab. 2. 11.

But, we have more particularly to do with the particular commandments of the times which are. We are to keep the commandments, if we would enter into that life which is eternal; and the first condition is, that *we believe the gospel, amend our lives, and be baptized, or buried in water into the death of Christ, that we may rise from it, not only begotten but born of God*—the second is contained in my sixth and twentieth proofs, and is, that every son of God, *persevere in doing his will*, which doing is the true import of the parable "well-doing." By thus persevering till death they become conquerors; and though they fall for a time they will rise again to eat of the tree of life, which is in the midst of the paradise of God, according to proof 23.

These are the conditions, the fixed and unalterable stipulations, as immutable as The Immutable himself, to which we all must conform if we would enter into life, by a resurrection from the dead. None have any part or lot in this salvation but the true believers; all others are excluded, physically, circumstantially, &c. by their own volition. The world of terrestrial animated nature is but the crude materials out of which, the Arch-Builder of all eternal mansions, is erecting a superb and undecaying edifice. His materials are *animal*, and of these he is rearing a *spiritual*, or immortal and glorious, architectural order. He incorporates the choicest the living stones into his building; but the worthless and the rubbish he casts away and destroys by burning. To become stones which will never wear away, we must be incorporated into the rock, and be subjected to the preparation of Him, whose workmanship is perfect and complete.

In conclusion, the following are the corollaries which result from themselves from the whole.

1. In relation to life and death, there are three classes of men: first, the true believers or heirs of eternal life; secondly, the unbelievers, or rejectors of the truth, who are destined by their rejection to suffer a punishment by fire, which will be their

and therefore, be an eternal punishment; and *third*, the descendants of Adam, not yet placed under law, together with those who are physically incompetent of belief or obedience; and whose souls are consummated in death eternal and undisturbed by future life suffering.

1. Eternal life being a matter of promise, it is bestowed only on those who can prove that the promise was made to them; in other words, a man to become immortal must establish his identity as one of the heirs of the will concerning the Christ.

2. Jesus must come again; and Abraham, Isaac, Jacob, and others, must rise from the dead in order to realize the things promised to them in the will.

3. Immortality is not an hereditary constituent of human nature, but a free and gracious gift of God superadded thereto; and laid up with Jesus Christ, as treasure in heaven, to be bestowed at his appearing on earth again.

4. Eternal life is conferred on those only who conform to certain fixed conditions; namely, obedience to the gospel preached by the Apostles, and a continuance in well doing.

5. Salvation, as a whole, is deliverance from sin and eternal death.

In conclusion, then, let us, my friends, remember, that our lot is cast, and by virtue of the appointment of Him, who marks out the boundaries of the nations, we are placed under times of knowledge, and therefore, can have no excuse for disobedience. By his word, handed down to us with abundant evidence of its superior origin, he calls upon us to forsake the error of our ways, and to walk in that way, to seek that truth, and to pursue after that life, which is the way, the truth, and the life," has delineated and procured.— "Behold," says he, "I come quickly; and my reward is with me; I will recompense to every man, according as his works shall be." Happy are they who keep his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gate into the city;" "I am the root, and the offspring of David; and the bright and the morning star. And the spirit and the bride say, come; and let him that hears, say, come: and let him that thirst, come:—*whoever will*, let him take of the water of life freely.—Here is a free and noble invitation from the prince of life, who would not come and eat and drink and live forever?

#### THE MORAL CONDITION OF THE EAST.

(By J. S. Buckingham.)

[CONCLUDED.]

I proceeded to India, and there I remained as a missionary. It might be expected that in a country so populous as that has been, the same backward-

ness with respect to the spread of truth and sound religion would not have been observed; but I regret to say that while in India the reign of superstition is more widely spread, and more terrible in its degrading effects, than in any of the countries I have yet mentioned; the obstacles thrown in the way of those who are impatient to substitute a better order of things, are quite as great as in either of them. Let me mention only one or two of the revolting practices which their superstition engendered, and still upholds, and you will then see what a vast field a hundred millions of beings, so immersed in darkness, must afford for British benevolence and Christian reformation.

The most popularly known of these Indian rites, is that of the burning of Hindoo widows on the funeral piles of their husbands. To such a frightful extent is this carried, that, in the course of ten years, according to a parliamentary report made on this subject, nearly seven thousand Indian widows were burnt alive! Even if the practice were undoubtedly enjoined by their sacred books, and were always performed voluntarily, there is something in it so revolting to humanity, that it ought not to be permitted; but it rests upon very doubtful authority even in their own writings, one of the most learned of their Brahmins having written several works to show, that the practice is at least but optional, and of comparatively recent date; and in by far the greater number of cases, it is not voluntary, the parties being drugged with opiates, deluded by priests, and terrified by threats, into compliance. In addition to this they are frequently bound down with cords and ligatures to the funeral pile, so that their escape would be impossible, however much they might desire it; and in those few instances in which the parties have been left unbound, and have leaped off the pile as soon as the flames began to envelop their slender frames, they have been most inhumanly seized by the fanatic by-standers, and flung back again into the flames, with their scorched and mangled limbs dropping off from their bodies, thus expiring amidst the most horrid and protracted tortures that the human imagination can conceive! And all this under the sanction, by the authority, and with the countenance and protection, of a Government calling itself Christian!—that of the East India Company.

What appears to me to add greatly to the horror of this diabolical sacrifice, is the consideration that it puts out of existence those who are the most worthy to live; as, whatever there may be of voluntary submission to this rite on the part of those who are its victims, must spring from one of these motives: either first, a devout motive, or a willingness to offer up life, and all that it endears it, rather than forfeit the hope of future happiness; or last, the displeasure of the Supreme Being,—which though their faith is grounded in error, they may most sincerely believe, and act upon the way they think most conducive to that end; or secondly, a domestic motive, an extreme attachment to the objects of their affections, and an unwillingness to survive him.



husband and protector, but their best and only friend; or, the social motive, or an abhorrence of living in a society without a full participation in its honors and enjoyments, and an unwillingness to have their lives prolonged, if they could only be released, repudiated by their relatives and families, and be taken up by strangers as well as friends. These appear to be the only conceivable motives of such a submission to the practice of the part of the unfortunate, but still amiable and interesting widow of the east. And yet, surely, these are motives which do them honor, and which prove what excellent materials they exist in a society capable of producing such instances of self-devotion, for the construction of a better and happier community. For who is there among us that does not honor, with the highest distinction, the female penitent and devotee, who, rather than do that which should forfeit her the hope of heaven, would sacrifice her life, and all that she held at her disposal? Who is there among us that does not equally honor with our sympathy and admiration, the young and affectionate widow, whose sorrow at the death of her husband and lord, so surpasses all ordinary bounds, as to evince itself in paroxysms of grief that drive the unhappy victim sometimes to the verge of insanity, and leave her in such a state as will permit her to see nothing but perpetual gloom in the prospect of the future, so that if the sublime faith of Christianity had not taught her that self-destruction was a crime against the awful majesty of the Creator, she would be as much disposed as the Indian widow to sink at once into the grave that was about to close upon the remains of all that the earth held in her estimation? Who, I may also ask, can there be among us, whose strongest feeling next to devotion, is her love of her well-earned reputation, who could not bear the thought of subsisting otherwise than honorably, and who would rather die a thousand deaths, than live to have the finger of scorn pointed at her as one who had outlived her untainted name? And shall all these be deemed virtues in Britain, and vices in Hindoostan? It is impossible. The motive is in both cases equally honorable; and the direction of that motive in the case of the Indian widows, is to me only to strengthen their claims on our sympathy and admiration, as where so good a soil exists, the seed cannot be but fruitful.

Another abominable rite of which I shall now speak (for I confine myself to the two prominent ones, although there are a hundred more to be detailed), is the pilgrimage to Juggernaut. This is a worship of an idol which is worshipped at a place called Pooree, in the district of Orissa, between Madras and Bengal, and to whose shrines pilgrimages are made from different parts of India. The lives sacrificed to this monstrous idol surpass all credibility. It is sufficient to say, that the approach to the temple is made by a narrow path, a mile on all sides round, by the mangled and

decaying carcases of those who have perished as his victims. Will it be believed that the East India Company, not content with remaining merely indifferent spectators of all these atrocities, which, of itself, would, I think, be sufficient to warrant their condemnation—absolutely make these horrid and revolting scenes a source of pecuniary profit to themselves? Nay, more; not only do they receive all the revenues arising from fees and tribute paid to the idol, themselves defraying the costs of his maintenance, providing him with meat and drink and clothing, and keeping up a brothel, or establishment of courtezans and prostitutes, for the service of the priests! paying, therefore, the wages of sin and death, and placing the surplus among the unholy and polluted gains which swell their common treasury; but they go farther still, and, in order to augment these gains, they have organized a body of pilgrim-hunters, under the name of Pundas and Parharses, whose especial business it is to go abroad all over the country, and traverse it in every direction, in search of pilgrims, for the purpose of bringing them in companies to Juggernaut. Lest the ordinary motive of superstition should be insufficient to induce these wretched emissaries to perform their tasks with proper zeal, the East India Company have superadded the motive of what, in this instance, may be truly called "base lucre;" for these pilgrim-hunters are actually paid, at a fixed rate per head, for every fresh victim they can bring! They accordingly extend their excursions for hundreds of miles from the bloody and revolting scene; and wherever they find a man who has a sufficient sum of money in his possession, the hard earnings, perhaps, of years of industry and frugality, they seize on him as their victim, persuade him to leave his wife and family, and go on a pilgrimage to Juggernaut. He quits his home, with the promise, perhaps, of a speedy return; but, alas! the hour for his recrossing the threshold of his cottage never arrives. He is led, by these delusive guides, to the idol and his cur. In the expense of his journey, in fees to the India Company, and in the premium, or head-money, paid to his decoyers, every farthing will be exhausted. He enters the temple, joins in the horrid din of its filthy and brutal uproar, comes out of it naked and penniless, and, before three days are passed over his head, perishes for want, in the very precincts of the temple, where thousands are annually expended in the grossest sensualities! and the whole plain, for fifty miles round in every direction, is literally whitened with the bones of the victims thus offered up as sacrifices to this most monstrous of all superstitions, or, should I not rather say, to its chief supporters and abettors—the bigotry and fanaticism of the Brahmins, and the heartlessness and avariciousness of the East India Company?

These things are so extraordinary, as well as so revolting, that I should have almost hesitated to put my own reputation in jeopardy, by even alluding to them at all, were it not for the sanction of the highest and most respectable authorities. In a very copious and excellent Report

of the East India House, only a year or two ago, by a Pro-  
 ceedings of the East India Stock, Mr. Poynder; in a very valuable  
 volume, entitled "India's Cries to British Humanity," writ-  
 ten by Mr. Peggs, an inhabitant of Coventry, who resided some  
 time in India: in a still more recent work, entitled "Reflections  
 on the Present State of British India," published by Hurst and  
 Chance, of London, in the present year, 1829; and in the various  
 Parliamentary Papers that have been, from time to time produced  
 on this subject, all these facts are stated in detail, on the authority  
 of men in the service of the East India Company itself, and in such  
 a way as to render its accuracy and authenticity beyond all doubt.

And shall the Christians and Philanthropists of Britain remain  
 silent and inactive under such a state of things as this? It would  
 be so deep a reproach to them to suppose it, that I will not, even  
 for a moment, entertain the bare supposition. That the existing  
 government of India, with all its repeated professions of a readi-  
 ness to assist in the spread of Christianity in the East, have no  
 such wish really at heart, I could adduce a thousand proofs; but  
 their supporting and profiting by such a superstition as this that  
 I have just described, will, no doubt, be deemed sufficient. Let  
 me add to this the fact, that the largest establishment of Mission-  
 aries now in India, those at Serampore, were obliged to plant them-  
 selves in this foreign settlement, (for it belongs to the Danes,) ra-  
 ther than in Calcutta, or any other spot under the dominion of the  
 English; because, in the foreign settlement they were allowed per-  
 fect toleration, and the enjoyment of a free press; whereas, in the  
 English settlement they could only be tolerated from day to day,  
 with the liability to be transported at a moment's warning, with-  
 out trial or hearing of any kind whatever, and for any reason or no  
 reason, as the Government need not condescend to give any to those  
 whom they banish; besides being subject to a rigid censorship or  
 control over the press, which gives to the India Company's serv-  
 ants the same monopoly of religion as their masters enjoy of po-  
 litical power and trade; which, therefore, enables them to compel  
 every writer to shape his opinions and expressions according to the  
 Government standard of orthodoxy. (not allowing even Mohammed  
 to be called a false prophet, though any Mohammedan in India may  
 preach in any mosque of the country that Christ and his apostles  
 were impostors); and which, if Christians should be sufficiently  
 imbued with their Divine Master's spirit, to love truth better than  
 falsehood, and to speak plainly and honestly, whether those in  
 authority liked such qualities or not, gives to those invested with  
 that country, power to suppress any publication they dis-  
 like, by interrupting the public good it may be doing, and then  
 to destroy it by the destruction of all the property of those who  
 were instrumental in doing it. The last law passed on that  
 subject, the work of Mr. John Adam, during his brief and  
 short stay in India a few weeks only, but never yet repealed, gives  
 the power to prohibit, not merely the printing and

publishing, but also the selling, distributing, or even lending for  
 perusal, any book or paper whatever, whether printed in England  
 or elsewhere, to which the Governor General, in any fit of anger  
 or ill-humor, may happen to take a dislike!

This, Sirs, is the actual state of things in India at the present  
 moment: and the monstrous and absurd pretence upon which it is  
 attempted to be defended is, that if knowledge be spread among  
 the natives of India they will be alarmed at our intended inter-  
 ference with their superstitions, and this will lead them to rebel  
 and expel us from the country. In such an assembly as this, I  
 need hardly waste a moment in combatting so monstrous and un-  
 tenable a position. We all know that increased knowledge pro-  
 duces increasing benefits; and as to the danger to be apprehended  
 from any reasonable, persuasive, and legislative measures, to inter-  
 fere with the superstitions of the natives, I need only refer you to  
 the publications I have already named, to show you that in every  
 case in which this has yet been done (and they are numerous) the  
 change has been effected without a murmur; and that, according to  
 the testimony and opinions of the best informed among the civil  
 and military servants of the East India Company, whose evidence  
 has been given on the subject, the two revolting practices that I  
 have already described to you, the burning of human beings alive,  
 and the sacrifice of victims at the shrine of Juggernaut, might be  
 as easily abolished by a mere decree embodying the wish of the  
 Government, as was the destruction of female infants in Guzerat,  
 and the throwing children into the Ganges at Saugor.

But I will not detain you longer than to express my hope that  
 the earnest attention with which you have listened to these details  
 may be an indication of that zeal with which you will follow up  
 such measures as seem best to you for amending the existing state  
 of things. In the circulation of the Scriptures where the people  
 most need them, you are actuated by a desire to increase the tempo-  
 ral, and secure the eternal happiness to those to whom it is pre-  
 sented. In my humble, but not altogether different sphere, I am  
 anxious to attain the same great ends, by other though not oppo-  
 site means. In seeking to arouse the dormant spirit of this great  
 and wealthy nation to a due sense of the importance of destroying  
 the present, and substituting a better system of commercial and  
 political government for India, I have really no personal motives  
 whatever, I am neither a merchant, a ship-owner, nor a manufac-  
 turer; and as to pecuniary benefit, I know of none that I could  
 derive from the adoption of my views respecting India to-morrow.  
 But, as a philanthropist merely, without reference to any particu-  
 lar system of speculative belief, it is impossible not to feel an in-  
 terest in the fate of a hundred millions of human beings, be they  
 in what quarter of the globe they may. As a patriot, that interest  
 becomes greatly increased by the consideration that more than a  
 hundred millions are under British dominion. And, as a statesman,  
 the interest rises still higher, by contrasting the present state of

those countries in which Christianity is most pure, with which it is still encumbered and disfigured with the most gross and abominable superstitions; and, therefore, I desire strongly to see the simple and sublime precepts of the Gospel supplanting the degrading and demoralizing superstitions of idolatry, in every portion of the habitable globe. I believe good political institutions and free commercial intercourse to be among the best pioneers in the cause of morality and true religion. Where the former are established, justice will hold her seat, and tranquillity and contentment be found; where the latter is permitted, knowledge will flow in from a thousand different directions, and through a thousand different channels, until its united streams so overspread the land, that those things only which are just, and true, and holy, can retain their place in general estimation; and, believing that both your labors and mine will each, in their respective spheres, conduce, under the blessing of God, to this great end, I rejoice at the occasion which has now presented itself for our acting together in so holy a cause.

The close of this Speech was followed with loud and long-continued cheers from all parts of the assembly.—*York Herald.*

### THE HOPE.

If it be granted, that *incorruptibility* and *life* are essentially two and dissimilar, in this at least they are one and indivisible; namely, that they are both presented to the *Christian* as the subject matter of *work* to be realized at the coming of the Lord; "the last trumpet shall sound; and then the dead (in Christ) shall be raised *incorruptible*. For this *corruptible* body must put on *incorruptibility*, and this *mortal* body must put on *immortality*;"—then that saying of scripture shall be accomplished, "Death is swallowed up for ever."—Thus "even we," says the Apostle, speaking of the resurrection of the body from corruptibility and death, "are saved by hope. Now hope that is attained, is not hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it." Such is the hope—*incorruptibility and life* through Jesus Christ the Lord when he comes to his kingdom.

EDITOR.

### POETRY OF THE BIBLE.

In the following article, to exhibit in a popular manner for the use of the English student some of the beauties of Hebrew poetry. Our object is mainly to give a general idea of what may be interesting and useful in the Bible to the school.

Few men probably have ever lived, who were more extensively and minutely acquainted with the literature of the world than Sir William Jones. At the age of 25, he was pronounced the most learned man in Europe. His capacious mind had grasped nearly all languages, and feasted upon their beauties. He had drunk deeply at the fountains of Greek and Roman poetry, and was familiar with the sublimest strains of Oriental song. But in the Bible, he found beauties which he could find nowhere else. He found that, in *literary excellence*, the Bible surpassed all other books, and has left his testimony that "the Scriptures contain, independently of a divine origin, more true sublimity, exquisite beauty, pure morality, more important history, and finer strains, both of poetry and of eloquence, than could be collected within the same compass, from all other books that were ever composed, in any age, or in any idiom." This testimony has met with a cordial response from many of the most elevated minds. All who have attentively studied the sacred writings, pronounce them superior in grandeur of sentiment, and magnificence of imagery, and beauty of composition, to the loftiest efforts of unsanctified genius. Many men, who have had no heart to relish the purity of the Bible, have had minds which could dwell with delight upon the sublimity of its conceptions.

Still it is undeniable that many persons read the Bible without relishing or even perceiving these beauties, by others so highly extolled. Instead of finding it replete with the fire of enthusiasm, and the loftiness of poetic conception, and the vivid delineation of the calm and the agitating passions of the human soul, it appears to them tame and obscure. The sound of its oft repeated verses falls upon the listless ear, conveying hardly any idea to the mind. There are two obvious reasons for this: one is, the habit of inattention with which the Bible is so often perused; the other is, that the manner of living, of speaking, and of thinking, which prevailed in the days of the sacred writers, is altogether different from the customs with which we are familiar. Allusions to the rich and varied scenery of Palestine, in reality surpassingly beautiful, convey no pleasure to the mind unacquainted with the significance of those allusions. The style of writing in those days of pristine simplicity, was so different from that in vogue with the moderns, that we need some acquaintance with these peculiarities, to enable us to appreciate those bursts of sublimity, and touches of elegance, which lie beyond the apprehension of the careless and unthinking.

A large portion of the Old Testament is *Hebrew poetry*. In order to understand this important and intensely interesting part of the sacred record, some acquaintance with the peculiarities of this style of writing is indispensable.

\* See note at the bottom of the next page.

Even the most inattentive reader observes a difference between the style of Genesis and that of Isaiah: the one is plain historic narration; the other contains most magnificent sentiments, expressed in language, bold, abrupt, and elevated. The common language of the Hebrews is perfectly simple and unadorned. It is plain, correct, chaste, and temperate. The words are uncommon, in neither their meaning nor their application. There is no appearance of study, nor even of the least attention to the harmony of periods. The order of the words is generally regular and uniform. Each circumstance is exhibited at a single effort, without the least perplexity or confusion of the different parts; and, what is remarkable, by the help of a single particle, the whole is connected, from the beginning to the end, in a continued series, so that nothing appears inconsistent, abrupt or confused. The whole composition, in fine, is disposed in such an order, and so connected by the continued succession of the different parts, as to exhibit the image of a sedate and tranquil mind. But in the Hebrew poetry the case is different, in part at least, if not in the whole. The free spirit is hurried along, and has neither leisure nor inclination to descend to those minute and frigid attentions. Frequently, instead of disguising the secret feelings of the author, it lays them quite open to public view; and the veil being as it were suddenly removed, all the affections and emotions of the soul, its sudden impulses, its hasty sallies and irregularities, are conspicuously displayed."†

The first two chapters of the book of Job are written in plain prose; they contain a simple narration of the circumstances and misfortunes of the patriarch, and are merely the introduction to the poem. With the third chapter, the whole style is changed. Now there are touches of the most exquisite pathos, and again flights of most lofty sublimity. There is as great a dissimilarity between this and what preceded, as there is between the *Paradise Lost* and the prose compositions of Milton. The following is a specimen of the prose:—

If the student of the Bible neglect to distinguish between what is poetry and what is prose, he must necessarily be led into confusion. "To what wrong conclusions should we be led," says Mr. Stowe, "were we to interpret Milton's *Paradise Lost*, in the same spirit, and by the same rules, with which we should read President Edwards on the Freedom of the Will?" If a literal interpretation be given to highly figurative language, the whole sense of the passage will be destroyed. The poetic language of the Hebrews is full of life and animation. Nearly all things are personified, and all living beings. Arrows are "sons of the bow;" morning is "the dawn;" the pupil of the eye is the "little man or daughter of the dawn;" the reflected image which we see in the eye is "cloud clothed with clouds, and swaddled in thick darkness." The student should not be intended for literal interpretation. The neglect of this has been a most fruitful source of error.

†Lowth.

"There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters."

Let us now turn to the metrical part, and we feel at once that we have entered upon an entirely different species of composition.

"Canst thou by searching find out God?  
Canst thou find out the Almighty unto perfection?  
It is high as heaven, what canst thou do?  
Deeper than hell, what canst thou know?  
The measure thereof is longer than the earth;  
And broader than the sea."

Job xi. 7-9.

The 14th chapter of Isaiah contains a passage, which scarcely any other poet has ever equalled. The prophet is predicting the overthrow of Babylon, the inveterate and formidable enemy of Jerusalem. The earth itself, and its trees, and all its inhabitants, are represented as exulting over the humbled power of their enemy. Then, by a bold and vivid personification, Babylon is represented as descending to hell. In a vast dreary sepulchral cavern, the kings of all nations are exhibited, lying in the awful pomp of death. The armies of each are by his side, and the numerous hosts, who on earth were governed by these monarchs, lie in silence and death around. To this company the fallen king of Babylon is introduced. As he approaches, they all rise in astonishment to meet him. How replete with grandeur is the following impassioned description:—"Hell from beneath is moved for thee, to meet thee at thy coming. It stirreth up the dead for thee, even all the chief ones of the earth. It hath raised up from their thrones all the kings of the nations. This multitude having thus risen to receive the descending monarch, thus address him: "Art thou become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee." The ruin of this powerful monarch is then beautifully illustrated, by allusion to the fall of the bright star from heaven; and the beauty of the passage is greatly heightened by a bold and striking personification: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations?" Then comes a description of the former pride and pomp of this haughty monarch contrasted with his present condition. Some persons are introduced, who attentively contemplate the dead body of the king and exclaim: "Is this the man that made the earth to tremble; that shook the kingdoms; that made the world a wilderness, and destroyed the kingdoms thereof? They then reproach him with the cruelty and the impiety of his life; and the terrific scene is closed with a solemn denunciation, as from the Deity himself, denouncing against the king.

and the city, the theatre of his crimes, perpetual de-  
struction. There is scarcely a passage in any author, ancient  
or modern, which, in power of expression, and vigor of ima-  
gination, and sublimity of sentiment, and depth of moral feel-  
ing, can compare with this.

Another instance of the wide dissimilarity between the  
poetic and poetic dialect of the Bible, we may refer to the  
wild and mournful predictions of Balaam, as he reluctantly  
pronounced a blessing upon those whom he wished to curse.  
With clearness and simplicity the historian narrates:

"And when Balaam saw that it pleased the Lord to bless  
Israel, he went not as at other times to seek for enchantments,  
but he set his face toward the wilderness,—and the Spirit of  
God came upon him."

But suddenly, Balaam, with prophetic impulse, bursts forth, in  
most majestic strains of poetry:

"How goodly are thy tents, oh Jacob!  
Thy tabernacles, oh Israel!  
As the valleys are they spread forth  
As gardens by the river's side,  
As the trees of lign aloes, which the Lord hath planted  
As the cedar trees beside the waters."

"There shall come a Star out of Jacob;  
A Sceptre shall rise out of Israel."

There is not, in the whole compass of Byron's poetry, an idea  
more full of sublimity and of pathos, than is found in the com-  
mencement of his address to Rome:—

"Oh, Rome! my country! city of the soul!  
The orphans of the heart must turn to thee,  
Lone mother of dead empires! and control  
In their shut breasts their petty misery.  
What are our woes and sufferance? Come and see  
The cypress, hear the owl, and plod your way  
O'er steps of broken thrones and temples, ye  
Whose agonies are evils of a day—  
A world is at our feet, as fragile as our clay."

"The Niobe of nations! There she stands  
Childless and crownless, in her voiceless wo  
An empty urn within her withered hands,  
Whose holy dust was scatter'd long ago."

is indescribably beautiful. The personification is  
and so natural, that, as we contemplate Rome,  
childless, mourning over her solitude and deso-  
lution, we hardly refrain from tears. But for this sub-  
limity, Byron was, very probably, indebted to the  
Arabian, in his mournful lament over the ruins  
of the city. The following is the following strain of unequalled

"How doth the city sit solitary, that was full of people!  
How is she become as a widow!  
She that was great among the nations,  
And princess among the provinces,  
How is she become tributary!  
She weepeth sore in the night,  
And her tents are on her cheeks:  
Among all her lovers, she hath none to comfort her.  
All her friends have dealt treacherously with her;  
They are become her enemies."

Farther illustrations will not be necessary to show the entire  
difference between the prose and the poetry of the Bible. A few  
moments spent in comparing these different styles of composi-  
tion, will enable one at once to distinguish them. The poetic  
style is so distinctly marked with elevation of sentiment, ma-  
jesty of expression, beauty and accumulation of imagery,—  
there is such a peculiar conformation of the sentences, such  
boldness, abruptness, and energy of diction, that it is not  
easily mistaken for the smooth, flowing, simple style of historic  
narration.

Many persons, unaccustomed to literary pursuits, regard  
rhyme as essential to poetry. But rhyme is a modern refine-  
ment. There is no rhyme in Homer or in Virgil; and, as far  
as our information extends, it is no where found among the  
orientals, if we except a few specimens in Arabic, which are  
evidently of recent origin. The poems of Ossian, which have  
been much read and admired, contain neither harmony of ca-  
dence, nor measured quantity of syllables. The poetry of the  
Bible is neither adorned nor trammelled with rhyme. As  
our information upon this subject is so limited, that it is im-  
possible to determine, even whether it were modulated by any  
settled rules of prosody. A peculiar conformation of parallelism  
of sentences, may, however, be traced out; and in this construc-  
tion, so far as we can now perceive, consisted the prominent  
peculiarity of the poetic composition of the Hebrews.

The reader will perceive a striking resemblance between the  
following translation of a modern Arabic poem, and the poetry  
of the Hebrews. Boo Khalloom, a famous Arabic warrior, was  
slain in battle, and this funeral dirge commemorates his death,  
and expresses the grief of his friends:—

"Oh! trust not to the gun and the sword! The spear of the  
unbeliever prevails!

"Boo Khalloom, the good and the brave, has fallen!  
How shall we now be safe? Even as the moon among the clouds,  
so was Boo Khalloom among men! Where shall we look  
for our protector? Men hang their heads in grief,  
women wring their hands, rending the air with their cries.  
As a shepherd is to his flock, so was Boo Khalloom to Yezzer."

Give him songs! Give him music! What words can equal his praise? His heart was as large as the desert! His coffers were like the rich overflowing from the udder of the camel, comforting and nourishing those around him!

Even as the flowers without rain perish in the fields, so will the Fezzaners droop; for Boo Khalloom returns no more!

His body lies in the land of the heathen! The poisoned arrow of the unbeliever prevails!

Oh, trust not to the gun and the sword! The spear of the heathen conquers! Boo Khalloom, the good and the brave, has fallen! Who shall now be safe?"

When the Jews were carried in captivity to Babylon, it became necessary for them to acquire the Chaldee language, and their own gradually fell into disuse. Upon their return from captivity, they spoke a corrupt dialect of Hebrew and Chaldee; but so different from the pure Hebrew of the Scriptures, that interpreters were necessary in the synagogue to interpret the Bible, as it was publicly read. These causes and many others combine to render it difficult to obtain any accurate knowledge respecting Hebrew versification. The Hebrew language is now nowhere spoken, and its original pronunciation is entirely lost.

The succeeding conquests of the Greeks and the Romans, obliterated nearly all distinctive marks of the original pure Hebrew. It is not, however, at all probable, that in this infancy of the world, there were established rules of poetic composition, in any degree corresponding with the refinements of modern days; and thus far the attempt to restore the true and genuine Hebrew versification, has been based upon imperfect knowledge, and, consequently, has been unsatisfactory to all. There are, however, in addition to the general characteristics to which we have alluded, certain peculiarities and varieties, which require to be noticed, and which will form separate and interesting subjects for another paper.—*Religious Magazine.*

## RETROSPECT OF NORTH EASTERN TRAVEL.

(Concluded from page 203.)

According to Mr. Taylor, to be delivered from the kingdom of darkness, and to be translated into the kingdom of Jesus Christ, is to be brought to realize our weakness, and to receive the anointment with consolation and hope;—that is, in scholastic terms, to realize our do-nothing-ability, and to be consoled with the hope that (though alleged citizens) we shall hereafter receive the forgiveness of sins and the right and privilege of being translated into the kingdom of Christ. Upon this subject the Jesuits, that "Divines" translate all ages and conditions into the kingdom, and so by their tradition make

void the gospel and the obedience it requires. But we hesitate not to affirm, that there is no such way of deliverance the translation taught in the New Testament. There is neither precept nor precedent in that book, of man, woman, or child being translated into the kingdom of God's beloved son by a mere realization of weakness, consolation and hope. The death of Christ affords strength, consolation, and hope to no one short of obedience to the Gospel. We doubt not, many may be strong, consoled, and may hope in a certain sense, who have not obeyed; but, we affirm, that such strength, consolation, and hope, if it be not accompanied with speedy submission, is not genuine, but spurious, and the mere sequel of false premises. The Apostles never addressed any as having the strength, consolation, and hope, which flow from the death and resurrection of Jesus, but such as had believed and had obeyed the true gospel by baptism in his name for the remission of sins. We here put the biographer and his order to the proof.

When a man is convinced of sin, of which the punishment is death, and when he perceives the truth, that none can forgive sins but God, until he *knows* how he may obtain pardon, he becomes weak indeed. Here the cause of his prostration is *his jeopardy and his ignorance of the means of escape.* It is upon this principle, we witness those disgraceful scenes exhibited at revivals and camp meetings. The people are stricken by the priests, who, ignorant of the truth themselves, can give them no knowledge of the how they may obtain the assurance of a good conscience before God. Thus they realize their weakness, and fall many of them, prostrate at the feet of their spiritual tormentors. But tell them, that *Jesus gave in charge to his Apostles to proclaim to the people, and to testify that it is he who is appointed by God to be the Judge of the living and the dead. That to Him all the Prophets bear witness that every one who believes on him shall receive the forgiveness of sins BY HIS NAME (Acts x.)*—and, be assured, if the people believe this proclamation, their weakness will be turned into strength, their panic into self-possession, and their anguish into joy. And what but the *Knowledge of the truth* would produce this magical effect! So true is it that "the God of Knowledge," renews his creatures by the knowledge of the truth.—The knowledge of the truth, that the forgiveness of sins may be obtained by the name of Jesus, is strengthening and consoling to every sinner who believes it; he is animated by the hope of pardon which he will, if sincere, take care to seize at once, lest being deferred he should become sick at heart or perhaps fail to realize the boon. But the knowledge of the truth, with such consolation and hope, *unless obeyed*, neither delivers the sinner from sins, nor translates him into the kingdom of Christ. Mr. James Shelburn, therefore, received himself and others, if he believed and taught the

trine imputed to him by his biographer—he was still in the kingdom of darkness whatever glimmerings may have flickered before his eyes. The weakness, consolation, and hope of a Christian are very different to those of a Sinner. The Christian panoplied in his spiritual armor is weak only when he turns his defenceless back upon the truth; but he is strong and consoled in Christ, who is in him the HOPE of INCORRUPTIBILITY adorned with glory and honor.—Having become a Baptist, while the Two Witnesses were lying unburied carcasses in the Broad Way of the Egyptian Sodom, “he made,” says his biographer, “a public profession of attachment to his cause by baptism, in 1770—a plain avowal, that this institution has no more importance in the estimation of the dry bones of the metaphorical Israel than that of a sectarian badge!

But secondly, as to the things taught by Mr. James Shelburn. Man’s total depravity; salvation by faith alone; and the subjugation of total depravity by special and direct (namely “abstract”) spiritual influence, were the *dogmata*, termed “truths” by his biographer, upon which he delighted especially to dwell! Now if this be true, we marvel not, that in the year of grace 1835, there should be such a crying necessity for “a godly thorough reformation.” A religious community built upon such dogmata, in which there is not one word of gospel, must inevitably become sapless, if ever it had life at all. The Scriptures teach that humanity is depraved, but not totally depraved. Humanity is corrupt enough, but if it were wholly so, then its case were hopeless. Whenever a section of the family of man becomes irreformable it is then destroyed as was the case with the Antedeluvian Canaanites, &c., and so doubtless it would have been long since with the whole race had its depravity been complete. Salvation by faith alone, is subversive of all obedience to the truth and is positively denied by the word of God; as it is written, “by works a man is justified, and not by faith alone.” *James ii.*—and the third item in the popular sense, is as unscriptural as the other two. Such, then, was the kind of reflections, which crossed our mind on reading these passages of *Taylor’s Lives*, and which sufficiently determined the question, that if Mr. James Shelburn believed, obeyed and preached the true gospel, Mr. Watt is perfectly right in concluding that Dr. Thomas had taught “another” in the Forks of the Meherrin, and therefore was “accursed” in the sense and language of his text! In a spirit of the most friendly feeling and good will we beseech and exhort those who have believed such dogmata for gospel, to awake up from their stupor and to purify their souls by obeying the truth.

On Friday morning we continued our journey to Beres, a house some eight miles distant. On arriving there, we found that no appointment had been made, owing, as we

afterwards learned, to our note not having been received. nevertheless, it was announced in Fredericksburg, which started several brethren and friends thither, whom we met about four or five miles on our road to that city. By some of these, we were invited to turn aside with them, and take dinner at the hospitable dwelling place of Mr. B——. While there, some brethren called, with whom we made an arrangement to hold a meeting on the Tuesday following at Beres, which we fulfilled in the presence of as numerous an audience as the shortness of the notice would permit.

In the evening we arrived at F——, where we remained till Thursday morning. During our stay, we were much gratified with the friendly, hospitable, and fraternal attentions of the brethren and sisters of the church; which is assuredly one of the most intelligent and orderly companies of Christians with which we are personally acquainted in Eastern Virginia. It always gave us pleasure to visit these brethren, because they seem to take delight in discoursing on the things of revelation. There is a spirit of inquiry among them, nor are they afraid to “prove all things,” while they conscientiously endeavor to hold fast only what is good. I believe, they are well convinced, that to become glorious, honorable, and incorruptible in the age to come, they must live up to the requirements of the word of God; that they must add to their faith, courage, and to their fortitude, knowledge, not for its own sake merely, but as the means of augmenting their patience, temperance, brotherly kindness, and love: for if *faith* be the impenetrable shield, which imparts to them a sense of invulnerability, *knowledge* is not less the inflexible helmet, which, with the shield will secure their complete immunity from all the attacks of the world, the flesh, and the devil, upon their heads and hearts. The more men know of themselves, animally, morally, and intellectually; and of the glorious and incorruptible destiny set before them in the gospel: and of the great God who gave them birth from the dust of the ground, provided they believe what they truly know, the former will be their stand for truth, the more noble their disposition, the more enlightened their demeanor. To the disciples in F——, we would say—let nothing damp your ardour, but be instant in season and out of season in your investigation of the Word of God. There is a glorious future before you—a future big with magnificence, grandeur, and felicity. The fall of States and Kingdoms, and the Revelation of the King of the whole earth is close at hand. You, brethren, if you continue faithful, are of that noble band, which will share with its Heroic Prince, in his regal, priestly, and kingly sovereignty of the World. You have been chosen by the Father of the truth, and He, the faithful witness, the first born from the dead, and the ruler of the kings of the earth has loved you, and washed you from your sins in his own blood.

made you Kings and Priests to his God and Father. The time is at hand; yes, this generation will probably not pass away, until it shall see, and, in the dark places of the earth, hide itself from the glory of Him whose eyes are as flames of fire, his voice as the sound of roaring waters, and his words as a sharp two edged sword. He comes; yes the King of Glory comes to be admired by you. He claims your admiration, for he alone does wondrous things. Will you forfeit his esteem by obliquity of principle or defection from the truth? With these high and heaven-born inducements could you find it in your hearts to become weary in well doing and turn aside to the weak and beggarly things of this mean, besotted, and degenerate age? If you could, then have we mistaken you. But no; with your intelligence and zeal, you will certainly persevere to the coming of the Lord.

On Thursday morning, Bro. Ferneyhough accompanied us to Port Royal, where we arrived in the evening. This is a town on the Rappahannock, very beautifully, but not most healthily situated, as we think. It contains from three to five hundred inhabitants, for the most part in respectable and competent circumstances. Port Royal is an ancient place for America. It has two religious temples, an episcopal, and a methodist episcopal, house; but although, there are doubtless many devout worshippers in the place, it is to be regretted, that as yet the church of Christ is an exotic. We alighted at the tavern about four o'clock, when Bro. F. immediately set about procuring a place of meeting for night. He applied for the use of the Episcopal Church, but after some hesitation it was at length refused on the ground of my being an atheist, or unorthodox, in our own denomination, or something else, equally reasonable and true! Nevertheless, though excluded from the temple—, there was still the tavern; and, as the citizens expressed a desire to hear, we agreed to address them in the travellers' room if permission could be obtained. Accordingly at candlelighting we assembled to overflowing, with the disadvantage however, of no ladies being present as the meeting was held in a tavern instead of a church. Our audience was remarkably attentive and sedate, and after hearing our address were no doubt much better qualified to judge of our atheism or heterodoxy than before. The gospel was the theme of discussion, and the obedience it required for a release from sin and a title to eternal life.

The people being dismissed we retired to Mr. ———'s, who very kindly entertained us during our sojourn in Port Royal. This gentleman is remarkably liberal and intelligent; at the same time, a very efficient and enterprising member of the Episcopal Communion; and of good report without as well as within the pale of his denomination. It was with painful feelings, therefore, that our principles compelled us to withhold that



Christian fraternity which is due only to the disciples of Christ. Upon retiring to rest we were most unexpectedly invited to go to prayer. The request surprised us, especially when we recollected, that the Church had been refused in part, because of our alleged atheism; we therefore, somewhat abruptly and disappointedly, erased the application, preferring to retire because fatigued. In the morning, we had supposed, that the application would not be renewed, but in this we were mistaken. We were again called upon; and finding it necessary to be explicit, we opened the New Testament, observing that we would read the Scriptures. Having read the history of the unfolding of the gates of heaven to the Gentiles by the Apostle Peter we proceeded to comment upon its leading points, as, the character of Cornelius—he was a just man, and an acceptable worshipper; why Peter was sent for in preference to the rest of the Apostles; why the angel did not tell Cornelius words by which he might be saved; what this just man did for salvation; the necessity of all, good and bad, great and small, believing the same things and doing the same works as this honored worshipper of God, &c. &c., that obedience to God was the pre-requisite to acceptable prayer; for, that “to obey was better than sacrifice and to hearken than the fat of rams.” That the present company had not obeyed the voice of God, nor hearkened to the words of Peter, and the *ofore*, could not offer the sacrifice of prayer to him acceptably. That these being our views, we must on the present occasion confine ourselves to the reading and commenting upon the Scripture; for we desired at all times to act consistently with our convictions, and that as we could not break the loaf at one common board, neither could we obtain our consent to unite with unbelievers in any other act of spiritual union. Could we worship with them in prayer and singing, we could unscrupulously show forth the death of Jesus likewise in breaking bread. With these observations we dismissed the subject; and our friend being a sensible and discerning man, the incident passed off without disturbing the balance of our equanimity.

In the course of conversation we inadvertently mentioned the misunderstanding then subsisting between certain of us on the side of reform. “Now,” said he, “you have named it I will tell you all about it.”—He then fetched the church book, and proceeded to explain the cause of our non admission into the Episcopal Temple. On application the night before for the use of the house he would for himself have willingly opened its doors; but in consequence of numerous reports about us in the religious papers, he hesitated to take the responsibility upon himself. He consulted with the members of the vestry, who, upon reference to the books, concluded, that we did not come under the resolution, which gave admission to the ministers of all orthodox denominations in good standing therein. We observed, that

community was not considered orthodox; but he was of opinion that it was more orthodox than others which claimed the title. As to our good standing, they did not consider me answering that description, inasmuch as we had been excommunicated, and strange doctrines had been attributed to us in the papers which came to Port Royal; for instance, in returning from Richmond, he had put up at the Old Church Tavern in Hanover, and when he had retired to his room, the host sent up for his perusal, the Religious Herald, with an article from the pen of a Mr. Watt; which, true or false he could not tell, certainly did impute to us some very strange doctrines. With such premises before him, we replied, that it was not to be wondered at that his friends concluded to keep their doors shut. But that as to our excommunication he was in error. We had been cut off by none that we knew of, save Mr. C—and ten men in Philadelphia, who were themselves deemed by the orthodox as heterodox as they had proclaimed me; and as to the doctrines ascribed to us, some had been misstated, and others falsely attributed. But he would not admit the heterodoxy of Bro. C.; for said he, if he were to come along, we should offer him the house, without waiting for an application. I was glad to find this willingness to hear him, for if they should believe the principles he would set forth, they would soon convert St. Peter's into a house for the disciples of Christ; and if they were to receive ours, the result would be the same; so that the probable result being identical, the agency would be a secondary affair.—In order to correct the impression made upon his mind by the Herald, we left a copy of our Debate with Mr. Watt, with the request, that after he had perused it, he would circulate it among his neighbors and friends.

On Friday morning we resumed our journey. In the evening we arrived at the hospitable abode of our excellent Bro. Winter Broy. The next day was too inclement for meeting. On Lord's Day, the audience was as good as the state of the roads and horses would permit. On Tuesday, Wednesday, and Thursday we filled our appointments at Cattail, Mangohick and Bethesda. On Saturday we left Richmond for Corinth in Pennsylvania, where we held forth to the citizens on the Keys of the Kingdom of Heaven; and on the following day arrived at Liberty after a tour of 220 miles, and an absence of three

As our own feelings were concerned, our reception was exceedingly gratifying wherever we went. Much prejudice was removed from the minds of many persons, and we gained several new friends, recovered old ones, and comforted others. All, I believe I may say, all, expressed their desire that the unhappy differences subsisting between us and the myself should be composed, and urged upon us to

meet him in Richmond that all our difficulties might be adjusted. The brethren know the readiness, and indeed spontaneity of our determination to do so whatever might be the result. Although we felt aggrieved, and no doubt he had the same feeling, we conceived ourselves bound to sacrifice every personal consideration, that a reconciliation might be effected, for the sake of the true worshippers and their fellow-citizens upon honorable terms and a permanent foundation. The hopes of our mutual friends and brethren were thus kindled to the fond expectation that peace would again reign among us, upon the sure basis of purity and truth; and we rejoice to be able to say, that this desire has been fulfilled as will yet more fully appear.

EDROR.

—o—  
HYMN TO JEHOVAH.

ENCOMIASTIC OF THE REIGN OF THE MESSIAH OVER ISRAEL AND THE WORLD.

*Psalm LXXII.—Peculiar Metre.*

O God, thy justice give  
To the Anointed King;  
And to a royal son  
Thine equity permit!

Yea! He shall judge  
With righteousness,  
Thy people, and  
Thy sons oppress'd.

For, peace the mountains shall  
Unto the people yield,  
And righteousness the hills  
To them that do thy will.

He'll the oppress'd  
And destitute,  
Relieve; and break  
Th' oppressor's yoke.

While sun and moon shall last,  
They shall fear thee, O God;  
Like the descending rain,  
Upon the mead that's shorn.

Yea, he shall be,  
Like showers which  
The thirsty earth  
With good enrich.

The righteous in his day  
Shall great success attain,  
And they shall flourish while  
The moon herself remain.

He shall bear rule  
From sea to sea,  
And from the Stream  
To Egypt's brook.

The unconquer'd Arabs shall  
Before him bow the knee;  
And all his warlike foes  
The dust shall prostrate see.

Kings of the Isles,  
Of Tarshish, too  
Shall presents rich  
And costly bring.

Sheba and Seba's Kings  
Shall offer gifts to him;  
All kings shall homage do,  
All nations serve him too.  
For he, the poor,  
Who cry for aid,  
Will succor; and  
Th' oppressed save.

The needy and the weak  
He will supply with good,  
And save the life of them,  
The poor and destitute.  
From treach'ry and  
From violence,  
He'll rescue and  
Deliver them.

And in his sight their blood  
Indeed shall precious be,  
Yea, He shall flourish, and  
Fam'd Sheba's gold receive.  
Continu'd pray'r  
Shall be for Him;  
And day to day  
Shall he be prais'd.

Of corn within the Land  
Abundance shall be made;  
And on the mountain tops  
Like Lebanon shall shake.  
And as the grass  
That clothes the earth,  
Its citizens  
Shall flourish there.

His name shall last for aye,  
It ever shall endure  
While yet the sun remains.  
By mentioning his name,  
All men shall bless;  
All nations too,  
Upon the earth  
Shall call him bless'd.

Prais'd be Jehovah God,  
The God of Israel,  
Who wondrous things alone  
Doth constantly effect.  
His glorious name  
Be ever prais'd;  
And may his fame  
Earth wholly fill.

Remarks upon Psalm LXXII.

This psalm is considered by the Chaldee translators, and by most interpreters in modern times as prophetic of the Messiah; we are not heterodox therefore, in this instance, in teaching, that it is a portion of "the word of Christ," or of the testimony concerning the Anointed One; and if so, "a psalm, hymn, or spiritual song," which we should do well to treasure richly in our hearts and understandings. Would it not be well for us to carry into effect the exhortation of the Apostle, when he says, "be filled with the spirit" Ephesians v. 13. And does the reader inquire, how he is to be filled with the spirit? "Speaking to one another," says Paul, "in psalms, hymns and spiritual songs; singing and making melody in your hearts to the Lord." The effect of this would be the indwelling of the word of Christ in us richly; so that "in all wisdom" we might "teach and admonish each other, by psalms, hymns and spiritual songs; singing with gratitude in our hearts to the Lord—" Col. iii. 16.

The psalm before us is calculated to make those, who believe that Jesus is the Messiah, sing with melody and gratitude of heart to God even the Father. It sets forth the glory, honor, righteousness, immortality, and peace of his coming reign, of which says Isaiah, there shall be no end, on the throne of David his father in the city of the Great King. It promises exultation to the righteous, and perennial prosperity to the House of Israel: there will be no more the oppressor, and deceit and violence shall be extinguished from among men;—the new heavens and the new earth will have then appeared in which dwells righteousness alone.

This spiritual song teaches us that Messiah and therefore Jesus, for they are proved to be the same, will reign in Palestine over the nations of the world. As King of Israel his dominion will extend from the Mediterranean on the west to the Sea of Sodom on the east—"from sea to sea;" and from the Great River Euphrates on the north, to the river of Egypt, or the Land's end on the south—"from the River to the ends of the land":—and as king of nations he will have "the heathen for his inheritance"—ps. ii. 7—"all kings shall bow down before him; all nations shall serve him." See also Gen. xv. 13. "To thy seed (the Messiah, says Paul) have I (Jehovah) given this land, from the River of Egypt unto the great River, the river Euphrates."

When he shall sit "a priest upon his throne" in Jerusalem, Palestine will teem with the products of the earth. The riches of the merchant kings of Britain, the Tarshish of modern times, will pass into the lap of the king of kings; and the gold of India, extensive of the willing homage of the East, will be laid at his feet; for if, at his birth, the Magi did him homage, and presented to him gold, frankincense, and myrrh, how much more abundant will these gifts and oblations be, which nations shall bring as tribute, when he shall reign, the glory of the world, in peace and love and more exultation!

of the Kingdom of Heaven! This glorious and unri-  
 possible is our King—the destined Sovereign of the univer-  
 se. He is now on his Eternal Father's throne, at his right  
 hand; but he is there only until his foes are made his footstool—  
 then he will descend, and as the Ark of the New Institu-  
 tion appear unveiled to be admired by all who look for him a second  
 time. "Behold I come," says he "as a thief! Blessed is he that  
 watches, and keeps his garments, that he may not walk naked, so  
 that they should see his shame." Error.

### THE RECONCILIATION.

In conformity with the earnest solicitation of many brethren in  
 Great-Britain, and in full accordance with my own dis-  
 position, which has ever been anti-partizan for the sake of things  
 essential to the realization of the ONE HOPE, I visited Rich-  
 mond, that, if possible, the infelicitous dissensions between my-  
 self and Bro. A. Campbell might be composed on terms commen-  
 surable to the heads and hearts of both. The formalities of recog-  
 nition having been disposed of, our intercourse was renewed.  
 The consummation, however, which has since been developed,  
 renders it unnecessary as well as undesirable, that the details of  
 our correspondence should be recorded; it may perhaps, be suffi-  
 cient to observe, that though the current of our exchanges were  
 unequal, politeness forbade the manifestation of any other than  
 the most courteous demeanor.

Nothing having been accomplished, I left Richmond, having  
 previously agreed to meet Bro. Campbell at Sandy River Church  
 in Prince Edward. This, however, was inconvenient; I there-  
 fore sent a messenger with a letter, and a message, that I would  
 meet him at Springfield, in Lunenburg County, where he had appointed  
 to meet me on Saturday and Sunday following. But this meeting did  
 not take place, in consequence of Bro. Campbell sending me word,  
 that he would be at Painville, in Amelia, about eight miles from  
 his residence, on the Monday after, where he would be glad to see  
 me. I received this intimation on Friday night; and on Sunday,  
 having been informed from Bro. Walthall that he had received a note from  
 Bro. Campbell from Charlottesville, and that although Bro. C.  
 was called to visit Painville, yet as he had read through my  
 views with Mr. Watt since he had left Richmond, he would  
 be glad to see me there for one or more days, commencing on Tues-  
 day, for the purpose of discussing my views as therein set forth;  
 and that I should have the opportunity of reply, &c.

On Tuesday morning we met at Bro. Tinsley's farm,  
 and after discussing until late, it was at length agreed, that Bro.  
 Campbell should hold a formal debate upon three several pro-

positions in relation to the mortality of man, the resurrection of the  
 dead; and the state of the wicked after their death; and the argu-  
 ments were appointed; I was placed upon the affirmative of the  
 propositions; the rules of the discussion were agreed to, and we  
 then entered upon the business before us, for the elaboration of  
 truth and not for victory.

Many brethren desired, that the proposed debate might be put  
 on record; but Bro. Campbell expressly stipulated that it should  
 not be reported. I am not at liberty, therefore, to communicate to  
 my readers the arguments adduced pro and con. Suffice it to say,  
 that we discussed our subject until the third day about 3 o'clock.  
 Till that time we were still upon our first proposition, with but  
 little prospect of agreement on either side; nevertheless, we can  
 both appeal with confidence to the candor of our brethren and the  
 public to say, if ever they witnessed a debate between two, who  
 had been years in opposition, conducted with such propriety,  
 equanimity, and good-humor. Rarely, we believe, has it been  
 known, that variant theological disputants have concluded their  
 discussions with opposite conclusions, and have yet become not  
 only better friends than they were before, but even brethren by a  
 mutual recognition; yet such has been the consummation of our  
 debate, to the surprize, and mortification, perhaps, of those, who  
 know not the influence of the truth, and who batten upon the seeds  
 of this present evil age.

About 3 o'clock a recess was agreed to, that the congregation  
 might refresh itself. During the interval, the brethren got together  
 and discussed among themselves the propriety of continuing the  
 debate. They considered, that there was much on both sides  
 worthy of grave investigation, but that the points themselves,  
 though important, ought not to be made matters of public debate,  
 and misunderstanding *between brethren*; who should, as they  
 conceived, devote their time, talents, and enterprise to a mutual  
 co-operation in the great and highly important things upon which  
 they were agreed: and seeing we were as unshaken in our belief  
 of the matters in dispute as at the beginning, and consequently  
 nearer agreed than when we began, that it would conduce to the  
 harmony and good feeling of all, if the debate were discontinued.  
 Accordingly, we were requested to close the discussion that evening.  
 We consented, and agreed, that on the re-assembling of the  
 audience, I should address them on some general topic as long as  
 I thought proper; and afterwards Bro. C. should do the same. I  
 then read I Jno. v, and Bro. C. the fourth and fifth chapters of the  
 Apocalypse, from which we spoke some hour or so, and then  
 dismissed.

During the recess, and after we had agreed to close, Bro. C.  
 inquired of me through certain brethren, what I had to propose  
 by which our difficulties might be settled? In reply, I said,  
 that I had already made proposal by letter to Bro. C. to the effect,

...to have failed, I was willing to leave it to the brethren, what we ought to do, at the same time reserving the right of accepting, rejecting or modifying the proposition as we should think fit. They thought this was "able," and that nothing could be fairer. It was submitted to Bro. C., who forthwith gave in his assent.

In pursuance of these things, the brethren met, and entered upon the discussion of the matter. After much debating, which consumed about five hours, the brethren, whose names are subscribed, at last came to an understanding as to what should be proposed to me, and that upon my accepting their proposition, Bro. C. ought to give in his adhesion. It had been urged, that "certain things in relation to" man's mortality, resurrection, and punishment, taught by me, were calculated to weaken the restraints of the christian religion, and to excite prejudices in the minds of some against our views in general; and that consequently, I ought to be requested to forego their formal discussion: especially, as I admitted, that their truth or otherwise did not affect the faith of the Christian. These "certain things" deemed so objectionable, inexpedient, and dangerous in their tendency, are well known by all to consist of the non-resurrection of infants, idiots, and a portion of the Pagan World, termed by me "the third class;" and of the absolute destruction in hell in the strictest sense, of the unjust, who shall be raised to suffer the punishment of the Second Death. These "certain things," which flow from the unqualified mortality of man, I have taught, discussed, and do still most assuredly believe, nevertheless, I do not believe, that the belief of these items of the truth, affects either the destiny of the third class of those who believe them: and as I have never hitherto discussed them, I think, unless stimulated thereto by others, my brethren at that meeting concluded that there would be no difficulty in obtaining my consent to hold them in abeyance for peace sake. As it had been represented that there would be a division of opinion upon the propagation of these "certain things." But a right understanding of the spirit and genius of the New Testament would dream much less of the disavowal of the resurrection of the disciples of the "one Lord," upon a question of the final destiny of an idiot, or of the unqualified destruction of the unjust. Such a thought never entered my head, nor could any thing short of a surrender of principle be too great a sacrifice to prevent so "untoward an event." This sentiment I have ever again expressed to the major part of the brethren who composed the meeting on Thursday night if, unfortunately, it should be forced upon us by any, let that separation be for ever, and not for unimportant details.

...being so, Bro. William Stone of Leesburg, who proposed the resolution subscribed, which upon the motion, was passed unanimously.

...the undersigned brethren, in free consultation with the house of Bro. John Tinsley Jeter at Painsville, and after comparing our views, unanimously agreed upon the resolution subscribed, and submitted the same for the consideration of Bro. Thomas Campbell and Thomas—and Bro. Thomas agreeing to submit the same, all difficulties were adjusted, and perfect harmony and co-operation mutually agreed upon between them.

*Resolved*, That whereas certain things believed and propagated by Dr. Thomas, in relation to the mortality of Man, the Resurrection of the Dead, and the final destiny of the wicked, having given offence to many brethren and being likely to produce a division amongst us; and believing the said views to be of no practical benefit, we recommend to Bro. Thomas to discontinue the discussion of the same, *unless in his defence when misrepresented*.

Painsville, Amelia, Va., November 15th, 1838.

Signed by—Wm. A. Stone, Thomas E. Jeter, R. H. Deger-nelle, Thomas Arvin, James M. Jeter, John T. Jeter, Langston Arvin, R. L. Coleman, Thomas J. Horner, James A. Watson, H. G. Hurdy, James F. Price, William Arvin, Jr., James W. Poindexter, James W. Goss, James M. Woolton, Charles May, James Chappel, J. C. Booker, Jesse Smith, Samuel S. Henley, Cephas Shelburn; Silas Shelburn."

The resolution being agreed upon by the brethren, Bro. C. and myself were requested to appear before them. The result of their deliberations was reported to us; we acquiesced in the recommendation after a few words of mutual explanation; and having recognized our christian fraternity, the brethren gave in their names to Bro. Stone to be appended in the order affixed.

Thus has been happily composed, and I trust, extinguished forever, the misunderstanding, which has so long subsisted between us. The foregoing resolution was put into my hands at the request of Bro. C. that I might insert it in The Advocate with what remarks I might think fit, and he would copy them into The Harbinger. With this suggestion I have complied; having been careful to avoid any allusion calculated to ruffle the equal current of our minds. That I might the more certainly accomplish so desirable a consummation, I have deferred their inscription until this date; that I might avail myself of the reminiscences of those brethren in Leesburg, as well as in Amelia, who composed the majority of the meeting. I have written these remarks at Bro. Wm. Stone's request, and I have requested him to say, whether the account I have given of the sentiments and views designed to be presented by the undersigned, is correct.

JOHN THOMAS

December 17th, 1838.

Bro. Jeter having requested me to say whether the foregoing narrative embodies the sentiments and views designed to be set forth in the resolution drawn up by me, I observe, that I have carefully read over his account, and have no hesitation in saying, that that section of it which refers to our proceedings at Bro. John Haskpy Jeter's is correct and does accurately set forth the sentiments and views designed to be expressed in the document referred to.

December 17th, 1838.

Wm. A. STONE.

### *Superstition, Hypocrisy and Inconsistency of State Religions.*

In "Enlightened England," as it is termed by the parsonocracy of the island, the devotees of the Act of Parliament Religion will not bury their dead except in earth sanctified by a "spiritual lord," termed a Right Reverend Father in God, or a Bishop, which in that country means the same thing. To this general rule, however, there are exceptions. Pirates are hanged in chains, and suspended from their gibbets, rot on the river's-banks. Murderers on shore are executed and delivered over to the anatomist for dissection. Of this class, whose corrupting remains are not permitted to contaminate the "consecrated" chanel houses of "the poor man's church" (!), are infants, who die unsprinkled, though the offspring of Church of England parents. Hence the great anxiety of mothers, that their babes should be "baptized" by the eighth day at farthest. I knew an instance of a nurse, arousing from his slumbers by 4 o'clock one winter morning an Independent Clergyman, that he might sprinkle a brace of infants, whose lives were of doubtful continuance, and whom she had brought four miles for the purpose. She was afraid they would die unbaptized like puppies, and consequently lose the privilege of "Christian burial." The worthy pastor, though a Rhantist, reproved the nurse for her superstitions and, having refused to sprinkle the babes with such a view, sent her to the parish priest, who unscrupulously performed the rite. It is quite common for medical pupils, who attend the accouchements of the poor, to sprinkle weakly babes in the name of the Father, Son and Holy Ghost, that they may be Christians! A fellow-student of mine in medicine performed the same rite, applied to myself to do the same, but refused. These things occurred within thirty miles of Liverpool! The infants of poor episcopal parents are consigned to a cold, unchristianized earth in some unconsecrated spot of its surface; the unbaptized mortalities, imbued with unneutralized poisons, are not permitted to moulder into their original elements, but are consigned to the noble and ignoble imposts and "godly" monuments, with "holy water" were aspersed and marked with the

homo-cruel signal. To this class of unprivileged humanity, over whom the priests of the English and Irish Religion refuse to announce, that they "commit the body of their dear brother to the ground in sure and certain hope of Eternal Life" are those of their "Dissenting Brethren," as they term them when alive, who have not been rhantized! They recognize them all as Christians, and salvable, when alive; but when dead as unfit for the society of Church of England Ghosts!

Readers and Students of the New Testament! Is it possible that the imposition can be perpetuated upon you, that Church of Englandism, whether *cis* or *trans*-atlantical, is a part of the Body of Christ? Am I wrong in styling it a system of hypocrisy, and superstition? Is it not hypocrisy to call a living man a brother in Christ, and refuse to recognize his dead body as a subject of the resurrection, and forbidding its deposition in "consecrated ground!" Is it not superstition, that buries one infant of the same parents as a dog, and buries the rest in a "holy place," because a priest has marked them with the sign of a cross in the name of God! And is it not the very climax of hypocrisy and inconsistency to deny admission to the unchristened infant and the quaker, while for seven shillings it will sanction the introduction of the dead body of a pagan into one of its "sacred" edifices, preparatory to its inhumation in "holy" ecclesiastical ground! The Church of England will bury christened infidels, atheists, debauchees, catholics, and pagans in its sepulchres; while it proscribes the bodies of unsprinkled babes! The following account of a

### *Lascar Burial,*

Is a remarkable illustration in point. "Considerable crowds were on Wednesday attracted to the burial-ground adjoining Trinity Church, in Cannon-street-road East, to witness the singular ceremony of the interment of a Lascar who had recently arrived in this country by one of the East India ships, and who, being in a very delicate state of health during the voyage, died shortly after the vessel had put into the St. Katherine's-dock. The body of the deceased, which was merely rolled up in a piece of thin calico, was placed on a rude and temporary bier, formed of a few pieces of cane wood and decorated with several turbans unfolded, and carried on the shoulders of four of his countrymen, being followed by about twelve or fourteen Lascars. The singularity of such a procession as well as the manner of those who formed it, which appeared anything but serious or solemn (as most of them smoked their pipes, and indulged in what to an English spectator appeared great levity), caused a considerable mob of persons to follow it from the vicinity of the docks, so that by the time it had reached Cannon-street several thousands had assembled, and required the interference of the police to clear a passage for it."

the bearers of the body and their followers to enter the church: On getting in, however, some considerable delay took place before the interment of the body could be effected, no preparation whatever having been previously made for its reception. It was some time before the Lascars could be prevailed upon to pay the seven shillings which was demanded of them by the sextoness for the grave. They at length, however, paid the money, and a grave was in a short time prepared. The body was then handed to two of the Lascars, who had descended into the grave, and who placed it at full length on the back, while the remainder squatted themselves round the edge of the grave—which was about seven feet deep; and, with their hands uplifted, commenced chanting, in somewhat discordant tones, a prayer or hymn; the two who were in the grave continued meantime to roll the corpse over and over. The eyes and mouth of the deceased were open, and the rolling about of the body presented an appalling appearance. Various other ceremonies were subsequently gone through, and on a given signal the men in the grave, with astonishing agility, got out of it, and all commenced with the greatest rapidity to throw in the earth with their hands. The quickness with which they performed this was such, that the grave was filled in a few minutes; and having then used a shovel to settle and harden the earth on the top, the whole of the party left the ground smoking their cigars.”—*Sunday Times*.

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ERRATA.

The reader will perhaps turn to a note on page 63 of my *Debate with Watt*: It is there said, that Mr. Silas Shelburn knew my sentiments about the “soul” when we first became acquainted, but at that time did not demur to them; also that he had assisted Mr. Watt, in his attack upon my views, before the discussion took place. We have since had a friendly interview when he requested me to say in the *Advocate*, that I was mistaken in saying that he did not demur, and that Mr. Watt did indeed visit him for the purpose, but that he gave him no encouragement. I do not recollect the demur, but it is very probable; and Mr. Watt acknowledges the correctness of Mr. Shelburn’s explanation.

EDITOR.

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If my subscribers will send me some of the needful they will oblige me much.

EDITOR.

# THE ADVOCATE

&c.

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## ILLUSTRATIONS OF THE APOCALYPSE. THE TWO WITNESSES.

3. And I will commission my two witnesses, and they shall declare truth a thousand two hundred and sixty days, having on sackclothes. 4. These are the Two Olives and the Two Lamps, which have been standing before the Lord of the earth. 5. And if any one attempt to injure them, fire issues from their mouth, and devours their adversaries: and if any one should attempt to injure them, in like manner must he be slain. 6. These possess power to restrain the heaven, so that rain descend not in the days of their declaration: and they have power over the waters to turn them into blood, and to afflict the earth with every calamity as often as ever they may will. 7. And when they should have ended their testimony, the ferocious beast which ascends out of the sea shall make war upon them, and overcome them, and slay them. 8. And their dead bodies shall lie in the broad way of the Great City, which is emblematically termed Sodom and Egypt, where also our Lord was crucified. 9. And they of the peoples, and tribes, and tongues, and nations shall behold their dead bodies three days and a half, and they shall not suffer their carcases to be entombed. 10. And the dwellers upon the earth will rejoice over them, and be glad; and will send gifts to each other, because these two prophets tormented the dwellers upon the earth. 11. And after the three days and a half breath of life from God, entered them, and they stood upon their feet, and great fear fell upon the spectators. 12. And they heard a great voice from the heaven saying to them, "Ascend hither!" And they ascended to the heaven in the cloud: and their adversaries beheld them.  
—*Revelation, chap. xi.*

### EXPLANATION OF THE SYMBOLS.

#### *Two Witnesses.*

These are a figurative representation of two classes of persons. Each class in the providence of God was appointed to make declaration concerning truth at the hazard and even sa-



crifices of their lives. Hence the personification of the classes under the title of Martyrs or Witnesses. By the introduction of witnesses, a controversy between adverse parties is presupposed. The plaintiff in the case is "the Lord of the Earth," to whom "all authority is given" by the Eternal Creator—his adversary is the Antichrist, or Ferocious Beast which has ages since ascended out of the sea. Messiah claims the unique and universal sovereignty of the world; but the Adversary denies his right, and puts in his plea for a share of the dominion. But the Lord of the earth during his absence, has commissioned his Two Martyrs or Witnesses to protest against the usurpation of the Beast over the civil and religious rights and liberties of men; and to seal if need be, their protestation or testimony with their blood. The cause of Christ *versus* Antichrist is that of the Rights of Man *versus* Despotism. It is the grand controversy, which has disturbed the tranquility of the world from the time of Constantine the First till now. Humanity has enjoyed but little respite since the great strife began. Ecclesiastical and political despotism is the mighty incubus which has oppressed the energies and extinguished the happiness of "the peoples, and tribes, and tongues, and nations" of the earth. Error is the basis of all tyranny. It is the corner-stone of Satan's Temple, whose portals are suspended on the misrule of kings and the imposture of priests. Pending the continuance of error, and its enthronement in the heart of the nations, the sovereignty of Antichrist is secure; but, let that be dissipated, and his dominion is annihilated; and his throne in the dust. Error is the poison of human nature; but truth is its sovereign antidote. Truth is the parent of liberty; so that if truth shall make the nations free, they will be free indeed. To declare this truth is the purpose for which the Two Witnesses were commissioned. And *propheteusousi*—THEY SHALL DECLARE TRUTH, is the language of the original decree. The kind of truth is not defined in so many words; yet, by consulting the page of history, we shall find, that two species of truth have chiefly involved their confessors in the loss of goods, liberty, and life, viz. *religious* and *political*. To declare these truths effectually two classic witnesses were necessary; for the new law requires non-resistance and passive obedience in all who subscribe to it. Now this requisition is incompatible with the practice of war; hence the propriety of associating a political class, the weapons of whose warfare are the cannon, sword, and pike—with the faithful and true, whose instrument of war is spiritual—the sharp-two-edged-sword—the word of God. To this we might add, that the fitness of things required two, the testimony of one not being deemed sufficient in the divine law to establish truth.

Although the Two Witnesses are constituted of two classes

of persons, we are not to suppose, that these classes consist of no more than two sects. Many names, parties, and denominations may make up the symbol. All sects, religions and political, in active protestation against civil and ecclesiastical despotism, advocating the rights of men, and the uncorrupted religion of the New Testament, compose the Witnesses. A religious sect being a constituent of the Two Witnesses is no proof of its apostolicity. It may constitute a part of the "saints" and "Witnesses" and yet its members have no right or title to Eternal Life.\* To identify it as a part of those types, it is only necessary that it be found testifying for the civil and religious rights of man; albeit, as a part, or in fact, as the nucleus of the Witnesses, like the kernel in a peach, the genuine and true spouse of Christ, is involved.

The Two Witnesses still live. Their history is long, extended, and highly interesting. It is divisible into five parts, namely, their birth, the 1260 days of their testimony, their death, their resurrection and ascension. These are the chapters of their biography, concisely set forth in this chapter of the Apocalypse from the third to the twelfth verse.

*A thousand two hundred and sixty days.*

The 1260 days are symbolical of 1260 years. This number occurs twice in chapter xi, and twice in chapter xii. In the

\* That the ungodly and even vicious, not to mention sincere errorists in religion, should be styled, in the apocalyptic visions, *saints, witnesses, anointed ones, &c.* may seem to some paradoxical, and perhaps the climax of absurdity. But whatever the appearance may be, it is in strict conformity with the language of the Prophets. There were doubtless a multitude of characters in the two classes, who did not literally deserve the honorable titles of "the saints," "the martyrs" or "witnesses," and "the prophets" of Jesus; but was there ever a cause, however good, which agitated a nation, in which bad men did not mingle with the excellent? The present state of things in all its variety is more or less a mixture of good and evil. Nor let it be forgotten, that our Lord employed a Judas, himself a devil to cast out Satan, and to do many good and wonderful works. He was as much an apostle as Peter or John. As God, then, in his government and direction of human affairs does employ bad men in effecting good, especially if it be necessary to inflict slaughter, calamity, and death upon the subjects of the Antichrist; even so, for the part which they perform as his instruments, and not on account of their moral worth, they are distinguished by honorable titles, like those of Witnesses, Prophets, &c. So also the cruel and idolatrous Medes and Persians, who had no pity, and whose eyes did not spare the children of the Chaldeans, but dashed them to pieces before them; are denominated God's "sanctified ones" or *saints*; and Cyrus their general "who knew not Jehovah," is adorned even with that title, which is one or more of the chief distinctions of the Son of God,—viz. his *Messiah*, his *Christ*, his *Anointed*, his *Shepherd*.—Isa. xii. 3; xlv. 23; xiv. 1.—Thus then, there are symbolical "saints" and "martyrs" of Jesus, as well as saints and martyrs, who are sanctified by obeying the gospel, and who, like James and Paul, sealed their profession with their blood. The Hugonots of France were symbolical saints; while the immersed believers of the gospel in all ages are the only sanctified constituents of the Body of Christ, and heirs according to the promise.

former, it is expressed by the phrase "forty-two months," and in the latter by "a time, times, and half a time," which are each of them equal to 1260 days. Three of these periods are identical and have especial reference to the Witnesses and the nucleus thereof; while the "forty-two months" of years has reference to the duration of the power of the Beast which ascends out of the sea in ch. xiii. 5. In chapter xiii, we discover the origin of the Two Martyrs by the aid of the 1260 days, and the "time, times, and half a time."—"The Woman" and "the earth" are the symbols found there in connexion with these numbers. The Woman is the type of the Christian Body, of which was born Constantine, the male child, who in process of time fought his way up to the throne of the world. On his ascension, the mother that gave him birth had to fly into the wilderness from the persecution of dragonic power, where, in the wings of the empire—Roman Africa and the Alpine and Pyrenean regions—God had prepared her a place of refuge. On her flight thither she was pursued by a fierce adversary, but "the earth helped" her, and arrested the pursuit. From that time the Dragonic Power commenced a "war against the remainder of her seed, who keep the commandments of God, and retain the testimony of Jesus Christ"—v. 17. These events of the flight and of the Earth helping the Woman indicate the commencement of the 1260 years of the testimony of the Remainder of her seed, or of the Two Political and Religious Witnesses. They happened about A. D. 312, consequently the 1260 years will have ended about A. D. 1572.

#### Having on Sackclothes.

*Periblecmenoi sakkous.*—The garments of mourning or affliction, trouble, calamity, or distress among the ancients were chiefly sackcloth and haircloth. The latter was the usual clothing of the Prophets, for they were continual penitents by profession: and hence Zeeharish speaks of the rough garments of the false prophets, which they also wore to deceive (ch. xiii. 4) Jacob was the first we read of that put sackcloth upon his loins as a token of mourning for Joseph, signifying thereby that since he had lost his beloved son, he considered himself as reduced to the meanest and lowest condition of life. In great calamities and troubles the Israelites wore sackcloth about their bodies; "Gird you with sackcloth and mourn before Abner" 2 Sam. 3. 31. "Let us put sackcloth on our loins, and go out and implore the clemency of the king of Israel" 1 Kings 20, 31.—"Ahab tore his clothes, put on a shirt of hair-cloth next to his skin; fasted, and lay upon sackcloth." 1 Kings 21, 27. And when Mordecai was informed of the ruin that threatened his nation, he put on sackcloth and covered his head with ashes" Esth. 4. 1.—On the contrary, in the time of joy, upon the hearing of any good news, those that were clad in sackcloth, tore it from their bodies, and cast it from them; as "thou hast

put off my sackcloth, and girded me with gladness" Ps. 30. 11. For the Two Witnesses, then to prophesy, or declare truth, having on sackclothes, indicates, that during the 1260 years of their commission they were to execute their martyrial functions in a state of suffering and distress.

#### Two Olives—Two Lamps.

These are also figurative representations of the things signified by the Two Witnesses. *Trees* in the prophetic scriptures are often the symbols of individuals and of classes, or communities, of men. "The righteous man is like a tree planted by streams of water" ps. 1. 3. These *dreamers*, who speak evil of things they do not understand, are "trees, whose leaf withereth, without fruit, twice smitten to death, plucked up by the roots"—Jude 12. The Assyrian army is termed a forest of trees—Is. 10, 19. Particular trees also represent a particular nation; hence, in Jer. xi. 16, the House of Israel is termed "a green olive-tree, fair and of goodly fruit;" and he predicts that the Lord should *kindle fire upon it, and break off its branches.*—This class or community, then, is symbolized by a "good olive tree"—whose growth is fostered by a skillful cultivator. But a time was to come when its branches were to be broken off and a fire was to be kindled upon them. When Paul wrote his epistle to the brethren in Rome, their branches had been broken off; and this fire was soon to be kindled upon them, for says he, ch. xi. 20—the branches of Israel's Olive were broken off "because of unbelief" and say James and Peter, "the coming of the Lord draweth nigh;" and the "end of all things (pertaining to the Mosaic Age) is at hand."

Though the good Olive Tree was thus broken, its stem and root yet remain unimpaired. The great Cultivator did not leave it in this damaged condition; but cleaned it by pruning, and having cut a branch out of the "wild Olive" inserted or grafted it upon its noble stem; for the Apostle, in writing to the believing Gentiles in the church at Rome, tells us, that some of the Good Olive's branches being broken off, they of the Wild, uncultivated olive tree were grafted in among them, and with them partake of its root and fatness. Belief and obedience to the gospel of Christ grafted them into the good olive, while unbelief of that gospel broke off as it were its natural branches. Thus, the gentile branch derives its fatness from the root which sustains it: in plain terms, by being adopted into the family of Abraham, and so incorporated with the House of Israel, they have become joint heirs with the Seed of the promise of the Eternal Estate made by God to Abraham, Isaac, and Jacob—the triradial root of the green olive tree, of "fair and goodly fruit."

A good and cultivated olive tree, then, is the symbol of those "who are not only circumcised, but who walk in the footsteps of the faith of their father Abraham, which he had while in uncircumcision, or when a gentile. It is the symbol of all circumcised persons, and therefore, the symbol of justified Israelites and

to ingrafted branch of justified Gentiles: for all true christians are circumcised with the circumcision made without hands in the setting on of Christ. It is therefore also a symbol of one of the Two Witnesses, because of these are they "who keep the commandments of God, and retain the testimony of Jesus Christ."—Rev. xii. 17.

But the Christian Gentiles are a branch cut out of a Wild Olive Tree. The wild olive tree, then, is a symbol of the aliens from the Commonwealth of Israel; and one of its branches the symbol of all who declare truth against the despotism of the oppressors of the world. Thus in Rev. xi. 4 1, the wild olive is a figurative representation of that class of Gentiles, who declare truth which is poisonous to certain, styled "their adversaries," and the ferocious monster, which was finally to overcome and kill them. The meaning of this symbol of the wild olive Witness is found in "the Earth which helped the Woman" as already set forth; and it has grown up into a wide spreading foliage whose umbrageousness affords an agreeable shade in a weary land to the sons of liberty and the champions of the Rights of Man.

This vision of the Two Olive Branches and the Two Lamps is not peculiar to the Apocalypse. Zechariah saw the same things in a vision; an account of which he has left on record in the fourth chapter of his book. An angel came to him, and waking him from his sleep, asked him what he saw? He replied, that he beheld a candlestick all of gold, with a bowl on the top of it, upon which there were seven lamps with their seven tubes: and two olive trees, one on either side of the bowl. He then inquired of the angel—what these things signified? The angel replied, by delivering a prediction to Zerubbabel, and by saying, that "the seven were the eyes of the Lord, which run to and fro through the whole earth." Now Zerubbabel was a typical as well as a real person. He was descended from David, born in the Babylonish captivity, and an ancestor of Jesus Christ. His name by interpretation signifies a stranger in Babylon, dispersion of confusion. In the reign of Cyrus, King of Persia, he was appointed governor of Judah; and under the edict of that prince led the van of the captivity back to their own land. He also laid the foundation of the second Temple, and the Angel declared to Zechariah that "his hands should also finish it." He was likewise a typical character, as plainly appears from Haggai 2, 23. As a royal personage and head of the restoration, he was the type of the Great King; as his contemporary Joshua, the son of Josedek, was of the priestly character of that mighty Hero, who "shall be a priest upon his throne" at his appearing.

The Candlestick then, proximately represented Zerubbabel but chiefly Him, "the Branch" of whom Zerubbabel was the type. Instead of the meaning of the seven-sconced-candlestick, Zechariah demanded the signification of the Two Olive Trees, the one on either side. Not receiving an immediate answer, he inquired again in more precise terms, saying, "What are these Two Olive

Branches which through the Two Golden Pipes empty the golden oil out of themselves?"—Then said the Angel "These are the Two Anointed Ones that stand by the Lord (the seven branched candlestick) of the whole earth."

There appears, then, to exist an identity between the Two Olives and the Two Lamps of John, and the Two Olive Branches and the Two Golden Pipes of Zechariah. The latter supplies a deficiency in John's vision by informing us of the use of the Two Olive Branches in relation to the Two Lamps; they were to supply the Lamps with oil that they might give light. By this then we may understand, that the Two Witnesses were empowered by the sanction of truth, to give light to the world during the 1260 years of their declaration. In Zechariah they are termed "the Two Anointed Ones who stand by the Lord of the whole earth." They are anointed with truth. The oil which gave light in the days of the middle ages, was expressed through them; they were the Lamps or "Lights of the world," as were the Apostles before them. These are symbols of great elegance and beauty. The Lord of the Earth has set up before him two great lights to illumine mankind;—two blazing and shining lamps, fed by the golden oil of the olive, "wild" and "good." Through their brilliancy, the light of truth has shone away the darkness of paganism from the Roman World; and is fast dispelling the black and threatening clouds of despotism and superstition by which the atmosphere of the political and moral universe has been long surcharged. By these is the Lord Jesus consuming with the spirit of his mouth "the Son of Perdition"—"the lawless" and ferocious monster of the sea; the glory of whose utter destruction is reserved for Him when he shall appear in "the brightness of his coming."—3 Thess. 2, 8.

#### *Fire issues from their mouth.*

Fire is the symbol of fierce destruction, or torment, great sickness, war, and its dismal effects, when associated with such adjuncts as denote that it is not put for light. The Witnesses were to put their enemies to death by the fire that was to issue from them. This is peculiarly applicable to their wars. Gunpowder was invented in 1330 by a Monk of Cologne; and though it was used at the siege of Algiers in 1342, cannon was first used by the English at the battle of Cressy in France, in 1346. From this time, men destroyed one another chiefly by the fire that issued from their cannon mouths. For more than three centuries their enemies attacked them, and in turn were themselves destroyed by these fire-issuing mouths. This mode of destruction by gunpowder and cannon is still more plainly indicated in Rev. ix. 17, 18. "And I saw the horses and those who sat upon them, thus in their appearance having breastplates of fire, and saltpetre (called *lyciastis*—hence—*from its color in combustion*) and brimstone; and the heads of the horses were like the heads of Lions, and out of their mouths went fire, and smoke, and brimstone. With these three—by the

fire, by the smoke, and by the brimstone—that went out of their mouths, they slew a third part of men.” By this means likewise the Two Witnesses destroyed their adversaries.

#### Their Adversaries.

The enemies of the Two Witnesses are those of the world who “hate the light and shun it” and are indicated in the book as The Dragon, that old reptile who is the Accuser and the Adversary, the ferocious monster that ascends out of the sea, the two-horned dragon speaking beast which ascended out of the earth, the Mother of Harlots, &c. “In plain language, their adversaries are the Kings, Priests, and Aristocracies of Antichristendom; with all their servile, superstitious, and besotted serfs and parasites, who, for sordid gain, do the will of their tyrants, “the destroyers of the earth.”—The opponents of political and religious truth composed the great army that made war upon the Witnesses and finally, but temporarily, overcame and slew them on the Broad Way of the Egyptian Sodom.

#### The Heaven.

“Heaven is always the symbol of government: the higher places in the political universe.” “Heaven and earth” signify the whole universe, political and religious. Is. 51, 16—“That I may plant the heavens and lay the foundations of the earth, and say unto Zion, “Thou art my people.” That is, that I might make those, who were but scattered persons and slaves in Egypt before, a kingdom and polity, to be governed by their own laws and magistrates.

“The Heaven,” then, presignified the political constitution of things, or the government of the metaphorical Egypt, in which the Two Witnesses were to execute their commission. They were to possess the power of restraining the Heaven. That is, they were to have the power of controlling the government to a certain extent, so that, if the rulers of the Egyptian Sodom should will to deprive them of their rights and liberties they should have the means of retaliation and defence.

#### Rain.

Gentle Rain and Dew are the symbols of truth, or wisdom; of the divine protection; of the blessings of God, and all manner of good things. “My doctrine,” says Moses, “shall drop as the rain; my speech shall distil as the dew, &c.”—Deut. xxxii. 2.—“He shall come down like rain—as showers that water the earth” that is, in the days of Messiah, there shall be “an abundance of peace,” &c. ps. lxxii. 6, 7.—On the other hand, tempestuous rain is a symbol of war—“And I will rain upon Gog an overflowing rain, and great hailstones, fire, and brimstone”—Ezek. xxxviii.—To prevent rain descending from the political heaven is to prevent peace, and the blessings thereof; and to inflict upon all the calamities of war.

#### The Waters.

Waters used indefinitely signify people, many waters, people, and multitudes, and nations, and tongues; and definitely, some particular people. Rev. xvii. 2, 15, xvi. 4. The Two Witnesses were to have power over the waters; viz. of the metaphorical Egypt or Roman Empire; which in apocalyptic geography is divided into the earth, the sea, and the rivers, and fountains of waters. The rivers and fountains in ch. xvi. 5, are termed “the waters,” and the third angel, “the Angel of the Waters.” The Sea is not included in the waters, but only the rivers and the fountains: for the Second, and not the third, is the Angel of the Sea. If the reader place before him a map of the Roman Empire, he will soon discover which part of it is the Land of Rivers and Fountains of Waters. If he look towards the Alps, from the Danube to the Ligurian sea, he will perceive some three hundred rivers, swelled by the tribute of a thousand lesser streams, fed by innumerable fountains, issuing from the base of those lofty ranges. The country of these rivers and fountains was appointed as the place of refuge for those, who, in the face of an universal Apostacy, “retained the testimony of Jesus Christ.” Upon this, there can be no controversy among the faithful; for history attests the fact. To the Two Witnesses was given jurisdiction over this Alpine region of waters; so that, if their enemies should assail them, they might slaughter them among the well-watered valleys of their country, and carry devastation into plains beyond.

They had power over the rivers and fountains of water to turn them into blood. This indicates the enormous sacrifice of life which would happen in the wars between the Two Witnesses and their adversaries; if these suffered severely, the Witnesses suffered more; for in ch. xvii. 6, John saw the Mother of Harlots “drunk with the blood of the saints, and with the blood of the Witnesses of Jesus.” Therefore, when, in ch. xvi. 4, the Angel of the Waters had poured out the third phial, he exclaimed—“Righteous art thou, who art, and who wast, who art perfect, because thou hast judged these: for they have poured forth the blood of saints, and prophets; and thou hast given them blood to drink; they are worthy.” And a voice from the altar said, “Yes, O Lord God Almighty, true and righteous are thy judgments.”

#### Dead Bodies.

The Two Witnesses deprived of life. In the original it is not *sooma*, but *ptooma* a dead body fallen to the ground, from *ptoo* to fall. *Sooma* may signify a body either alive or dead; but *ptooma* a body literally or metaphorically as lifeless as a slain carcass.—*Sooma* is sometimes used to designate the Church or living body of Christ; but *ptooma* never. It occurs in Mark vi. 29, where it is applied to the headless corpse of John the Baptist; and in Matt. xxiv. 28 to the Jewish Body when ready to be devoured by the Roman Eagles.

“A time was to arrive, then, when the Two Witnesses were to

become as lifeless as a beheaded corpse or the broken off branches of Israel's Olive. The oil of the Two Olive Branches was to cease to flow into the Two Lamps; whose light would then be extinguished, and Sodom left in Egyptian night. At this epoch, truth would no longer be declared. The tyranny of Kings and Priests would be triumphant; and "the commandments of God and the testimony of Jesus Christ" would no longer be respected. This would be great cause of congratulation in the Antichristian Heavens. The tormenting prophets were dead; and no indignity was too marked to express their hatred and scorn. Like dead dogs in the way they were to be deemed unworthy of sepulture; therefore, their dead bodies were left unburied in the streets of a filthy Sodom. The mystical body of Christ was now dead; and though not buried, it continued dead three days and a half. During this period, there were Christians of a Sardinian type, who had a name that they lived, but were dead; but unlike the Sardinians, had not even life sufficient among them to strengthen the things which remained; for both the Witnesses and the things they prophesied were extinct.

Let it be remembered, that though *dead*, the mystical and visible body of Christ, the nucleus of the Two Witnesses was never entombed. The gates of Hades were never closed upon it, because it was never put into the grave: nevertheless there was to be an interruption of the "succession of witnesses," or of the vitality of the visible church for three symbolical days and a half.—The churches of Christ in the "dark" or "middle ages," differed from the apostate church in Sardis in this, that in that city it became extinct—it died, yet continued visible for ages after, until buried in the smoke of Mohammedanism, which ascended from the bottomless pit and darkened both the Sun and the Air of the politico-ecclesiastical world with its blackness (REV. ix. 2) dead, yet visible, it was at length buried, but *never rose again*; whereas the Churches of the Middle Ages, though spiritually dead, and lifeless before the eyes of their enemies for many years, yet lived and stood upon their feet again to the annoyance of all who beheld them. Death took them captive; but it was as impossible, with the Bible circulating among the nations, that they should be hidden of it, as that the gates of Hades should have prevailed against the crucified body of our Lord.

### Three Days and a Half.

It will be very interesting to know, what length of time is intended by these three days and a half? The answer, we believe to be, that *days*, in this place are the same with *months* in the second verse, or *lunar days*, reckoning as the Jews did, thirty tropical solar days to an ordinary month or lunar day. And it may not be amiss to recollect, that one lunar month is the length of the *year* days; for she turns round her axis exactly in the time that she goes round the earth. According to the Egyptian, Persian, and Indian interpreters, collected by Achmet the Arabian, days

generally signify years in the contemplation of prophetic time;—and it is also true according to Artemidorus, Diodorus, Jamblicus, and others of the ancients, who have professedly or incidentally written on the subject of symbols, that "years and days are denoted months, and months and years by days," and that "in interpreting them we must consider what is *proportionable and suitable*," that is, the *decorum of the symbols* must never be disregarded.

The enigma of the three days and a half is to be resolved by what is termed "a triple involution;" as the "forty-two months" of verse 2 are by a double one. Thus, three lunar days and a half are equal to three ordinary months and a half; and three months and a half are equal to 105 symbolical days or ordinary years.

### The Broad Way of the Great City.

In ch. xvii. 18 the symbol of this great city is a drunken woman sitting upon a scarlet beast having seven heads and ten horns. Her name is written upon her forehead, to wit,—*MYSTERY, BABYLON, the GREAT, the MOTHER of HARLOTS, and of the ABOMINATIONS of the EARTH.*" She holds a golden cup in her hand full of abominations and pollution. She is the great Strumpet of the World, and the common mistress of the European Kings. Their illicit progeny is numerous, consisting of the Ecclesiastical Harlots, national and sectarian of Antichristendom. She is the "Mother of All Churches"—"the Great City, that rules over the Kings of the Earth." She is styled Sodom for her filthiness; and her empire, Egypt for her tyranny and oppression, and "where our Lord was crucified" for her persecution, cruelty, and bloodshed. Literally she is called Rome, comprehending that ancient city and its spiritual empire.

The Two Witnesses were to be dead, not in the streets, but in the *platea* or principal street, square, or open place, which some have called the Market Place, or place of chief concourse of the Great City. It means, as we shall see hereafter, FRANCE, one of the principal kingdoms of the Beast's Empire.

*After the three days and a half breath of life from God came into them.*

For three entire days and a half they were to lie dead in the Broad Way, and *after* that period had elapsed, the Two Witnesses were to stand erect upon their feet. This was their resurrection. Though prostrate in death, they now stood upon their feet: a posture which, though it does not necessarily indicate *immediate* action, yet represents them as put into a condition to act, whether it be to resist their enemies, or to engage in any service to which the Lord of the Earth might call them. It is not said how long those whom the Savage Beast killed elsewhere lay dead; in the other streets of the Great City, as Great Britain, Germany, &c. they might remain under the power of death for a longer or a shorter time; but in the platea they lay dead exactly three days and a half. The reason why the time of their lying here is exclusively

noticed, might be not only because it was sufficient for authenticating the prophecy, to give *one* such fact, but because they were to rise first.

The cause of the resurrection of the Two Witnesses is analogous to that of the future resurrection of the Jews from the national graves in which they are now entombed. The Israelites of our day, who have been politically and spiritually dead for upwards of 1700 years, in the prophecy of Ezekiel, are compared to dry bones very dry. Jehovah addressed the prophet and demanded of him, if these dry bones could live? He replied "O Lord God thou knowest! And God said to the dry bones, "Behold, I will cause breath (pneuma, spirit) to enter into you, and you shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath (pneuma, spirit) in you, and ye shall live."—And Ezekiel saw, in vision, all this happen to them, but as yet he saw "no breath (of life) in them." Then said God, "Prophecy to the wind (pneuma, spirit, air, breath) and say, Come from the four winds, O Breath, and breathe upon these slain, that they may live."—"And the breath came into them, and they lived, and stood up upon their feet," Jehovah then addressed them through the prophet, and said, "I will open your graves, and bring you into the land of Israel: and I will put my spirit in you, and ye shall live" (spiritually as well as politically.)

Here then, is a prediction of the re-constitution of the whole House of Israel. They are now in the tombs, being politically dead, buried, and corrupted among the nations; but when reformed or re-fashioned, God will breathe into them the breath of political life, re-establish them in their own land, and then give them of his spirit. This is a beautiful illustration, derived originally from the Mosaic account of the constitution of man, of the resuscitation of the Two Witnesses. There is this difference, however; the Witnesses were not permitted to lie long enough in the broad way of the Great City to go to corruption, consequently all that was necessary in their case was to breathe into them the breath of political and spiritual life, that they might renew their contest against the helot despotism of priests and kings.

#### *A Great Voice.*

A great voice is a voice of thunder. In chap. x. it says, and "the seven thunders uttered their voices." As the great voice the Witnesses heard was accompanied with a great earthquake the decorum of the symbol would indicate that it was a thundering voice; which, like the natural thunder hursting and brattling, shook the political air. Were the constituted authorities of these states to issue a decree, changing this republic into an absolute monarchy, it would be "a great voice," the effect of which would be to shake society to its foundations. It was such a voice, the Two Witnesses and the nations heard,

when the Constituent Assembly of France promulgated its Declaration of the Rights of Man—a declaration utterly subversive of the absolutism of the world.—This great voice said to the Witnesses "Ascend hither!"

*And they ascended to the heaven in the cloud.*

To ascend to heaven symbolically is to rise to the exercise of power, and to obtain rule and dominion. In this sense the King of Babylon said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God— I will ascend above the heights of the clouds &c."—By their ascension, the Witnesses acquired political power by which to retaliate upon those who had put them to death; and dreadful was the vengeance they wreaked upon them as we shall see hereafter. By their ascension, they were not only to be restored to their primitive rights and liberty, but be farther promoted to dignity and honor, and that by a great voice from the heaven—by the voice of public authority. A cloud, without any tokens of a storm, always denotes what is good, and implies success.

#### AN ODE TO THE KING MESSIAH, AND HIS QUEEN.

*Psalm XLV.—Long Metre.*

A noble theme my mind indites;  
My song I'll to the King address;  
O may my tongue indeed be like  
The pen of him who freely writes!

Of th' sons of men thou fairest art;  
And grace upon thy lips is poured;  
For God, O King, hath blessed thee,  
As long as sun and moon endure!

Thy sword, O mighty Hero, gird  
With glory and with majesty!  
Array'd in splendor ride thou forth  
Thy foes to vanquish and subdue:

In triumph ride because of truth  
Of mildness and of justice too;  
And thy right hand shall teach thee things  
Tremendous, awful, and severe!

Thy barbed shafts are swift and sharp  
The nations shall before thee fall;  
Thy darts shall pierce the trembling heart  
Of those who scorn thy royal law.

Thy throne, O King, shall always stand;  
The sceptre of thy kingdom's just  
In righteousness thou dost delight,  
And hatest all iniquity;

Thy God Jehovah, therefore, hath  
O glorious King, anointed thee  
With th' unction of delight above  
All those who are thy fellow kings!

With aloes, cassia, fragrant myrrh,  
Thine od'rous garments are perfum'd;  
And stringed instruments delight  
Thine ears from iv'ry palaces.

Kings' daughters are thy chosen maids;  
And on the right hand stands the Queen  
In gold of Ophir full array'd:  
To whom I'll now address my theme

O daughter, listen; and reflect,  
And to my words thine ear incline;  
Thy people and thy father's house  
Henceforth be banish'd from thy mind!

For of thy beauty excellent,  
Enamour'd greatly is the King;  
Thy sov'reign lord he's now become;  
Do thou all honor give to him!

So shall Tyre's daughter, famed afar,  
Thy favor seek with costly gifts;  
Ev'n she, thy grace shall supplicate,  
Who is among the nations rich.

All glorious in her palace is  
The lovely daughter of the King;  
Her vestment is embroider'd o'er  
With beaten and with shining gold.

In variegated robes array'd  
She shall unto the King be led;  
Companion virgins in her train,  
Shall also unto thee be brought.

With gladness and rejoicing too  
These royal virgins shall be led;  
Within the palace of the King,  
A welcome entrance all shall have.

And for thy fathers there shall be  
Thy children whom thou shalt appoint.

As princes over all the earth  
To share thy brilliant reign with thee.

Thy name remember'd I will make  
From age to age in ev'ry race;  
So shall the nations of the earth  
Praise thee for ever and for aye!

—o—  
*Remarks upon Psalm XLV.*

The ancient compositions, styled "The Psalms," are not all prophetic. Some of them are historical; others didactic, elegiac, and so forth. The one before us, however, is unquestionably prophetic; and certainly refers to *The Anointed King* whom God promised to the house of David; that he might sit upon his throne forever. Of the propriety of this application there can be no doubt; for our ancient brother Paul, in his letter to the Hebrew brethren, plainly declares it. In that place, he tells us, that God iadited this psalm, and that he addressed his Son in these words of the sixth and seventh verses "Thy throne, O King, shall stand forever; the sceptre of thy kingdom is a sceptre of equity! Thou lovest righteousness and hatest iniquity; therefore, O King, thy God hath anointed thee with the oil of gladness above thy fellows!"— Paul then, teaches us concerning this spiritual song, that it is addressed to the Son of God; and that this son is that *Jesus*, whom he raised from the dead. To the point, therefore, "*Jesus of Nazareth the King of the Jews*," is the "Hero" of the ode; which doth consequently contain some of those things to which he referred when he said to his associates, the Eleven Apostles, "all things must be fulfilled which are written concerning ME in the Psalms."

"You are a King then?" said the surprised Procurator inquiringly. "I am a King," said Jesus, "for this I was born." He might have answered, "Yes; I am that King, concerning whom, the prophets of the Almighty have for ages past declared should come into the world. I am he, who is anointed to ascend that throne upon which you now sit; concerning me the national melodies are full; they chant the glories of my reign, which however, belongs not to this but to the age to come."

But his Majesty, King Jesus, is not the exclusive subject of this song. Her Majesty, his Queen, and her companion Virgins share with Him the Divine consideration and regard. In other words, under the symbols of a King, Queen, and her attendants, upon a marriage occasion, the Holy Spirit sets forth the excellence and high destiny of the King of Israel, and his brethren, both resurrected and transformed.

Concerning the Messiah, he was to be "the fairest of the sons of men," full of grace, and "blessed forever." He was to be a conquering hero, terrible in war, but in peace, full of mildness and benignity. He was to be a King upon his throne, which was to endure forever. His sceptre, the symbol of government, was

of righteousness, therefore he was to have the ascendancy over all his associates. As a king, of course he was to be anointed; but his anointing was to be extraordinary: with oil indeed, but with "the oil of gladness," or with the Holy Spirit. Jehovah was to anoint him—ps. ii. 6—therefore, he was to be God's Messiah—the Lord's Christ—Jehovah's Anointed King.

Such is the outline of what Messiah was to be, as set forth in this psalm some ten centuries before his birth. If then Jesus shall be found to be the centre of these predictions, we may in truth say with our ancient fellow-disciple, "He is the Christ, the son of the Living God."—But have all these predictions been fulfilled in him? We answer unhesitatingly they have not all.

In the life of Jesus as published by his biographers, we behold "the fairest of the sons of men;" yes, indeed, we contemplate "the fairest among ten thousand, and altogether lovely:"—we behold, "the only begotten of the Father, full of grace and truth:"—one, whom God has blessed forevermore. Added to this we see in him a lover of righteousness, a hater of iniquity, and one anointed of God above all intelligences, with the Holy Spirit which was truly "the oil of gladness;" for his Father's voice accompanied the effusion saying, "this is my beloved Son in whom I delight" or am glad. Thus far the portrait and the original answer face to face. There are other features, however, in the likeness, which have yet to find their counterpart in the person of the Messiah.

A time is indicated in this song when he is to ride forth triumphantly in glorious array; when he is to make war *in person*, and by his destroying energy to destroy them who refused to submit to his law. This prediction is contained in the third, fourth, and fifth verses. In the Apocalypse of John the same things are declared, chapters xi. 15-19; and xix. 11-16;—also 2 Thess. 1. 7-10. "Nations," says the Poet, "shall fall before thee;" and say the voices of the Seventh Angelic Trumpet, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." And upon that occasion the enthroned are represented as eucharizing the Almighty because he has commenced his reign; a commencement coeval with national perturbation and a destroying of those who destroy or oppress the earth. "In thy glorious array ride forth prosperously," says the Psalmist, "and thy right hand shall teach thee terrible things;" and in the vision of Patmos, John saw him ride forth from the opened heaven upon a white horse to judge and make war in righteousness; "his eyes as flames of fire;" his head diademed with crowns; and clothed with raiment baptized in blood. He was not alone. His celestial guards accompany him, clothed in white of linen fine and clean, on horses like his own. Nor is this the parade of peace; for at the head of his imperial squadrons he smites the nations with his sword, breaks them with a rod of iron (Ps. 147,) and, in dashing them in pieces, treads the wine-press

of the indignation and wrath of Almighty God. "Woe, woe, woe, to the inhabitants of the earth," cried one of the celestial trumpeters, "because of the three trumpets which are yet to sound!"—The last trumpet is sounding; its loud last blast is echoing with awful voices through the nations, and "woe" indeed be to them who obey not the Celestial King! 'Who' says the apostle, "shall be revealed from heaven with his mighty angels, in flaming fire, inflicting a just retribution on them who know not God, and who obey not the gospel of our Lord Jesus Christ; who shall suffer a just punishment—an everlasting destruction from the presence of the Lord, and from the glory of his power—in that day when he shall come to be glorified in his saints, and to be admired by all the faithful."—Let the disciples "watch;" for the time is at hand when the heavens will no longer retain the Avenger of the blood of their brethren the witnesses of Jesus.

The wife, or Queen, of the King of kings is next introduced by the Psalmist. She is placed at his *right hand*, adorned with gold, an embroidered robe, and splendid garments of varied hue. She is beautiful and glorious. Who is this so brilliant in her costume; and so charming as to captivate the conqueror of the world? She is the Daughter of the King—v. 13. "We" disciples, says Paul, "are members of his body, of his flesh, and of his bones;" and thus we have become one flesh with Christ our King, that is, his wife or queen. "He loved the congregation and gave himself for it; that he might sanctify it, having cleansed it with a bath of water, and the word. That he might present it to himself *glorious*, not having spot or wrinkle, or any such thing; but that it might be *holy, and without blemish*—Ephes. v. 25-27. Such is the Queen whose beauty captivates the King. She is betrothed; but her marriage is not yet come, John in his vision heard a sound equal to a peal of mighty thunderings, exclaiming that "the marriage of the Lamb was come and his wife had prepared herself." And he beheld her glory; for "it was given her to be clothed in fine linen, pure and resplendent." The Lamb's wife or queen is the congregation of the saints; for says John, "the fine linen (with which she was clothed) is the righteous actions of the saints"—Rev. xxi 7, 8.—She is also the daughter of the King; for the saints who constitute the Lamb's wife are his children; as it is written "Behold I and the children whom God has given me"—Heb. ii. 14; therefore, as a whole, *she* the congregation is his daughter.

But the Queen is to be brought to the Great King at the marriage with companion virgins.—"The virgin companions, that follow her;" says the Poet of Israel, "shall be brought unto thee, O King; with gladness and rejoicing shall they be brought; and they shall enter the palace of the King."—"The bridegroom is coming go ye out and meet him!" is the midnight cry which precedes the festal hour. Then the virgins arise and trim their lamps. The bridegroom appears, and those who are prepared enter in with him to the palace, and the door is shut—Matt. xxv.—The arrival of this happy event is matter of joy and exultation to those who are



invited to the supper;—"we rejoice and exult, and give glory to Him; because the marriage of the Lamb is come, and his wife, has prepared herself"—Rev. xix; with gladness and rejoicing shall they enter in. These virgins follow the queen; so the dead in Christ lead the way; for they rose first: *afterwards*, we the living (their companions) shall be caught up and changed"—1 Cor. xv. 52; 1 Thess. iv. 17.

The sixteenth verse of this song indicates the persons who are to constitute the government of the world after the subjugation of the Nations to the sceptre of the King of kings;—they are the children of the King, made kings and priests to God by him, the glory of the Father. There is no nation so rich, powerful and magnificent, but shall come bending to Messiah's Queen. "The daughter of Tyre," that is, the city of Tyre, or the Tyrians, contemporary with the prostration of the nations before the Heroic King, "shall seek," says the Psalmist, "thy favor," O Queen, "with gifts;"—if we, the sons and daughters of the Almighty, die with the Anointed Jesus, says our brother Paul, we shall also live with Him; if we suffer patiently, we shall also reign with Him.—2 Tim. ii. 12.

From these scriptures, then; it is plain that the Holy Spirit indicates a period in relation to the people of God, which may properly be styled

#### THE PREPARATION;

to the consideration of which we shall return in the next number.

EDITOR.

#### *The Psalms in Metre.*

We have received orders from brethren in divers parts for copies of the Psalms in Metre. It is true, that some time ago we published a prospectus of the work; but we were not sufficiently encouraged to proceed. We have, however, not abandoned the idea of giving them to the public; we have only changed our plan of effecting their introduction to the Christians. Aware of the prejudice existing against these compositions from their supposed abstruseness, and the use made of them in the superstitions of England, Scotland, and Rome, we have judged it best from time to time to present such specimens of these admirable "hymns and spiritual songs," as cannot fail, we think, to enchant and captivate the hearts and minds of the lovers of the sublime and beautiful; for we feel convinced, that if the disciples of Christ shall fall in love with them, they will not rest until they possess themselves of these odes in metre, that by their use they may be enabled to teach and admonish each other: singing and making melody in their hearts to the Lord. If we would celebrate in song, the wisdom, gracefulness, divine origin, betrayal, sufferings, death, resurrection, exaltation, power, majesty, heroism, glory, priesthood,

royalty, reign, eternal dignity, and so forth of the Messiah—the Holy Spirit, the Poet of the Celestial Kingdom, has supplied us with the means of doing it in the "psalms, hymns, and spiritual songs" of the Psalmody of the Ancient Zion. We do not urge the singing "the Songs of Zion" to the exclusion of every thing else; but we think they are worthy of adoption as the standard melodies of the spiritual Israel of God.

The names received shall be added to our list; and, if a sufficient number shall hereafter be forwarded, we shall proceed with their publication.

EDITOR.

#### TARSHISH.

This is a name, which occurs in connexion with a prophecy in Ezekiel, which has reference to the 'time of the end;' it will be interesting, therefore to ascertain to what nation, country, or city it has relation. There have been great disputes among the learned in what parts of the Eastern World Ophir and Tarshish lie. They all agree that the trade carried on by David and Solomon to these two places was the same as that till very recently monopolized by "The Honorable East India Company" of England; but their dispute falls upon the point in what part of India and the Southern Seas were these places situated. I shall not trouble the reader with the arguments for and against their several favorite hypotheses; but shall content myself with presenting briefly the conclusion agreed upon as most satisfactory.

The political frontiers of these places is undeterminable. Eusebius an ancient author, quoted by Eusebius, says of David "that he built ships at Elath, a city of Arabia, and from thence sent metal-men to the island of Urphe (or Ophir) situated in the Red Sea, which was fruitful in yielding abundance of gold, and the metal-men brought it from thence to Judea." But it is to the scriptures we must go for a decision. All that is to be learned from these is, 1st. That from Elath to Tarshish was a voyage of three years to and fro; but within what period of time the voyage to Ophir was completed is not said; and that therefore, Tarshish might be somewhere in the East Indies, but Ophir might be anywhere nearer home within the reach of those seas. 2ndly That the commodities brought from Tarshish were "gold and silver, and ivory, and apes, and peacocks;" and those of Ophir "were gold and almag trees, and precious stones." And therefore, any place in the Southern or Great Indian Sea, at the distance of a then three years' voyage from Elath, which can best furnish the merchants with gold, silver, ivory, apes, and peacocks may be inferred to be Tarshish of the holy scriptures; and any place within the compass of the same Southern Sea, that can best furnish them with gold, almag trees, and precious stones, and in that quantity of gold as Solomon brought home in one voyage, may be guessed to be Ophir.

This is certain, that David and Solomon's fleets sailed from Elath in a direction south by east, and coastwise. Now pursuing this course, they would pass through the straits of Babel-mandel, and so enter the Arabian Sea. Having coasted the shores of Arabia, they would have either to enter the Persian Gulph or to sail east for Hindoostan. I should suppose they would make for the latter, because had their object been to trade with the Persians, greater facilities presented themselves overland from Palestine. By Tarshish then we are to understand a country whose shores were washed by the Indian Ocean, though we cannot say what were its frontiers according to the views of the ancients. We shall make use of this hereafter.

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From the English Christian Mess. & Ref.

A LETTER TO AN INDEPENDENT MINISTER AND CONGREGATION, ON BAPTISM.

[We noticed in our June number, page 149, that an intelligent female belonging to a congregation of Independents, in Staffordshire, while on a visit at Nottingham, had been brought to embrace the principles of primitive Christianity. On her return home, the following letter was addressed to the minister of the church to which she had formerly belonged. It being a production which does credit to her understanding and decision of character, and calculated to do good to others, we have concluded to introduce it to the notice of our readers. The letter, we understand, has not been read to the people, nor has any answer been returned to the writer. Silence, it would appear, in this instance, is considered the best policy. John iii. 10, 21.—ED.]

DEAR SIR—You will no doubt be much surprised when you read this letter, but I am compelled, from a sense of duty to make known to you and the members of your church the following facts. I have for some time, I may say for years had my attention called to the subject of baptism, and have considered infant sprinkling as unmeaning and unscriptural; at the same time I looked upon adult baptism merely as an initiatory ordinance into a visible church or congregation; and as I had been admitted a member, as I thought into the church of Christ without adult baptism, I was lulled into a negligence of this important ordinance, particularly as many of my friends who had been immersed themselves did not appear to think it essential. Happily, however, for me, I was, during my visit at Nottingham, led to consider the scriptures on this subject more attentively, and was compelled to believe that baptism is not only an ordinance which all believers are bound to obey, but that it is the means appointed by God for putting us in possession

pel; that it is, in fact, the medium whereby we are justified in the sight of God, receive a knowledge of remission of all past sins through faith in the death, burial, and resurrection of Jesus Christ, and are introduced into the kingdom of Christ on earth. Few attempt to deny that the use of water, in some form or other, is necessary to all before they can be admitted into the kingdom of God, as the Saviour's own words to Nicodemus, John iii. 5, are so very plain; "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." But it is argued that water is only a figure, and therefore sprinkling is all that is required; if so why did Jesus and his apostles immerse? We never read, in the New Testament, of any other mode than that of immersion being adopted. Jesus himself was baptized in the river Jordan, Mark, i. 9, 10; and in almost every instance it is said that they went down into the water. It is recorded in John, iii. 23, that "John also was baptizing in Aenon, near to Salim, because there was much water there." Various other passages might be quoted, but these ought to be sufficient to convince us that immersion is the mode of baptism taught in the word of God. As to *infant sprinkling*, I am only surprised that any of us should with the New Testament in our possession, have been so deluded as to be satisfied with it; for it is so plainly pointed out in the Scriptures, that those only who believe are proper subjects for baptism, that (leaving out the fact that not one single instance is recorded in the New Testament of an infant being baptized) it is wonderful that such an error should have continued in practice so long. The words of our Saviour to his apostles, when about to leave the world, were, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but that believeth not shall be damned," Mark xvi. 15, 16; and we read in the Acts of the Apostles, that "Then Phillip went down to the city of Samaria and preached Christ unto them;" "When they believed Phillip preached the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." viii. 12. I would ask, how can an infant, that knows not its right hand from its left, believe in Jesus Christ? or what advantage can it receive from being baptized? The command of Christ is, indeed perverted by the traditions of men, when this solemn and important ordinance is administered to an unconscious infant. I am aware that there are many who will agree with me in my views of infant sprinkling, that will be satisfied at the view I take of baptism for the remission of sins; but I think all who read the New Testament on this subject with attention, must acknowledge that there is quite as much evidence of the truth of this doctrine, as of the fallacy of the other. Indeed, the epistles abound with it; although I confess I have not myself, until

lately understood those passages that refer to it. No one professing to believe in revelation, will deny that the apostles had received from the Saviour authority to preach the gospel, and particularly to the apostle Peter; for, in Matthew xvi. 18, 19, Jesus says to Peter, "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." In what way did Peter, on the day of Pentecost, when the Holy Ghost had been poured out, preach this gospel to the multitude that had assembled? We read that after Peter had preached Jesus to them, "They were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, 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 Ghost." Acts ii. 37, 38; and 41, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Paul, when relating the circumstances connected with his conversion, mentions that Ananias, who was sent unto him by the Lord, said to him, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. The sixth chapter of Romans, too, abounds with references to this doctrine. In the 1st Cor. vi. 11, we read, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—Also in Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ;" in Col. ii. 12, 13,—"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead; and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;" in Heb. x. 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water;" and in the 1st Peter, iii. 21, "The like figure whereunto baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." After all that I have said on this subject, you will not be surprised to hear that when I was at Nottingham I was publicly immersed for the remission of my past sins, believing that the blood of Christ was then, and not till then, applied to my conscience; and in this ordinance it is applied to the conscience of every other guilty sinner, who believingly and understandingly thus comes to Jesus; but I dare not say that those who

do not thus obey the gospel, are adopted into the family of God and are Christ's disciples, and therefore I cannot conscientiously continue a member of your church, even should you wish it. I can assure you it is very painful to my feelings to write this, But as I said before, a sense of duty compels me. I cannot expect that either you or the members of your church will at first agree with me in my views; as I was myself at one time as much opposed to the doctrine as any one could be, but I was convinced by the word of God; and I hope that if you, or any one else, can by the same means prove that I am wrong, you will do so; for it is by the word of God we shall be tried at the day of judgment, and if on that day we shall be found to have been only hearers of the word and not doers, how awful will be our situation. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matthew viii. 21. Feeling as I do on this subject, I would earnestly entreat you and all the members of your church, for whom I feel much affection, to search the scriptures diligently, to see whether these things are so. There can be no harm in so doing, and it will be a greater satisfaction to the minds of all. I earnestly pray that the search may be blessed, and that we may all of us be among those to whom the Judge will say at last, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I must beg you to excuse the length of this letter, and remain,

Yours very truly,

H. B.

#### THE LATENESS OF OUR ISSUE.

The publication of our Debate with the Presbyterian clergyman caused the Advocate to fall a month behind. We were in hopes of recovering lost ground by February; and should have done so but for the folly and bigotry of our printer. We hired a neat hand, as the execution of the November number sufficiently evinces. He was a convert to Methodism; nevertheless we harmonized in our affairs, and he expressed himself as perfectly satisfied and at home. But unfortunately for the recovery of lost ground, he had to set up the following passage; "who can be astonished, then, that camp meetings, revivals, forged and delusive tales, of sights unseen, and sounds unheard, with all the "new measures" of the age—should all be pronounced and approved as the "means of grace" to men! By these inventions, &c."—His methodism could not stand this; so he packed up his kit and absconded by starlight to Richmond.—This incident, illustrative both of Sectarianism, and of the inconvenience of printing a periodical in the country at a dis-

stance from a city, has thrown us still more in arrears; for some twelve days elapsed before we could get to work again. Our readers will perceive that the present number contains only 24 pages, instead of 36. We thought it best to issue these 24, that the patience of our friends might not be exhausted. The deficiency will be made up in our next; which will contain 48 pages, or 12 more than usual; so that the full number of pages will be presented in the two papers.

While upon these secular affairs it may not be amiss to observe, that many of our readers are behind hand in their subscriptions. Our agreement with them is, "payment on receiving the first number." Some have not paid us for three years, and others in the south-west have actually discontinued, being *one hundred and twenty-six* dollars in our debt. We have often written to the latter in the most respectful terms, but can get no answer. They have gone so far as publicly to condemn our *opinions*, while their own *conduct* towards us has been to say the least of it, exceedingly exceptionable. If these parties will not do justly, we give them notice, that we shall follow Bro. Walter Scott's example, and give their names to the public as a caution to other editors how far to confide in their integrity and honor. But we do hope we shall not be driven to this extremity. Will not Christian men act christianly, and do the things they profess? How long shall profession and principle be distinct!

Another cause of lateness of arrival at its destination is the retention of our paper in the post office two or three weeks after being entered. This is owing to the inefficiency of the means of transportation. A pair of saddlebags is all that the constituted authorities have provided for the conveyance of papers, which require a tumbril cart to carry them hence to the office. My subscribers will see, therefore, that a prompt distribution is not under my control. But I am ever doing my best to surmount all these obstacles; and trust that we shall yet get all things straight and keep them so. Let my *patrons in fact* do their duty, and I will continue to do mine with promptitude and effect.

EDITOR.

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#### THE DEBATE.

We have several copies of this work on hand, which can be supplied at a small expense *per mail* to subscribers who may wish to know more of the truth. It consists of one hundred and seventy-five pages closely printed, at 63½ cents a copy to those who take \$5.00 worth.

EDITOR.

# THE ADVOCATE

&c.

Vol. 5. Amelia County, Virginia; 1839. No. 9.

## ILLUSTRATIONS OF THE APOCALYPSE.

### THE TWO WITNESSES.

#### *Literal Rendering.*

And I will raise up two classes of men, and they shall declare truth against the enemies of truth for one thousand two hundred and sixty years, in a state of suffering. These two are the Anointed Ones which diffuse the light of truth, and who stand before me, the Lord of the Earth. And if any opposed to truth attempt to injure them, they shall destroy their adversaries in war: and if any attempt to injure them, they shall be slain by weapons like his own. These two possess power to control governments, so that the blessings of peace be not diffused during the days of their declaration: and they shall have power over the well watered countries of Piedmont, the Alps, the Pyrenees and the south of France, &c., to deluge them with the blood of the people: and to afflict the circumjacent territories with all the calamities of war, as often as they may be disposed. And when they should have accomplished their testimony, the ferocious tyranny of Europe shall be leagued against them in war, and shall overcome them, and extinguish their political existence. And their lifeless corporations shall be prostrated in France, the Broad way of Babylon the Great, which is emblematically termed Sodom for its debauchery, and Egypt for its despotism, benightedness and idolatry, in one of whose provinces also our Lord was crucified. And the rulers of the world shall behold their political deprivations during one hundred and five years, and they shall not suffer them to repose in political oblivion. And their enemies shall rejoice over them and be glad, and will exchange gifts and compliments, because these two classes of adherents to truth by their political and spiritual power harassed the nations. And after the one hundred and five years, God raised them again to political life, and they stood erect in the presence of their enemies, and great terror fell upon the kings, priests, and titled persons who beheld them.

And a decree was proclaimed by the government, saying to them, Ascend to supreme power! And in the commotion they ascended to sovereignty: and their adversaries beheld them.—*Revelation xi. 2-12.*

Such, then, is the plain, unfigurative prediction, which God gave to Jesus Christ, that he might show to them that serve him the things which were to be between the conquest of Rome by Constantine and the Reign of Terror in France. It is an historical outline, delineated by Him to whom the end of all things is known from the beginning, before the events. It is an outline, not of all the incidents which were to happen in human affairs between the periods named, but of the rise and fortunes of that great controversy, which was to be developed between Truth and Error and their political and spiritual adherents. Having ascertained the meaning of the language in which the prophecy was delivered, and also presented to the reader the literal meaning thereof, nothing more remains for us, but to show that it has been literally fulfilled. And this demonstration is in nowise difficult. We have not to elaborate a theory or speculation and then to torture the prophecy to confess an agreement; no, we have only to point to the history of Declining Rome and of Modern Europe, and to say to the intelligent reader—peruse there the ample details of this most interesting prediction of the Book of God.

Our limits preclude the possibility of more than a brief sketch of the principal events which have happened in fulfilment of the prophecy of the Two Witnesses. I set all point to them as to so many blazed trees of the forest, and leave the reader to discover by his own research, the undulations, fens and water courses of the territory thus defined.

The Two Witnesses, in the xii. Rev., are introduced under the symbols of "a Woman with Eagle's wings" and "the Earth."—The Woman is to be regarded first as pregnant; secondly, as "delivered;" and thirdly, as flying before the face of her persecutor, styled "the Serpent."—The Woman, in the first place, is the Christian Body pregnant with the Man of Sin; in the second, the Body of Christ delivered of that masculine son, and rejoicing for joy that a man child is born into the world; and thirdly, the Body of Christ, or a remnant, "the remainder of her seed" retreating before their persecutors into the remoter wilds of Africa, Italy, Gaul, and Spain. It is with the woman in exile we have more particularly to do at this time.

The flight of the Eagle-winged Woman is coeval with the birth of the second of the Two Witnesses or Martyrs for Jesus. Down to the period of her flight, she was a sufferer, and the individuals, who constituted this feminine symbol, had often when persecuted in one city to fly to another. They fled, but not en masse; and in flying, no Roman provincials rebelled in their favor against the legions, commanders and procurators

of the Empire. Until the event foretold in the twentieth chapter, the power, which persecuted the Woman *en masse* with the Man of Sin, was the Pagan-Imperial and Pontifical of Rome; or, as the Apostle expresses it, "the Prince of the Power of the Air," which John symbolizes by a great scarlet Dragon, having seven heads and ten horns and upon his heads seven crowns.—This was the emblem of "the governments and powers in the heavenly regions," to which, says our brother Paul, "the congregation (the Woman) makes known the manifold wisdom of God;" and against which she wrestled in his age: "for," says he, "we wrestle not with flesh and blood (as hostile armies do,) but with governments, with powers, with the rulers of this (Pagan) darkness, with spiritual wickedness in the heavenly regions, (of the Iron Kingdom, which trampled every thing beneath it.—See Dan. ii. 40, vii. 7.) Until delivered of the Man of Sin, the Seed of the Woman bled upon the arena of the amphitheatres for the amusement of a Pagan populace, at the command of the Emperor, and at the instigation of pagan priests; until that period, the war was between Christianity and paganism, and although, indeed, "Christ was divided" by the factious, and Christians contended warmly among themselves for the faith and opinions, when persecution arose, the Pagan-Imperial Adversary made no distinction, but involved in one common ruin the orthodox and heretical believers, for whom the feelings of the multitude knew no sympathy;—the bowels of whose compassion remained hitherto unmoved.

These are the facts of history 'sacred and profane.' The warfare of the Christians of the first 280 years of their history was a 'resistance unto blood' without themselves or their worldly champions, shedding the blood of their enemies. And this will explain what "brother Paul" ('Saint Paul,' the worshippers of dead men and saints denominate him) means by the saying, "we do not war according to the flesh (for the weapons of our warfare are not carnal, but exceedingly powerful for the pulling down of strong holds) &c."—That is, the Christians of his age did not retaliate upon their brutal and ensanguined foes with fire and sword; for the spear, the sword, the arrow and the bow;—incendiarism, and acts of cruelty, were not the weapons with which they fought the aliens of the faith: on the contrary, to the Roman spear they opposed "the breastplate of righteousness;" to their arrows, "the shield of faith;" and to their sword, "the helmet of salvation;" all of which afforded them complete defence when their "loins were girded about with truth." To these weapons of defence they added one, which was "exceeding powerful to the pulling down of strong holds." By righteousness, by faith, by truth, by love and by the Spirit's sword, 'which is the word of God' in a 230 years war they pulled down 'the strong holds' of

Paganism, and dethroned the Dragon Prince of the Air from his imperial seat.

But at the consummation of this war, a new era and a new and more ferocious war began. The commencement of the era is marked in history by one of the most extraordinary earthquakes or revolutions in the affairs of men. It shook the world to its very centre, and covered "the heavenly regions" of the empire with darkness, black as sackcloth of hair. It is thus described in the prophetic hieroglyphics of the sixth chapter—'And I saw when he opened the sixth seal, and there was an earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars fell from the heaven, on the earth, as a fig tree drops its untimely figs, being shaken by a mighty wind: and the heavens passed away like a scroll, when it is rolled up; and every mountain and island was moved out of its place.' &c. Literally, the Paganism of the world was hurled from the throne of the Cæsars; the Man of Sin was born of the Christian Institution; he ascended the vacant seat of Imperio-Pontifical dominion; the corrupt majority of the Christian Church was patronized by this new-born emperor; and their Bishops, Presbyters, and Deacons, with all the official attentions of these orders besides: such as patriarchs, metropolitans and bishops, or country bishops, subdeacons, acolythi, ostiarii, readers, exorcists, and cantors, or fossarii; these were translated into the places of the pagan magistrates, who were cast out of office; all persons of the Christians ceased for a moment throughout the country, which acknowledged the influence of Constantine; the day of Christ's resurrection was ordered to be kept holy by an imperial edict, and universal toleration proclaimed for all *save a few exceptions*; and these will be found to be the *minority*, who in the midst of the general defection or APOSTASY foretold by Paul, "*kept the Commandments of God, and retained the testimony of Jesus Christ.*"

As early as the apostolic age, THE MYSTERY OF INIQUITY was begotten, and *secretly* undermining the Kingdom of Heaven, (2 Thess. ii. 7.) It was secretly at work, but only for a certain time, as specified by the Apostle, when it was to work openly. The Mystery of Iniquity, then, and all its relations are to be contemplated under two heads:—first, *in its secrecy*; and secondly, *in full display*. Now the secret working of the Mystery ended with the abduction, or taking away, of the *restraining power*; which was effected on the downfall of the Pagan Constitution of the Roman World, and then that infant dynasty was born, which finds its maturity and decrepitude in the Papal Despotism of Rome; upon the front of whose head is written "MYSTERY."—Rev. xvii. 5.

Against this Mystery *in secret operation*, the Apostles

themselves protested; and after them certain citizens of the kingdom, known better in the aggregate, than individually. A few names of persons have been handed down to us, but they are to the multitude, as drops to the Southern Sea. Novatius, Novatus, and Donatus stand pre-eminent on the page of history, as witnesses against the Apostacy in its secret or intestine intrigues. About 150 years after the death of the Apostle John the first grand dissension took place in the Body of Christ. It was neither matters of *faith*, nor matters of *opinion*, about which the Christians of that age contended earnestly:—it was for *righteousness* they raised the standard of separation from the majority; and against *the Mystery of Iniquity* that they protested, and broke off all fellowship with its Christian apologists. At this time, then, A. D. 250, there were two principal parties who each claimed to be the Body of Christ, viz: those who coincided with Novatius, and those who opposed him. These two classes had no more dealings with one another than the Jews and the Samaritans. The brethren of Novatius were termed Puritans, because they made righteousness a *sine qua non* of Christian character. The *anti-Novatians* in about fifty years after acquired the title of *orthodox*, and *Catholic*; and constituted the notorious Roman Catholic Church—the Mystery of Iniquity in full display.

The protestation of the Novatian Body was not in word only but in deed and in truth. They contended for a radical reformation. One of practice and consistent in all its relations. They charged the majority of the Christians with deeply dyed corruption; and believing that God was of too pure an eye to behold iniquity, and too holy to recognize its impure oblations and observances, they also refused to acknowledge the validity of the ordinances of the Anti-Novatian Church. Hence the Novatians rejected the ordination of the Anti-Novatian Clergy, and protested to the world, that *the Baptism of the pretended orthodox churches was absolutely divested of the power of imparting the remission of sins.* (Mosheim;) so that if any of the Anti-Novatian Bishops, or people applied for admission into the Novatian Body they required them to be Reimmersed and reordained. This certainly was beginning at the beginning, and laying a good and substantial foundation for a "pure and resplendent" community.

This defection of Novatius and his excellent friends from the main body in the year 250, may be regarded as the preparation of a class of persons to bear witness to the truth, to "keep the commandments of God, and to retain the testimony of Jesus Christ in the face of THE GREAT APOSTACY, which was then soon to appear complete. In about 60 years after the above date, superstition was firmly established upon the ruins of Christianity; nevertheless there was a *remnant*, styled by John, "The remainder of the Woman's Seed." This rem-

nant, which was formed by Novatius was considerably augmented in 311 by Donatus and his brethren, who after him were named Donatists. Their history is too extended to be detailed in this place. The reader can consult Mosheim, Vol. i., part ii., chap. v., § ii. iii. iv. v. vi. vii. viii.—making every allowance for the prejudices of a Lutheran Divine.

The faith and practice of the Novatians and Donatists were the same. The principle upon which the Donatists seceded from the orthodox or catholic party was, that *purity of administration was essential to ordination*. Hence they opposed the election of a certain individual to the office of bishop in the church at Carthage, in the province of Roman Africa, because he was ordained by a *traditor* among others, (i. e. one of those who, during the persecution under Diocletian, had delivered up the Scriptures to the magistrates to be burned;) who having thus apostatized from the service of Jesus Christ, was not fit to assist in the ordination of a bishop. In conformity with these views, they elected another person, and in consequence divided the church at Carthage into two communities; this division spread far and wide, so that in most cities of the province there were two bishops, one on either side,

In 313, Constantine, the unbaptized head of the Christian Church (!) interfered, and ordered the parties to submit their dispute to the judgment of a commission, of which the Bishop of Rome was appointed the chief. The Pope *in embryo* decided against the Donatists. In 314 the Proconsul of Africa absolved the alleged traditor of all crime. In the same year, a council of bishops from Italy, Gaul, Germany, and Spain met at Arles, in obedience to the Emperor, and again gave judgment against the Donatists. In 316, Constantine, "the Lawless," sat in judgment upon the case in person, and confirmed the decisions already given. The Donatists still maintained the justice of their cause, though condemned by the Pope, the Proconsul, the Courtly Bishops and the Emperor. By these trials, their doctrine was disseminated throughout Italy, Spain, France, and Germany as well as Africa—countries in which the *Albigenses and Waldenses flourished for ages afterwards*. Reader! If you are a Christian, the sentence of such judges will weigh nothing with you against the Donatists. They charged Constantine, the Woman's masculine son, with pronouncing an unrighteous sentence. In revenge, the "first Christian Emperor"—Heaven save the mark!—deprived the Donatists of their churches, exiled their bishops, and put some of them to death.—But "THE EARTH ASSISTED THE WOMAN" says John. Violent commotions and tumults in Africa were the consequence:—i. e., insurrections of the provincials in favor of the Donatists, which introduce us for the first time to an acquaintance with the other class of persons who constitute

### The Second Witness.

This class of persons was remarkable in its origin, and through all ages most formidable in its career. During all the persecutions of the Disciples of Christ, history furnishes us with no instance of the populace rising up in arms for their defence; but no sooner does "the first Christian Emperor" in concert with the Clergy deprive the Donatists of their churches, exile and murder their bishops, than the DEMOCRACY of the provinces fly to arms, and bravely and at the same time fiercely defy the power of the Rulers of the world; they throw themselves in between the tyrant and the oppressed, and challenged him, though the conqueror of every other foe, to mortal combat in their behalf. Constantine endeavored to allay the popular fermentation by embassies and negotiations, but his efforts were fruitless. The Democrats of Roman Africa, like their brethren in after ages, were too strong for kings and priests, and would listen to no terms which did not guarantee *life, liberty and equality* to all professors of Christianity; but especially to the Donatists.

The Romano-African Democracy was composed of a furious, fearless, and sanguinary set of men. Mosheim styles them "a horrible confederacy of desperate ruffians, who passed under the name of Circumcellions." This is doubtless true; and the work they had to do required a confederacy of this kind. In the language of the prophecy, they had to "devour their enemies"—to "turn the waters into blood," and to "smite the earth with every calamity." This was a work of blood and death which could not be performed by the Disciples of Christ; hence the necessity of a confederacy that would be both able and willing to accomplish it. It was a part of their "commission" to strike terror into their enemies—into the Ferocious Monster of the Sea; it may therefore be easily conceived how ferocious they must needs be to strike even the ferocious with terror. In the twelfth of the Apocalypse, this Democracy is termed "The Earth," because the succor which the Woman was to receive in her distress, would have its origin with the people, and not with their rulers or "the Heaven."—"The Earth helped the Woman," or as Mosheim unconsciously expresses it, "the rough and savage populace embraced the party of the Donatists; maintained their cause by the force of arms, filled the African provinces with slaughter and rapine, and committed the most enormous acts of perfidy and cruelty against their enemies."—"No prospect of sufferings could terrify them, and upon urgent occasions, they faced death itself with the most audacious temerity." He also styles them, "the Soldiers of the Donatists;" but although he terms them "a perverse sect," "a schismatical pestilence," he does them the justice to say that "the greater part of them regarded



the conduct of the Circumcellions with the utmost detestation and abhorrence."

Thus then, from A. D. 312 to 316, that notable alliance was originated between the Disciples of Christ and the Democratic champions of Liberty and Equality. I say *alliance*; and the American reader, I doubt not, will comprehend my meaning when I refer him to the Declaration of Independence from the pen of a Democrat, who proclaimed Liberty and Equal Rights to religionists of every denomination. The Democrats of the Fourth Century obtained that for the Donatists, which the Revolutionists of America and France at the close of the 18th secured for all religions; for 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 the party which they in their minds preferred.

Liberty and Equality of political and religious rights, have been the watchword of the Second Witness from the days of the Circumcellions to the present time, as illustrated in the existing agitations of England, Ireland, France, Spain, Canada, United States, and so forth. To this demand, Kings, Priests, and Aristocrats are uncompromisingly hostile; for, if they conceded equal rights to all, their monarchies, hierarchies, and privileged orders would be superseded by Republics, by the abolition of all national religious establishments, and by the destruction of titles of distinction. Hence the terror and hatred with which they "looked upon them" especially when they beheld the Democracy of France—the incarnation itself of Liberty and Equality, "stand upon their feet," and, with sword and axe in hand, swear not to "capitulate either with pride or tyranny: but maintain their oath—Death! death! or Victory and Equality!"—Such were the Circumcellions of the 18th century—"the friends of freedom," the foes to kings, and the executioners of a just retribution upon the papal murderers of the Christians of Toulouse, Savoy, Piedmont, and other countries of the Alps, and Pyrenees; who prophesied, or maintained the truth, against the Antichrist for twelve hundred and sixty years.

In conclusion for the present, it is worthy of note, that when Paganism fell before Christianity in the days of Constantine the victory is not ascribed to arms, but to the Word of Testimony; as it is written, "they (*the Christians*) have overcome him (the Accuser of the Brethren—the Pagan Power) by the blood of the Lamb, and by the word of their testimony"—Rev. xii. 11:—the destruction of the Babylonish Harlot however, is ascribed to the Lamb, that is, Jesus; for speaking of the Kings of Europe and the papal kingdom, John says, "these (the kings) have one mind, and shall deliver their own

power and authority to the (papal) beast. These (thus allied) shall make war with the Lamb (in warring against his Two Witnesses;) and *the Lamb* shall overcome them"—Rev. xvii. 14. This conquest is achieved *first*, by the horrible retaliation inflicted upon the Papacy by the Democratic Witness, as evinced in Spain at this moment, and *secondly*, by "the revelation" of the Lamb "from heaven" "who will utterly destroy it"—2 Thess. ii. 8; Rev. xvii. 6; xix. 11-16.—The preaching of the gospel and the further teaching of the truth will save and prepare a few for his coming; but they can neither convert the world, unite the sects, nor pull down the "strong holds" of Babylon:—by sword, pestilence and fire, and not by preaching, is the Harlot and her progeny to be subdued to the "Lord of Lords and King of Kings."

EDITOR.

(To be continued.)

#### THE ROYAL OLIVE TREE.

The following is a copy of the letter which accompanied the olive tree to her Majesty from Mr. Hamilton, an Israelite, of Anandale Cottage, Dublin, whose letter to the Pacha of Egypt was published some time since, with a letter from the Rabbis of Jerusalem to Mr. Samson:—

"May he, for whose sole honor I assume the motto on my seal,\* and for years have used the golden pen which was conferred on me by some approving fellow-citizens, bless with a favorable issue my appeal to that young Queen, who is beloved and revered by me, my household, and my nation.

"I humbly pray you, royal lady, to accept an olive stem which came to me from the holy city of Jerusalem, through the British consuls, resident at Jaffa and Beirut. It springs from soil and stones on which some precious blood or tears may possibly have fallen, and is the emblem of that 'permanent and universal peace' which you, my liege, have now the power to promote between nations, parties, sects, and individuals.

"The plant was so very old when it was taken up, so long exposed to the eastern summer's heat, and to the briny surges of the ocean on the deck of the Eleanor Gordon, bound to London from Beirut, that it was replanted in the box which now contains it, with but little prospect of its growth; yet it put forth a dozen clustered buds, which now are vigorous and *leaves* when you were qualified by law to govern many nations, and to possess great influence on all.}

\* "Gloria Deo Soli."

† The twelve branches sprang from one small spot, within the compass of a shilling. Among Mr. Hamilton's numerous works promotive of peace, &c., were "Branches of Olives from Joseph to his Brethren;" "A Letter to the Peace Society, with the first ploughshare, spade and pruning

"Let Israel's Olive find protection near your throne, for the sake of HIM who will yet make 'queens the nursing mothers' of his people; let 'the stones' of Sion be as pleasing objects in your sight; let your compassion be excited always by 'the earth thereof;' and may you, illustrious lady, be as a 'verdant olive tree' in the house of that great King who has promised in due time 'to raise up a profitable ruler.'—Eccles.

With the humble expression of my duty, I have the honor to be, august and gracious Sovereign, your Majesty's most faithful, affectionate, and respectful subject and servant,

"JOSEPH HAMILTON."

### HOSPITALITY.

To dip one's hand with another man in the dish, or to eat with a man at table, is a proverbial expression among not a few people of the East, for the strongest obligation of gratitude or of friendship. The Bedouin Arabs—that remarkable people whose condition and habits are to this hour in accordance with the doom pronounced upon their remote ancestor, Ishmael, that 'their land is against every man, and every man's hand against them'—tho' they remorselessly assault and plunder travellers of all descriptions, who cross their path, yet pass without injuring him, and even protect and befriend the merest stranger who, by any providence, has either eaten their bread, or induced them to eat his. The Turks, in particular, hold themselves solemnly bound, if a man but touch their salt, or they touch his, never to do him an injury. A remarkable instance of the force of their national opinion on this point occurred, at one time, in the case of a public robber. This person, known by the name of Yacoub ibn Leits Saffer, broke open the treasury of the governor of Sistan, with an intention to carry off plunder; and observing in the duskish light of the place, that something on which he fixed his eye sparkled as if it had been a heap of gems, he eagerly seized it with his hand, and was not a little disappointed to discover that it felt soft. Putting a little of it to the tip of his tongue, he found that it was salt, and he immediately left the treasury, without carrying off even the smallest article. The governor, having learned next morning that his treasury had been endangered, but left untouched, issued a proclamation offering not only pardon but favor to the house-breaker, if the latter would make himself known. Yacoub soon afterwards appeared, and was asked by the governor, How it happened that, after having broken into the treasury, he had not taken

hook made from hostile weapons;" "The Royal Code of Honor for the Adjustment of Disputes;" "Advice to Seconds;" "Proposals for a Court of Honor;" "Essays, Letters, Poems, and Reflections upon Capital Punishments, Slavery, Imprisonment for Debt, Bigotry, National Divisions, Duelling, Suicide, Slander, and other prevailing Vices."

any thing away? The robber, in reply, narrated the affair as it had occurred, and added, "I believed that I had become your friend when I had tasted your salt, and that after this, the laws of friendship would not permit me to touch any thing that was yours."

No stronger case than this, of the moral influence of the laws of hospitality, can well be imagined. But how deeply do the hospitable sentiments of Mahomedans, of plundering Arabs, of even a Turkish highwayman, put to the blush multitudes of professing Christians in America! There are persons in our land,—members of Christian churches, and no unimportant actors in some affairs of our Christian institutions,—who will sit at a neighbor's table or invite him to sit at theirs, and afterwards speak of his character or of his family, as if they had worked themselves into hospitable contact with his person, for the degrading purpose of becoming spies upon his actions, or witnesses to his injury. I have heard of cases in which a professing Christian has even gone so far as even *hospitably* to invite a man, when at his table, to excess of eating or of drinking, with the avowed design of *ascertaining* whether his friend was a glutton or a wine-bibber. Surely, instances of conduct so unprincipled, so frightfully un-hospitable, so contrasted to the conduct of even lawless Turks and Arabs, are exceedingly rare! But even the absence of positive moral influence from hospitality,—such influence as incites to kindness and friendship,—is disgraceful and unchristian. Exhortations to hospitality abound in the Bible; and all were, in the first instance, addressed to Orientals,—to a people who anciently entertained exactly such opinions as still prevail among some tribes of the East; and they are to be understood as inculcating, not alone the giving of entertainment, which merely by itself is no more than the giving of alms, but the *incurring* of an obligation to practice neighborliness and friendship. Let the law of hospitality be thus understood; and it will cooperate with other laws of the Bible in instructing Christians as to the proper selection of their society.—*Select.*

### CHOSEN VESSELS.

On these words of Boaz to Ruth, 'When thou art athirst, go unto the vessels and drink,' &c., a rabbinical tract makes the following remarkable commentary:—"Vessels; that is, the righteous, who are called the vessels or instruments of Jehovah; for it is decreed that the whole world shall bring gifts to the king Messiah; and these are the vessels of the Lord: vessels, I say, which the holy and blessed God uses, although they be brittle; but they are brittle only in this world, that they may establish the law and the worship with which the holy and blessed God is worshipped in this world; neither can this ministry be exercised but by vessels or instruments."

## FRUITS OF HUMAN INVENTIONS IN RELIGION.

I beg leave to subjoin a sketch (which a friend has favored me with) of the absurdities, and discord which have actually been produced by *human inventions* among the different sects; and which presents a strong resemblance to the confusion which took place among the builders of Babel. (Gen. xi. 1-9.) My reader may attend to that passage and make the comparison at his leisure.

### THE SKETCH.

*All* the different Sectaries have **always** acknowledged the fallibility of the human judgment, except the Church of Rome; yet one would be led to suppose that there is this difference between the different Sectaries, and that Church; that the latter is always infallible, and the former never in the wrong!

*All* acknowledge, that all human productions are liable to error; yet all refuse by penal laws that these errors should be exposed!

*All* acknowledge that it is *right*, for every one to seek, but *wrong* to find more or less than their teachers have already found for them, in the creed of each Church!

*All* acknowledge that every thing is right as it stands in the Scriptures; yet all uniformly refuse to let them stand so!

*All* acknowledge that the Scriptures contain all things necessary to be believed, and practiced; yet all make a number of ecclesiastical laws and creeds, which the Apostles never heard of, nor imposed on the Church!

*All* acknowledge that there is a fund of knowledge contained in the Scriptures, and to be obtained by searching; but woe be to the man that is successful enough, to find out more than his betters! "He seems to be a setter forth of some new doctrine," say they.

*All* acknowledge that it is the duty of every one to grow in the knowledge of Christ, as well as in grace; but then he must not grow faster than his neighbors, or at any rate than the leaders of the several sects, else he will be declared a heretic.

*All* acknowledge, that there is but one, old right way revealed by Heaven to men; yet each party walks in a new way of its own making!

*All* acknowledge that all christians ought to be united in love; yet each party builds a partition-wall of discipline about itself, to keep its own children in, and its neighbors out; each ridicules his neighbor's wall; and quarrelling, they throw dirt at one another over the battlements; and thus bespatter each others garments!

*All* acknowledge, that to be a Christian, is to be conformed to the image of Christ, and that there are Christians who do not belong to their particular party, and yet dispute and quarrel to show how they love peace and good government.

*All* profess a desire that Christians should be united; and to convince the world how ardently they desire it, each wears a party name to show that he is separated from all the rest!

*All* acknowledge that the Scriptures are of prime authority, superior to any thing that ever was, or ever will be made by man, because God is the author; and that every commandment is equally binding on all Christians; and yet they have found out a more excellent way.

*All* acknowledge by this shall all men "know that ye are my disciples, if ye have love one for another," and in order to convince the world, how exactly they answer the description, and how firmly they are united to one another in love and fellowship, exclude each other from their communion and the other common privileges of their common Master's house! What's the excuse for this conduct? O! it would be contrary to the Rules, (or laws) of our Church; for the applicant believes differently from our Creeds, Articles, &c.—What's the consequence? Answer. To preserve a set of human made regulations entire, they choose to break the *Divine command* "love one another!" If it be asked, to what end they fabricate Creeds, Confessions of Faith? &c. They answer: to preserve unanimity, and uniformity. Dreadful indeed!!! Unanimity in error and uniformity in its support.

Ought not those, above all men, who legislate for Eternity be sure that they are exactly right, before they begin? And who can be sure of this, but God himself? How can the receiving Creeds, Confessions of Faith, &c. consist with *free enquiry*, and union? And without *free enquiry*, how can truth be found? And unless we come to the knowledge of the truth, how can we be saved?

God rules his people by opening their eyes, to behold by his light, his truth: and they become a willing people. The Devil rules his, by putting their eyes out.—Now as Creeds &c. have a direct tendency to blindfold the mind, (for it is a folly to seek for that which is *already found* in the Creed of each Church) whom do they imitate most in making, following or receiving them? Party-spirit, Prejudice and Bigotry, are as much the offspring of human regulations in the Church, as love and fellowship are the fruits of the SPIRIT of GOD.

Now as division in a house, has been declared by Christ himself to be the forerunner of destruction; have we not reason to believe that the Devil hath in *this respect*, transformed himself into an angel of light, and gone about to deceive the people by this means? For God is the author of peace, and not of confusion.

Many persons accused of evil are acquitted when the cause is heard; but no man can be condemned while the cause is unheard.—Cicero.

## THE RESURRECTION OF THE CHRIST.

By JOHN INGLIS, of Hamilton, North Britain.

THAT Jesus of Nazareth died by crucifixion, and was buried in Joseph's tomb, has never been doubted by the most inveterate enemy of Christianity; but that he rose again from the dead has been, and still is, doubted by many. We mean not to enter into all those objections which the adversaries of the cross of Christ have opposed to this grand and fundamental truth of our religion, nor do we intend to take up all the evidence which Scripture and reason furnish for establishing it. The mere fact that the grave was found empty will furnish proof sufficient for our present purpose.

This fact was not denied by those Jews, chief priests, and elders who lived at Jerusalem at the time when the event happened, and who had it in their power to produce the body, if it still remained in the grave, and to shew it to the people. The empty tomb was a witness which they could not gainsay; its open mouth they could not bribe; and its testimony to every one was, 'He is not here.' When it was thus admitted by the Jews themselves, who, if they could possibly have denied the fact, would never have confessed that the body was missing, the natural inquiry comes to be, What could possibly have become of the body? Let us hear what account they and their chief priests gave of the matter. They tell us that his disciples stole him away. But we know that the tomb was secured by a guard of armed soldiers. They inform us again that the soldiers were asleep. But if we advert to the manner in which the sepulchre was secured against robbery, it will appear that the very plan which his enemies adopted to prevent a rumor of his having risen from the dead, turns upon their own heads, and proves the fact, that he had, beyond a doubt, risen from the dead. No sooner was his body laid in the grave than the Jews came to Pilate, saying, We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say to the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch. Yet, secure as the sepulchre was, it retained not its victim; the grave was found empty; then the chief priests gave it out that his disciples had stolen him away. But how could they? The stone was sealed upon the grave's mouth, and an armed band guarded the solitary dwelling. How then was it possible that a few unarmed, timid, and dispirited disciples should even hope, far less attempt, to force these soldiers from their position? Their very feelings forbade such an attempt. They had indeed trusted that he would redeem Israel; but their Master had died when their Master expired on the cross. They

durst not even meet together, but in secret, for fear of the Jews. How then could they think of meeting an armed band of Roman soldiers in open conflict?

But, supposing that the disciples had even desired to carry off the body of their Master, what could they have done with it? or what end could they have gained by possessing it? When it was in the power and possession of a disciple, did he not lay it in his own tomb? And what could they now expect to accomplish by stealing it away? They could neither hope that they might, nor desire that they should, put a cheat upon the Jewish nation; for this would have profited them nothing; nor does it at all seem to have entered their mind in any form that he would rise again.

But, granting that they had a wish to deceive the Jews, the difficulty returns: How were they to get possession of the body? In vain do the Jews tell us that 'his disciples stole him away while the guard slept.' A Roman guard asleep under arms! Who can believe it? Whoever knows any thing of the Roman name, and the strict discipline to which the army was subjected, is aware that instant death was the punishment for being found asleep on duty. And would the whole band have come forward and confessed a crime, for which they must suffer death, and that too, while no one accused them, for they were neither detected while asleep, nor complained of to the governor for breach of duty? But, if the guard were asleep, it seems strange that they all should have fallen asleep at once; nor is it less strange that men asleep could tell with so much certainty who had carried off the body. The same extraordinary powers of perception which enabled them to tell who had stolen the body, would surely have enabled them also to tell what these men had done with it after they had carried it away. But they never pretended to do this; for they knew well that none had stolen it.

The guard, in fact, when they fled from the sepulchre, had told the plain truth of what had happened. The chief priests themselves had invented the falsehood, 'His disciples stole him away;' and they gave the soldiers a large sum of money to say his disciples did so while they slept. But how dared the soldiers even to pretend that they were asleep on duty? They would not, and could not have so dared, unless the chief priests pledged themselves to report the truth to the governor, if he should call them to account, and thus secure them against punishment. It was among the chief priests and rulers of the people that the soldiers learned the words, 'His disciples stole him away,' and not at Joseph's tomb where the body had been laid, and where they had kept watch. There they learned the grand truth that he rose from the dead; for, under them the earth trembled to its centre, and before them appeared the angel of the Lord in awful brightness, and, at his presence they trembled and became as dead men. Why then did they not tell the truth as it really was? Yes; they told it, and to the chief priests themselves. But these rulers, blinded

mortals! seemed to think that the truth and counsels of the Most High could be concealed and thwarted by an impious bribe. But no; 'the counsel of God shall stand, and he will do all his pleasure.' And did not the disciples openly declare to all, high and low, rich and poor, that Jesus had risen from the dead, and become the first fruits of them that slept? Why then did not the chief priests confront them with the soldiers, and elicit the truth, if they were declaring falsely that Christ had risen? The soldiers were eye-witnesses of what had passed at the tomb; and had they stood face to face with the disciples in an open assembly, they would have clearly brought out the actual facts. But the truth must have been terrible to the rulers, for had it been established by a fair tribunal, their own wickedness and falsehood must have appeared to all. And this very wickedness the apostles openly charged against them! But the rulers dared not at a tribunal vindicate their conduct, nor bring their words to the proof. But in this was the Scriptures fulfilled, 'They loved darkness rather than light because their deeds were evil.'

The grave thus being found empty, no rational account can be given how the body was amissing, unless it be granted that Jesus rose a conqueror over death and the grave. What plan could have been devised better calculated to prevent deception, to know what became of the body, and to learn what transpired at the tomb of Jesus, than to place an armed guard, that no one might enter his solitary abode? But it was not the disciples who, in love to their Lord, girded on the sword, and stood at midnight by the tomb, that the ashes of their Master might sleep in repose; nor was it Jews, his own countrymen; but Roman soldiers, whose fidelity in arms and prowess in war were known to all nations. This was the guard, and yet the sepulchre was found empty. Well might we ask a parting question of these rulers, and such as still believe their lie, Is it by the dead body of him who was crucified, and whom ye pretend to have been stolen away, or by what magic spell is it, that these poor fishermen speak to the lame in the streets, and immediately they are leaping and walking? Can the simple name attached to the lifeless body of any being, whether resting in the grave or carried off by his followers, check the progress of disease, nay, in a moment, restore to perfect soundness? Depart now, it might have been said to the rulers, depart now to your secret chambers, and there confess that notable miracles are performed, which ye can neither deny nor account for. Your ears must have told you that these were worked in the name of Jesus; and can he then be still among the dead?

Be ye of the number of the sons of another life; and not of the number of the sons of this world: for every son shall adhere to his mother in the day of resurrection.—*Proverbs of Ali.*

## THE CONFIDENCE AND SECURITY OF ISRAEL UNDER THE REIGN OF MESSIAH.

PSALM XLVI. L. M.

Our refuge and our strength is God;  
A present help in time of need.  
We'll then not fear, though earth be chang'd,  
Or mountains tremble in the sea.

Although its dark blue waters roar  
And fearful roll its troubled waves;—  
And though its swell the mountains shake—  
No fear shall seize our hearts assur'd.

Her river with its streams shall make  
The City of our King rejoice;  
E'en she, the holy dwelling place  
Of God, 'Jehovah Lord, Most High.'

Our God is in the midst of her;  
She therefore shall not be disturb'd;  
For God will help her when in need,  
And that we shall full early see.

The nations rag'd, and kingdoms mov'd;  
His voice he gave, and earth dissolv'd.  
The Lord of armies is with us;  
The God of Jacob is our trust.

Come, see the doings of the Lord!  
What havoc in the land is made!  
He causeth wars to wage no more  
And peace through all the earth to reign.

The bow he hath in pieces broke,  
The warrior's spear asunder snapp'd  
And in devouring fire consum'd,  
The chariots of embattled hosts.

"Be still, and know that I am King,  
"Exalted over all the earth!"  
The Lord of armies is with us;  
The God of Jacob is our trust!

*Remarks.*

The internal evidence of this prophetic song assigns it to that era for fulfilment, when, God shall "make Jerusalem a rejoicing and her people a joy;"—when "they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem;"—when "Jerusalem shall be holy; and no strangers shall pass through her any more;"—and

when she shall be inhabited as towns without walls," and so forth.—See Isa. 65: 18; Jer. 3: 17; Joel 3: 17; Zech. 2: 4.—Then says the poetic sect, "her River with its streams shall make her glad."—This river appears to be both a real and metaphorical stream. Zechariah in the last chapter informs us that when the Lord our King, who is to reign over all the earth, shall stand upon the Mount of Olives, an earthquake shall cleave it in the midst, and that as a consequence, living waters shall issue from Jerusalem, and dividing their streams shall flow partly into the Mediterranean and partly into the Dead Sea. Ezekiel in his 47th, testifies the same thing with more ample details. He tells us, that the head spring of this river will be at the south side of the Altar in the temple of the Age to come; that the water will flow out from under the threshold of the door of its eastern or principal front; and that having emerged eastward from the city they will present a wide and unfordable stream; and continuing their course towards the Desert, will at length discharge themselves into the Sea of Sodom, whose fatal abyss will be healed, and made to abound with fish, "exceeding many." Its banks will be shaded with all kinds of trees of perennial leaves and fruit for medicine and food; for new fruit shall replace the old from month to month, because of the living waters issuing from the temple with which their roots are moistened. In a physical sense such a river will certainly make Jerusalem Restored, "the city of the Great King," rejoice exceedingly. From many passages in the prophets, it is evident, that there will be vast and stupendous changes in the geology, as well as in the polity, civil, ecclesiastical, and moral, of Palestine. Mountains will be shaken, rent, and removed from their places; hills and vales turned into plains, and high lands into valleys watered with beautiful streams; bays obliterated; mephitic waters healed, and a new river of surprising properties born from the bowels of the earth; and all these contemporaneous with the meteoric storm, the overthrow of the cities of the Gentiles, and the sinking into the abyss of Rome, the Metropolis of the Antichristian World, by the earthquake of Isaiah, Ezekiel, Zechariah and John. Nor need our faith be staggered at the supposed impossibility of these physical changes. They are mutations of the earth's surface with which the student of geology is familiar; and for a concise enumeration of which, we refer the reader to the Systems of Geology published by Ure, Lyall and others.

But the River of Jerusalem is also metaphorical, as is the Restored City herself, of her illustrious inhabitants, and the bountiful riches, which shall flow through them to the kingdoms and nations of the earth, when the Lord is king. "Behold, I will," says Jehovah "extend peace to her like a river; and the glory of the Gentiles like a flowing stream." Isa. 66: 12. Compare also Rev. 22: 1, 2.

This spiritual song teaches us, that Jerusalem Restored is the holy dwelling place of God. This is affirmed likewise in the

sixty-eighth Psalm, where the Poet addresses "the lofty hills of Bashan," and inquires of them, why they frown at the hill (Moriab) in which Jehovah will dwell forever. As if they were envious of the honor conferred upon it, as the site of the Palace of the Prince, and the Temple of God.

The New Testament also teaches the same thing. "Swear not by Jerusalem," said Jesus, "for it is the city of the Great King."—and said Gabriel to Mary, you shall name your son Jesus. "He shall be great and shall be called the Son of the Highest. And the Lord God will give him the throne of David his father. And he shall reign over the house of Jacob for ever: his reign shall never end."—Is not this in effect declaring Jesus to be the Great King, the seat of whose government shall be Jerusalem?—what a splendid empire will that be which has this Son of Jehovah for its Emperor, reigning gloriously over the nations of the earth, in Jerusalem, his metropolitan city, surrounded by his Ancients! Truly were the glory of Solomon and the extent of his dominion but the types—the mere shadow of the substance yet to come.

The sixth verse of this ode is truly sublime.—"The nations raged; kingdoms were moved; he uttered his voice; and the earth melted."—The voice of God has but to be uttered, and every thing is abased before him. The uttering of his voice is foretold in Rev. xi. 15-18.—"And there were great voices in heaven saying, the Kingdoms of this world are become the Kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."—"The nations raged," says the Psalmist; "and the nations were wroth," says John. And what does their anger end in? Come, and see the doings of Jehovah, says the prophetic poet of Israel! What doings? Why, what desolations he has made in the earth! And what are these? Let the prophets tell.—"Behold," says God, "I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem." Zech. xii. 2-7. "And it shall come to pass when Gog shall come against the land of Israel, my fury shall come up in my face. In that day there shall be a great shaking in the land of Israel; and all men that are upon the face of the earth shall shake at my presence, and the mountains shall be

thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him (Gog) throughout all my mountains, saith the Lord; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezek. xxxviii. 18-23.—"Behold, I am against thee, O Gog, Rossi prince of Meshech and Tubal, (i. e. Russia prince of Muscovy and Tobolski;) and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite the bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee; I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured. And I will send a fire upon Magog, (the Russian territory,) and among them that dwell CARELESSLY in the isles (or the nations of "the ten" kingdoms)—ch. xxxix. 1-6. "He causeth wars to cease to the end of the earth," says the Psalmist; and say Isaiah and Micah, "the Lord shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Thus then, when the artillery of heaven shall open its fire upon men "the slain of the Lord will be many." The reader can peruse the remainder of Ezekiel xxxix; and he will find that the slaughter even in Palestine will be immense. It will take seven years to consume the weapons; and seven months to bury the slain, whose bones will have been stripped by the birds and beasts of prey. In this chapter Ezekiel is commanded to speak to carnivorous animals to assemble themselves, that they may devour the flesh of them that were slain, in "the battle of the great day of God Almighty;" which is to be fought in the valley of Megiddo. In this place, this carnage is termed 'God's sacrifice;' and in the Apocalypse, ch. xix. 18, it is styled "the great supper of God." The poet merely hints at these things in this ode; but in language sufficiently plain and intelligible to those who "take heed to the sure word of prophecy," which shines in the writings from which we have been quoting.

The consequence of this destruction among the nations is the exaltation of Messiah as "King over all the earth."—"Be still!" says he "and know that I am King, exalted among the nations, exalted in all the earth!"—v. 10. This is the era, when "all his enemies are made his footstool." Speaking of Israel, Micah says, "God will make her that halted a remnant, and her that was cast

afar off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even forever." Can language be more precise and explicit. Added to this, Zechariah says, "the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

But to detail the harmonious testimony of the Old and New Scriptures upon these topics would be to write volumes. To those who believe the prophets and apostles in their most obvious interpretation and whose minds are intent upon the evolutions of human affairs, that they may know the signs of these times, the vain speculations of a peaceful consummation of the times of the Gentiles; a conversion of the nations to Christ by argumentation in behalf of the Pentecostian proclamation; an union, of sects upon one common ground; a millenium of science and christian philanthropy, and a spiritual, *but invisible*, reign of the Messiah:—these delusive notions, I say, will never become incorporated with his faith and hope. For myself, I do not believe in the cry of peace, peace, when I see before me such an exhibition of tyranny, wickedness, and hypocrisy as this world or age presents. Nothing but a fierce and furious ("my fury shall come up in my face," says God) display of omnipotence can bring men back to reason, and subdue them to the sceptre of our Prince. I neither believe nor hope for such a millenium as that set forth by the people's guides. Nothing but the personal advent of a Messiah from heaven can set the world to rights. It is for such an one I look in the person of the Son of God who, the Scriptures tell us, shall descend from heaven and "enlighten the earth with his glory." EDITOR.

#### ARMAGEDDON.

And the Angel gathered the Kings of the whole world together to the battle of the great day of God the Almighty into a place which is called, in the Hebrew language, Armageddon.—Rev. xvi: 14, 16.

As Armageddon is to be the last great battle-field of the Nations, it will, no doubt, be exceedingly interesting to the reader, who concerns himself about the triumph of Liberty and Christianity over Papal, Protestant, Sectarian and Political Despotism, to be informed of the whereabouts this dreadful aceldama is situated. The field of Waterloo, on which 100,000 men fell in three days, excited in the European mind intense and glowing interest; for, upon that celebrated arena the carnage was not only immense, but the consequence of that battle came home to the heart of every nation. But Waterloo was a field of sport, and its warriors but nerveless combatants, compared with the coming strife in Megiddo's vale, when "the King of Kings" and his celestial squadrons shall encounter

the myriads of the Magogian host. The slaughter on that "Great Day of God" will agonize the hearts of millions, while it baptizes in blood and glory the conqueror of the world. "The Hero of Waterloo" will sink into oblivious nothingness when the Hero of Armageddon is proclaimed to the nations as the glorious victor over all the enemies of God and Man. Then, not now, the events of Armageddon will command the attention of all, both small and great, and will absorb the undivided consideration of the friends and foes of the Incarnate Word of God.

The Armageddon of the Apocalypse is the plain of Jezreel or of Esdraelon, also called the Great Plain. It extends from Mount Carmel and the Mediterranean to the place where the Jordan issues from the sea of Tiberius, through the centre of Palestine. Here in the most fertile parts of the Land of Canaan the tribe of Issachar rejoiced in their tents.—Deut. xxxiii: 18. In the first ages of Jewish history, as well as during the Roman Empire and the Crusades, and even in later times, it has been the scene of many a memorable contest. Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera and all his chariots, even nine hundred chariots of iron, and all the people that were with him, gathered from Harosheth of the Gentiles unto the River of Kishon; when all the host of Sisera fell upon the sword, and there was not a man left, when the kings came and fought, the kings of Canaan in Taanach by the waters of Megiddo.—Judg. iv: 13, 15, 15; v: 19. Here also it was that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. So great was the lamentation for his death, that the mourning for Josiah became an ordinance in Israel: and the great mourning in Jerusalem when its inhabitants shall behold the Messiah their ancestors had pierced and themselves had despised, foretold by Zechariah (ch. xii: 11) is said to be as the lamentation in the plain of Esdraelon, or, according to the prophet's language, as the mourning of Hadadrimmon in the Valley of Megiddon. Josephus often mentions this very remarkable part of Palestine, and always under the appellation of the Great Plain: and under the same name it is also mentioned by Eusebius and by Jerome. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as the Great Plain of Esdrelom, until the disastrous march of Napoleon from Egypt into Syria. Jews, Gentiles, Saracens, Crusaders, Frenchmen, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents in Armageddon, and have beheld the various banners of their nations wet with the dew

of Tabor and Hermon. This plain is enclosed on all sides by mountains: not a house or tree is to be discovered in it, yet the whole appears to be cultivated. It now bears the name of *Fooli*, and has been celebrated in modern times by the victory which Murat, Napoleon's general of cavalry, gained over the Mamelukes and Arabs, in their attempt to relieve Acre, in April, 1799.

It is not my intention at this time to enter on the prophetic details connected with this celebrated battle ground, whose surrounding mountains have echoed the shouts of war through so long a succession of ages. When we shall come to the illustration of the sixteenth chapter of the Apocalypse, we shall, in connexion with the sixth vial, discourse at large upon the "battle of the Great Day of God the Almighty" in the field of Armageddon;—till then, we leave the reader to his reflections upon the testimonies of Daniel, Ezekiel, Zechariah and John, in relation thereto.

ENTON.

#### —o— "HERESY."

The word 'heresy' is the Greek word *hairesis* untranslated. It has a very innocent meaning. The Greeks originally employed it to designate any one of the numerous sects into which their moralists and learned men were divided. Classes holding the most opposite opinions, the best as well as the worst, were called 'heretics.' The New Testament scripture uses the word in the same way. Luke says, 'the heresy of the Sadducees were filled with indignation.' Paul says that, before his conversion, he 'lived according to the strictest heresy of the Jewish religion.' Tertullus says, respecting Paul, the most active apostle of the Christians, 'We have found this man a ring-leader of the heresy of the Nazarenes.' The Jews of Rome, when apparently in a friendly state of mind towards Paul, who had called them together, said, respecting the church of Christ, 'We desire to hear of thee what thou thinkest, for as concerning this heresy, we know that every where it is spoken against.' In all these cases, our translators make *hairesis* or 'heresy,' to mean a sect. This is the proper signification of the word. No blame is implied by it, no censure, no denunciation of opinion. What it conveys is simply the idea of a body of men holding sentiments which their opponents reject. The word is therefore applied indifferently to the Sadducees, the Pharisees, and the church of the redeemed.

'A heresy' continued, in the current application of the term, to mean simply 'a sect,' either orthodox or heterodox, during at least four centuries of the Christian dispensation. The various tribes of Gnostics, Manichæans, and Sabellians,



on the one hand, and the sects of Apostolics, Cataphrygians, Novatians, Miletians, Donatists Eustathians, Audians, and Luciferians on the other, were currently called *heretics*. Now all the latter classes were allowed to be orthodox, and some of them were held in high estimation by the Christians of the general communion. What first tended to give the word 'heresy' a bad or odious meaning, were the persecuting laws which the emperors and the ecclesiastical councils enacted against the sects or 'heresies,' after the era of Constantine. Yet, in Constantine's own time, the use of the word 'heresy' in a proscriptive edict neither conveyed nor was intended to imply any reproach. To make the Arians odious, the imperial edicts adopted the shift of ordering them to be called *Porphyrians*, that they might pass as followers or allies of Porphyry, the most noted heathen opponent of the gospel.

The earliest decided indication of a 'heresy' becoming identified with *error*, appears in a distinction which theological writers began to make between 'heresy' and 'schism.' Athanasius was probably the first who set this distinction upon any sort of recognised basis; and Augustine and Jerome may be viewed as having fairly established it. From the time of these writers till that of papal ascendancy, or from the beginning of the fifth century till the seventh or eighth, the orthodox sects were usually called "*schismatics*," and the heterodox sects "*heretics*."

Papal domination, and especially the Inquisition, declared every thing heresy, except unqualified submission to the creed and dictation of Rome. All professing Christians were now called heretics, except such as belonged to the Roman communion, and patiently adopted every new addition to the Romish creed.

The Protestant Reformation shook the established meaning of the word 'heresy;' yet it did so, rather by applying it to different persons, than by restoring it to its original signification. Protestants, down to the present hour, are too much disposed to imitate Romish example in bandying the word 'heretics' as a term of reproach. Where they chiefly err, is in employing it as a summary denunciation of both creeds and persons. Call a man a heretic, and you think you have directed against him the whole artillery of the Bible! There is no meekness, no Christian liberty, no recognition of the right of private judgment, no tender pleading for souls, in this conduct. *Instruct* those who oppose the truth; do so gently, patiently, 'with all long-suffering and doctrine,'—but beware of dogmatism and the using of hard words.—*Selected.*

To resist desire, and to keep thyself unstained by the things of this world is the ornament of religion.—*Proverbs of Ali.*

From the London Christian Messenger and Reformer.

## OUTLINE OF AN ADDRESS ON THE NATURE AND ORDER OF A CHRISTIAN CHURCH.

BY G. H. ORCHARD, BAPTIST MINISTER.

[The following article is an outline of an address delivered at the last annual meeting of the Particular Baptists' Association, Bedfordshire. The writer, who is a pastor of one of these churches, has not only discovered that these societies are not built after the primitive model, but he has expressed his mind on this subject in the most fearless, as well as the most public manner. At this we greatly rejoice; because, when the teachers of religion begin to discover their errors, if they are *sincere, upright, and faithful* men, they will, without delay in their immediate and respective associations commence a reform. There is much in the address that we highly approve. It contains a statement of *facts* relative to existing errors, which are incontrovertible; and had the writer, in the commencement, told us how sinners at the first in Jerusalem, Judea, and Samaria, became disciples of Jesus, it would have been still more gratifying. This important subject is too much taken for granted, as being already known and understood by the people of this country; than which nothing, in our judgment, can be more erroneous. The various tract societies, catechisms, infant sprinklings, &c. &c. all invented and substituted by man, as converting means, have perverted and eclipsed the glorious gospel of the blessed God. Hence the professors of the present day, at least the great majority of them, are entirely mistaken respecting the one hope of a glorious resurrection from the dead: while the mass of the people are daily progressing in the principles and practice of open infidelity. Yet those who are resting upon a return to first principles, are still denounced as heretics of the most dangerous character. We hope brother Orchard will proceed in the work of reform, and shall be glad to hear from him again.—*Ed. Mess. & Ref.*]

CHRISTIAN FRIENDS—You have solicited me, on this interesting occasion, to describe a gospel church; not what the church of Rome is, or the church of England, or any other community; but a *gospel church*, i. e. a church guided in its formation, and governed in its discipline, exclusively by the gospel of Jesus Christ.

Here I observe, the New Testament alone is the rule of direction. 2 Tim. iii. 16, 17; 1 Tim. vi. 3, 4. Nothing in the affairs of God's house was left to uninspired men.

I notice, the *Church of Christ*, therefore, consists of a *company of baptized believers; united together by love to the truth, as it is in Jesus, and to one another for the truth's sake.* They stately assemble for worship, to learn every precept and observe every institution of Jesus Christ, agreeably to his revealed will.

Churches gathered in every province from among the Gentiles by the Apostles, imitated the churches formed in Judea.—1 Thess. ii 14. Mosheim says, of the Christians, "Since all these churches were constituted and formed after the model of that which was first planted at Jerusalem, the review of the constitution and regulations of this one church alone will enable us to form a tolerably accurate conception of the form and discipline of all *primitive Christian assemblies.*"

The vast difference attending the efforts of ministers and churches in these days, compared with those of the first century, is sufficiently apparent to prove that there is something radically wrong in our doctrine or discipline, or both. Why, not, then, brethren, enquire after *the error*, and return to the primitive order? Then a new state of things may be reasonably expected. It is evident the nations will not be converted by our present system and existing order of things. Rev. ii. 5.

Churches modelled after the Judean plan, are with propriety termed *Christian churches*, and are entitle to plead the promises, and may *consistently expect* their accomplishment.

The various promises in the New Testament were given to churches formed and guided by apostolic authority; we cannot, therefore, reasonably expect success, if we deviate from the appointments; nor can the accomplishment of the promises be expected in degenerated churches, *since Christ will never own customs he never appointed*. Israel never prospered in disobedience.—2 Chron. xxiv: 20; Matt. xv: 9; Tit. i: 14. The apostolic churches were to learn and observe all things whatsoever Christ commanded them; and were to contend earnestly for the faith (doctrine and discipline) once delivered to the saints.

The conduct of members in primitive churches illustrates many passages of holy writ, but which passages have *no reference whatever* to modern communities, either in the ministers or members.\* Acts ii: 28; xxii: 16; Rom. vi: 4; Gal. iii: 27; Tit. ii: 5; Heb. x: 22; &c. &c.

For one hundred years the church retained much of their early character and simplicity; but when they parted from the model, they could not with propriety be called CHURCHES OF CHRIST; nor can any society of persons appropriate the early and scriptural term consistently, who are not found in the same position and practice as those churches were recorded in the New Testament.

Churches of this description were formed in every place where conversions occurred. If only a baptized household, they solemnly assembled and observed all things commanded. Acts xvi: 40; x: 48; 1 Cor. xvi: 19.

The brethren in every church were all *equal*; superiority was forbidden. Luke xxii: 26. Lording over God's heritage is disallowed. 1 Pet. v: 3. The term *rabbi*, or *doctor*, is strictly prohibited. Matt. xxiii: 8, 10.

The baptized churches choose from *among themselves* officers to guide their affairs, while every brother who had the ability was at liberty to exhort, and commanded so to do. Heb. iii: 25; xiii: 22; Rom. xii: 8.

\* Most of the churches in this association, we understand, have adopted the erroneous and corrupt principle and practice of mixed communion.—Ed. Mess. & Ref.

The Church of Christ *only* while obeying his commands and observing his institutions, can come under the promises of his presence and blessing.

Their assembling must be in the name of Christ. They must agree in the objects of prayer, and be in a *social state* to secure the blessing. Acts i: 13, 14; Matt. xviii: 19, 20, &c.

It appears an error in our day, to encourage villagers to go to a distance from their homes to worship. Christians are the *light* of the world; they are *witnesses* for God; they are the *salt* of the earth; but the beneficial effects of these characteristics are little known in those places which are forsaken by the disciples every Sabbath day. Their *light*—their *witnessing*—their *savor*, is withdrawn from those villagers where these spiritual properties are most wanted. What good has been done in these villages for one hundred years, where there has been occasional preaching, but no church formed, compared with those villages where Christian interest has been instituted. The existing difference should convince us of our error. The gospel is not likely to convert the villagers in England, Ireland and Scotland with our present system.

Twenty will unite in worship with christians in any village, where not a quarter of that number would go out of the place to worship. Where a few souls are converted, let us form them into a community, dispense the ordinances **IN THAT PLACE**; let the few meet together, pray and exhort, (as our forefathers did in 1672, in this neighborhood) and the Saviour will smile on the humble.

But, you say, *persons would not be satisfied so to assemble*. Then, we observe, such persons would not be satisfied with scriptural worship, and that simple way of devotion adopted in primitive times, and which regulated the conduct of our forefathers, when our present interests were first formed. Such objectors find a crowd necessary, while true worshippers prefer retirement, simplicity, and a freedom from excitement.

But countrymen or villagers, if they were to meet together, could not exhort. We remark, the same objection is made against extempore prayer. Spiritual gifts are more or less bestowed on all the family of God. These gifts require exercise, and to exhort in our communities would be found equally easy, as the exercise of prayer; provided the gifts of the brethren were encouraged. By this course, Bible knowledge would increase among the members, and each church would be provided with talents to instruct the ignorant around. The ignorance of bible truths, in our community is truly awful! But since all the teaching is to come from one man, the stimulus to searching the scriptures, apparent in early times, is now lost; and members are contented for ministers alone to explain the word. Thus in all the hierarchies and dissenting communities, ministers are rewarded for their expositions; and cus-

dom makes the people easy. The scriptures give no sanction to this course of proceeding.

Again, the minister's wages could not be paid if our churches were divided. We observe this is the fundamental objection to the apostolic plan. The love of self has always proved a rival to the interest of Jesus Christ. We see it in the Roman, English, and other establishments; and now, shall that which we condemn in others, be found in us? There is too much of a commercial feature about ministers' pay. Faith and providence are now no part of the business! See 1 Cor. ix. 18; 2 Cor. xi. 9; 1 Thes. ii. 9; 2 Thes. iii. 8. Mr Smith, in 1606, was the first single stipulated minister that was settled over a Baptist interest.

Again, all primitive churches were perfectly independent of each other; in the selection of elders from among themselves; in the admission of members, or their dismissal or exclusion; in the administration of the ordinances, and self pecuniary support. Each church had all the materials and apparatus of government within itself. We have the government, but the materials are not brought into requisition.

Early churches assembled so often as convenient in some brother's house, where they read the scriptures, prayed, exhorted, sung, and broke bread. Consequently, those gospel churches were more of a domestic character than modern communities. Members in those churches were known to each other, and to the elders, which is not scripturally regarded in modern interests. The spiritual welfare of souls cannot be apostolically discharged by one minister; and, therefore, it is generally unattempted in our monopolising systems. All the commands of Jesus Christ are given to disciples, not to ministers; they are addressed to churches, not officers exclusively; and thus equality is evident, and responsibility equally apparent.

The members comprising each church were required to defray the expenses of their respective interests. Some good men devoted all their possessions to the Redeemer's cause; all are exhorted to give as they are prospered by the Lord. No point is more evident, than the apostle's desire not to burden the churches: but money and pecuniary returns are become, in many places, the sinews of the interests. Are not the poor left?—Have not the rich the gospel preached to them? Matt. xi. 5

The fund raised by their contributions supported the widows, the sick, the devoted ministers. There was no £5000, or £500, or £50 per annum stated; but distribution was made to every man as he needed. There was no profusion—no penury. A sympathy in the body directed the benevolent supply. Here modern interests are deficient; many ministers and people are in affluence among us, while very many deserving

brethren are laboring under every disadvantage, and are even in distress.

It is of little consequence whether ministers be paid by government or by voluntary contributions; so long as the sum received is entirely devoted to personal comfort and elevation. If dissenters, with their hundreds per annum, were placed in the situations of episcopalians, *the love of money would strengthen with its abundance.* "Covetousness is the sin of the Christian church."—*Harris' Mammon.*

Such diversified returns as £5,000, £500, and £50 per annum, are said to awaken ambition in the establishment; and do not these sums operate in a similar way among dissenters? Are not pecuniary returns a bounty on talent among dissenters, as they prove a pension for ambition and idleness among others? Is not this seen in dissenting schools at this day? The gifted brethren are doubly blessed—by gracious gifts and providential returns; while the destitute of spiritual endowments are humbly employed, *with limited means.*

In this way, are not the gifts of the Holy Spirit made the means of self-aggrandizement, self-elevation, &c.?

The outpouring of the Spirit on such selfish materials is a libel on the cause of Christ, since gifts would realize a proportionate return of carnal things; would add to party pride; would occasion greater distinctions; would make a greater separation among professors of religion.

To all appearance, we are not in a state to receive the Spirit's aid; revivals have not humbled us, but have increased our temporal advantages, without having increased our love or our labor.

Return unto me, saith the Lord, and I will return unto you. Rev. ii. 5.

—o—  
"And the Lord shall heal Egypt."—Isaiah xix. 22.

The following, from the N. Y. Observer is another item of the signs of these times. When the Israelites are restored to Palestine, Egypt is to resume its rank among the Nations. The healing process began when Napoleon invaded the country, broke the power of the Mamelukes, and established teachers of philosophy, &c., in its metropolis; and it will be consummated when Messiah's sovereignty shall be enthroned in Jerusalem, and it shall be said, in the words of the prophets, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—*Ed. of Advocate.*

#### FEMALE EDUCATION IN EGYPT.

In one of Mr. Cheever's letters inserted in our paper several months since, highly interesting information was communicated

ed respecting a recent movement of the Pacha of Egypt, in the cause of female education. It was stated that this sovereign had applied to Miss Halliday, an English lady residing at Cairo, as a missionary teacher, to take under her charge a hundred females connected with the Royal family, consisting chiefly of the daughters, neices, and other near relatives of the Pasha. Our readers have doubtlessly been looking impatiently for further intelligence respecting this important and surprising movement; and we are now happy to be able, from our London papers, received by the last packet, to lay before them the official letter to Miss Halliday, from Hekekyan Effendi, one of the officers of state, and her letter in relation to it to her employers, "the Society for promoting female instruction in the East." From the letter of Hekekyan Effendi, it will be seen that the Pasha's views are of the most liberal character, and that this new movement is regarded as likely to end in the establishment of schools for the education of females in every part of Egypt.—*N. Y. Observer.*

Extract of a letter from Miss Halliday, to the Directors of the Society for Promoting Female Education in the East.

CAIRO, March 22, 1838.

"On Wednesday, the 7th, I was officially waited on by one of the officers of state, Hekekyan Effendi, who had come directly from his Highness, Mohammed Ali, and formally asked if I would take in charge the education of the Royal family, consisting of a hundred in number, principally his daughters, nieces, and nearest relations. Hekekyan said, 'This is only the beginning of female education in Egypt, for the Pasha has much larger views; but he wishes first to try the experiment on his own family.'

"One of his Highness' objects is, that I shall endeavor to form his eldest daughters into a committee to take into consideration the best means of extending female schools throughout Egypt, and his other acquired dominions; and it is further his Highness' wish that they should be superintended by English women. I have at present under instruction, 114 children; I had last year 85—another 95. The school is so rapidly enlarging, that we have to occupy two rooms; I have them from 8 A. M., till 5 P. M. I have an English woman helping me for a few months."

Extract of a letter addressed to Miss Halliday, by Hekekyan Effendi.

SATURDAY, 21st of Zilhegge, 1253.

Previous to the Viceroy's departure for the said, I was directed by the Terguiman Bey to inform you that on the evening of the second day of the Koorban Beyrani, his Highness examined the baby's clothes, and the specimens of needle-work and drawings which you had the kindness to send, and

that his Serene Highness had been extremely pleased with them, and had expressed his desire that you should visit his daughter, Nazley Hanum, two or three times a week, at Castle Giubarra, and that you should give her your advice as to the best course to be pursued in commencing the education of his children.

"I congratulate you on the opportunity thus offered you to extend the blessings of instruction to the highest families of this benighted country, for it is very probable that the example given by the Pasha's own harem, will be followed by the Court, and thus be made to extend gradually through the whole country. It is impossible to foresee the vast results which must proceed from the introduction of civilization in the family of the prince. Nazley Hanum herself, pays great filial deference to her illustrious father's will in all things and it is difficult to imagine that any obstacles should arise from her part, unless they should be determined by impolitic conduct on the part of the teachers themselves.

"The works you might recommend to be translated into Turkish or Arabic, could be very quickly construed and printed on the Rolack printing press, which is under the direction of the Minister of Public Instruction, and where we have published translations of all the French books used in instruction, from the elementary schools to the Polytechnic Schools. We have a College of Translators, composed of 150 young Arabs, many of whom understand the French language so as to enable them to translate any work of a popular nature. We have also a few English translators, young Turks and Arabs who were brought up in London, by the order of the Pasha. It is to be presumed, therefore, that we shall experience little or no trouble in preparing the necessary works.

In seconding my illustrious prince and benefactor in his work of civilizing Egypt, I have been led to reflection by the nature of my duties, and have as yet, been able to trace our debasement to no other cause than that of the want of an efficient, moral, and useful education in our females.

"I believe that in elevating the soul by initiating it in the mysteries and beauties of nature, through the means of geography, astronomy, botany, geology, natural history, &c., in proportion as we better comprehend the power, wisdom, and goodness of the Great First Cause, so we are enabled, of ourselves, to detect our own errors, and feel a secret invitation within our own bosom, to abandon them. In instructing the mind and the body in those innocent, useful, and varied occupations which are the peculiar employment of females, we enable them to escape those dangers and misfortunes which are induced by ignorance and idleness. Habits of industry, cleanliness, order, and economy, by increasing domestic happiness, will not only

tend to make us better beings, but will also secure to our children that maternal education which is perhaps the most important provision which can be made for after life, in this narrow world, and without which, no succeeding effort to obliterate the evil impressions received in early youth, can be effectual."

#### ON FORSAKING THE WEEKLY ASSEMBLY OF THE DISCIPLES.

*Beloved Brother Thomas:*

Considering the importance of the duties of a disciple of Jesus, it may not be amiss in me to present a few thoughts to our brethren at large, through your paper. This was suggested to my mind by the failure of a regular attendance of many brethren on every first day of the week, (being the Lord's day,) on which those duties our Master hath enjoined the apostles to teach the baptized believers to be observed; among the many injunctions, is the first day of the week, the day on which our Lord, after his sufferings and death, arose from the grave and was carried to Heaven; thus taking his seat at the right hand of the Father as "merciful and faithful High Priest in things pertaining to God." The apostle Paul seems to impress the importance of this day when he contrasts the seventh day with it in his epistle to the Hebrews, wherein he says, 4th chapt., 10th verse, "For he, (Jesus) that is entered into his rest, he also hath ceased from his own works, as God did from his." Now we are taught by Moses in Genesis that God created the Heavens and the earth in six days, and on the seventh rested, his works of creation being finished, consequently he sanctified it and made it holy; and in the law also, he enjoined Israel "to remember the Sabbath to keep it holy," not doing any work thereon; and in view of this command, he reproves the Jews in the 28th chapt. of Isaiah for doing their own business on this day, instead of obeying him, or doing his business, see verses 13th and 14th. Now as the seventh day under the law, a shadow of the good things to come, was so strictly enjoined, so much the more the first day of the week connected with Jesus, who is the author of eternal salvation, who by his death and resurrection has procured it for us, having thus finished his work of redemption, sat down in rest at the right hand of his father, there waiting till his enemies be made his foot-stool, by this, setting forth a rest to the people of God. God knowing how apt man is to forget, and the past history of him, reminds us of this truth, set apart the seventh day under the old institution to remind him of God his creator, and of the earth his dwelling place; has also in the gospel institution set apart the first day of the week, or Lord's day, to remind him of the resurrection of Jesus, who arose from the grave for

his justification, for it is written, "he was delivered for our offences and was raised again for our justification." See Rom. 4th ch. 25th verse.

Now, my Brother I am astonished when I see disciples, who have put on Jesus by baptism, fail to meet their brethren on the first day of the week which was assigned to remind them of the goodness of our Heavenly Father in setting before them the hope of a resurrection of their bodies from the grave, a *hope so great and animating* that no sacrifice is too great to be made, in which this mortal shall put on immortality, wherein death is swallowed up of life; wherein death, the last enemy is destroyed, especially when the apostle Paul strictly enjoins "not forsaking the assembling yourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." See Heb. x: 25. Now the not forsaking the assembling yourselves certainly implies a time of assembling, and that time the apostle had in his eye, when he gave this injunction, and that time, I conclude to be the first day of the week, the day monumental of the resurrection of our Lord from the dead; well then, if these things be true, ought not brethren to be careful to observe it to the Lord. I hope that the disciples will take this subject under their consideration, and see whether the going to hear the preachers of the day, is observing the day to the Lord, and whether this hearing them constitutes the doing the will of the Lord on his, the first day of the week.

Your brother, in the hope of eternal life,  
W. DOSWELL.

"Provoke to love, and to good works; not forsaking the assembling of ourselves together, as is the custom of some, but exhorting, and so much the more as you see the day approaching."—Paul.

The thing complained of by our trusty and well beloved correspondent, William Doswell, as an item of discipular dereliction of well-doing in the circumference of his acquaintance, is sorely to be lamented. It gives us pain, when we reflect, that the evil pervades society to a very great extent. Whether it arises from indifference, worldly-mindedness, or want of knowledge we know not; but we suspect, it may be ascribed to all three. Christians who are cold; christians who are neither hot nor cold; christians who are thoroughly imbued with the spirit of the world; christians who are ignorant of their duty; and christians who, though they know what they ought to do, yet leave undone the things they should:—abound in the kingdom of Christ; and where there is no orator to scratch their "itching ears," hundreds of them, perhaps thousands, like truants, forsake their Master's school, to herd with idlers

at some sectarian rareeshow. But this turning of the back upon the particular assemblies and congregations of the first born, whose names are enrolled in heaven, is not peculiar to our times and country. There were contemporaries of the Apostles and fellow-countrymen of the King of Saints, who appreciated so lightly even the extraordinary gifts of the Holy Spirit, such as "the word of wisdom" and the "word of knowledge," that, from some cause or other, they concluded to absent themselves from the worshipping assembly of God. "Not forsaking the assembling of ourselves together," says Paul, "as the custom of some is." What cold-hearted, impenetrable dunces these must have been! So little taste had they for that "divine doctrine which dropped as the rain;" or for that "speech which distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass;"—that they preferred to lounge at home, or to stroll abroad, indulging in the carnalities of spiritual licentiousness. By not assembling themselves together with the "citizens of heaven," they refused, with attentive consideration of their brethren to "provoke to love and to good works." They had so little love for God, for Jesus, for the saints or for good works, that they cared not to stimulate others to what would be a reproach to themselves. Behold the reason, then, why christians forsake the assembling of themselves together! It is this;—they have no relish for the wisdom and knowledge of God; their hearts are with their treasure, and their treasure is in earthly things; they love God, but it is the god of this world; they delight more in the company of the ungodly, than in that of the redeemed; they love good works indeed, but it is the works by which they minister themselves with the faithful, they not only do despite to their brethren, but they in effect declare, that they will not worship God in spirit and in truth; that they will not offer spiritual sacrifices to him through Jesus Christ; that they will not declare the perfections of him who has called them out of darkness into his wonderful light; that they will neither imitate Paul, Christ, nor their approved brethren; that they will not hold fast the traditions delivered by the Apostles; that they will not break the loaf nor drink the cup in remembrance of Jesus, and therefore refuse to publish his death until he come; and that they will not observe the all things he commanded his apostles to teach the baptized believers of the Gospel.

This may be considered as a catalogue of heinous offences, of which the absentee from the worship of God is not guilty. But let it be remembered that it is the "One Body" which is the "spiritual temple" and the "Holy Priesthood" and that the christians—the "living stones"—are "built up," or erected into this superstructure, or constituted a holy order of priests, for the especial purpose of offering "spiritual sacrifice to God, through Jesus

Christ." Peter further pronounces the constituents of this "One Body" to be "an elect," or chosen "race, a royal priesthood, a holy nation, a purchased people." And for what purpose were they chosen and purchased? To do their own will and pleasure, and to live in the listless and indolent neglect of all spiritual duties? Were they chosen to serve Mammon without remorse, and purchased to devote their energies to the accumulation of sordid gain? Certainly not. Peter says they were chosen and purchased "that they might declare the perfections of him, who had called them from darkness." Paul enjoins christians to "be imitators of him as he was of Christ;" and to "hold fast the traditions he had delivered to them." Now Paul did not forsake the assembling of himself together with the disciples; and of the traditions it was one, that they should come together on the first day of the week to break bread, and so openly publish the death of the Lord until he come. The citizens of the Kingdom, whose naturalization, or rather, whose spiritualization was emblazoned with tongues of cloven flame by the Holy Spirit on the day of Pentecost, (Acts ii.) continued steadfast in the all things Jesus commanded his Apostles to teach. None, save apostates, in those days forsook the assembling themselves together with the brethren. Then it was the fashion never to be absent, unless of course some insuperable obstacles interposed; they came together then, with alacrity that they might be mutually comforted and consoled amidst the trials and combats they had to sustain in a hostile and pagan world. Now, if one had a right to absent himself at pleasure, all the disciples had; and if all had done this there would have been no offering of spiritual sacrifices to God, through Jesus Christ; no declaration of the perfections of God; no imitators of the Apostle; no holders fast to his traditions; no celebration of the resurrection of Jesus; no publication of his death; no public remembrance of him; and no continuing steadfast in the all things commanded. If all the disciples had done this, they would in effect have refused to continue in obedience and would have effectually abolished the institutions of the Kingdom of Heaven; and what all would have been guilty of, so would one. But all the disciples have no right to discontinue the worship of God; or, without some insurmountable impediment almost, to habitually absent themselves therefrom. If, then, all have no right to do this, individual disciples have no right; for in the kingdom of Christ there are no *divinely constituted* privileged orders, no exempted ones, no autocrats, nor aristocrats; but all its citizens are free and equal—and equally bound in all things to obey.

In the days of our venerable brethren the Apostles, there was no such thing as "going to church to hear preaching." The object for which they assembled themselves was to worship God; of which preaching constituted no part. It was the Pagans who went to hear preaching, and not the Christians; the latter met to

stimulate one another to love and good works, and so forth, when, if a competent believer were present, he would discourse to them, as Paul did on a certain occasion till midnight. For a disciple to show himself in the house of meeting only when there is a preacher expected, is heathenish. What! does his duty to God, or rather does he think to express his homage acceptably to God by occasionally going to hear a preacher! There is no worship to God in listening to the speech of an orator however "divine" his oration or person may be. Thousands listen to preachers all their lives, and imagine themselves, therefore, to be very religious; yet will die like Abner, who, says the Scripture, died like a fool. A disciple ought to know better than to practice such superstition, and sectarian folly. His function is, not to be the listener to the poverty-stricken speeches of professional religious spermologists, which they retail in scraps to the mentally impoverished multitude;—no, his high calling is "to offer spiritual sacrifice to God" and to "declare his perfections." Let the well-intentioned, but ill-informed, christian, then, wake up as he ought to do, and play the truant no more. Let him remember, that to meet with the disciples of Christ every "first day of the week" to "offer spiritual sacrifice to God through Jesus," the "Great High Priest;"—to meet on that day to publish openly in word and action the remarkable death of the Messiah;—to celebrate with joyous heart and countenance the revival from the dead of Him, who is the Resurrection and the Life;"—let him not forget, I say, that these things are a *part* of that "well-doing," in which he is required by divine authority to "persevere," if he would attain to a glorious, honorable, and incorruptible life. What would a school-master think, if after they had entered the school his pupils were scarcely ever to make their appearance at the appointed hour of instruction? Would he not close his doors and justly conclude, that his scholars had abandoned him for some other guide in the way of knowledge? And do Christians imagine, that the Great Teacher, whom the Father sent into the world to dispel its ignorance and to enlighten men with his wisdom, is less sensitive to the neglect of his appointment, than an ordinary instructor of youth! Would this man bestow the rewards of his academy on those absentees, who had forsaken the assembling of themselves together with those students who had remained faithful to him? No; neither will the Son of God confer "the promised reward" on those indolent and neglectful citizens of his Kingdom who devote all their time to themselves and their own lusts, and none to him.

But I have known some excuse themselves on the plea, that they work hard all the week, and that both they and their horses are too fatigued to travel eight, ten, or more miles to meeting. That this being the case, they stay at home and read the Bible. In reply to this, we would observe, that Christians have no business to encumber themselves so much with the perishing and

trifling concerns of this world as to require such great exertions to meet their obligations. But if they will thus involve themselves, let them remember, that *Christians* are "a purchased people;" that they are 'bought with a price,' and that that price is more costly than any thing the bowels of the earth can yield:—they are "purchased" with the "precious blood of Christ;" and that, having thus made them his own, they have no right to serve themselves so diligently during six days as to be incapacitated for doing what he requires to be done on the seventh. Furthermore, they have no business to stay at home on the first day of the week to read the Bible. They can "read the Bible at home" every day—morning, noon, and night. He that says he stays at home to read the Bible on "the Lord's Day" is very likely to be the very person who rarely, if ever, reads it at any other time, if indeed, he reads it then. We, who are preparing ourselves for the coming of the Great King in his glory, believe that the will of heaven may, and in fact, can only be known, by the *precepts* and *precedents* of the written word; we say, therefore, that a christian has no right to stay at home for any such purpose; because, it is neither commanded nor recorded, that the "royal priesthood" of the Immutable, in the apostles' days, ever "declared his perfections" by lounging at home to read the Bible. Let such not condemn the "will-worship" of sectarians, for assuredly, 'staying at home to read the Bible,' if it be viewed as equivalent to worship, is will-worship indeed.

But what do such 'stay-at-home' *Biblicists* read in that wonderful and unerring book? It *commands* the reader not to amass for himself treasure upon earth; it declares to him, that he 'cannot serve God and Mammon;' 'be not deceived; for whatever a man sows that also shall he reap. Therefore, he who sows to his flesh, shall reap the corruption of the flesh;' it *commands* him to 'set his affections on things above; not on things on the earth;' to 'owe no man any thing, but to love one another;' to 'keep himself unspotted from the world;' to 'deny himself of all ungodliness, and *worldly lusts*, and to live soberly, righteously, and Godly, in this present world;'—these are some of the things it tells him to practice every day; but nowhere does it teach him to forsake the assembling of himself together with the disciples of Christ on the first day of the week, when they meet to offer spiritual sacrifice to God.

Instead of forsaking one another's company on the Lord's day, the apostle enjoins the Hebrew brethren to *exhort* one another, and so much the more *as they saw the day approaching*; when the things constituted should be removed: according to this Scripture, which says, "Yet once I shake not the earth only, but also the (Jewish) heavens." This dreadful day of indignation, when the adversaries of Messiah were devoured with the "unquenchable fire" of God's wrath at the destruction of Jerusalem, has passed away; but, there still remains a time of trouble for men, such as

there never has been since there was a nation.—Dan. xii: 1. This trouble of unsurpassed intensity is even now scorching the worshippers of the Beast. Ireland, Spain and Canada are suffering only the beginning of those miseries, which, in their progress and consummation, will cause men to revile God because of their plagues. If then, it was important that the Hebrew disciples should diligently meet together and exhort one another in view of Jerusalem's fiery baptism—is it not equally important, that we, their brethren, who are contemporary with "the time of the end," in view of that everlasting destruction of the disobedient, which is at hand, should so much the more exhort one another while it is called to-day, lest we fall after the example of Israel, through unbelief.—Christians!—"Behold I COME AS A THIEF" says your King. "BLESSED IS HE THAT WATCHES,"—*The Merchants of Tarshish and its young lions* are shaking the plains of Persia with the thunders of war. Now has commenced in the East that sanguinary contest, which God has declared shall ultimate in the overthrow of Persia's Allies on the field of Armageddon. Will you still continue indifferent to the signs of these times? Burden not yourselves, we beseech you, with the concerns of this life. Do not console yourself, because you may have goods laid up for many years; nor expend your energies in the endeavor to amass riches for yourselves and posterity. It is a vain consolation—a most unprofitable expenditure. Be content with little; for the time is short and the days are few and evil. For myself, I expect, that, if God grant me to share in the average duration of human life, I shall witness the winding up of "the time of the Gentiles;" be my remaining years, however, many or few, the Scriptures teach me, that I must be always prepared. A few years do not require much wealth; I therefore, dismiss from my mind the desire of much. Man's real wants are few and simple; why then should he burden himself with anxious care. If we have much goods when our King comes in his glory, what will we do with them? We are to be 'caught up,' to whom shall we leave them? O what a simpleton man is! How grovelling, how prone to the earth! Let us use the world, let it be our servant. Be it our duty to escape from its pollutions, to live in the discharge of all our duties, and to be always expecting the revelation of the Lord of all things in the effulgence of the divine Majesty.

EDITOR.

For the Advocate.

AMELIA, Feb. 11, 1839.

Dear Brother Thomas,—I am exceedingly grieved to see that you have so great a labor to encounter single handed: Where are all the corresponding brethren, that none will come up to your help?—that there are so few who write for the Advocate! Sure-

ly, there are some remaining, who love these sterling attributes of a reform paper—*independence, honesty, frankness, candor, boldness, which have characterized the Advocate.* Surely, all who are able to help you fill its pages, in the advocacy of the Apostles' teachings, against the traditions of men and the corruptions of this age, have not forsaken you, and fled, affrighted by the blackening clouds, which seemed portentously gathering. Most truly, have you a heavy task, thrown almost exclusively upon your own individual resources for contributions to its pages.

May God grant you strength, and courage, and wisdom, adequate to the accomplishment of the ends of all your lawful undertakings. You have your trust in Him, who is faithful; then you can never succumb. *Press forward.*

But for a consciousness of being unable to appear before the public in a decent and becoming costume, I should have asked for a place in your Advocate frequently before now. Even now, I must beg to appear in a dress not my own,—I send you an extract from the pen of Mrs. Schimmelpenninck which you can publish or not, as may seem fit to your editorial discretion and supervision. I may furnish you with other extracts from time to time; and, perhaps, with something of my own, when I can venture.

"The Bible is the revelation of God, addressed emphatically to *Man.* It must, then, as to its *substance*, contain all the truths of God; but as to the *mode* of setting them forth, it must be calculated for their intended recipient *Man.* Now man is never happy, unless all his faculties are called into alternate activity. It is, therefore, obvious that the revelation of God should be made in such a mode as to address itself to all the human faculties, and to afford scope to all the human propensities. Every branch of the human intelligences (every intellectual faculty) must there find its appropriate object; and every class of human impulses must there find an object, a motive, and a sphere of full exertion and activity.

For, were not this the case, there would always remain some unevangelized intellectual or moral faculties, which would be perpetually disturbing and distracting the councils of the mind; or some refractory unchristian propensities, which would be perpetually snapping the reins of her control, and starting aside from that course which the mind could (in that case) possess no appropriate motives to urge them to maintain. In the first case, the man would resemble an equipage, the charioteers of which were in a perpetual contest, as to which road to drive their steeds. In the second case, he would be in the same trouble as the driver, who should have two or three unbroken horses yoked in with an otherwise well appointed team. Now, the human vehicle can never go on well, unless the moral and intellectual faculties (the drivers,) and the inferior propensities (the steeds to be driven,) are all in perfect accord; that is, every faculty and every propensity has its own peculiar and distinctive object; consequently,



each one has its own appropriate class of motives, of which any other faculty and propensity is un susceptible.

But every faculty and propensity have, like the limbs, their alternate necessity for exertion and activity, and for rest and repose. Now, no motive will influence it longer than its appropriate faculty or propensity is in activity. Hence, every character must be in a perpetual state of alternation and inconsistency, as its various faculties and propensities rest, or exert themselves; unless it be possible to find a round of motives and objects, which, tho' addressed to all the faculties, shall yet all bear on one and the same end, and thus unite their different means and resources in laboring for one common object. On having found, or not having found, such a stock of motives so connected, depends all consistency, or inconsistency of character. It is owing to this necessity of exertion and rest in all the faculties, and owing to not having found one common object for these motives to *bear upon*, that we so often behold the most astonishing extremes in the same character, and that we see in the same person the most astonishing and exalted talents often united with the most debasing profligacy; nay, we often observe the same thing, in reading the biographies of persons, who have afterwards settled into truly and exemplarily religious characters. There is often a period in the history of such persons, when the good leaven—the grace and word of God, has been received by some of the faculties, without having yet spread itself, and furnished their appropriate sphere of activity to *all* their faculties. During this period, in which the leaven is *hid* in the meal, before it is thoroughly leavened, the character often exhibits the most contradictory examples of devotion and of sin; and those who are inattentive to the workings of the human mind would often be tempted to imagine those hypocrites, whom a little patience would soon exhibit settled christians. The case is, that the grace of God, or Gospel truths, are only as yet apprehended by *some* (of the faculties.)

The incipient, in his zeal, sets all the converted faculties to work together, and endeavors to still the activity of the rest, as he may. After a time, however, the evangelized faculties need rest; and the unevangelized ones, wearied of the durance in which they have been kept, start without controul, and plunge in headlong disorder; and thus arise the alternations of zeal and lukewarmness—of love and distaste for religion—to which new converts are subject, till all their faculties and propensities have discovered their true religious object and sphere. Hence it follows, that no affection and no taste can be always and at all times influential, that does not address all the faculties and propensities. But revelation is intended to be always influential; it must then be addressed to all the faculties and propensities, and furnish them all with full scope for their activity; and this, in an eminent manner, the revelation of God, and that alone, does.

Again, some faculties and propensities are both much more

commonly met with, and much more easily developed, than others. Now, it is remarkable that the mode in which the truths of God are revealed in the Scripture, as its doctrines, are precisely adapted to all these multiplied wants. Every faculty and propensity finds, in Scriptural truth, its highest object; but those (objects) are yet most abundantly provided (the faculties and propensities adapted to) which are most early and most commonly developed.

God revealed in Christ, and set forth not only as Jehovah incarnate, but under the type of Husband, Father, Friend, and Brother, and Captain and Leader of his people, becomes an object within the grasp alike of every devotional and elevated feeling to which the mind can soar in the retirement of the closet, and of every endearing, social and affectionate feeling which goes forth with us in the intercourse of life. Our veneration here turns from rank, from talent, and the debasing great things of earth, to receive its highest object in God himself. Our faith ('Marvellousness') it establishes, not on the doubtful calculations of human probabilities, but on Him, who is truth itself. Our conscience, (conscientiousness) is not left to waver in the uncertain projects of expediency of causes producing effects beyond the powers of man to calculate; but its fluctuations are at once fixed by the unerring rule of right (the Will of God.) Human caution and circumspection (cautiousness) are not the sport of vain terrors, but to learn to fear and love the Lord of Hosts himself; and he being the only fear and dread, all the others vanish. Our determination, (Firmness) is no longer the servant of idolatrous self-will, but is determined, like St. Paul, henceforth to *know nothing else but Jesus Christ and Him crucified; and to live to Him, who died and rose for us.* Our veneration is henceforth superlatively fixed on that Parent, who, though the mother may forsake the sucking child, will not forget his children; and who like a true and tender father, bids the bow of peace to smile again in beauty, even from the frown of the darkest cloud. Our heart adheres (Adhesiveness) to that Brother, who is our Heavenly Father's propitiatory for sin through the sacrifice of his blood;—to that Friend who came to us in our need and who *sticketh closer than a brother.* Our heart is united to that heavenly Bridegroom, with whom the believer, being united, is one spirit. Our Benevolence henceforth no more vacillates between the good and the pleasure of its objects; it henceforth knows its own true good, and the true good of others. Its self-love and benevolence both receive accession and amalgamation, by that one heart-affecting consideration, *Christ died for Sinners!*—of which number they (others) are and I am. One blood has been shed, the ransom for all; one Spirit is poured out, the teacher of all; one God is the Father, who accepts all in one beloved.

The revelation which informs us that *we are the citizens of Mount Zion, the City of the living God,* and which unfolds the wondrous mystery of the cross; and the astonishing christian

scheme affords scope abundantly for the fullest exercise of the highest reflecting faculties. What [a] concatenation of cause and effect (Causality) does it unfold! What a wondrous fund of comparison between things natural and things spiritual! what a mine of investigation does it discover! And every discovery of truth here brings with it an accession of love. All the resisting propensities of Destructiveness and Combativeness, which formerly grovelled on earth, are now used to destroy that evil itself which they before defended, and become the champions of the truth, instead of the instruments of hatred, error and ill-will. The faculties of Calculation, Order, &c., which formerly moved in the service of self, are no longer set to work by an ill-understood covetousness (Acquisitiveness) but by benevolence; and a thousand well understood institutions of philanthropic economy succeed to the sordid accumulations of selfish gain.

The same faculties of wandering, (Locality) and perception (Individuality,) and imitation, which, inspired by self, led the wandering gipsy from clime to clime, under a thousand characters of imposition, inspired by benevolence and veneration, send the indefatigable missionary from clime to clime, on errands of love; and in his journeyings from the Esquimaux to the fend of Surinam—from the barbarous Indian to the civilized Persian—enable him to become like St. Paul, *all things to all men, that he may win some.* The same perceptive faculties of Form, of Color, of Music, (Tune) &c., which inspired by human Ideality, so continually chain the lovers of the fine arts down to the earth, become by the parabolic style of writing, the very means of lifting the soul of the believer to heaven. Every earthly object, which the natural man desecrates, as the means of expressing and decorating human passions, the Book of God consecrates, by rendering the vivid type of heavenly truth. To the christian, all the earth reflects heaven. All which is visible, is the type of that which is invisible; and temporal things, touched by the alchemy of Scripture explanation, become at once holy and spiritual. And the perceptive faculties being the most early developed in children, so God has supplied the earliest age with this vast magazine of living spiritual types, and with a treasury of holy associations and instructions, which no believing parent will fail to apply; knowing that the feelings connected with sensible associations are ever the strongest. And last, though not least, we add, that the parabolic style of Scripture is eminently calculated, not only to spiritualize the perceptive faculties, but the ideality of man; and, by thus doing, she converts into the most powerful auxiliaries of holiness, the most dangerous instruments of human passion.

Ideality while the slave of human perception and passion, is ever chaining man down to earth, with gilded cords, or presenting one vain phantom after another, to his ever renewed, but disappointed chase. But when ideality is once inspired by the Spirit of God, the case is altered. She then starts up from earth

not a demon, but an angel in her native magnitude. She it is who gives wings to the soul, to bid her contemplation soar from earth to heaven. She it is whose faithful and vivid mirror reflects the invisible realities and joys of heaven, to those yet groaning in misery on earth. How often has she gladdened the heart and lighted up the eyes of the wretch, pining in a dungeon on earth, with the bright, (but no more bright than true) vision of heavenly joy! How often has she annihilated the pain of the martyr, by transporting his mind from the rack on which he lay to the glory in which he should soon participate! How base is Ideality, when she is the magic painter of human passions! How exalted, when the vivid painter enlisted in the service of divine truth! Then, indeed, does she assume the exalted post of giving permanence to spiritual joy, in defiance of temporal sorrow."

I am not quite sure that such a piece as the above extract is suited to the object and design of the Advocate; of this, however, you can best judge.

Believe me your brother, in the love of truth,  
JOHN H. JACKSON.

Our beloved Brother, Doctor Jackson's extract, is very much to our taste; which relishes exceedingly the adaptation of revelation, to the phrenology of man, as is very happily illustrated by our authoress of singular name—Mrs Schimmelpenninck. If we were disposed to be hypercritical, there are one or two points of doctrine to which we might take exception; but when we reflect on the general excellence of her discourse, we cannot find it in our heart to dwell upon the exceptionable in *particular*. Let it pass then, and be observed, that the harmony of the two sciences is fit and natural; for *phrenology* is the exhibition of the mental constitution of man, founded upon observation; and *Revelation* is the knowledge of his animal, mental, and intellectual constitution, his supernal relations, future destiny, &c., communicated by the Lord God who formed him from the dust of the ground! If then phrenology be true it must harmonize with the word of God. We believe it to be the true interpretation of our nature, and as such, worthy of the study of Christians.

We thank brother Jackson for the trouble he has taken in furnishing us with this extract; for, certainly, from the irksomeness we feel in copying even our own composition, it is a trouble indeed. We shall be happy to hear from him often either in his own or another's thoughts. Our avocations are multiplicitous. During the cool weather we labor hard with our hands by day, and write for the Advocate at night. The co-operation, therefore, of candid, independent and *intelligent* correspondents would relieve us greatly, and save us much of the oil now consumed in the service of our readers. We do not complain, however, the labor is itself a pleasure, and the Scriptures an inexhaustible fund; we ask only that our patrons would make it more agreeable by supplying

us with promptitude the means of paying our way. Our motto is *Owe no man any thing but to love one another*; and to this we will adhere to the best of our ability. EDITOR.

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From the Evangelist.

### THE LORD'S DAY.

The death, burial, and resurrection of Christ are so remote from the business of life and the ordinary course of the world, that it requires all the force of positive institutions to keep them in our mind. The Lord's Supper is instituted in memory of the death of Christ; Baptism his burial; and the Lord's day in memory of his resurrection: from the beginning of Christianity this day has accordingly been kept with sacred joy by all true disciples of the Redeemer. It is that day of the week when they feel themselves at liberty to desist from the prosecution of worldly business, lay aside the cares of life, and apply themselves to the interests of their souls and the things of another world.

On the first day of the week the Lord rose from the dead, he repeatedly appeared to his disciples on this day—perhaps he did not, after his resurrection, appear to them on any other day; and has, by all these demonstrations of honor and respect, consecrated and set it apart as a memorial of his glorious resurrection. The first disciples, accordingly, kept this holy day and assembled on it as on the great festival day of our religious deliverance by the Redeemer of the world.

The disciple who pursues the ordinary business of life on this day does not only deprive himself of the sweet and inestimable privileges attendant on the keeping of it to the Lord, but he actually incurs all the guilt consequent upon the violation of a divine custom in the kingdom of God, handed down to us from the Lord and his Apostles themselves, and consecrated and made peculiar and holy by all the force of primitive Apostolic example. "Christ our passover," says Paul "has been slain." The man, therefore, who does not keep the festival is a sinner. The disciples of Christ who contemn the Lord's day and the ordinances and business of this day, is nigh to punishment. The great Sir Matthew Hale observed, that his business during the secular days of the week was prosperous, in proportion to his consecration of this holy festival-day, and that if he neglected this, his affairs suffered in the same degree a reverse.

There are now in many of our assemblies individuals who greatly provoke the anger of the Lord in regard to the first day of the week. The force of his own holy example, with that of his Apostles, and the whole primitive profession is lost upon them; they think it optional with them to keep, or not to keep sacred this day; accordingly, if it suits, as they express themselves, they go to meeting; if not, they absent themselves. These per-

sons, it is probable, have not crept into our assemblies to spy out our liberties; but certain it is, that they continue in our assemblies, while they abuse our liberties by running them out to licentiousness. These are sinners while they are called saints; and dead while they have a name to live. They rebel against the Son of God by offering violence and contempt to customs which have come down to us through seas of blood, and which are rendered holy by the highest authority.

I have found out, also, that to such people, professors I mean, the first day of the week, is, in many instances, become the great news-day, when all their political periodicals have to be read, considered and digested. At night, to wipe off the stains which such iniquity has implanted upon their not dead but dying conscience, resort is had fallaciously to some religious publication—the Harbinger, the Preacher, the Detector, the Watch, the Berean, the Advocate, or the Evangelist, as may be—but take care of the Bible! To read the Lord's book on the Lord's day would be very incongruous, these sainted sinners seem to imagine. O what a fungus upon the body of Christ is one such man in a religious assembly! and what silly physicians are the guardians of the Church who do not, in such a case, either apply the knife or the cautery! Touching religious periodicals, sermon-books, catechisms, commentaries, glosses, and paraphrases, they are men's books and will perish with men: the Bible is the Lord's book, and is most appropriately read, examined, consulted and digested on the Lord's day. WALTER SCOTT.

### THE GREAT DAY OF ATONEMENT.

Of the several sacrifices under the law, that one which seems most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation. The circumstances of this ceremony, whereby atonement was to be made for the whole Jewish people, seem so strikingly significant, that they deserve a particular detail. On the day appointed for this general expiation, the priest is commanded to offer a bullock and goat as sin-offerings,—the one for himself, and the other for the people; and having sprinkled the blood of those in due form before the mercy-seat, to lead forth a second goat, denominated the scape-goat; and after laying his hands upon the head of the scape-goat, and confessing over him all the iniquities of the people, to put them upon the head of the goat, and to send the animal, thus bearing the sins of the people, away into the wilderness: in this manner expressing, by an action which cannot be misunderstood, that the atonement, which, it is to be directly affirmed, was to be effected by the sacrifice of

the sin-offering, consisted in removing from the people their iniquities, by a symbolical translation of them to the animal. For it is to be remarked that the ceremony of the scape-goat is not a *distinct* one: it is a continuation of the process, and is evidently the concluding part and symbolical consummation of the sin-offering; so that the transfer of the iniquities of the people upon the head of the scape-goat, and the bearing them away into the wilderness, manifestly imply, that the atonement effected by the sacrifice of the sin-offering consisted in the transfer and consequent removal of those iniquities. What, then, are we taught to infer from this ceremony? That, as the atonement under the law, or expiation of the legal transgressions, was represented as a translation of those transgressions, in the act of sacrifice in which the animal was slain, and the people thereby cleansed from their legal impurities, and released from the penalties which had been incurred,—so the great atonement for the sins of mankind was to be effected by the sacrifice of Christ, undergoing, for the restoration of men to the favor of God, the death which had been denounced against sin, and which he suffered in like manner as if the sins of men had been actually transferred to him as those of the congregation had been symbolically transferred to the sin-offering of the people.—*Selected.*

#### CHRIST'S PROCESSION TO THE TEMPLE.

The whole of the city was agitated, saying, "Who is this?" The attending disciples could be at no loss for an answer. Which of the prophets had not put it into their mouths? "Who is this?" Ask Moses and he shall tell you. 'The seed of the woman who shall bruise the serpent's head.' Ask your father Jacob, 'The Shiloh of the tribe of Judah;' David, 'The King of glory;' Isaiah, 'Immanuel,—Wonderful,—Counsellor,—Mighty God,—Father of the Ages,—Prince of Peace;' Daniel, 'The Messiah;' John the Baptist, 'Lamb of God;' the God of the Prophets, 'My Beloved Son in whom I am well pleased;' the devils, 'The Holy One of God.' On no one side hath Christ left himself without a testimony.—*Selected.*

#### VICE AND VIRTUE.

He that can apprehend and consider Vice, with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a furtive and cloistered Virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.—*Selected.*

#### "THE ADVOCATE" THREATENED WITH MARTYRDOM!

The following elegant and "respectful" epistle came to hand a few days ago. Poor Mr. Welch! A burning and a blazing postmaster assuredly is he. But what a singular *billet* for such a sparkling wight;—"Dear Sir, I shall respectfully burn your paper trash publicly" if you send any more! Certainly the sun will never set on Rockbridge county while B. Welch is the postmaster of Fancy Hill. He wants "no trash" in his office; very good, of course, having excluded "The Advocate" on pain of a public burning if he returns, his office is pure of all impurities of whatever nature or degree! A pure post office is unquestionably a glorious anomaly, and doubtless the harbinger of halcyon and brighter days in the general administration of one of the most corrupt departments under the sun, as all Editors can abundantly testify. Mr. W. furnishes a proof of this; for says he "I have written to you time after time;" none of which writings except the precious document in hand, ever arrived.—We are sorry that we must still annoy our puritan official by sending the Advocate from time to time until the close of Vol. V. Capt. R. Grigsby is in arrears for two or three years, and our rule is not to discontinue till the end of the year, when *honesty* requires that all Corporals, Sergeants and Captains, honorably discharge their dues. They may, then, "stand at ease" and "dismiss" in welcome. With this introduction to their acquaintance we leave Mr. W. to the especial consideration of our readers.

FANCY HILL, Jan. 5, 1839.

"Dear Sir,—I hope you will stop Capt. R. Grigsby paper; he has never taken out any, and I have written time after time to you; I want no trash in my office; I shall burn them publicly.

Yours Respectfully,

B WELCH, P. M.

#### LIMITS OF INFORMATION.

When persons, during the reign of Queen Elizabeth, asked passports with the design of travelling on the Continent, they were usually questioned by Lord Burleigh or his secretaries, as to their motives. If they had in view merely health or business, they obtained passports; but when they intended, as the phrase is, 'to see the world,' to extend their practical information, to become acquainted with the manners, arts, and antiquities of foreign nations, they were strictly examined as to their knowledge of such matters belonging to their own country, and if found deficient, were dismissed with a reprimand to travel first at home, there being as much worth knowing in England as elsewhere, and it being disgraceful that a traveller in another country should not be well acquainted with his own. The philosophy of this policy

was good, and would be productive of not a few valuable effects, if made to bear upon the lesser, as well as the greater, movements of life. When, in the most limited sense, persons 'go abroad' from 'home,' when they contract a fondness for society, when they mingle with various company in order to acquire experience and to extend their knowledge of 'men and things,' they would do well to examine whether they possess a sufficient acquaintance with the characters, wants, and peculiarities of their own families. Again, when persons wish to study what may be termed the more remote sciences, or those which do not effect the concerns of every-day life, they would do well to question themselves as to how much they know respecting such sciences as domestic economy, self-government, reading, arithmetic and common-sense. Then, as to the large class of men, and especially of women, familiarly termed 'gossips,' who can doubt that they would do good service to both themselves and others, if, before discussing the characters and affairs of their neighbors, they would, in the first instance, make an honest attempt to arrive at a right understanding of their own?—*Selected.*

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#### BRUTE EXAMPLE.

An observer writes: "Whilst rambling some time since in the fields, I was startled by the report of a gun at a little distance. On looking in the direction whence the sound came, I saw a crow falling to the ground as if killed by the shot. It dropped into the field adjoining that in which I stood, and lay there in a helpless condition, for a little while, when I was surprised to observe several birds of the same kind, alight around it from the neighboring wood. Shortly after, two of the hale ones applying their sooty beaks to the friendly and charitable task, took hold of their maimed companion, one by each wing, bore him up through the air, and lodged him safely in the adjacent grove, where, no doubt, the unfortunate invalid would continue to receive such attentions as this extraordinary specimen of instinctive sympathy may warrant us in anticipating." Many persons think they deeply disparage individuals on whom they animadvert, by saying, 'they behave like brutes;' but they not unfrequently do the lower animals much injustice by the comparison. Where, for example, is the pig, filthy though its habits be, which practices such degradation as the sot? Where is the ant which is lazy and actionless like the sluggard? And where,—to bring out the moral of our anecdote—where is the crow, the common despised crow, which has the hard-heartedness of the churl? It is long since *unerring wisdom* said "The ox knoweth his owner, and the ass his master's crib; but Israel do not know, my people do not consider."—*Selected.*

# THE ADVOCATE

&c.

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Vol. 5. Amelia County, Virginia; 1839. No. 10.

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## APPENDIX

TO OUR "DISCOURSE ON ETERNAL LIFE."

It gives us pleasure when we find that our labor is not in vain. We feel no gratification, however, when our efforts are approved by the unreflecting and uninformed, of whom multitudes are to be found among the mere partizans of every name; but we are gratified, when sober-minded, intelligent and *righteous men*,—the unpopular minority of this age—accord to us their approbation of our always well-intentioned, if not always well-executed, illustrations of the Word of God. This being our honest feeling in regard to human approbation, or, to speak phrenologically, our "Love of Approbation" finding its gratification in this way, the reader will not be surprised, that we should esteem the following notice of our "*Discourse on Eternal Life*" from the pen of our well beloved father in the Gospel, Walter Scott, of Carthage, Ohio; and which appeared in the second number of the seventh volume of the Evangelist—a gratification of high degree. We receive his commendation as the approval of one, whose privilege it is to have been the first in this New World to arrange and state with precision and scriptural exactitude, the Apostolic Gospel in its several accidents of Facts, Testimony, Doctrine, Repentance, Reformation, Baptism, Remission of Sins, the gift of the Holy Spirit, Continuance in well-doing, Resurrection, Eternal Life; or, according to his own concise and expressive summary of "Faith, Repentance, Baptism, Remission of Sins, the Holy Spirit, and Eternal Life." There may be many Americus Vesputiuses of "the true gospel" in this, "the time of the End;" but assuredly there is but one Columbus, and he, in our regard, is Walter Scott; there is, therefore as we think, none better qualified to append a supplement to our Discourse than he who first so successfully demonstrated the "Ancient Order" of the steps to be taken by all who would attain to Eternal Life; namely, to *obtain life* which shall have no end, a man must believe the ancient gospel, change his mind and practice, and obey that one only true gospel, by being immersed into the death of Jesus for the remission of sin;—that he continue in the "all things" delivered by the Apostles, and that his *mortal body* then become the subject of a revival or resurrection, through the Spirit of God.

With these preparatory remarks we introduce to our readers the article in the Evangelist alluded to above.

## ETERNAL LIFE.

### A DISCOURSE OF THE GOSPEL.

The gift of God is eternal life through Jesus Christ our Lord.—Rom. 7.

The things of the Gospel of Christ may be divided into those of the past, the present, and the future. Of the first class are our introduction into the Kingdom of God, our anterior illumination and reformation, the remission of sins and the reception of the Spirit of Christ. The matters of present enjoyment are our rank as the children of the most high, the property which we possess in the holy oracles, and in the order and ordinances of the house of God, our fellowship with God by faith, and our communion with saints. The things of our religion which lie in the future, are the advent of Christ, the resurrection, eternal life, and admission into the presence of the Great Eternal, to see his face, to serve him, and to wear his name on our foreheads.

*Those things that have been*, or the things that are past, are styled by the Lord Jesus as "earthly things," that is, things which occur in his kingdom on earth; which, by the way, is very obviously true, for illumination, faith, reformation and immersion, do but introduce us into his earthly reign. The converted are, therefore, said in this way, to have "been enlightened, and to have tasted of the heavenly gift, and to have been made partakers of the Holy Spirit; to have tasted of the good word of God, and the powers of the world to come."

*The things that are*, our elevated rank, our glorious titles, styles, and eminent designations as the children of the Most High, our communion with saints, our inheritance in the Holy Scriptures and fellowship with Christ in his death, burial and resurrection, our joys, and hopes, and sufferings, graces, and devotions, are very properly styled by the Apostle "all spiritual blessings in Heavenly places in Christ," "the mercies and comforts" of God, even the Father of our Lord Jesus Christ.

*The things that shall be* are styled "the glory of God;" "by whom also we have access into this grace in which we now stand, and rejoice in the hope of the glory of God." The future things of the Gospel are also named "an inheritance incorruptible undefiled and unfading in the Heavens," reserved for the saints, and prepared to be revealed at the conclusion of the present state. It is an order of things veiled under the idea of the holy land, Canaan, having Mount Zion for the site of its glorious capitol, the Heavenly Jerusalem, the city of the living God, of incomprehensible splendor, even of the flashing lustre of the most precious stones, jasper, emerald, crystal and diamond; yea, of the glory of God and of the lamb, with angels innumerable crowding its streets and guarding its gates, the ministers of Heaven—the principalities and powers, the might and dominions, and names, and titled seraphim of God; above whom the Almighty set his Son, Jesus Christ, when by the

working of his mighty power, he raised him from the dead and set him at his own right hand in the Heavens.

Now we must neither confound nor mis-estimate the things that have been, the things that are, and the things that shall be. The things that have been already given to us are the objects of faith, and they lie in the past; those of the future constitute our hope: nevertheless, such a mal-apprehension do some form of the Gospel, that they usually apply the term *hope* to the past, and the term *faith* to things of the future; they hope they have been forgiven, and believe in the second coming of Christ. Whereas, if they believe and have been immersed, they enjoy the unspeakable privilege of believing that they are pardoned, and if they are walking in the commandments and ordinances of the Lord blameless, it is their high right not only to believe, but to hope in the coming of the Lord from Heaven. Hope necessarily implies desire; faith does not. Faith rests on evidence, hope on promise; now there may be faith in the second coming of Christ and no desire for the same, even as there may be a desire for the remission of past sins without belief of the same. Many acknowledge themselves solicitous that they might be pardoned of God who, nevertheless, will not believe in the very simple means which he propounds for this end, namely, faith in Christ, repentance, and baptism. Finally, "there now abideth," as the Apostle says, "faith, hope, love, these three things; but the greatest of these is love." Our faith terminates on the things that have been; remission of sins, the Messiahship, &c.; our love upon the things that are—the commandments which God has given for our perfection in all goodness: and our hope terminates on the glory to be revealed at the coming of our Lord from Heaven.

The greatest of them is love.—We prove our love to God when we love one another and keep his commandments, and all that he has done for us, and all that he has promised yet to do for us; that is, all the things both of our faith and hope, or the things of the past and things of the future, are intended to operate upon us in such a manner as to make us attend with all diligence upon things that now are, the statutes, ordinances, commandments, piety and morality of the Christian religion; because it is only by receiving in this way the purification and perfection which present Christianity confers, that we are fitted and made meet to be partakers of eternal life; for Christ is the author of eternal life only to such as obey him. "And being made perfect he became the author of eternal salvation," say the Scriptures, "unto all them that obey him."  
—*Heb. 6 chap.*

Jerome used to say that it seemed to him as if the trumpet of the great judgment day was constantly sounding in his ears. "Awake you dead and come to judgment." A Hungarian prince, who had, in the presence of the king, affected great con-

tempt of religion, was so alarmed when he heard, at the dead of night, the trumpet sound at the door, which was in that country the signal of death, that he rushed into the presence of the king and begged to know in what manner he had offended his majesty. Alas! the king said to the king, you have not offended me; but if the thought of the executioner is so terrible to you, shall not I who have greatly offended God, tremble to appear at his judgment seat? After death, the judgment, says the holy apostle, Lewis the 11th of France was exceedingly afraid of death. And it is reported of a certain man that he abhorred death that he never dared to be present at a funeral. A Conformist preacher said to his friend we must live; his friend answered, we must also die. Titles, riches, the most dazzling grandeur, and all worldly felicity, terminate at death. When a certain person showed to Dr. Johnson his accumulated grandeur, the scholar replied, Ah! sir, these are the things which make a death-bed terrible. Woe unto you, rich, said the Saviour of mankind, for you have received your consolation. Lay up for yourselves treasures in Heaven, said the same divine instructor. The religion of Jesus, says Bishop Taylor, trampled over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclinations of nature, the blindings of zeal, the force of custom, the solicitation of passion, the pleasure of sin and the busy arts of the devil. But how, the reader may ask, did it effect such victories, how has it secured such triumphs? I answer, by the force of truth—by the revelation of eternal life through Jesus Christ our Lord. The gospel has brought to light life of a new type, not animal but spiritual; not temporal, but eternal.

Great light has been shed on all the topics of faith, repentance, baptism, remission of sins—the Holy Spirit; but, on the subject of eternal life, our writers have been less luminous.—This, however, seems to have been a very natural result from the fact that the past and present things of the gospel, the things of faith and love, are those matters which called for regulation in so imperious a tone, that, till they were put to rights or adjusted, nothing else could be lawfully attended to. Yet the Scripture doctrine of eternal life ought to be well understood, as can be proved by the Apostle, who in writing to the Ephesians, after noticing past matters—remission of sins through the blood of Christ and the reception of the promised Spirit, declares that from the moment he heard of their faith, he ceased not to lift them up before the throne of God in prayer, that the God and Father of our Lord Jesus Christ, the Father of glory might give to them the Spirit of wisdom and revelation in the knowledge of him. "The eyes of your understanding being enlightened," he says, "that you may know what is the hope of his calling." Thus, the Apostle taking as

granted the justification and sanctification of the brethren at Ephesus, prayed for their illumination on the grand object of all Christian hope—eternal life; for eternal life is our hope.

There are two kinds of life spoken of in the holy scriptures, eternal life and animal life; the former is essential and independent; the latter is secondary and dependent. All animals possess this last species of life, but eternal life is an attribute of God alone. The holy angels, and Satan and his demons, are perhaps gifted with this kind of life and are not a perishing nature. It is not so with man: the element of immortality is not in his constitution: for the continuation of his existence he depends on things beyond himself—the things of external nature, as air, food, water, &c. This, however, is exceedingly fortunate for him, because if he had possessed life in himself, he would, when he sinned, have been in a condition similar to that of Satan: and could not have died. But Satan is in a state of condemnation, and as he cannot die, he has to be seized by a stratagem and punished forever; a fact which gives birth to the phrase "eternal fire"—the punishment prepared for never-dying beings the devil and his angels. The fire, however, in which Satan shall be destroyed will also form the punishment of the wicked. This is definitely revealed to us by the Son of God, who declares that on the great judgment day he will say to the wicked, "depart from me you cursed into the eternal fire, prepared for the devil and his messengers." The reader will observe that this ruin is said to be prepared for the devil and his messengers and not originally for man, who is temporal in his existence and capable of death. This burning, accordingly, is called in scripture the second 'death,' and none shall taste of its pains, but because they have taken part with Satan and refused to reform, or because they deem eternal life unworthy of their supreme care.

Adam's life then, or, ours derived from it, is not of the same type with the life of angels and demons, but is animal, weak, corruptible, dependent and mortal. The Apostle says "It is sown in corruption, dishonor, weakness;" and is animal, earthy and incapable in its present form, of inheriting the eternal kingdom. "Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption." In this life it is labor, weakness, exhaustion, misery, disease, death and total disorganization. But eternity breaking upon the being who has life in himself, would fail to destroy him; therefore eternal life is incorruptible, glorious, powerful and spiritual, full of vigor and immortality swallowing up death itself; always victorious, always triumphant; it is full of song, noble, and divine, and discloses its favor for the Almighty, to whom it owes its existence, in hallelujah's of power, and praise, and riches, and wisdom, and might, and honor, and glory, and blessing, and strength.

There is nothing, perhaps, which so effectually operates to



justify our apprehension of the greatness of that eternal life which is revealed in the Scriptures as the fond but fallacious fancy that we are already immortal! Yes, with death staring us in the face, with the grave gaping wide to devour us, with the death of all former generations before us, and our own death pressing onward and toward us every moment and ready to strike the blow which shall sink us into certain and unquestionable ruin, we persevere, incorrigibly persevere in nursing the flattering romance, that we have something of the immortal, something of the never-dying in our nature! So impregnated with this fancy is society by the ill-digested doctrines of the day, that hades itself, the very state of the death is transformed in our imaginations, into a state of the living, and is supposed by the soberest of us to be instinct with life, pregnant of vitality, and crowded with living spirits, the vivacious relics of that ruin which disrobes us of our vestments of clay!

But it may very properly be demanded of us, that if the element of immortality is innate, if it is an essential of human nature, if it is an attribute of man, either in his soul or his body, then why does he die? Death and life, mortality and immortality are everlasting incongruities, and do not reside together in the same nature. We may as well say "a dying angel," or a "living corpse," as "an immortal man." In short, man is mortal, that is capable of death. And if an angel is immortal, it means that he is incapable of death, or that he cannot die. But suppose it were said of angels that they died, could we suppose that they died out of one known state, only to live more certainly in another and unknown state? Immortality, then, is not an element of human nature, but is a doctrine of the Gospel, and to be gifted to an eminent portion of the race of man—at the coming of our Lord Jesus Christ from Heaven. "The gift of God is eternal life, through Jesus Christ our Lord."

But again. If eternity is an element of our nature, if in soul or body, or both, we be immortal and never-dying, how is it that eternal life is made in Scripture a matter of promise? Can we perceive the absurdity of the divinity purporting to bestow as a gift that which is already enjoyed as an inalienable attribute and right of nature? Assuredly not, not reasonably.

The distinction between animal life and life eternal we have taken in our Gospel Restored, chapt. 4th, p. 14th; but the subject is not there argued out in detail as it deserved to be. To shed additional light on this great term in the Gospel of Christ, therefore, and to raise it, if possible, to a level in point of intelligibility with its sister elements, faith, repentance, baptism, remission of sins and the Holy Spirit, we here submit for consideration the four following propositions framed, stated, and argued by our brother, Dr. John Thomas, of Amelia county, Va., reserving to ourselves the right of making such strictures upon the whole as our affection for the author, and our apprehension

of the doctrine of Scripture, may suggest. The propositions are that—

1. Eternal life is a matter of promise.
2. Eternal life as promised to man is deposited in Heaven.
3. Eternal life is the free gift of God.
4. Eternal life, nevertheless, is conditional.

We submit the argument in the form given to it by brother Thomas himself, trusting, that if the reader should deem it incomplete in some points, he will, nevertheless, admit its definiteness, so far as it touches eternal life as an exclusive doctrine of the Gospel of Christ.

After these remarks, brother Scott observes,—“So ends brother Thomas’ piece: whether the above corollary respecting the perpetual decease of heathens, idiots and infants, be correct—whether the soul dies with the body—whether it sleeps till the resurrection—whether all who have ever lived since Adam and Adam himself will be raised; or, whether, as brother Thomas imagines or reasons (and it matters not whether he reasons or imagines, as it were equally unavailing to attempt to rule either the one or the other, those who in the case must be governed by revelation alone) only such shall partake of a resurrection as have been favored with the light of revelation; and, finally, whether such as shall be cast into the lake of fire, which is called the second death, shall be consumed thereby, in a moment; or, whether this second death itself is what many imagine it to be, is not the question, at present, before the writer and reader of this discourse. It is of vast importance to discriminate where there is a difference: now we are handling the subject of eternal life—a term of the gospel somewhat different from both the resurrection and the judgment, and from responsibility and idiotism, and idolatry, and all other matters whatever. The question is this: “Is eternal life a doctrine exclusively the property of the Gospel of Christ.” So far as brother Thomas has written upon this point we think he has done well: he has generalized many remarkable Scriptures under the four propositions contained in the above; and in doing so has given order to that which has, heretofore, been confused, and has brought within the grasp of the most ordinary capacity things that, so far as order was concerned, must have laid beyond their most extended reach.

The doctrine of Christ, however, is not wholly comprehended in the four propositions stated and argued by the Doctor: I therefore, add a fifth which may possibly perfect the logical series, viz:

Eternal life is to be conferred by a resurrection, through the Spirit, or the gift of God, which is, eternal life is to be conferred on men, by a resurrection, through the Spirit.

A gift may not only be promised and deposited till the occa-

sion of bestowment arrives, but there may be also a means or agent by whom the gift is to be conveyed to the holder of the promise. This is the case in relation to eternal life: Men will receive this splendid donation from God by Jesus through the Spirit; and of this the following may be regarded as proof.—“But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit, which dwells in you.”—*Rom. viii: 11.*

Here our resurrection by the Spirit is made conditional: “If the Spirit of Him who raised up Jesus from the dead, dwell in you.” Observe, reader, it is only, if this be the case, that a man shall, at the resurrection, feel the energizing power of the Spirit of God: It follows, irresistibly, that if any man, (Jew, Turk, heathen, or Christian) have not the Spirit of Christ, “He is,” as the Apostle says, “none of his,” and is not an heir of eternal life, by a resurrection. Christians, as the great moral of this proposition, are commanded to walk in the Spirit the fruit of which is “love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance—against such things there is no law.” Here, then, is a fifth proposition, relative to the eternal life of Scripture, with its proof and its moral. So that the whole of these categories may be summoned up thus. The eternal life of Christianity is a gift from God, promised to saints, now deposited with their Lord, and to be conveyed to them by the Holy Spirit, through the resurrection, on condition that they walk in the Spirit.

Life, throughout the universe, rises on a graduated scale, from simple existence, to eternal life: a stone lives, that is, it possesses existence, or is not a nonentity: a tree lives and moves: animals live, move and feel; and men live, move, feel, and reason; all these kinds of life are of a secondary type; there is an inherent eternity in them; and that of man being the most interesting, and eminent, deserves to be well understood: moreover, it is to man—it is to rational life and not to simple existence, or vegetables or animals, that the gift of eternal life is tendered in the Gospel. Be it observed, then, that the life of man is purely animal, with reason engrafted or superadded and is not eternal life. This resides, only in the Great Father of whom the Scriptures say “Who alone hath immortality.” But, observe again: that “As the Father hath life in himself so hath he given the Son to have life in himself.” Angels also, as was before observed, are of a never-dying nature, and the saints are to be gifted with this species of life, at the coming of Christ: but although saints and angels have this kind of life in them they have it not precisely as the Father and Son possess it, that is, with the power of imparting it to other existences or non-existences. All Christians, to illustrate, have the Spirit of Christ; but none of them have it as the Apostles

possessed it, viz: with the power, like Christ, of imparting it to others. This is the doctrine of the Scripture concerning eternal life:—the entire family of God consisting of saints and angels, and Jesus at their head, shall possess eternal life; but of this body, the head, Christ alone, has the power of imparting to others. So that God is the original; Christ Jesus the first and prime recipient with the power of imparting it to others, and those others are his saints: This doctrine we believe to be contained in the following Scriptures, viz: “As the Father raised up the dead, and quickened them, even so the Son quickeneth whom he will.” Again: “As the Father liveth, and I live by the Father, so he that eateth me shall live by me.”

This power of raising up the dead can be none other than the creative endowment itself. Hence our Lord Jesus says, “Behold! I make all things new,” that is, I recreate the heavens and the earth.” It is also said of him that “the fullness of the God-head, resides substantially in him;” and that he is “God manifest in the flesh.” To have eternal life, then, with the high endowment of imparting it to others, is the exclusive right and privilege of the Almighty and his Son Jesus Christ. The saints will possess it without this adjunct. They will live forever, but will not possess the high power of communicating it to any thing which does not possess it. Eternal life, therefore, is to be distinguished not only from animal life, and others of a still inferior type, but it must be looked at apart from the creative faculty, which belongs to God and Christ exclusively. The tree on which our intellectual and moral faculties grow, at present, is corruptible in its root and trunk and branches; but that into which our manly powers shall be engrafted at the coming of Christ, shall be a tree of life growing forever in the Paradise of God, strong to sustain in everlasting union the assemblage of all our mental and moral endowments. Be it observed, then, that the eternal life spoken of in the Scriptures, and, the power of imparting it to others, are matters of distinct consideration. And, if we shall not be able to communicate it to others, it is equally true that others shall not be able to take it from us, nor shall we be able, of ourselves, to alienate it. Animal life is not only alienable, but may be forcibly taken away, even from those who most of all desire to have it continued to them. Hence the deplorable misery of the present state, in which we see the flower of human kind, the glory of society, the noble, and the bountiful, and the righteous swept away as in a moment: As James says, “For what is your life? it is even as a vapour that is dissipated in an instant!” It may very properly be said, perhaps, that, but for introducing us to God and eternal life, the present miserable existence were scarcely worth having: and, it is equally evident, that it is to the end that we may come to the knowledge of God

and glorify him forever, that the present term of animal life is lent to us.

In order, then, to obtain eternal life men must cleave to God, the great original source whence it is to be derived. Now he has directed men to Christ, and has exhibited in him the nature and character of that life which is eternal and which was laid up with him. As that life is manifest in the resurrection of Messiah, it appears to consist of the re-organization of the entire man in body and spirit, and the re-establishment of the human being in his former relations to his fair creation. So that he may see flesh and blood, though he may not be seen; he may hear though he may not be heard, and touch though he may not be touched. Again: It may, as in Christ after his resurrection, be present and not visible; visible and not tangible; tangible but unconfined, and in its goings and comings equally incomprehensible.

As it has already been stated, that infidelity, touching the Gospel, will exclude men of the world from eternal life, we shall conclude by pointing out what may prevent a Christian from obtaining it. A single indulgence may do this; and this sin may originate either with ourselves or others. If with others, and they should be dear to us as a right eye, or a right hand, the connexion is to be cut; or if our hand, or foot, or eye itself cause us to stumble, we must dismember it, rather than yield unlawfully to its dangerous demands. Eternal life must be sought at the hazard of all things, even to the maiming of our persons—and still more the extinguishing of our appetites and passions and prejudices. "Wherefore if thy hand or foot cause thee to stumble, cut them off and cast them from thee; it is better for thee to enter into life, maimed, than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.—*Matt. 18 c.*

2. Whosoever shall say fool or miscreant to his brother, "shall be in danger of hell fire." With this information, Christians should lay aside all contemptuous language, and harsh and carnal words; and exercise themselves in the use of speech that becomes this holy profession. "A soft answer turneth away wrath," but bitter words sink down into the lower parts of the soul.

3. Again: want of humility, or docility, may exclude a person of otherwise many virtues and of the finest sympathies. But it is a fact that unlawful ambition is an abominable crime; and the disposition which leads a man to contemn the instructions of his Saviour is but little less erroneous. "The disciples came to Jesus, saying, who is the greatest in the kingdom of Heaven? And Jesus called a little child and placed him in the midst of them and said, verily, I say unto you, except ye be

converted and become like little children, ye shall not enter into the kingdom of God."

4. The respect which we enjoy may so operate upon us as to unfit us for eternal life; that is, it may blind us to such an extent as to keep us from seeing and feeling the force and greatness of this proposition. The Scribes and Pharisees had John, and Jesus, and the Heavenly Father, and the miracles, and the Holy Scriptures, and yet this love of mutual honor or of popularity was more powerful than them all. "Ye will not come to me that ye may have eternal life." "How can ye believe in me who seek honor one of another?" "They love the praise of men more than the praise of God." Professors may thus act.

5. The love of evil may influence us. "He that doeth evil hateth the light, and cometh not to the light lest his deeds should be reprov'd." Deeds of darkness, then, will certainly deprive the workers of them of eternal life.

6. The love of riches, the care of the world, fear of persecution, carelessness, and trading, and gain, all operate hostility to eternal life. The question asked by the Apostle was very natural. "Master are there few that be saved?" The answer of the Redeemer was equally wise. "Strive you to enter in at the straight gate, for verily I say unto you, many shall desire to enter in thereat, and shall not be able." Truly, if none enter eternal life but by a resurrection through the Spirit, and none enjoy this resurrection, but such as walk in the Spirit, the way may indeed be said to be narrow and the gate strait. "Strait is the gate and narrow is the road that leadeth unto eternal life, and few there be that find it: but broad is the road and wide is the gate that leadeth to destruction, and many there be that go in thereat."

How sweet, at death, to fall asleep in Christ Jesus,—to commit the keeping of our souls to Him—to surrender ourselves to His arms—to breath out our life in His bosom, and say, "Lord Jesus receive my spirit!" A latter end like this awaits all who live to his glory, and the righteous even at death are like the flower that flourishes on the brink of the grave. O you righteous, be glad in your king; sing praises to our God, sing praises. Angels shall bear you to Abraham's bosom. To be absent from the body is to be present with the Lord—keep your judgment—He will speedily appear—your reward is great—your Redeemer is on high. While sinners say at death, "Ah whither strays the immortal mind!" You can lay your hand on the pillow of death and exclaim with exultation, "There remaineth a rest for the people of God." Father, into thy hands I commit my Spirit as to a Faithful Creator."

WALTER SCOTT.

## THE PREPARATION.

It would commend itself, one would suppose, to every purified observer of men, and things, as true and undisputable, that the most "evangelical" and "pious" sects, as well as the generality of immersed professors, are *unprepared*, because non-expectant, for "*the revelation of the Lord Jesus Christ from Heaven.*"—Few are willing, if conscientious, to answer affirmatively, that if the Bridegroom were to come at midnight next ensuing, they are ready to go out to meet Him. They know that they are not living in the expectation of "the blessed hope, namely, the *appearing* of the glory of the great God, and of our Saviour;" but that, on the contrary, they are expending the energies of their lives upon the accumulation of riches, which take to themselves wings and fly away; in obtaining the perishable honor and renown of the world; in the gaudy decorations of their mortal bodies with the gew-gaws and trinkets of gold and precious stones; in the ostentatious display of costly furniture; in eating and drinking; in marrying and giving in marriage:—these things, in whole or in part, plainly indicate, that their hope is bounded by the horizon of their animal lives, and that their assumed relations to the Age to Come are based upon the servile and degrading *fear* of torment in the flames of Hell. I have often thought, that, if the terrors of eternal torture were abolished from the imaginations of the pretended 'Christian World,' Christianity would be renounced as a system, specious indeed, but essentially fabulous. But, my readers, terror is not the principle which actuates the true believer: for, while he knows "the terrors of the Lord," he owns him for his King from gratitude and love.

Professors of religion are a fair illustration of the doctrine they assent to. A spurious faith produces worldly fruits, and leaves its subjects in possession of the vague and unconsolable anticipation of the future. They hope to escape from hell; or at most, they hope to go to heaven when they die; or, if they can evade the former they don't care much where or what the latter may be! They suppose they will know all about it when they die; and that will be soon enough for them! With such *pious* professors all demonstration is speculation, and calculated to disturb the peace of ———; of whom? Of all careless, worldiminded, and indolent—"Christians"! Their hope, no doubt, with them at least, is the genuine hope of the Gospel:—the hope, to obtain which, Paul was manacled with chains, and John expatriated to the Isle of Patmos!

Not such, however, was the hope of the primitive age. The disciples were then taught to look for earnestly the coming of the Lord. To be always *prepared*, to watch for his appearing, and to live as if he were ever at the door. But who will say that even the purified in general are watching and prepared? Prepared for the speedy appearance of Jesus upon the earth! Talk not of the scepticism of the world, or of the writer, of the truth of this, (

reader, how few are there of this faithless generation who believe!

Suppose Jesus were to descend from heaven instantly, what community of professors would he acknowledge as his Bride? I answer, that at present he would acknowledge none; for, if there now existed one denomination prepared to receive him, he would not delay his return. The proof of this is in the declaration of the mighty and thundering voice of the great multitude, which celebrated the contemporary events of the Omnipotent commencing his reign, and the preparedness of Messiah's Queen.—*Rev. x: 10.*

When the King of the Christians descends from heaven, he comes to the salvation, not of *professors* of his religion, be they moral or immoral, but of "*them who look for him*;" for says Paul, "Christ will to them who look for him, appear a second time, without a sin-offering, in order to salvation." The constituents of the Lamb's wife, I believe, will be characterized by this attribute of *looking for him*; that is, they will be carefully noting the signs of the end, and so watch for his bright and glorious appearing, knowing that he will come suddenly, like the lightning's flash, and unexpectedly like a thief in the night.

It is notorious, that at the present time there are in the Kingdom two classes of citizens; the one, referring the coming of the King to the final end of all things; the other, to a time near at hand, and 1000 years before the general assize. In consequence of these different views, the former, though "pious" in the estimation of men, listlessly and lukewarmly profess the faith, and unconcernedly dividing their time between God and Mammon;—they have a name to live, but are dead, and bid their souls rejoice and be at ease—to eat, to drink, and to be merry, for that they have goods laid up for many years. Of this class are those who punctually and diligently attend the markets, the polls, and public gatherings of the people of the world, and as regularly vacate their seats in the house of God, where his family—his "royal priesthood" and "purchased people"—meet to "offer spiritual sacrifices" through Jesus Christ; and to declare his perfections, who called them out of darkness into his wonderful light." Such citizens of the kingdom as these are prepared for nothing less than the appearing of the King. Their hearts are set upon the many years enjoyment of this life; and should he come to-morrow, these many years are dispelled as a vain illusion.

Few, we believe, who know the truth, can contemplate the religious world, and say, that men and women are watching and prepared for the dissolution of the present order of things. Yet a time is spoken of in the Scripture when the Disciples of Christ are both watching and prepared for his sudden and unexpected appearing. There is, then, a *period of preparation*; for, to be ready, or prepared, implies a previous process of preparation, as to be clothed, washed, or purified implies a clothing, washing, or

purification. The unpreparedness of some Christians, and the preparing and readiness of others are especially apparent from Matthew xxv., and Revelation xix. In verse 50 of the previous chapter, Jesus says, "The Lord of the evil servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, &c.;" and in his discourse he goes on to say, "then shall the kingdom of heaven be likened to ten virgins, &c." The reader can peruse this parable by a reference. Let him observe that the ten virgins represent the Kingdom of Christ, and not Christians and the world. At the unlooked for coming of the Lord it will be immersed persons represented by the five foolish virgins, who are deficient of oil (oil, unction of the truth,) whose lamps are extinguished, and who will not be acknowledged by the Bridegroom. Again, let it be noted, that all the citizens of the kingdom are represented as having gone fast asleep before midnight. But a cry awakes them all; they all arise and trim their lamps; but all of them have not oil. Between the awaking them out of sleep by the cry and the entering in of the wise virgins with the Bridegroom there is an interval; and as this interval is occupied in making ready for his appearing, it may with the strictest propriety be termed the *period of preparation*. During this period all the virgins are engaged in doing something. First, they all set about trimming their lamps—adjusting their wicks for burning; but they will not all burn, hence secondly, some of them have to go to the oil-men to buy, while those who remain behind are watching, expecting, and prepared; "and," says Jesus, "while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."

The preparedness of the citizens of the kingdom symbolized by the five wise virgins is the subject matter of great exultation on the part of those who come with the King. The Apostle John in his vision heard "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying 'let us be glad, and rejoice, and give honor to the Omnipotent Lord God; for the marriage of the Lamb is come, and his wife (the wise virgins) hath made herself ready.'" Here the Lamb's wife making herself ready is perfected, and she is completely prepared to receive her glorious, magnificent, and princely husband.

The existence, then, of a body of Christians, pre-eminent over all other *professed* Christian communities, contemporary with the second coming of Jesus, and the commencement of his reign is the subject of scripture testimony. Hence it is the interest of the disciple to be always watching, always on the look out, that he may be "always prepared." "For," says Jesus, who is "our Life" (and not some "etherial spark" within us)—"be ye always prepared, because the Son of Man will come at an hour when you are not expecting him." Now, O reader, mark this emphatic declaration of the Messiah! He says he will come when he is not ex-

pected even by professedly Christian worshippers; how little then, will he be expected by "the world"! And let it not be urged that this refers to his unexpected coming at the destruction of Jerusalem; for if history tell the truth, he did not come unexpectedly on that occasion; he was expected, and his disciples, by taking heed to the signs of the times, which he gave them in his prophecy, fled to the mountains and so escaped. Besides he reiterates the fact of his sudden and unexpected coming, at least 20 years after Jerusalem was destroyed, and about 63 from the prediction of that event, for in Rev. xvi: 15, he says, by his servant John, "Behold! I come as a thief;" and Paul says, concerning that interesting period, that "the day of the Lord comes as a thief in the night;" and this will be one of the signs of that day's approach—"when they shall say, peace and safety, then sudden destruction comes upon them, and they shall not escape." This he said to Gentile believers; and in his second letter to them he instructed them, that, though they were to be "always prepared," "THE DAY OF THE LORD" would be preceded by an *apostasia* or GENERAL DEFECTION, from the one Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God; in other words, from the "New Institution;" and that before "that day" could be revealed, "the Man of Sin, the Son of Perdition,"—the Order of Imperial Universal Bishops of the Roman World, instituted by the first Constantine in his own person and continued to this day in the Roman Ecclesiastical Monarchy, termed the Popedom,—must be developed. It is plain, then, that Paul contemplated the Day of the Lord as remote from his times; and that his coming would be contemporary with the complete overthrow of the kingdom of the Pagan-Imperial-Roman Prince—the Pope; for he says, that the Lord Jesus will utterly destroy "the Lawless One" with the brightness of his coming. But the Papacy still exists though despoiled of much of its power, and glory; "the Mystery of Iniquity" is not yet abolished; the Apostacy still covers the countries of the anti-christendom; the world still lies under the "strong delusion," and mankind still "believe a lie;" the Day of the Lord, then, has not yet come. It is, therefore, to the watchful a matter of Hope, but to the strongly deluded a matter of indifference, and altogether unlooked for. They are dreaming of a spiritual millennium to be introduced with peace and safety, and an union of sects! What a confederacy this union would be! From such an "union of all christians" may Heaven preserve the world! But how dreadfully will such unionists be undeceived. "To them that look for him will Christ appear a second time, without a sin-offering, in order to salvation,"—Heb. ix: 28; but to the slumberers in the arms of peace, sudden and remediless destruction!

These things, then, are obvious;—first, that Messiah will come again; secondly, that he will come when the mass of professors are not expecting him; thirdly, that he will not come to the sal-

vation of such persons; and fourthly, that a preparation is necessary for his reception.

This unexpectedness of his return may be accounted for in this way. Jesus and his Apostles continually warned their contemporaries of his speedy return. "Behold," said the Offspring of David, "I come quickly;" and he caused his beloved disciple to record it in a book and to send it to the congregations. But his servants became vicious, and turned in to beating their fellow-servants, and to feasting, and carousing with drunkards; and consoled themselves, that as the master deferred his return, he would not come at all, and that they would, therefore, escape; judging that time would obliterate their offences. So when they had got the upper hand, they taught the things they wished as those that were to be;—"pay us," said they, "our tithes, and fees, and salaries, and minister to us, the stewards of God, abundantly of your carnal things, and when you die, your souls shall go to Paradise where you shall be with Jesus. This will be to you the day of the Lord; this is his only coming, till the burning of the world." And the foolish people believed the crafty doctrine of their priests; and so they all agreed that it was so, and fell fast asleep! And they all slept till midnight, both the wise and the foolish. The Master had said "watch;" but they were all asleep, not expecting his return. How characteristic of the Kingdom of Heaven during the last fifty years. In relation to the coming of the Lord, men are nearly all asleep. Jesus delivered the Parable of the Ten Virgins as we have said, as illustrative of his Kingdom in these times. His subjects, wise and unwise, slept till midnight, when they were aroused by the "cry," "Behold the Bridegroom is coming, go and meet him!"—Reader! Is not this "cry" echoed through Britain and America? It is unquestionably. It is a subject which engrosses the intellects, the pens, and the presses of numerous persons. The "cry" is heard by tens of thousands, who deride the criers as enthusiasts and madmen; but a very few years, my friends, will turn the tables and fix the lunacy upon the other side; all we ask of you is "judge nothing until the Lord comes." Contemporary with this cry, is another, which you will find in the Apocalypse, chapt. xviii: 4;—it is a call upon the people of God to come out of the city of Confusion. This call is heard only in the anti-Papal countries: *it is a call upon all who hear it, to believe the Gospel, and be baptized in the name of Jesus Christ, for the Remission of sins.*

But I want to impress upon your minds, that, although all the Virgins arose to trim their lamps, those only entered with the Bridegroom to the marriage, who had oil in their vessels; you will also perceive, that an interval exists between the waking from sleep and the preparedness of the lamps. During this interval the foolish wasted their time in wandering about after oil; while the wise improved theirs in preparing or trimming their lamps. While the others were absent, the Bridegroom came, and those who were

prepared went in with him to the festival. They were the only ones, however, who found admission; for although they trimmed their lamps at last, they were excluded from all the honors and joys of the occasion, for the simple reason that *they were too late.* They called the Bridegroom "Master," but he disowned them. "Watch, then, because you know neither the day nor the hour."

Let it be observed, that this period of preparation happens at the end of the times of the Gentiles, and just previous to the coming of the Prince. And moreover let it not be supposed, that this period, or slip of time, is a mere common thing. It is the subject of prophecy, and has been defined as to its leading characteristics, upwards of 2360 years ago, Daniel, that prince of seers, predicted it; or rather, the Holy Spirit by him. But we intend not to enter into the interpretation of the things which belong to "the time of the end." Suffice it to say that great events were to happen; and they have happened, are happening, and will happen until the ending of the time of the end, which is at hand. Read from Dan. xi: 35 to the conclusion of his prophecy, marking particularly what is said about "the time of the end." Among these things you will find it read thus:—"and at that time, (the end of the end,) shall Michael stand up, the Great Prince (Messiah) who standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation to that same time, (see also Rev. xvi: 18;) and at that time thy people (the Jews) shall be delivered (from the king of the North—Russia; see verse 45, ch. xi.) These things have been hitherto almost inexplicable; for the reason stated, namely, that the words of the prophecy "are closed up and sealed till the time of the end." "MANY SHALL BE PURIFIED AND MADE WHITE AND TRIED; and the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

We live in this "time of the end," which is characterized among other things, by *many being purified, and made white;* it is therefore, a period of purification: and in this purification consists the preparation for the marriage supper of the Lamb. For, when John heard those thundering and roaring voices which announced the preparedness of the Bride, he says, "and it was given to her that she should be clothed in fine linen, pure and resplendent; and the fine linen is the righteous action of the saints:—hence righteousness is the resplendent robe of Messiah's Virgin Queen.—"Happy," says the Spirit, are they who are invited to the marriage supper of the Lamb! These are the true words of God." Reader! will you not believe them? Leaving you, then, to ponder over these realities, I shall for the present, bid you Farewell!

EDITOR.

## PSALM XIX., L. M.

God's glory do the heavens show;  
His handy work the sky makes known.  
Day unto day instruction speaks,  
And night to night doth knowledge give.

No speech, nor language have those orbs,  
Nor does man's ear perceive their voice;  
Yet goes to all the earth their sound,  
Their words world's ends do echo round.

There for the Sun a mansion 's plac'd,  
Who, like a bridegroom, issues forth,  
And, like a pow'rful man, is glad,  
To run its bright extended course.

He from the east of heav'n proceeds,  
And to its end his circuit make;  
There nothing is, which from his heat  
Completely then can be conceal'd.

All perfect is Jehovah's law,  
Enkindlindg to the soul; right sure  
His precepts are to simple man  
Imparting wisdom to defend.

The statutes of the Lord are right,  
Diffusing through the heart delight;  
And pure are his commandments too,  
The eyes enlightening in the truth,

Jehovah's word is likewise clear  
Through ev'ry age enduring still;  
The judgment of the Lord are true  
And altogether righteous prove.

Than gold more precious are they; yea, more  
Than much fine gold; and sweeter far  
Than is the choicest honey, or  
The purest of the honey comb.

Likewise by them thy servant is  
Admonished from time to time;  
And in conforming to their terms  
There is a sure and great reward.

Who knoweth all his own defects?  
O cleanse me, Lord, from secret faults!  
And from presumptuous ones restrain;  
Nor let them over me prevail!

And then shall I be upright, Lord!  
And from the great transgression free.  
May thou my words and thoughts accept,  
O my Redeemer and my strength!

*Remarks.*

This is a remarkably beautiful hymn, declarative of the glory of God as displayed in his works of creation. The heavens do, indeed, declare his glory, even "his eternal power and superhumanity." Though in their rapid progress through immensity, no rushing sound falls upon the ear, yet they proclaim to man—the *hand that made them is Divine*. They are the witnesses for God, that there is no other god than he. How beautifully the Apostle speaks of their testimony in his address to the Lycaonian Idolaters. "We are your fellow-mortals," said he, "and are declaring the glad tidings to you, that you may turn from those (heathen) vanities to the living God, who made the *heavens*, and the earth, and the sea, *and all that are in them*; who, in former generations, permitted all the nations to walk in their own ways: though he did not leave himself without witness, doing good, and giving us showers of rain from heaven, and fulfilling seasons, filling our hearts with food and gladness."—And in his letter to the brethren in Rome, he argues, that the idol-worshippers are inexcusable for their idolatry, inasmuch as "that which may be known of God may be manifest among them, for God has manifested it to them; for his invisible attributes, even his eternal power and divinity, since the creation of the world, are very evident; being known by his works"—whose proclamation goes forth to all the earth, and their words to the end of the world."

Paul quotes from this hymn in his epistle to the church at Rome; and in the application he makes of it, he seems to indicate that a prediction is involved in the allusion to the celestial bodies. He puts the question—"Have Israel not heard the sound or proclamation of the gospel news of good things?"—Yes, indeed, he continues; and adds in the words of our hymn—"Their sound has gone forth to all the earth, and their words to the end of the world."

If then, the glorious heavens, with the Sun blazing in their midst, and diffusing his calorific beams over all territorial nations,—he the symbol of those celestial orbs, which, in their appointed courses revolve around the Sun of Righteousness, who from the phosphoric and eternal throne, diffuses the healing beams of his spiritual effulgence:—if this be so, then, we discover the opposite transition of the Psalmist from the universal influence of the Sun to the perfection, excellency, and preciousness of the land of Israel.

The New Heavens, which God creates, are very appropriately represented by those ever constant and brilliant orbs, which gem the azure vault of heaven. The sun is a symbol used in Scripture to

designate the Messiah. He is termed "the Sun of Righteousness." He is the great and magnificent Illuminator of those heavens, which are to be constituted; and in which righteousness is said to dwell—"we," says the Apostle Peter, "expect a new heavens in which dwells righteousness."—Of these righteous heavens, the Apostles are the Arcturuses, Orions, and Pleiades, who, from their thrones, will reflect upon the subject mortals of THE REIGN the glorious beams of him, whose rays are good-will and peace producing.

Let us reflect for a moment upon the law, or gospel of Jehovah, of which the royal poet of Israel gives so high and just a character. "The Law of the Lord" comprehends his wise precepts, his right statutes, his pure and enlightened commandments, his clear and over-enduring word, and his altogether true and righteous judgments. These the Holy Spirit describes as life-reviving, wisdom-giving, heart-rejoicing, eye-enlightening; more precious than the finest gold, sweeter than honey or its comb, and that in keeping it there is great reward. And the eulogia of Christ the King of Light and his celestial associates harmonize with this. Nor is it to be wondered at, that they should; for the Holy Spirit who spoke to the ancient Hebrews by the Prophets, and among them by David, spake also to their descendants by the Apostles and the Son of God. Now these testify to the excellency of the Word in the following terms. It is sure;—"for heaven and earth shall sooner perish, than one iota or one tittle of the law shall perish without attaining its end. Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of Heaven; but whosoever shall practice and teach them shall be highly esteemed in the Reign of Heaven."—"Happy they who hear the word of God, and obey."—"In the Word was life, and the life was the light of men."—"The words which I, (Jesus,) speak, are spirit and life"—spiritual and life-giving and, therefore, "the words of eternal life."—"Thy words, Father, is the truth." And says Paul,—"I am not ashamed of the gospel (or law of the Lord); because it is the power of God for salvation, to every one who believes." "Those who obey the law shall be gratified, in the day when God will judge the hidden things of men by Jesus Christ, according to my gospel." "The law is holy, and the commandments holy, just and good."—"The sword of the Spirit, which is the Word of God."—"The sacred scriptures are able to make wise to salvation, through the faith which is by Christ Jesus. All divinely inspired scripture is profitable for doctrine, for conviction, for correction, in righteousness; that the man of God may be perfect—completely fitted for every good work." "The word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and purposes of the heart."—"By faith we understand that the world

were formed by the word of God."—"Embrace with meekness the implanted word which is able to save your souls;" it is purifying "ye have purified your souls by obeying the truth;" "begotten again of incorruptible seed, through the word of the living God, which remains;"—"the word of the Lord remains for ever;" and this is that "ever-enduring word, which has been proclaimed as gospel to you" of the dispersion.

Here then, the New Testament and the Old, both bear record in favor of the omnipotency of the Word of God. He will not permit it to be violated with impunity; he pronounces a benediction on those who obey it; he proclaims it to be spiritual and life-giving, and the light of men; he avers that it is the truth; that it is his power for the salvation of those who believe the gospel; that it is his judicial code by which judgment shall be awarded to men; that it is holy, just, and good; that it is his sword; that it makes wise to salvation, perfects the man of God; and completely fits him for every good work; that it is living, powerful, sharp, piercing, and discerning; and that it is creative, incorruptible and always abiding. These are some of the high and well deserved encomia, which God has published of his own word, and yet, with the Bible staring them in the face, the stupid priests of anti-christ persuade a strongly deluded multitude, that "the word of God is a dead letter" and requires a spiritual and extraneous accompaniment to give it life and converting energy! Surely, if the Sun in his celestial palace, and the stars in their courses, with the unchanging constellations of the heavens, in speech inaudible to the human ear, utter instruction and show forth the knowledge of the Divine perfections;—certainly the written word attested by every possible authentication, is adequate to convince the world of sin, of righteousness, and judgment to come. It is, indeed, competent to do this, had not men deprived it of its efficiency by their own vain traditions!

EDITOR.

## THE PROMISE OF ETERNAL LIFE.

*From one of the Meherin Hills, }  
March 9th, 1839. }*

*Beloved Brother Thomas,*

Were a man able to gratify his eye with the most attentive view of all the earth, in all its rich variety of form within and without;—were he able to extend this gratification even to the whole range of astronomical observation;—and were he to indulge this ability to the full: he would not, and he could not rest satisfied not to communicate to others the richly varied impressions made upon himself. This seems to be a part of man. It is said that Jesus opened the eyes of the blind men, and strictly charged them saying, "Take care that no person know it." But being departed they spread his fame through all that country.



These men were not restrained even by the strict charge of Jesus. In Jeremiah we read: "Then I said, I will not make mention of him, nor speak any more in his name: but was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not."

Now my brother it is my *opinion*, that if a man knew the history of all the earth, and of all that have lived and died from Adam down, every man and woman, every family and community of families, &c.; he would not have enough to feed on within himself.

Do not even *philosophers* communicate, notwithstanding all the *wisdom of silence*?

When a man has been meditating in the Book, day and night, is it not allowable for him to speak out some of the things of his meditation? Among the objects contemplated by such a man, and those which make up, either in whole or in part, the christian hope. The beauty of the Sinaitic law is Christ, the end *said* law for salvation to every believer. But in the days of Paul a veil was upon the heart of Israel, so as to cause the end not to be seen. Therefore the commandment which was for life, was found to be death to the Jew, unwisely resisting his view to the law in itself considered, and not looking at it in connexion with its end, viz: the Messiah.

It seems to my mind, that the apostacy has spread a veil over the heart of what is called "Christendom." Even "Reformers" are more or less veiled. In endeavoring to look with the prophet or apostle, to the consummation of things, as the object of christian hope, the view is too often and too much obscured by the *triple-woven* veil of death, the *grave* and *'hades.'* Surely, the enlightened and love-disciplined brethren will not blame a man for endeavoring to look, not to death, and the grave, and shades in themselves considered, but to the end of them, viz: to the resurrection of the just. It was to this, or to something gloriously connected with this, to which the ancients looked;—it was to the gloomy mansion of the dead, which caused them to reject in prospect of the future. Even the patriarch Abraham, more than four hundred years before the law of Sinai, looked for a city having foundations, whose builder and maker is God. To him the Lord said: "I the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Stephen says: "And he gave him none inheritance in it, no, not to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when he had no child." Now how will the promise be verified? *where* will be the city for which Abraham looked? Paul says, "here we have no continuing city, but we seek one to come." Paul says, that the seed of Abraham is Christ. Now how will Abraham and his seed, the Messiah, enjoy the land of promise? Paul also teaches that those who are Christ's are Abraham's seed, and lives according to the promise. But how will the promise be verified? This is certainly an im-

portant promise, being identified with that of eternal life. The proof of this is found in this saying of Paul: "in hope of eternal life, which God who cannot lie, promised before the times of the ages." In what did God promise eternal life before the times of the ages, if not in what he said to Abraham? How will Abraham and his seed enter into this life? To the Colossians, Paul says: "Your life is hid with Christ in God. When Christ our life shall appear then you shall also appear with him in glory." This matter will be more and more clear, to the student of the Book, as he advances in the consideration of other ancient examples. To Isaac Jehovah said, "*Sojourn* in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries." To Jacob he said: "The land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." It is quite evident from the cited pages, that there is no mistake in this matter. The promise was certainly made to the patriarchs. And it is also quite clear that Jehovah is not a man to forget his promise. Proof in what he said to Moses four hundred years after he had first made it: "I the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob." Proof again in what Jesus says, "But they who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." This is abundant proof that the Lord remembers his promise unto Abraham. It also teaches that every time we read in the Bible, the words, the God of Abraham, &c., we are taught the doctrine of the resurrection. What an interest this throws around certain words of the Book. Let the reader dwell upon this teaching of the Son of God, as recorded in the twentieth of Luke, "Neither can they die any more." So it is quite clear from all before us that eternal life was promised to Abraham, to Isaac, and to Jacob. And that they are considered the living because they will be raised from the dead. It is my wish, dear brother, to lay this subject in a plain way before the readers of the Advocate. I am much pleased with the last Advocate in relation to the matters of the Revelation. May the Almighty Lord bless you, and yours, and all his people, is my prayer for the Redeemer's sake.

ALBERT ANDERSON.

Lay aside thy glory, and lower thy pride, and remember thy tomb, for thither shall be thy transit: and as thou hast sowed, so shalt thou reap; and as thou hast judged, so shalt thou be judged; and as thou hast given to-day, the same shalt thou receive to-morrow.

## ON DISCIPLES OF CHRIST DABBLING IN POLITICS.

Amelia, March 22, 1839.

Brother Thomas,

Most men are fond of adducing authority of some sort, in support of their views and conduct in life. The Christian, it is fairly presumable, appeals with great confidence to the living oracles as paramount to all other authority in the decision of his matters.—And happy is he if all his doings are sustained by them.

Will you do us the favor to point out clearly the passage, or passages of the Book, which makes it lawful and right, that the disciple of the Lord Jesus may be seen figuring before the world in national politics? If you can do so, I have no doubt that you will render some of us much service, whose researches have not been successful in the discovery of this much desired placebo to our consciences.

Can such authority be found in Timothy xi: 1, 2, where prayer is directed to be made for kings and all in authority? Seeing that what a man prays for, if he would attain it, he must also use the means appointed for its attainments;—if he prays for bread, he can't expect it without the ordinary price—the sweat of the brow; may not the Christian, whilst he prays for those in power also use his most powerful efforts to secure them in possession of power, with the ulterior and final object in view of securing to himself, a life of peace and quietness in all godliness and honesty?

Is that argument enough to satisfy the scruples of the conscientious Christian? If not, say where shall we find it? Is there any sort of refined construction by which Rom. x: iii, can be made to bear upon this subject? "Let every soul be subject to the higher powers." May we not say that the sovereign will of the people symbolized and embodied in a written constitution, is this higher power, to which our subjection is imperatively required, and that this subjection leaving us no alternative, necessary imposes on us the obligation of being seen amid the dire and strife of politics?

Is that enough to determine the Christian? If not, pray give us your assistance. Christians, I believe, may be regarded as pilgrims and strangers here, and as such earnestly seeking a country—a better, that is a heavenly one,—a city having foundations whose maker and builder is God.—Instead of finding, as I thought upon first entering that view, something to help out the Christian in his love of politics—I cannot for the life of me find any thing but what—the resplendent glories of the eternal state—should vanish all his powers and cause him to turn away with loathing from politics and its angry, peace-withering strifes.

But may not the christian who is happily constituted with a temperament, which enables him at all times, under all circumstances, to maintain a just equanimity and an evenly balanced temper, and with a sagacity, which looks with an unerring eye of

intuition into the deeply hidden springs of human actions—may not such a christian safely and innocently set himself adrift upon the ocean of politics? For surely, such a one needs have little fear of temptation, and needs but little, the use of prayer to be delivered from it,—though others less happily constituted have great and constant use for both.

Have you ever made a trial of your powers of analysis in an attempt to ascertain what is about a fair proportion of pure, genuine disinterestedness and love for the wellbeing of the human race, in the general character of those who are candidates for public favor, honor and distinction? Whether would it be possible to find one, christian or not, who is impelled solely and exclusively by such principles, wholly and perfectly indifferent to the seductive charms of popular fame and applause! Is there a Christian living, did one ever live, who needing more and higher honor, than comes from above, must seek that of man? If I remember, it is a law in natural philosophy, that two bodies cannot occupy the same place at the same time. Might not a similar law hold good in spiritual matters? If the heart be filled with things unseen and eternal, is there, can there be room for much besides? But may I not argue, that, while such may be the case with some christians, yet there are others, who have large and capacious hearts: which contain, without being filled more of the things of heaven than some other less capacious ones, and consequently may be filled up from this world's lumber and trash, with whatever shall be found most congenial to each one's taste and fancy—with whatever shall be most gratifying to their varied respective lusts of the flesh, lusts of the eye, and pride of life!"

Do you know any thing of the celebrated tree of the east, the Upas? or of the Simoon of the desert? Have means been discovered, which will enable the wearied traveller to take his refreshing sleep beneath the shade of the one, or to breathe the other with an invigorating, life-inspiring influence? If you do, you may, perhaps, be equally able to furnish us with an account of some means, which can preserve fresh and untainted, the fruits of the Spirit, where heretofore they sickened, withered and perished beneath the wintry, inclement, stormy sky of politics. If no such means come in your knowledge, do let us know it, and that speedily; do stretch forth your arm, and effect what you can to save us from the raging violence, the strifes, the jealousies,—a countless host of evils, thickly crowding the path of the partizan politician.

I cannot conceive, that it is incompatible with a proper respect and honor, due from all Christians to the constituted authorities—to those who are the rulers of the nation, for Christians to beseech and implore each other, to leave all political affairs to them; whose exclusive province is to attend to those very things,—and rest satisfied with the assurance, that "God will cause all things to work together for the good of those who fear Him."

If I could see that the use of such language and the avowal of such sentiments, could be made to appear irreconcilable with the injunction,—"Thou shalt not speak against thy rulers," inculcated by the Scriptures, I would renounce them at once.

I am not conscious of any such tendency in my broken, desultory remarks, and shall leave them to you to dispose of them as you please.

Believe me your brother in Christ,

JOHN.

## NOVATIAN PASTORS OF CONSTANTINOPLE.

ASECIUS.

The best ancient accounts of the Novatians are given by Socrates and Sozomen. One hundred and twenty years elapsed between the epoch of Constantinople becoming the capital of the East, and the time when these writers closed their ecclesiastical histories. This interval was probably the most eventful period through which the Church of Christ ever passed. The convocation of the first and second general council—the completion of the civil establishing of Christianity—the occurrences of the Arian controversy—the decreeing in several great assemblies of conflicting creeds—the suppression of Paganism throughout the Roman empire—the spread and triumph of monasticism—the introduction of various errors which subsequently figured in the Romish communion,—and the assumption of lordly state on the part of many metropolitans and bishops, all happened between the years 320 and 440. To trace during this period the character and conduct of the Novatian pastors would form one of the most edifying chapters in Church history. Materials, however, are within our reach for a continuous sketch of only the bishops of Constantinople, and even these are so scanty that we can paint neither portraits of the men, nor hardly so much as profiles; yet such as exist are too interesting to deserve the obscure place into which they have usually been thrown.

ASECIUS appears to have been the earliest Novatian pastor of the new eastern capital. His high piety and rigid principles attracted the attention of Constantine the Great. That Emperor had excluded the Novatians from the benefit of his edict of toleration, and had ordered their places of worship to be confiscated for the use of "the Catholics;" but when he issued his summonses to convoke the council of Nice, he sent for Asecius, and invited him to attend. Asecius thought a seat in the council no privilege. Constantine was surprised at this, and asked whether he did not believe the catholic doctrines. Asecius assured him that he held exactly the tenets which were approved by the Fathers of Nice, and taught them in what

was acknowledged to be the apostolic manner. "Why then," asked the Emperor, "do you not join the Catholic church?" "Because," said Asecius, "I disapprove of her practice. She admits those to communion who have committed heinous sins, and takes upon her to absolve them from their guilt. Now Christian professors who have become apostates should never again be admitted to the sacred mysteries, (the Lord's supper;) they should be exhorted to repentance, and taught to expect pardon, not from the priests, but only from God, who alone is able, and has authority to forgive sins." "Then," said Constantine, "set a ladder, Asecius, and go up to heaven alone."

What Asecius objected to was not priestly absolution of sins, in the modern Romish sense, for such an idea was then unknown; but what, in protestant phrase, has sometimes been called absolution from church censure. He pleaded—so far as research and candor have been able to throw light on the Novatian doctrine—that only God can forgive a serious offence as committed even against the brethren, or that a Christian professor, by falling into heinous sin, can never again become an object of the unqualified confidence and warm fraternal esteem, which he regarded as essential, either to the right enjoyment of Christian fellowship, or the preservation of its purity. His notions of communion were thus much more rigid than those of any modern sect of Christians; he was, even in an austere sense, a puritan; nor did he differ, in this particular, from the general body of his brother Novatians. But how refreshing is it to see, from this example, that just when the torrent of corruption and laxity which flowed over the fourth and following centuries, was about to burst upon "the Catholic Church" and sweep away large portions of whatever was holy in her practice and apostolic in her faith, there existed at least one sect—and in reality there were several—which beheld its approach, and stood entrenched in a strong position for resisting the violence of its surges!

Though Constantine jested at Asecius' puritanism, he was not indifferent to either the high-minded principle on which it was based, or the noble integrity with which it was accompanied. He probably judged of the Novatians as a body, from the specimen before him in Asecius; and since they would not accept from him what he esteemed a boon, he resolved that they should receive at least an act of justice. He therefore issued a special edict in their favor, exempting them from disabilities which had been decreed against heretics and schismatics, and restoring to them such of their cemeteries and places of worship as had not been appropriated by the Catholics. This moderation was valuable. Heathens, in the early period of Christianity, had been used to say, 'Behold how these Christians love one another!' and as regarded the Catholics and the Novatians—parties who both maintained 'the truth as

it is in Jesus,' but each pursued its distinct interests or convictions—they might now say, 'See how these sects love as brethren, and live together in unity!'

We know no farther facts respecting Asecius than those of the simple anecdote which we have related. Fuller details are known respecting his successors; and also important particulars respecting the faith, discipline, and condition of his sect. These taken in connection with his treatment of the offer and sentiments of Constantine, fully warrant our inferences as to his piety, disinterestedness, and high inflexibility of principle. Let Christians admire and imitate his noble unconcern for titles and splendor of earthly greatness. He was not one moment dazzled in his clear and steady spiritual vision, by the blaze of imperial favor, but regarded only 'an enduring substance,' and 'sought a better country, that is an heavenly.' He preferred to continue a plain obscure pastor rather, than sacrifice a scruple of conscience; how much more ought common Christians to lie becalmed in the lowest condition, rather than by wooing with out-spread sails the breezes of the world, to run hazard of making shipwreck of faith! He was no doubter, and so far he is no example; but even in his austere, and greatly more, as we may suppose, in his general conduct he 'sought not his own things, but the things which are Jesus Christ's.' What a blessing to Christian churches and Christian families, if all pastors and fathers practised self-renunciation and were truly zealous for God!

#### MARCIAN

Marcian became Novatian pastor of Constantinople in 384 and died in 395. He was a man of distinguished piety, eminent learning, and polished manners; and though courted by many persons of senatorial rank, and accustomed to the blandishments of the imperial favor, he maintained, throughout his career, the spirituality, self-deniedness, and humility of disposition, which were suited to his principles as a Novatian.

Marcian originally held a military post in the imperial palace and seems to have been highly connected as to lineage and family. After he became an influential member of the Novatian communion, he did not cease to be noticed at court. On account of his piety and his literary attainments, he was elected by his brethren, to fill the office of presbyter; and he, at the same time, received from the emperor the remarkable appointment of being tutor to the imperial princesses Anastasia and Carosa, daughters of Valens. He held this appointment at the period when his predecessor, Agelius was driven into exile. Though the Novatians, as a body, were then proscribed, their places of worship confiscated, and their religious assemblies prohibited, Marcian was allowed, most probably, to off-

ciate in the city as a Novatian presbyter, and certainly, to retain his situation and powerful influence at court as tutor of the emperor's children. He appears, indeed, to have been the only orthodox ecclesiastic of Constantinople, either in 'the Catholic church' or out of it, whom Valens did not treat with severity. He probably owed the favor which he enjoyed entirely, under divine providence, to his attractions as a man and as a scholar. He was as obnoxious as any one, on account of his spirituality, Christian devotedness, and evangelical sentiments, to the dislike and rancor of the Arians; but he seems to have been viewed as a preceptor of the princesses in education, and a model to them of beautiful character, whose services and influences could not be dispensed with; and he probably did not stand less highly in imperial esteem, that he disregarded state favors, and, in common with the sect to which he belonged, was a stranger to the love of secular or party aggrandisement.

Marcian made a noble use of his position. Asking no favors for the truth but that it might not be oppressed, and exemplifying in his own person the mildness of its spirit and the moral grandeur of its aims, he successfully attempted to mitigate the imperial opposition under which it suffered. Valens, chiefly through his influence, revoked his edict against the Novatians, restored to them their places of worship, and granted them full liberty to resume their public religious services. The gospel was in consequence—as a fruit of Marcian's efforts, and in connexion with the humble but numerous sect to which he was attached—openly preached in its purity, at a time when the established places of worship throughout the east were, with few exceptions, in the possession of the Arians. But either through the abstract love of religious liberty, or through disinterested equal regard to the whole body of orthodox believers, Marcian viewed his work with the emperor as being still incomplete; and he now pleaded that the toleration granted to the Novatians might be extended to all classes of the persecuted. His conduct—disinterested for his own sect, and generously favorable to a party who, when in power, had oppressed them—was supported by the approbation and concurrence of his brethren; and it was so earnest, and continued so to be pursued after repeated failures, as eventually to displease the emperor, and endanger their own liberties. This passage in the history of the Novatians beautifully repeated the displays which were afforded in the earlier times of the beneficent spirit of the gospel,—those displays which led the heathens to say, 'Behold, how these Christians love one another!' it poured balm upon the soreness of that festering jealousy, with which orthodox 'Catholics' had long regarded 'schismatics;' and it exhibited to all ages a lovely model of the uses for which men of right spirit, actuated by love to God's people and a true zeal

for the general interests of the Redeemer's kingdom, will employ whatever influence belongs to their station in society.

Marcian was much beloved by the Novatian people. Though they had men among them whom they acknowledged as his superiors in abilities, they yielded prior attachment to him on account of his general Christian worth. He filled the office of Constantinopolitan pastor under the reign of Theodosius the Great. That emperor issued persecuting edicts against most of the sectaries, decreeing, in particular, the punishment of death against the orthodox Quartadecimans. He made an exception, however, in favor of the Novatians, and eventually gave protection to the Luciferians, alleging, as his reason for allowing them toleration, that these bodies taught the same doctrines which were held by 'the Catholic Church.' An important inducement to his moderate counsels was probably furnished by the excellencies of Marcian, who moved within the sphere of his observation, and as to station and influence, was virtually at the head of the Novatian community. May Marcian's disinterestedness, and his love to the followers of the truth for the truth's sake, be imitated by all Christians who, while 'holding the head,' are divided as to questions of discipline!

#### SISINNIUS.

Sisinnius became Novatian pastor of Constantinople in 336. His education was of the best. He studied along with the emperor Julian, while the latter was still a professed Christian, under the philosopher Maximus. In early life he became an expert logician, and a disputant of the highest eminence; and he became rapidly distinguished for eloquence, ready wit, and thorough acquaintance with the world. His richest acquirements were fervent piety, remarkable knowledge of the scriptures, and impassioned zeal for the honor and dissemination of the peculiar doctrines of the gospel. The Arians feared him. He so worsted them in argument, that, after suffering a few times from his strength; they kept always out of his way, and studiously avoided both his reasonings and his presence. Socrates, the ecclesiastical historian, says respecting him, "He was in great reputation for his learning, and on that account was respected by all who lived after him. He was an eloquent man, an excellent philosopher, and incomparably well versed in the sacred scriptures. All persons of the senatorian rank greatly loved and admired him. He published a good many books; but he was too fastidious in his language, and abounded in poetical phrases; and he was in consequence admired more as a speaker than as a writer. There was gracefulness in his person, in his dress, in his speech, in his aspect, in every motion of his body, and in every action of his life. In a

word, he was beloved by men of all parties, and by none more than the (Catholic) bishop Atticus."

Socrates has given some instances of the adroitness of Sisinnius' replies. Had these been selected from his conversation with the Arians, they would have been in the highest manner interesting; yet, even such as we find them, they are worth quoting, as they introduce us in a degree to familiarity with Sisinnius, and illustrate the spirit of the age in which he lived. The celebrated John Chrysostom was one of the three 'Catholic' bishops of Constantinople, with whom Sisinnius was contemporary. That individual opposed the Novatians, and occasionally displayed a haughty temper. Meeting one day the Novatian Bishop he said to him,—'you are a heretic, and have no right to preach; I will make you leave it off.' 'Do you know,' replied Sisinnius, 'my preaching is attended with great toil and anxiety! I may leave off speaking, but I will give you a reward if you will show me how to leave off anxiety and mental toil.' 'Oh,' said Chrysostom, 'since your preaching is so very toilsome, you had best carry it on.' Alas! Chrysostom himself was two years afterwards unjustly condemned as 'a heretic,' and driven by cruel intrigue into an ignominious exile, where he early became the mortal victim of persecution.

Leontius, Catholic bishop of Ancyra in Galatia, was a persecutor of the Novatians, and, in the time of Sisinnius, took away one of their places of worship. Sisinnius heard of his being on a visit at Constantinople, and respectfully waited on him, to beg that he would restore the building. Leontius became enraged, and said, 'You Novatians should have no place of worship; you destroy men,—you discard all repentance.' 'I, at least,' replied Sisinnius, 'do not discard all repentance; I am myself repenting at this moment; I sincerely repent that—*I have seen you.*'

Socrates says, 'there was gracefulness in Sisinnius' dress.' He must have referred, however, to either the simplicity of the apparel, or to the becoming manner in which it was worn; for it was *uncanonical*, singular—quite as much out of the current style of a clergyman's dress, as a modern hunting suit would be on a modern minister. Sisinnius always dressed in white, while the other clergymen dressed then, as now, in black. He lived on brotherly terms with Arsacius, Chrysostom's successor, and frequently visited him at his house. Arsacius rallied him one day on the singularity of his dress, and asked him how he consented to be styled a bishop, and yet proclaimed himself to be no bishop by his apparel. "Tell me," said Sisinnius, "where it is written that a bishop should be dressed in black? But is it not written, 'Let thy garments be always white?' (Eccl. ix. 8;) and is it not said respecting 'the great bishop,' 'His raiment was white and glistening?'" (Luke ix. 29.)

Sisinnius became pastor in the year of Arcadius' accession to the throne of the East; and he died a year before that emperor, or in 407. His concern for the interests of his sect was great, but for the general interests of the truth was greater. He was a consistent Dissenter, a rigid Novatian, yet a sincere lover of all good men. When the orthodox and pious portion of the Catholics gave him opportunity, he treated them with the same consideration as the members of his own communion.—*Selectcd.*

### 'THE COMMUNION OF SAINTS,'

OR UNION OF THE EARLY CHRISTIANS.

What came, in the course of some centuries, to be called 'the Catholic Church,' sustained a various character before the commencement, during the progress, and after the multiplication of orthodox dissent. During its earliest era, the church on earth, or the whole body of men who possessed a fair claim to be called Christians, formed one united compact communion—justly treating all dissentient sects who affected to follow revelation, as more heathens and infidels than disciples of the true faith. Orthodox dissent is identified in primitive times chiefly with seven sects, four of which arose in the course of the fourth century, two about the middle of the third, and one toward the end of the second; and it first wore an important aspect, or began to impress a new feature upon ecclesiastical polity, and the mutual position of the churches, about the year 260. Some practices which, up to that period, were common to all the orthodox churches, are what the phrase 'communion of saints' is intended to designate. In stating, therefore, what these were, we must be understood as restricting our remarks chiefly to the two earliest centuries, or at most to the period preceding the middle of the third.

The Churches not only of the same city, or the same district or province, but in the most remote regions, preserved union and maintained intercommunication. What was transacted in one was acknowledged as valid by all the others. Though those of one country differed occasionally, in some details of worship or of the mode of observing ordinances, from those of another, they raised no objections as to mutual fellowship, but treated one another with perfect practical forbearance. A person under censure in one church was not admitted to communion by any other, and a person enjoying the fellowship of one was received to the observance of ordinances by all the rest. Baptism, ordination, expulsion from communion, and the imposing and removing of censure, were acts which determined

the station of an individual as much in the remotest church, as in that to which he properly belonged. Whenever a member of any church had occasion to travel, he received from his pastors a letter attesting him to be in communion; and, in virtue of this, he claimed and received fellowship, both in the participation of public ordinances, and in the enjoyment of the private offices of brotherly love, from whatever churches, near or remote, he might find in his way. Owing to the private as well as public uses for which a letter of this sort was usually employed; Tertullian, who wrote about the year 200, calls it 'The title of brotherhood,' 'The communication of peace,' and 'The common mark of hospitality.' All persons in church communion continued, as in the superscription of Paul's epistle to be called 'saints;' and they all enjoyed, in connexion with the intercommunication of the churches, the high advantages of immediate hospitality, and Christian friendship, in every region which they might casually visit, or into which they might suddenly be thrown, as personal strangers. Their sanctified Christian freemasonry—if the use of such a word may be permitted—may be aptly designated 'the communion of saints.'

Similar practices were in use among the pastors. The 'bishops' or overseers of particular flocks were recognized as true ministers of Christ by all the churches, and always used due care, before and at their ordination, to obtain a recognition of brotherhood in the pastoral office.

When a system of orthodox dissent sprang up, the practices of the churches became greatly changed. What broke up universal mutual confidence, was not dissent itself but that laxity in church discipline and especially in admitting persons to fellowship, in which all primitive dissent more or less originated. The Novatians, the Apostolics, and the Cataphrygians, would not hold communion with any churches which removed censures from such professing Christians as apostatized to heathenism during periods of persecution; the Quartadecimans would not hold it with those who followed the decision of the council of Nice, respecting the celebration of the feast of Easter; the Luciferians would not hold it with those who received back to the Christian ministry such bishops as venally subscribed Arian creeds; and the Donatists would not hold it with those who adopted the ecclesiastical decisions and received the ecclesiastical polity of Constantine the Great. All these bodies, retaining themselves both primitive orthodoxy in doctrine, and, more or less, primitive purity in discipline, protested against the communion of what came to be called 'the Catholic Church,' was so lax and corrupt that they could neither sanction the fellowship of its members, nor acknowledge the ministry of its pastors. Some of them particularly the Donatists, even pronounced all the ordinances of the 'Catholic Church' invalid,

and they admitted her choicest members to communion only on their submitting to be re-baptized, and her choicest pastors to the ministerial office on their submitting to be re-ordained. Exactly the causes which prompted to this course on the part of the orthodox dissenters, gradually produced the same effects among large sections of the church protected and endowed by the emperors. Many schisms, amounting to complete alienation, but falling short of actual separation or dissent, broke out and prevailed during various periods, but particularly during the fourth-century, in what was termed 'the Catholic Church.' Arians, Semi-Arians, Macedonians, Sabellians, Apollinarians, Origenists, and various other bodies of errorists, were all, either for a time or during the entire periods of their existence, so many sections of the Catholic communion. But even the orthodox portion fell into parties. In Antioch and various cities of Syria, there were for more than half a century, three distinct bodies which ranked as 'Catholics,' two of which were highly and indisputably orthodox. Yet the celebrated Athanasius, along with many who followed his standard, declined all communion with one of the latter parties, and gave every possible countenance to the other. 'The Catholic Church' of the fourth century, in fact, was not only cut off from fellowship and held to be corrupt by hosts of orthodox dissenters, but she possessed within herself many conflicting elements, consisting of broken fragments, which were made to cohere only by their possessing a common external interest.

Now the internal alienations of the Catholic church, and the protests of dissenters against her discipline, were what was pointed at in introducing to the Apostles' Creed the clause respecting 'the communion of saints.' Though, in a general sense, restored to orthodoxy about the year 381, she still continued, both at that period and for some time after, to consist of parties who would not acknowledge one another's fellowship. This state of things gave way, in the early part of the fifth century, to a sort of compelled uniformity,—an uniformity compelled in part by enactment, and in part by the necessity of the 'Catholic Church's' own circumstances. Occasion seems to have been immediately taken to enforce 'the communion of saints' as an article of belief, in order that there might be no recurrence of bygone schisms. We hence trace the earliest use of this clause to the period which instantly followed the establishment of uniformity.

Its chief force, however, was directed against the Donatists. That sect were accused of having claimed to be the only true church of Christ; and they appear certainly, as the Catholics careered onwards in corruption, to have denounced, in strong terms, her congregations, ministers and sacraments, as things and parties, having slender claims to be called Christians. Augustine, in the collection of whose works is found the ear-

liest use or instance of the clause respecting 'the communion of saints,' was the grand opponent of the Donatists, and is viewed by Mosheim and others as having been the chief instrument in accomplishing their downfall. There can be small doubt, therefore, that 'the communion of saints,' as a clause gradually, and at a late period, introduced to the Apostles' Creed, was principally designed to condemn the protest which was made in particular by the Donatists and in general by the orthodox dissenters, against the impure character of the Catholic communion. Yet while we are obliged, in faithfulness, to give this sad view of its intentional meaning on the part of those who introduced and who originally used it, we must express deep regret that the state of things which it might have designated prior to about the year 260, has never since that period been revived. Forced uniformity, even when it can be accomplished, is no 'communion of saints;' and, as carried out and finally attained, by the authors and promoters of this clause, it became the communion only of persons who maintained Romish errors, and opposed the truth of God. But the true uniformity of the most primitive times,—the practical union of all churches who 'held the head,' their interchange of friendly offices, their mutual acknowledgement of one another's pastors and fellowship, their joint forbearance respecting peculiarities of discipline, their warm, universal, reciprocal confidence in one another's members and ministers, or, in one word, their brotherly love and free intercommunication,—this was truly 'the communion of saints,' such a state of things as well became societies of the Redeemer's people, and such as will, perhaps, once more be witnessed on the earth on the arrival of truth at its pre-millennial glory.—*Selected.*

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#### THE PRODIGES AT THE CRUCIFIXION OF JESUS.

The wonderful darkening of the sun at our Lord's death, and earthquake, is recorded by Phlegon, whom Eusebius calls an excellent computer of the Olympiads. He says: 'Then was a great and wonderful eclipse beyond any that ever happened. The day, at the sixth hour, was so far turned into dark night, that the stars appeared, and an earthquake in Bithynia did overthrow many houses in the city of Nice.' Now, this darkening of the sun, recorded by Phlegon, and that in the holy Evangelists at our Lord's death, are one and the same, for both happened the same year, viz. the 18th of Tiberius, the same hour, viz. the 6th hour of the day; and a great earthquake made both more memorable. Therefore Tertullian, when pleading the cause of Christians against the heathen, appeals to their public tables and records as witnesses to this fact. Lucianus of Antioch, the martyr, appeals to the archives

of Nicomedia, before the president of the city: 'Consult,' says he, 'your annals, and you'll find that, in the time of Pilate, while Christ suffered in the middle of the day, the sun did disappear, and chase away the day.' 'Tis also observable, that is reported in the history of China, written by Hadrianus Greslonius, that the Chinese remark—'That at the same time we Christians compute Christ suffered in the month of April, an extraordinary eclipse, beyond the ordinary laws and observations of the motions of planets, then happend; at which even Quamvutius the emperor was very much moved.'—*Millar.*

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NOTICE.

The Semi-annual meeting of the Brethren will take place at Bethel Meeting-House, Jetersville Amelia, Va., on Saturday before the third Lord's day in May. The brethren round about are affectionately invited to attend by the Church assembled at the place aforesaid.

By request of the Brethren,  
The EDITOR.

April 2nd, 1839.

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NOTICE.

The Editor being on tour of observation through Ohio, Indiana, and Illinois, to Lake Michigan, with a view to the *morale* and the *physique* of those free States, all omissions, transpositions, and other typographical inaccuracies must be carried to the account of the proof-reading substitute. He and the printer will do their best; should errors, however, other than heretical doctrine, be detected, it is hoped that they will meet with that leniency which candor and considerateness are ever ready to bestow. May the reader prosper and be happy in the enjoyment of a good conscience, and the practice of his lawful pursuits, until our return

EDITOR.

March 31, 1839.

# THE ADVOCATE

&c.

Vol. 5. Amelia County, Virginia; 1839. No. 11.

## ILLUSTRATIONS OF THE APOCALYPSE.

### *The Two Witnesses.*

Under this caption, we have ascertained the origin of these, the Martyrs for Jesus—"the remainder of the Woman's Seed," and "the Earth"—the Democratic Champions of Liberty. We shall now present our readers, in somewhat of a desultory manner, with a few items illustrative of their subsequent fortunes. The prophecy says, "and if any one attempt to injure them, fire issues from their mouth and devours their adversaries: and if any one should attempt to injure them, in like manner must he be slain," and which, according to the "literal rendering," imports that "if any opposed to truth attempt to injure them they shall destroy their adversaries in war; and if any attempt to injure them, they shall be slain by weapons like his own."—This is the text for the present, and here follow a few things by way of illustration.

In the year 313, in the month of March, and about five months after the conquests of Italy, Constantine and Licinius, his pagan associate in the purple, published a decree commonly known as the Edict of Milan, which restored peace to the Christians, under "the tenth persecution." In this document they made a solemn and authentic declaration of their sentiments; and after the death of their Eastern Rival, it was received as a *general and fundamental law of the Roman World.*

The Edict of Milan 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 lands, which had been confiscated, should be restored to the church, without dispute, delay, or expense; with the promise of indemnification to any purchasers, who had paid a fair and adequate price, from the Imperial Treasury. The Edict proclaimed to the world that the two Emperors had granted a free and absolute power to the Christians, and to all others of following the religion which each individual thought proper to prefer, to which he had addicted his mind, and which he might deem the best adapted to his own use. But the conduct of Licinius soon betrayed the reluctance with which he had consented to these regulations. The convocation of provincial synods was prohibited in his dominions,—his Christian officers were ignominiously dismissed: &c; as soon, however, as the defeat of Licinius had in 324, invested Constantine with the sole dominion of the Roman World, he immediately, by



circular letters, exhorted all his subjects to imitate without delay, the example of their Sovereign; and to embrace the Catholic Religion.

But with the knowledge of this superstition Constantine himself imbibed the maxims of persecution; and the Sects, which dissented from the Catholic Church; were afflicted, distressed, and injured by the triumph of "Christianity." Constantine easily believed 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. This has been the principle upon which the Mass of Sin, and all actuated by his spirit, have acted to the present time. Not a moment was lost in excluding the ministers and teachers of the separated congregations from any share of the rewards and immunities, which the emperor had lavished on the Orthodox Clergy. Hence, 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 prohibited the assemblies of the heretics, and confiscated their public property to the use either of the revenue or of the Catholic Church. The spirit of zeal and bigotry, however had not entirely corrupted his mind, so that before he condemned the Sectarians, he resolved to make accurate inquiry into the nature of their religious principles. To this work he appointed a civil magistrate; from whose report he was soon convinced, that he had too hastily proscribed the orthodox faith, and the *exemplary morals* of the Novatians; who had dissented from the church in some articles of discipline; by a particular edict, therefore, he exempted them from the general penalties of the law.

By an edict of Constantius, a son and successor of the tyrant Constantine, the Novatians, who were anti-Arian as well as anti-Catholic, were deprived of the rights and immunities of Christians. Their offence was, that they assented to that side of the controversy on that most stupid of all disputes—the *Homoousion* and the *Homoiousion* argument—which was opposed to the opinions of the Emperors and his Arian satellites. The execution of this unjust law was committed to Macedonius, the patriarch of Constantinople; the civil and military powers were directed to obey his commands; and the cruelties exercised by this semi-Arian tyrant in support of *Homoousion*, exceeded the commission, and disgraced the reign of Constantius. He ascertained that a large district of Paphlagonia was almost entirely inhabited by the Novatians. Accordingly he resolved either to convert or exterminate them; and as he distrusted, on this occasion, the efficacy of an ecclesiastical mission, he commanded a body of four thousand legions to march against them, and to reduce them under his spiritual dominion. This was, in the language of the prophecy, an attempt to injure the *Witnesses*; but the Democrats attached to the

Novatian cause, animated by despair and 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 an ignominious flight, four thousand soldiers were left dead on the field of battle. This was slaying their injurious adversaries "in like manner as they designed to injure them." This happened in A. D. 345.

While the scythes and axes of the Paphlagonians were dripping with the blood of the persecutors of their Novatian countrymen, the huge and weighty clubs of the Circumcellions were beating out the brains of the Imperial troops which Constans, the brother of Constantius has sent into Africa against the Donatists, under the command of two ecclesiastics. The severe execution of the laws of Constantine had excited a spirit of discontent and resistance; the despotic efforts of his son Constans to restore the unity of the church, dissevered by Novatians and Donatists, exasperated, rather than healed the breach; and the violence and corruption of the commissioners, Paul and Macarius, furnished the Witnesses with a glaring contrast between the maxims of the Apostles and the conduct of their pretended successors. The greatest cruelties were inflicted upon the Donatists, which caused the Circumcellions to attack the Imperial troops, whom they sometimes defeated, and to spread consternation throughout the province. Professing to "restore the primitive equality of mankind and to reform the abuses of civil society," they opened a secure asylum for 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. When taken prisoners, they died without a murmur, either by the sword, the axe, or by fire. Measures of retaliation were multiplied in rapid proportion, which aggravated the horrors of the war, and excluded the hope of mutual forgiveness. In this manner was the war carried on between the Witnesses and their persecutors for centuries in the Eastern and Western divisions of the Roman Empire.

In after ages the seat of war between the Two Witnesses and the Beast, that is, of "the remainder of the Woman's seed, who kept the commandments of God, and retained the testimony of Jesus Christ," and "the Earth," or Democracy—against the Papal Tyranny; the seat of this remarkable contest, was a country of "rivers and fountains of waters," known in history by the names of Languedoc, Provence, Savoy, Piedmont, Arragon, Navarre and the Tyrol. In modern maps, Languedoc and Provence are incorporated with France; Savoy and Piedmont with the Kingdoms of Sardinia; Arragon and Navarre with Spain; and the Tyrol with Austria. The ancient Languedoc comprehended the Departments of Upper Loire, Ardeche, Lozere, Gard, Herault, Tarn, Aude, and Upper Garonne; and Provence comprises Lower Alps,

**Months of the Rhone and Van:** These provinces of the South of France are bounded by Savoy and Piedmont on the East and on the South-East and South by the Mediterranean Sea, and the ancient Kingdoms of Arragon and Navarre. As the prophecy declares, the Two witnesses "had power over" these countries, termed "the waters" because of the multitude of "rivers and fountains" they contain. The prophecy also says, they were to be the seat of war, for "the witnesses had power over the waters to turn them to blood."—Alby, Carcassone, Avignon, Beziers and Toulouse are capitals of Languedoc and Provence, which occupy a prominent position on the page of history, as the theatre of dreadful slaughter in the wars of the Witnesses with the Papal Beast.

Philip Augustus, "the Eldest Son of the Church," ascended the throne of France in 1180. By the year 1204 he had united many territories to the monarchy, but the provinces of the South of France remained still independent of his sway. They looked to the King of Arragon as their suzerain; and there existed in more congeniality of feelings and habits between the Spaniards and Provençals, than betwixt the Provençals and the French. Subsequent events, however, of the reign of Philip, destroyed the independence of the people of the South as well as their connexion with the Aragonese, and extended the authority of the French monarch to the Mediterranean and Pyrenees.

This country of the Two Witnesses had ever been foremost in the path of civilization. In 1204 they were still so. They surpassed the French of the north in refinement, enlightenment, and wealth. A thriving commerce was the chief source of these advantages, joined with the *municipal liberty* they pre-eminently enjoyed. The towns were governed by consuls, like those of Italy; and being freed from either papal or imperial pretensions were far more tranquil than the republics of that land. They devoted themselves to the cultivation of those intellectual employments, which wealth and leisure, peace and a fine climate suggest. In their valleys the muse of modern times had taken birth. They were the first poets of modern tongues. Nor did the troubadours confine their strains to the celebration of heroic deeds or the pleadings of love; they were moralists and satirists, and undertook to lash as well as to amuse the age. The papal church were the chief object of their alternate ridicule and resentment. They exclaimed against the licentious lives of the clergy; and rallied them on their rigid upholding of abstract dogmas, and their inobservance of moral ones. The troubadours stood forth as the asserters and avengers of common sense. "And thus," says the historian, "the earliest of modern poets perhaps merit the honor of being the first reformers."

For centuries, these countries had afforded a retreat for the Disciples of Christ and their republican connexions. They not only abjured the corrupt morals and absurd tenets of Romanism, but absolutely denied the authority of the Pope and of his priesthood.

But for a long time, "the Holy See" or "the Pope" seemed not alive to the importance of their community. Pope Innocent III. who first perceived their dangerous position, and who took certain steps for its destruction. He issued bulls against such princes as should favor them, and offered the papacy to whoever should subdue and slay him. The prince of the South of France was at that time Raymond VI. Count of Toulouse; and he at least tolerated the Albigenses, as these primitive reformers were called, aware of their moral purity and sincere devotion. The zeal of the Count to execute this bloody mandate being slow, the Pope's legato excommunicated, and insulted him in his own court; which caused Peter of Castelnau to fall under the dagger of a gentleman of the Count's in a hostelry on the Rhone.

Pope Innocent was infuriated on learning the assassination of his legate. He called on all the nobles of France, on its princes and its prelates, to join in the *holy* war, to assume the cross, as being engaged against infidels. Spoil, wealth and honor in this world, together with certain salvation in the next, were now offered at too cheap a rate to be refused. Crowds of adventurers flocked to the standard; and a formidable army was assembled at Lyons in the Spring of 1209 under Almabrio, abbot of Citeaux. The Pope at the same time created a new ecclesiastical militia for the destruction of heresy. The order of St. Dominic, or of the Friars Inquisitors, was instituted; and these infernal missionaries were let loose in couples upon the hapless Languedoc, like blood-hounds, to scent their prey and then devour it.

Raymond of Toulouse had neither the force, nor the courage to oppose so formidable an invasion. He, therefore, submitted to the Pope's Commander, the "Reverend" abbot of Citeaux, who ordered him to be publicly flogged in the church of Giles. The Count's relative and feudatory, Raymond Roger, Viscount of Beziers and Carcassone, "regions infected with the heresy of the Albigenses" came also to make submission. His "Reverence," however, who was politic enough to accept that of the Count of Toulouse feared to lose all his prey. He refused to receive the Viscount and plainly told him his only chance was to defend himself to the utmost. He courageously accepted the advice. Having collected the most faithful of his vassals, he abandoned the open country and towns of lesser consequence to the Beast, and restricted his efforts to the defence of Biziers and of Carcassone. He shut himself up in the latter. The fury of the Crusaders first fell upon Beziers: they had scarcely sat down before the unfortunate town when a sally of the garrison was repelled with such vigor that the besiegers entered the town together with the routed hosts of the citizens. Word of this unexpected success was instantly brought to the *reverend* soldier of Citeaux, and his orders were demanded as to how the innocent were to be distinguished from the guilty. "Slay them all," exclaimed the Legate

of the 'Vicar of Christ,' "the Lord will know his own." The entire population was in consequence put to the sword; neither woman nor infant was spared. Upwards of 20,000 human beings perished in the massacre—"the sanguinary first fruits of modern persecution."

Carcassone was next attacked and valiantly defended. At length, the Pope's general grew weary of the siege, and offered the Viscount a safe conduct, sanctioned by his own oath, and that of the Barron of his army, to his camp that they might treat for peace. Rogers came with 300 of his followers to the Abbot's tent.—"Faith," said this military clergyman, "is not to be kept with those who have no faith;" and he ordered the Viscount and his friends to be put in chains. The inhabitants of Carcassone found means to fly; the Viscount's demesnes were given to the Earl of Leicester, as well as his person, which soon after perished in prison, the victim of the perfidy of Anti-christ.

This victory of the crusaders was followed up by executions at the stake and on the scaffold. The friars of the Inquisition were the agents in this work of death. A general revolt against the East was the consequence, in which the people of Toulouse joined. The army of the Witnesses was headed by the King of Arragon, who had advised the Viscount his nephew to trust himself to the Abbot, and to him in consequence, fell the duty of taking vengeance. But the cross, the standard of the papal Beast—the profaned cross—was still successful. The Provingals were routed and the King of Aragon slain. De Montford, Earl of Leicester, took possession of all the provinces of his rival, even the town of Toulouse; and an assembly of the clergy sanctioned the usurpation. Violence and persecution marked his rule; he sought to destroy the Provingal population by the sword or the stake. In 1217 the Toulousians again revolted, and De Montford was slain, an event considered by the clergy as a martyrdom of high degree; his son, unable to cope with the Provingals fled to Paris, and added his claims to the country to Louis VIII of France; who in the spring of 1226, headed a formidable crusade against the Albigenses. Twenty thousand crusaders fell under the walls of Avignon. The Avignonnais at length submitted, and all Languedoc followed their example. The conqueror, however, suddenly expired of an epidemic contracted in the south. Raymon VII again appeared in the field, and continued the struggle against the king's Lieutenant; but being threatened with another papal crusade, things were composed, and the wars against the Albigenses as a distinct people expired.

In 1254, the democracy showed themselves again under the style of the *Pastoureaux*. They adopted the popular tone of hatred to the clergy, and distaste of their creed and yoke, "which has ever existed," says the historian, "a smouldering fire, always quenched with blood, at least in France, though never utter extinction. Whenever the people rose by insurrection to

enjoy the free utterance of their opinions, these were found to resemble the religious and political heresies of the unfortunate Albigenses."—The Pastoureaux, were exterminated, and their chief slain as he was preaching publicly in the capital.

The Holy Spirit says, "these," the Witnesses, "have power to shut heaven, so that no rain shall be showered down in the days of their prophecy, they have power over the waters to turn them to blood, and to smite the earth as often as they will with every calamity." Under the reign of Philip the Fair, who ascended the throne in 1235 and died in 1341, an historian of the French Monarchy observes—"it is here melancholy to reflect, that the cruel and sanguinary spirit of barbarism which the natural progress of civilization had been softening from the tenth to the thirteenth century, should during the latter period have been re-awakened by the agency of two principals most averse from violence or blood—these are religion and law. The Church, by its persecutions and burnings of the Albigenses and other heretics—lawyers, by their adopting the torture and other legal customs of the Inquisition, as well as their blind servilities to royal power, accustomed the people to see blood shed juridically for trifling or for no causes. The great, for the same reason, came to have a less respect for human life. The three following centuries, (from 1300 of 1600) of blind law and religious bigotry surpass the times of Brunchant or Domitian in bloodshed and violence. Murders and assassinations, hitherto rare, begin to thicken on us, and the pages of history become for a long period disgustingly smeared with blood."—This testimony sufficiently establishes the veracity of the prophecy.

In the thirteenth century the Democratic spirit entered upon a formidable and sanguinary struggle against the Kings, Priests, and Aristocracy, especially of France and England, though more so in the former. "Nor," says the historian, "did the hostility which arose out of this mutual antipathy cease to waste France, and to influence its character and destinies, till it at length exploded in the tremendous phenomena of *The Revolution*.—The Jaquerie of 1350; the Assembly of the States of 1483; the Huguenots of 1561, and their subsequent religious wars; The Froude of 1648 contemporary with the Republican insurrection in England, which gained the ascendancy under Oliver Cromwell; the States General of 1789; the Legislative Assembly of 1791; the Jacobins of 1792, with their contemporary insurrections; and the Parisian revolt of 1830—are the interesting chapters of the history of the Democratic Witnesses, in its sanguinary conflicts with the ferocious beast in the Broad way, in Plates of the Great City. It is impossible for me to elaborate the history of these events in detail; I must, therefore, recommend the reader to peruse *The History of France, by Eyre Evans Crowe, Dr Lardner's Cabinet Edition*.

No earthly throne was ever stained with more crime than the

Papal, no judgment seats gave more iniquitous verdicts, no philosopher and logician united ever uttered dogmata more absurd. It pleaded the same prescriptive rights to rule the thoughts of men that Kings put forth to rule their actions; and both were allowed by man's ignorance or inertia as long as such pretensions galled him not. Hence the cruelties of the Pontifical-Kingly Monsters had the salutary effect of rousing the Democratic Principles into activity. "In Mayes," says the historian, "were spirits found to call this authority into question. Around the northern shores of the Mediterranean especially, traditions of the greater freedom of the Primitive church were preserved. In Spain we found the doctrine of the real presence denied almost as soon as it was promulgated. In Provence a sect existed for centuries unnoticed, who held tenets anterior and opposed to those of Rome. We have seen the creed of the unfortunate Albigenses extinguished in blood; England had its Lollards; the higher classes of society, when they flung off their respect for Rome, sunk into Atheism and unbelief; for the accusations against the Templars cannot be considered as totally devoid of foundation: and it is recorded that Italy, uniting congenial extremes, produced frequent instances of unbelief in high places, even in the very chair of St. Peter, by the side of a bigotted and credulous faith, which it is trite, but not unjust to call idolatry."

At the beginning of the sixteenth century France was the country most in advance with respect to views of reform. Though the fate of the Albigenses warned men from absolute schism, still all classes showed distrust and enmity towards Rome. The commons or democracy, remonstrated against the Pope's usurpations; the nobles joined in the sentiment; and the monarch, instead of dreading excommunication, was never more in favor with the democracy than in warring against the papal power. Louis XII had a medal struck to perpetuate his own and the nations abhorrence of papal bad faith. Its circumscription was, *Perdam Babylonis Nomen* "I will destroy the very name of Babylon." It served as a motto afterwards for Luther, who thus borrowed his anathema against Rome from "the Most Christian King."

In 1545, the time was fast approaching when the 1260 years of the testimony of the Witnesses was about to be accomplished—a time when war in all its horrors was to wage against them to extermination. The reign of Francis the first was at this period stained with the blood of a whole province, wantonly and unjustly spilled. Great as had been the slaughter, the Albigenses, those primitive reformers of the thirteenth century, were not all extinct. Under the name of Vaudois they still subsisted from that day chiefly in the provinces eastward of the Rhone, where the persecution had been little felt. Forgotten by the Inquisitors of the Papacy, that simple people had preserved in their remote valleys their original hatred of Rome, and denial of its most absurd doctrines. They now learned with delight, that a large

portion of Europe had awakened to opinions somewhat similar. Farel visited them from Geneva: they conceded, in deference to his preaching, whatever little differences existed between their primitive belief and the modern ideas of reform, and thus became united to the great body of Protestantism!

The concession of these little differences is termed in the prophecy *finishing their testimony*; they gave up the peculiarities of their "primitive belief" for the new fangled opinions of Protestantism. Unfortunate Vaudois! This relinquishment of "the commandments of God and the testimony of Jesus Christ" was the precursor of your destruction. You joined hands with a grand section of the Apostacy and ruin was your reward!

"This communication and religious alliance with foreigners," says history, "awakened the zeal of the parliament of Aix, the capital of Provence. That tribunal in consequence condemned their leaders to be burned, the population to be banished, and the town of Merindol, their principal hold to be destroyed. The order, however, was delayed for five years: when Francis, at the instigation of a priestly bigot, commanded its execution. The parliament of Aix ordered the Baron d'Oppede, its president, to march the troops against them. Accordingly they advanced to the banks of the Durance; the villages were every where set on fire, and the flying population massacred. Merindol was destroyed. Cabrieres made some resistance; but those who combatted and those who yielded met with the same inexorable fate. After the conquest the captives were murdered. The Barons d'Oppede and de la Garde varied the monotony of their horrid task by strangling some and shutting up others in barns, which were set fire to and burned. Women were not more spared than men. With forks and halberds all were thrust back into the flames who attempted to escape. Three hundred were hanged; and about twice that number spared to man the galleys. How ferocious is the Papal Beast! In the midst of judgment God remembers mercy; he gave them five years for flight, by interrupting the execution of the decree: but how many availed themselves of it we know not.

From this time the opinions of the German and Swiss reformers began to be openly avowed in France and the war which destroyed the unfortunate Vaudois afterwards waged with destructive fury at intervals between the Calvinists of France and their papal adversaries. The French Calvinists are the Huguenots of history. The result of this war, and the fate of the Huguenots as a political body is plainly set forth in the prophecy—"the savage beast which ascends out of the abyss shall make war upon them, and shall conquer them, and slay them."

By the year 1558, Protostantism had taken root in France and numbered among its proselites, princes, nobles, and other courtly personages, the most powerful men of the kingdom. At that time the government was in distress, and in order to avert the wrath of

...suffered in the success of the enemy with whom it was at war, the King ordained public processions in Paris. The Protestants derided this mode of propitiating the Deity; and as if to provoke comparison, celebrated their own simple rights more openly. Four hundred of them assembled to celebrate the communion, and to hear one of their noted preachers. Crowds of Parisians, of the old faith, were attracted; which, stimulated by papal zeal, at length menaced, and besieged them. A battle with the mob ensued; though at first defeated, the populace rallied again, and aided by a police force took the unfortunate sectaries to prison. The Cardinal of Lorraine wanted to burn them all, but the Parliament opposed him and took the trial of the prisoners into their own hands. The papal pressure from without was too strong; according it condemned five to be burned in the Place de Greve; and set the rest at liberty.

Protestantism, and incorporation of Calvinism, liberty, and just, now assumed high political importance. The King of Navarre, his brother the Prince of Conde, Dandelot the French colonel general of infantry, Admiral Coligny, &c. embraced Huguenotism, and became the military chiefs of the powerful party. Jealousy of the Duke of Guise, and of the Cardinal of Lorraine and not an affection for the purity of the Christian morality, was their predominant feeling. Coligny and Dandelot communicating their domestic grievances to the Bourbons, the King of Navarre and the Prince of Conde stirred the dormant passions of those princes, and imparted to them their own restless and ambitious spirit. They consulted how they might best humble the Guises, and dispossess them of power. They resolved, therefore, to place themselves at the head of a Religious Faction hostile to the court. "This," says the historian, "was unfortunate for France. The cause of civil liberty had been betrayed and lost in the reign of Charles.V. and VI. by the princes of the blood, who put themselves at the head of the popular parties, and confounded the interests of the people with their own. Now (from 1559) religious freedom was doomed to perish in the same manner. Instead of being allowed to make gradual progress in the public mind till it had assumed force to command respect and conquer intolerance, it was prematurely excited to revolt by the intrigues of discontented princes. A CONSPIRACY AGAINST ROYALTY BECAME THE FIRST ACT OF PROTESTANTISM IN FRANCE.

Here let us pause for one moment. French Calvinism, Huguenotism, and Protestantism in France are identical; they are different terms expressive of the same thing. They are synonymous also with the Two Witnesses; because the Vaudois, or "remnants of the Woman's Seed," having surrendered their primitive peculiarities, became incorporated in the Calvinistic Sect, though in common with the Huguenots or French Democrats they still retained their anti-papal and anti-regal principles. The Huguenots of France then, embodied in their community the attributes of the

Circumcellions and the Donatists, &c. so far as a hatred of Papal, Kingly, Priestly and Aristocratic characteristics were involved, while they differed from them in this, that the spiritual Novatians, Donatists, Albigenes, and Vaudois, believed the gospel and kept the commandments of God; while they, the valiant Huguenots, believed the institutes of John Calvin, and obeyed his laws. This state of things is expressed in the prophecy as the ending or finishing of their testimony.

The religious wars which were waged in France in 1561-'63; 1567-'70; 1631-'22, and 1625-'23; were so many campaigns of a long period of hostility between the Ferocious Beast of the Sea and the Witnesses. The former, as the prophecy declared, would be the case, was triumphant. The Beast not only soaked the earth with their blood in fair and open combat, but by treachery in time of peace, slew them by ten thousands at a blow! In 1562 an edict of toleration was decreed in favor of the Huguenots, who, by its provisions, were allowed to assemble outside the walls of towns. At Vassy they were massacred in the exercise of their privilege. The King of Navarre excused the massacre, upon which Beza observed, "that the Protestants, if they could not defend themselves, had, at least the strength to endure; and that religious liberty was an anvil which had worn out many hammers." At the conclusion of the second war a treaty was concluded, which granted amnesty and liberty of conscience to the Protestants; their worship was allowed in all towns held by them during the war; and they were allowed to preserve and garrison four strong cities. Upon this treaty of 1570 they reposed in fancied security; but on the eve of Bartholomew's Day, 15,000 of their number fell unresistingly by the weapons of their Papal enemies. The joy of the Pope and of the King of Spain knew no bounds. The supreme pontiff went in state to his Cathedral and returned public thanks to heaven for this signal mercy.

Henri Quatre, the best monarch that ever sat on the throne of France, and far from perfection at that, was the celebrated Henry, King of Navarre, who had valiantly led the Huguenots against the forces of the Beast. When he became King of France, he determined to satisfy the just desires of his protestant friends. Accordingly he assembled their deputies at Nantes and acting on their advice, drew up and issued the famous Edict of Nantes in 1598; which secured them equal rights and privileges with the papists. In 1621, these privileges were menaced; the Huguenots became indignant and alarmed. They summoned a general assembly of reform at Rochelle; they divided the Protestant regions of France into circles, uniting again these in a general government, and established the rules by which this government was to raise troops and taxes, to wage war, and exercise independent jurisdiction; in short, they established an *imperium en imperis* or a republic in the heart of the French Monarchy. This manifestation of their republicanism roused the court to crush them, and again

range the country in war. By this war their enemies gained one point, namely, that they should no more have a lay assembly. In 1628, Rochelle, the capital of their confederacy fell before the arms of Cardinal Richlieu. Thus far "the Beast had made war upon them and overcome them," but as yet, he had not slain them. They still enjoyed liberty of public worship and freedom of religious opinion; it remained for Louis XIV to put them to death. In 1685, the period of their martyrdom arrived. Louis appointed emissaries and missionaries, charged with ample sums and promises of favor to convert them. Ample lists of converts were returned. But the mode was found expensive; and severity was suggested as a cheaper and more expeditious method. It was tried. The Protestants were excluded from public office, and divers communities. Their children were allowed to recant at seven years old, and was easily enticed to do so, the penalties against relapse being severe. These first measures occasioned considerable emigration to foreign countries. This being found prejudicial to the State, the pain of death was enacted against those attempting to emigrate and all sales of property made by the exiles were declared void. Their churches were next demolished. It was proposed, at the same time, to have public debates between the Protestant and Catholic clergy in order to convince them; but the Governor of Montpellier wrote back to court that the Catholics were too ignorant, and quite unable to dispute or convert. They asked for a supply of dragoons as more efficient; and these licentious soldiers, quartered on the Protestants all through the South, devoured and plundered their substance; took away their children to save them from being heretics; hunted the clergy like wild beasts, and destroyed upwards of 700 places of worship. As Languedoc threatened to revolt under these oppressions, fresh treaties and fresh edicts were poured in upon them.—The penal laws were precisely the same as those the English Protestants inflicted upon the Irish Catholics. A day was appointed for the conversion of all the Huguenots of such a district, the dragoons taking possession on that day. The refractory were hanged, and their chiefs broken on the wheel. These military proselytists were called the *Dragonades*.

At length the religious tolerance granted by Henry IV. at Nantes, was revoked. This ordinance of revocation forbade all assemblies or exercise of the reformed religion, banished all their ecclesiastics from the kingdom in fifteen days; compelled the sprinkling of all infants in the Roman Church; and condemned to the galleys all except the pastors who should attempt to expatriate themselves. In 1686, a protestant pastor, French or foreign, was punished with death if taken. Men who assisted or harbored them were to be sent to the galleys; women to be shaved and confined: 5500 livres reward were set upon each of their heads. Death was the penalty for a protestant taken in an assembly or act of public worship. All these details are from Catholic writers

justly touched with horror, at their enormity. "Twenty thousand religionists were put to death at this time," say the memoirs of Noailles. "The fugitives who assembled on the mountains were pursued. A premium was offered to each parish that would give up twelve; and three or four pistoles to each soldier that brought in one. *Battues* were made through the country by the troops, just in the manner of chasing wild beasts."

Thus was the Witnesses deprived of political and religious life—thus were they slain by the Beast in the Broad Way of the Great City in 1685.—15,000 families emigrated from France at this time, in despite of the sanguinary prohibition. They were the most industrious part of the population, proved by the circumstance of their thriving in every land that received them, and enriching it as the price of their welcome. England received an immense number principally silk manufacturers; and the north of Germany profited by the same act of expatriation.

Thus died the Witnesses in France; in our next we shall see them rise again, and strike terror into all that behold them.

EDITOR.

#### THE PREPARATION.

Before we proceed to consider in what the preparation of the Messiah's Queen doth consist, we shall offer a few remarks upon the necessity thereof. We assume, then, if indeed a thing so palpable may be styled an assumption, that it is as necessary to "make ready a people prepared for the Lord" at his second, as it was at his first, appearing among the Jews. We have already observed that there exists no sect, or distinct community of disciples, who are prepared to receive him, and for this reason, namely, because there is no such class, except as a dispersion, who are looking for him; and the Apostle defines the persons to whose deliverance he will come in these words—"Christ will come to them who look for him appear a second time, without a sign-offering, in order to salvation," to wit, by a transformation, or a resurrection from the dead. Now the proof that professors of Christianity are not looking for him is to be found in their *walk* and *conversation* in the world. Do you find the rich among them; humble in mind, putting no trust in uncertain and deceitful riches; do they lag good to the poor of the flock of Christ, rich in lovely works, prompt to distribute, communicative;—are they conspicuous for the denying of themselves ungodliness and worldly lusts; for living soberly, righteously, godly in this present age; are they peculiar as a people, and is this peculiarity so marked as to distinguish them from the world; are they observant to hate even the garment spotted by the flesh;—is their conversation in heaven, or do they waste their hours in talking about trade, dollars, *interest* and *profit*?

party squabbles and the fooleries of life; does their discourse bespeak their heads full and their hearts absorbed in the fading plantations of the passing age:—are these their characteristics? If they be, then assuredly Messiah will come to their exclusion from the marriage supper of the Lamb. Such professors, be they who they may, and distinguished by what name you please in the religious world,—reformers or anti-reformers, immersed or re-immersed,—their light, if ever they had any, has gone out, their oil is expended, they are not prepared.

I have often thought, that "the last days" were a remarkable illustration of "the latter days;" for, in reflecting upon the state of the Jewish nation at the time of John's proclamation, I see a very close resemblance to the things of these important times. The Jews were constituted a people of God at Sinai; He gave them the law; they apostatized; God reclaimed them; a spurious race of clergymen arose among them, pretending, without authority from God, to teach them; these inculcated their own traditions, by which they nullified his law; they corrupted the faith and practice of God's people, and to such an extent, that at the proclamation of 'the Voice in the Wilderness,' there was none righteous, no, not one. There was none that understood; there was none that sought after God. They were all gone out of the way; they were together become unprofitable. There was none that did good; there were not so much as one. Their throat was an open sepulchre: with their tongues they had used deceit; the poison of asps was under their lips: their mouth was full of cursing and bitterness. Their feet were swift to shed blood. Destruction and misery lurked in their paths: but the path of peace they had not known. There was no fear of God before their eyes."—This was certainly a miserable state of society, and shows that "the people of God" had degenerated to baseness in the extreme.

Were such a people ready to receive the Lord at his manifestation without a preparation? We answer, as unprepared as were "the people of God" of the Anti-papal countries before the ascension of the Witnesses. Not being prepared, the next question presented is, what was the kind of preparation required? The reply to this is found in the following passages:—Gabriel said to Zacharias concerning John, "Many of the sons of Israel he shall bring back to the Lord their God. Moreover he shall go before them in the spirit and power of Elijah, to reconcile fathers to their children, and by the wisdom of the righteous to render the disobedient a people prepared for the Lord." And John's father said, "your child, shall be called a prophet of the Most High; for you shall go before the Lord to prepare his way, by giving the knowledge of salvation to his people in the remission of their sins, through the tender compassion of our God, who has caused a light to spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death, to

direct our feet into the way of peace."—Hence it appears, that to prepare a people for the Lord was *first*, to bring them back to primitive institutions; *secondly*, to make them obedient; and *thirdly*, to give them the knowledge of salvation in the remission of their sins: added to which, they were taught to believe in him who was at hand, and therefore, to look earnestly for the Christ's, appearing:—Acts xix: 4. The concentration of these particulars in one person constituted him a prepared disciple—an Israelite indeed—one of the people of the Lord.

Another thing worthy of note in connexion with the preparation for Messiah's coming is this, that the call on the Jews to prepare consisted in the proclamation of *reform and be baptized for the remission of sins*; a proclamation which Luke styles, "The Baptism of reformation for the Remission of sins."

Again, my reader, consider to whom this proclamation of Baptism for the remission of sins was made. It was not made to idolaters or sinners of the Gentiles; but to "the people of God;" to a people, who had "the representation of knowledge and of truth in the law," and entrusted with the oracles of God; to Israelites, "whose are the adoption, and the glory, and the institutions, and the giving of the law, and the rites of services, and the promises;" it was to such a people, that John preached Baptism for the Remission of Sins, and those of them who rejected it, are declared, though the people of God, to have rejected his counsel against themselves.

From "the last days" of the Old Institution let us turn to "the latter days" of the time of the Gentiles in connexion with the New. Until a few years the Gospel proclaimed by the Apostles of Messiah has been little known or believed, and therefore but seldom obeyed, since the finishing of the testimony and death of the Two Witnesses in 1685. Spurious Christians have abounded since then, but Disciples of a genuine stamp have been both sparse and straggling. The commonality of professors, like their Jewish prototypes, have credited and adopted a system of will worship, inculcated by an upstart clergy, claiming to be the Ambassadors of Jesus Christ, whose word describes them as wolves for their rapacity, the preachers of another gospel, ministers of Satan transformed into Angels of light. These have assumed to themselves the rank of spiritual guides, whose pretended functions are to direct them in the road to eternal happiness;—a road they neither travel themselves, nor can they describe it to others. While we say this, we admit that there are among them persons of estimable parts, who rise superior to the system which sustains their order; but these are the exceptions and not the rule: they are the Nicodemuses and the Arimathean Josephs of a corrupt and pharisaic priesthood.

It has been imagined that all sects, names, and denomina-

ions of professors of Christianity are in the aggregate "the people of God;" because Paul predicted, that "The Man of Sin" was to be in the temple, openly exhibiting himself that he was a god; and therefore, that there are "Christians among the sects"—even among the Romanists, and that they are all God's people, but in Babylon. Now, if we grant, that the Harlot and her daughters, or professors of Christianity in general, are the people of God, we can only concede that they are so in the same degree that the Jews were at the first coming of Messiah, and that what Paul said of them is equally applicable to sectarian professors, namely, that "they are all gone out of the way; there is none that does good; with their tongues they use deceit; their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery lurk in their paths; but the path of peace they do not know. There is no (genuine) fear of God before their eyes." The illustrations of this are abounding in every "Christian country;" witness the hypocrisy, deceit, proscriptiveness, manslaying, destruction, misery, and ignorance of these "people of God" in Scotland, Ireland, England, the Papal and Anti-papal countries of Continental Europe, Canada, and the whole Western Hemisphere from Canada to Cape Horn.—"Christians!" Yes, they have the name; but then, such Christians! "The people of God" in this sense they may be; but what apostates from the Lord their God, what unreconciled children of their fathers, what a disobedient people, and how ignorant are they of salvation in the remission of sins! Truly they are, if a people of God, the very anti-types of the people of God who slew the prophets, who put to shame and ignominy the Son of God, and who put to death the Apostles and servants of God.

The Institution out of which all sects have proximately or remotely arisen was undoubtedly the New, primarily established by Jesus and his Apostles: to say nothing of the minor sects before A. D. 250, which have all vanished away, "the Roman Catholic Church" was the first great sect or faction in the Kingdom of Heaven. All its members believed the gospel and had been immersed unto the death of Christ for the remission of sins. For this reason they might be termed with propriety "The Temple of God;" for though the Novatians, Donatists, &c. rejected Christians of the Catholic communion from their fellowship, it was not because they had not believed the gospel and been baptized, but because they did not keep the law of Christ; while they believed the truth, they practiced every abomination.

Now in this apartment of the Temple of God—in the midst and at the head of this faction of the Kingdom—"Constantine the Great," the Semi-Pagan, son-murdering Emperor of the Roman World "placed himself," and "openly exhibited himself, that he was a god," or Spiritual Ruler, as well as a tem-

poral one: His usurpation was legitimized by the Catholic sect, which acknowledged him as the Visible Head of the Church, "the Bishop of Bishops," for twenty-seven years before he was immersed for the remission of sins by his Chaplain Bishop, Eusebius of Nicomedia! This unbaptized, imperial Bishop, Constantine preached in the Catholic assemblies, and "exalted himself" into a judge of controversies between the citizens of the Kingdom of Christ.

In process of time, the Catholic Faction split into the Roman Catholic, and the Greek Catholic, sects. The Bishop of the Catholic Church in the city of Rome finding the emperors too weak to retain their episcopal jurisdiction over the countries of Europe, usurped for themselves their power and authority over the West, and so became the successors of the Man of Sin with all his attributes, spiritual and temporal. The usurpation of the Bishops of Rome, like that of their predecessors, Constantine was at length legitimized by the clergy, kings, and people of the European section of the Empire; and their Vicegerency, Episcopal Universality, and Temporal Lordship was in the general acquiesced in. They became the Head of the Roman Catholic Faction, which is the faction of a faction of the Kingdom of Christ. There is this shade of difference between Constantine and the Bishops of Rome;—Constantine placed himself in the Temple of God; while the latter placed himself as a god in a sect of the Kingdom; nevertheless, by succession the Popes may be said to have placed themselves in the Temple likewise.

After the lapse of some centuries, the Roman Catholic Faction was subdivided into two sects, by the great Lutheran insurrection against the Pope, which originated the second horn of the Bihorned Beast, namely, Protestantism, which is the third great faction in descent of the Kingdom of Heaven. It was born of faction, and has in turn given birth to a multiplicity of destructive sects—a whole progeny of factions which are contemporary with these "latter days;" and all claiming to be "Christians" or the people of God.—well, they shall have it so, with this abatement, that they are the people of God about as much as I am a Roman, because Britannia, my native Isle was in the fourth century of the Christian era, a province of the Roman Empire!

These "people of God in Babylon," then, are the essentially, factions, members of the innumerable factions of the third grand faction of the Kingdom of Heaven. Distilled and redistilled, and distilled again and again, who will maintain that they still retain the nutrient properties of the good grain sown by Jesus and his Apostles? Whoever sips their golden cup becomes drunken with the adulterations of its spiritual contents. He can, with a tranquil conscience, desport himself with all worldly lusts; he can set his affections upon earthly



things in peace, and, with the sanctimoniousness of a pharisee can present to God his bribes, while he serves with all his powers Great Mammon, the Despot of the World.—Is he “expecting the blessed hope, namely, the appearing of the glory of the great God, and of our Saviour Jesus Christ?” Certainly not; for “EVERY ONE WHO HAS THIS HOPE IN HIM, PURIFIES HIMSELF, EVEN AS HE IS PURE.”

But for ourselves we do not look for the people of God among the unbaptized Constantines of the factions of the Kingdoms, however accurately their descent may be traced. It is towards those who have “the form of Godliness” at least that we look for his people in the sense of Rev. xviii: 4—“Come out of her, O my people, that you may not be partakers with Babylon in her sins, and that you may not partake of her plagues, for her sins are exalted to heaven, and her unrighteous actions are come up in remembrance before God.”

About the year 1545, as I have shown elsewhere, the genuine people of God were seduced into an alliance with the Protestant Faction of the Latin or Roman Church, and were thus led captive into Babylon: but “if any one led them into captivity, he shall be led into captivity,” such is the decree of their Lord. In 1685 they slept in the shades of death. In 1790 they again stood upon their feet ready for action. In England, Ireland, Scotland and America the proclamation is announced to them, Come out of your captivity! To the immersed professors of Christianity this voice is primarily addressed,—for it is notorious, that the Baptists of these countries, the descendents of the Novatians, Donatists, Albigenses, and Vaudois are in alliance with Protestantism, which is not Christianity, and are upholding, in theory and practice, protestant institutions, with the single exception of immersing adults in water, instead of sprinkling infants and adults with water; and even this exception is not general.

The call to come out, then, I believe is address to the captives in Babylon, and not to the Babylonians themselves; though, if they too will escape they are not excluded. *The work to be done now is not so much “to convert the world” as to induce the people of God to come out of Babylon, and to prepare a people for the Lord to receive him at his appearing.* In accomplishing this grand and primary object there is ample scope for augmenting the Body of Christ by accession from the world; but the idea of the conversion of the world by preaching unaided by miracles in these days of infidelity, as the great end of Christian enterprise is, to my mind at least, perfectly utopian. One thousand eight hundred years are elapsed since the Day of Pentecost, and the World is farther from the belief of the true gospel, and still farther from its obedience than ever it was since the conclusion of the age of the Apostles. The world at large cannot be converted to Christ by virtue of any system

in operation; nothing but the appearing of Jesus from heaven with the glory of the Great God can place peace, righteousness, and goodwill in the ascendant among the infatuated inhabitants of the earth.

But how are “the people of God,” whether immersed or un-immersed, professors of Christianity, to come out of Babylon? If this question were put to me, I should reply *by returning to primitive institutions; by becoming obedient; and by obtaining the knowledge of salvation in the remission of sins.* And, it may be asked, how is this to be done? To which I would reply, if you believe the gospel preached by the Apostles, be baptized in the name of Jesus Christ for the remission of sins; observe the “all things” enjoined in relation to the New Institution in the apostolic writings; deny yourselves of all ungodliness and worldly lusts; live soberly, and righteously, and religiously in this age; looking for the appearing of Messiah, who is our hope and our life. Let the people of God do this, and they are a prepared people; let such a sect be found on earth, and it will be the subject of the rejoicings and exultations of those, who give glory to the omnipotent, because the Lamb’s wife has prepared herself: and to whom it is given to be clothed in fine linen, pure and resplendent; which is the righteous actions of the saints. This is the reformation I have sought, but in no one instance have I found it in community as yet; but my confidence is that it will appear as the consummation of the present agitation in the religious world.

EDITOR.

PSALM, LVI., L. M.,

*A Song of the Suffering Messiah.*

- 1 Have pity on me, O my God,  
Have pity, for I refuge seek,—  
And shelter, in thy pinions shade,  
Till this distress be pass’d away!
- 2 I call on God, who is most high,  
And who all things performs for me;
- 3 From heav’n he’ll send, and also save;  
And put my murd’rous foes to shame.
- 4 In th’ midst of lions is my life;  
’Monghts them that breathe out fire I dwell;—  
’Mongst men, whose teeth are spears and darts,—  
Whose tongue is like a sword that’s sharp.
- 5 Above the heav’ns thy self, O God,—  
Above the earth thy glory raise!

6 They for my steps prepare a net!  
 My soul, alas, is sore depress'd!

Before me they have digg'd a pit!  
 But into it have fall'n themselves!

7 My heart is firm, my heart is firm!  
 To thee I will give thanks and sing!

8 Awake my psalt'ry, harp, and soul!  
 With the early dawn will wake.

9 Among the people thee I'll praise!  
 And mongst the nations sing thy name!

10 Because thy mercy and thy truth  
 Do reach unto the soaring clouds!

11 Above the heav'ns exalt thy self,  
 Thy glory too, o'er all the earth!

#### Remarks.

We are instructed by the first verse, that the subject of this spiritual song is in a state of distress and suffering. He supplicate the compassion of God, that he will be a refuge and a shelter to him until the calamities by which he is overtaken be passed away. If we recognize the truth, that the subject of these sufferings is a prophetic character—and that that sufferer was no other than the Christ who was to come; we shall not be involved among the number of those Jews, who were offended at Jesus because of his lowly and suffering condition, and would not, therefore, consent to acknowledge him as the promised Messiah of God. On the contrary, as believers of the prophets, we should expect to find in a pretender to the Messiahship the counterpart of the attributes belonging to the subject of this psalm.

The apostrophe of the prophetic personage of this psalm is in harmony with the address of Jesus to the Father, when the lions of Judah were about to apprehend him and deprive him of life; for, according to the testimony of Luke, "he prayed, saying, 'Father, if thou wilt, take this cup away from me; nevertheless, not my will, but thine be done.'" And there appeared to him a messenger from heaven, strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like clotted blood to the ground."

In the second verse of this psalm, the prophetic subject thereof, whom I shall hereafter style the Messiah, says, "I call upon God, who performeth all thing for me;" and Mathew says that "about the ninth hour Jesus cried aloud, 'My God, my God, why hast thou forsaken me?'"

In the third verse of the psalm, Messiah says, 'God will send

from heaven, and save me;' and this he terms 'putting to shame those who pant for his life'—and 'the sending forth his mercy and his truth:' and the Apostle testifies, that 'there had been an earthquake; for a messenger of the Lord had descended from heaven who, having rolled the stone from the entrance of the sepulchre, sat upon it. His countenance was like lightning, and his apparel white as snow.'" But in the Psalm the Messiah says, that this messenger was to "save" or to deliver him; and Matthew shows how he was to save him from the power of his murderers—namely, by rolling away the stone by which the mouth of the sepulchre was walled up. Besides it was fit, that the Lord of all Intelligences should be ministered to by celestial spirits; so, although by his own unaided power he could have prostrated the wall, and have struck the guards with terror, it became his dignity and the magnificence of the occasion, that a lightning-visaged and a snow-white apparelled Angel should descend from high heaven, and open for him the way. At the sight of him the Roman Sentinels were terrified, and became nerveless as dead men. By the way, Reader! If the hardy veterans of Rome became enervated, and trembled in the presence of the *servant* angel, how will it be with you, if you obey not the truth, when you shall stand before the august throne of that angel's Lord? A caitiff wretch indeed, would you be then;—the object victim of your own remorse.

By this celestial interference, God put to shame the conspirators, who had deprived his Son of life. For, in the first place, he completely foiled them, and circumvented all their intrigues. He made the very pagans they had employed to watch their victim's corpse to testify against them, and to declare that a man clothed in light and white apparel had come down from above, and unbarred the chamber of death. He pushed them to a full developement of their baseness. He proved by their own slaves, that when his Son proclaimed them liars to the people, he had told the truth. They bribed the soldiers; and taught them to lie for that bribe, and to say, that his disciples came by night, and stole him while they slept.

The fourth verse of this spiritual song, describes the disposition, which the contemporaries of Messiah would manifest towards him. His life was to be in the midst of lions, or beasts of prey. "Lions" is very expressing of the people of Judah and of Jerusalem; it denotes precisely the tribe by which Messiah was to be victimized. Jerusalem, the city for its inhabitants, is styled Ariel, or the lion of God, and hence its citizens, lions. Judah is termed by Jacob a lion's whelp, and in the Apocalypse, Jesus who was descended from Judah is styled the Lion of the Tribe of Judah. Among the lions of the tribe of Judah, Messiah dwelt. He describes them as of a fierce, keen, and cutting disposition. "I dwell," says he, "among

them that breathe out fire; among men, whose teeth are spears and arrows, and whose tongue is a sharp sword." Now, if we turn to the New Testament, we shall find that the biographers of Jesus give such an account of his contemporaries as proves them to be identical with the men, among whom it was predicted the Messiah was to live: These fire-breathing, spear-teethed, sword-tongued men were no others than those, whom Jesus denounced as the hypocritical sons of Hell;—subtle serpents—the prophet-murdering Scribes and Pharisees of Israel. In the fifty-fifth Psalm they are thus alluded to;

Their speech was softer than butter;  
But war was in their heart;  
Their words were smoother than oil,  
Yet were they drawn swords."

In the Psalm under consideration, Messiah says concerning them, "they have prepared a net for my steps; they have digged a pit before me; but into it they have fallen themselves."—Their fate at the Destruction of Jerusalem abundantly verifies this prediction. They were then baptized with fire, and burned as chaff in that furnace with unquenchable flame.

But notwithstanding all their intrigues and secret villany, in the seventh verse, Messiah expresses his confidence in God;—"my heart is firm, my heart is firm, O God!" And in the eighth, the Holy Spirit, which dwelt in Jesus immeasurably, utters a most remarkable prediction—remarkable because of its exact fulfillment. "I will wake," says he, "with the early dawn."—This is a prediction of the precise hour when the resurrection of the Messiah was to happen. In the 108th psalm it is repeated. Turn, now, to the testimony of the Apostles. Matthew says, Sabbath being over, and the First Day of the week beginning to dawn, Mary the Magdalene and the other Mary went to visit the sepulchre to seek Jesus; but, though they went thus early, he had risen as he foretold. Mark says, "and early in the morning they came to the tomb about sunrise;" and Luke, that they went by day-break; and John, that they went early to the sepulchre, while it was yet dark." Now, why were the Apostles and Evangelists particular to specify the time of Jesus rising or waking from the sleep of death? Because the precise time had been noted in the psalms concerning the awaking of the Messiah; so that the identity of what was to be with what actually happened was another item of proof in favor of the Messiahship of Jesus.

In conclusion Messiah calls upon God to exalt himself and his glory above the heavens and all the earth; and the 108th psalm gives the reason why he should do so, namely, "that thy Beloved may be delivered."

Behold, then, O Reader, a few more of the "all things written concerning Jesus in the Psalms," hymns, and spiritual songs.

These documents are full of the testimony for him. About 1000 years elapsed between the uttering of these things and their actual fulfillment in the person of the Nazarene. Will you then if you be not a Christian, refuse to declare him Lord to the glory of God the Father? Are you, in rejecting the counsel of God, determined to die a mad-man and a fool? We trust not! Be wise then, and if you believe not, search the Scriptures that you may believe; and believing, turn from the vanities of a giddy world; obey the true gospel, and though friends may frown, and janus-faced professors look cold, and the votaries of fashion ridicule you, demean yourself henceforth, as "an Israelite indeed in whom there is no guile,"—and 'glory, honor, incorruptibility' and life are yours through the endless ages of eternity.

EDITOR.

### *The Danger of Singing the Psalms.*

"Marot, the first of the French Poets early expounded the principles of Calvin, and materially helped to disseminate them by his translations of the Psalms, which soon became the favorite chart of the people. To sing them, however, was considered a crime worthy of the stake, and Marot was obliged to save him-self from that punishment by voluntary exile."—*Hist. of France.*

### 60TH CAPTER OF ISAIAH PARAPHRASED.

The Prophet by a figure of speech called prosopopoeia or personification addresses the land of Judea thus—"Arise from your political degradation, O Palestine, and resume your rank among the nations for the Lord is about to make you glorious amongst the countries of the earth. Ignorance of the Lord shall pervade the world at the time of your renovation, but the glory of Jehovah shall be made evident in you. The Gentiles shall be attracted by your renown and kings shall come to you: Lift up your eyes and see—your sons and your daughters come from disdant lands to inhabit you. Your hearts shall fear the Lord on account of his power and shall expand with gratitude to him for his returning love: the numerous ships of the sea shall be converted to your use. You, O Palestine, shall be covered with the multitude of Camels, with the Dromedaries of Midian, and Ephah, and Rebah, bringing gold and incense: these shall cause praise to be given to the Lord. The flocks of Kedar and the rams of Nebaioth shall grace your pastures and shall be acceptable sacrifices on my altar: I will render glorious my sanctuary. Who are these so numerous that fly, as it were, like a cloud and as doves to their cots?

The nations of Europe shall wait to do my will, the ships of

Britain first, shall bring your children from far countries with their silver and their gold. Foreigners shall build your walls and their kings shall render you kind offices; for in my anger I have punished you, but in my favor I will be merciful to you. Your city gates shall be opened continually that the riches of the Gentiles may be brought to you and that their kings may visit you. The nations that will not assist to establish you shall be entirely destroyed.

Pine, fir, and box wood shall be brought to ornament my sanctuary; I the Lord will make glorious the place of my residence. The descendants of those that afflicted you shall come submissive and shall call you the city of the Lord the Holy One of Israel. You have been forsaken and despised—but you shall be renowned for ever and a source of joy to many generations. The Gentiles and their kings shall be your protection and you shall know that I the Lord am your Saviour and your Redemer the Mighty One of Jacob. Instead of brass there shall be used gold, instead of iron, silver; for wood there shall be brass, and for stones, iron. Your officers shall be men of peace, and your exactors honorable. The din of strife shall be no more heard in you, and you shall no more be wasted by the unbeliever, but you shall call your defence walls of Salvation and the gates Praise to Jehovah. You shall no more have need of Potentates of the earth to patronize you; the Lord shall be your Patron and He in whom you shall glory. He shall no more withdraw his countenance from you for the days of your affliction shall be ended. The people shall all be righteous, they shall inherit you forever, they are the branch of my planting and the work of my hands that I may be rendered glorious in them. They shall increase in number amazingly. I the Lord will bring these things to pass in due time."

From the foregoing Prophecy we may be assured that how much soever the Jews have been persecuted, and under whatever civil disabilities they may labor at the present moment, the day is approaching when they shall no more be scattered up and down on the face of the earth without "rest for the sole of their feet." The time is not far distant when the sanctuary shall be cleansed, and sacrifice again offered on Moriah. The commercial nations among which Britain stands foremost will employ their fleet in conveying the descendants of Jacob with their silver and their gold to the land of their sires, and the kings of the earth will vie in assisting to plant the ancient olive tree in its native soil. This process will not occupy long now that ships fly over the waters by means of steam.

Could we but then view the earth with a bird's eye glance we should see armies of Israelites speeding along like the army of Alexandria (the he-goat of Prophecy) their feet scarce touching the ground. We should see them coming from the East, from the West, from the North, and from the South—from the

distant parts of Asia, from America, from Europe, from Africa, from far Australasia, the burning deserts of Libya and the icy regions of Boreas, all tending to one common centre, the beloved Jerusalem. Joy will sparkle in their eyes, Elasticity will be in their steps; their hearts will thrill with gratitude to Jehovah for the return of his love towards his ancient people. Judea now so deserted, covered with ruined cities, and her fields uncultivated shall be renovated and blossom as the rose. Jerusalem shall no more be trodden under foot of the Gentiles; her holy mounts no more polluted by the foot of the Infidel, the mosques no more echo with the chant of the Koran.

How changed will then be Palestine! Freed from the despotic sway of the Mussulman, cities arise from their ruins, her rich lands are cultivated and her pastures covered with the "flocks of Kedar and the rams of Nebaioth." Then again shall bloom the "rose of Sharon and the lilly of the valley." Lebanon will again wave with stately cedars. Canaan once more flow with milk and honey. "I the Lord will hasten it in his time."

If the reader should enquire when the Lord will consummate this event, I would refer him to 8th chapt. of Daniel, 13th and 14th verses, which read thus—"Then I heard one saint speaking, and another saint said unto that certain saint who spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days, THEN shall the sanctuary be cleansed."

Making the 2300 days (years) commence at the time Daniel's 70 weeks began, namely, 453 B. O. the consummation will take place about A. D. 1847.

If the intelligent Christian will turn his attention to the events that are now transpiring in the East, he will conclude that things are, even now, working together for the fulfillment of Isaiah's prophecy.

When this event shall have taken place we may look forward to the time when the trump of the Archangel shall sound, and the dead in Christ shall rise—when Messiah shall ascend the throne of his father David, and reign during the Millennial age.

May we, like the wise virgins, have oil in our lamps, that when the Bridegroom comes, we may be ready to enter in with him to the marriage supper of the Lamb.

THE JEWS MOVING FOR PALESTINE.—Within a few years great numbers have gone thither—they amount now to above 40,000 and are increasing in multitude by large annual additions. In the first days of last month a large number of Israelites from the state of

Morocco arrived at Marseilles, in order to embark there for the coast of Syria and proceed thence on a pilgrimage to Jerusalem.

A letter from Alexandria Egypt, says,—“Foreigners daily arrive from the Red Sea and from Europe. The journey through the convenience of European travelling, a voyage from Bombay to Trieste, will shortly be a party of pleasure. This year 800 Europeans crossed the desert, and next year their number will probably be treble. A regular English coach line is to be established between Alexandria and Suez.”

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From the Foreign Quarterly Review.

### RELIGIOUS LITERATURE OF GERMANY.

By the favor of more than twenty years' space, and with the assistance of an understanding which, by its general soundness and vigor, more than compensates for what it may want in profundity and comprehensiveness, we English, have now arrived at a pretty satisfactory solution of the common problems of German Literature.—Many things are known now—and form indeed, part of the common atmosphere, in which cultivated minds breathe—that twenty years ago, were either altogether unknown or known only to those few extravagant and living spirits that will at all times make a conscience of going for weal or woe into every region, where no other person ever went before them.

We know now almost universally, that Immanuel Kant is not a Mystic, and that Goethe is not a whispering Sentimentalist, as little as he is a god. But there remains behind those vulgar prolegomena, a wide unbounded region of German thought, descending deep into the high, into those loftiest regions of religion, where we are invited to drink of the waters of the river of life, that flow from beneath the throne of the Everlasting.—This region is as yet untrodden, by the most of us; and, so far as we can judge from the echoes of strange Babylonian voices, and the dark shadows of gigantic distortions, that have hence wandered over to our coasts, there seems to be no sufficient reason, why we should disturb the peace of our souls by launching forth into this new voyage of perilous discovery. So far as we, from our point of view, can perceive, German theology, or German metaphysics, (for they are at bottom the same) is a waste-howling wilderness of hopeless skepticism—an *abatose eremia* more wild and wintry than that in which Prometheus was rock-bound by the anger of Jove; a province of Cimmerian darkness, where there is only light enough to see long dismal rows of cold intellectual faces, prying curiously into the dissected body of the dead Beautiful. Nor do we allow ourselves to be deceived by the number of wandering

lights that ever and anon perform strange revolutions through that atmosphere of darkness. We see that these luminaries have no healthy permanency like the sun; and we know that the fields do not grow green beneath them. And if, at any time, some calm dignified shape, (a Novalis perhaps,) with the carriage of an angel, sails solemnly through the inextricable tumult of vain opinions, we are more confounded than consoled by such apparition; we have not been accustomed to deal with religious fantasmagoria;—at all events, a little floating poetry in the air, will not compensate for the cold barren reality of the earth,—the Englishman as yet sees nothing, that can invite him to the serious study of German Theology.

There can be no doubt that the Englishman; in thus concluding, is acting in perfect conformity with that sound sense, for which, above all the races of men, he is so remarkable. A genuine Englishman (we speak not of those who delight in playing mountabank tricks) will not embark on a journey, merely for the pleasure of sailing in a balloon; he must know where he is going, and he must also know [that the vehicle in which he travels will convey him thither, in the most direct and expeditious manner.

Now, what does German Theology offer to us by way of useful helps and aids in the perplexed journey that we all travel to the grave and to the undiscovered country beyond it? Has Immanuel Kant, with his searching analysis and his comprehensive grasp; has Herder, with his restless spirit of investigation, and his fiery heart, that literally raged with humanity; has Schleiermacher with all his pure Platonism of sentiment; has Gesenius, with all his Hebrew; or Wegscheider, with all his reason, been able more clearly than we do to see through that rent in the coffin of mortality, beyond which the star of the Christian's hope shines benignly? Not they. On the contrary, the tendency of all their doings seems to have been to undermine the foundations of Christianity, and to leave us (with the exception of some smooth *'exiabilis superstilio,'* and the *'odium humani generis,'* that distinguished the vulgar sect of the Nazarenes. The fact is undeniable.

The Germans are not an irreligious nation,—far from it;—but they certainly have succeeded most effectually, so far as their own national belief is concerned, in evaporating all that is solid and substantial, in Christianity, in taking away from beneath our feet, all that is real and historical in the faith of centuries.

If to the English Theologian, the Life of Christ is sometimes little better than a mechanical series of miracles, here at least we have a frame work into which a soul may be breathed; but to the German theologian there is no life of Christ at all; the whole is mythus, allegory, epos; the miracles, if they are not old wives' tales, are mere magnified and glorified pictures of

Nature's most common common-places: and to be Christian is merely to live in the God-begotten idea of moral perfection, of which the name of Messiah, doubtless is the enduring type; but the name of Plato, as much so. The Titanic architecture of the Old Testament, evaporates by a like process, into smoke. As Wolff taught a new catechism to the scholars of his country, so that we now no longer hear of Homer's Iliad and Homer's Odyssey; but only of the Homeric ballads, so he also seems to have sent a watch-word to the theologians, and we hear no more of the books of Moses, but merely of the Mosaic legend, the Mosaic mythos, the Mosaic epos; and that which was late a mystic volume, out of whose pages flowed fountains of living water, has become an ancient scroll for the curious to read, a Hebrew parchment, for the learned to comment upon. The finger of God moves no longer visibly, writing bright hopes upon the walls of our prison house;—like Homer's ghosts, (*eidola amaura*), we wander melancholy, dark amid darkness; and we hear nothing but confounding voices of foolish opinions and infantine babblings, of which, whether coming from ourselves or others, we had long sickened even unto death.

The anchor of certainty has again been torn from the intellect of man; our brightest hopes, which Christianity made to shine like the stars in the firmament, are now a second time sent to float like loose bubbles on the ocean of bottomless speculation; we cannot even look devoutly for the second advent of Christ to convince us that there ever was a first; for Immanuel Kant has made every man his own legislator and the Categorical Imperative will not submit to be taught even by the Epiphany of God.

"Why, therefore, it will be asked, do we tempt God, by opening up this shoreless sea of doubt, and throwing the helmless barks of human souls abroad upon its waves? Are we envious of the fate of Pliny and desirous to throw away the precious gift of existence, for the idle curiosity of contemplating with nearer gaze this smoke and fire of a burning mountain? If this analogy were perfectly appropriate in all its points, the course of every wise man would be clear—to keep out of harm's way. But if God has thrown the dark valley of the shadow of death in the direct road betwixt us and heaven, it is not for us to turn aside from that perilous passage, because the light on the road which we have hitherto travelled, has been uniformly pleasant and comfortable to the eye; and most certain is it, that doubt and perplexity are the portals of faith, as sorrow and anguish of soul and honest self-reproach, are the beginnings of sanctification, (of a reformation which need be repented of!)

True it is that human nature, in its present frail estate, can scarcely afford to lose the glorious hope of immortality for

any thing that Kant, or Hegel, or Goethe, has set in its stead; but still less can human nature afford to lose the truth, and the constraining power of reality. What is it to me, that I hold the scepter of the world in my hand, while I am haunted with the suspicion that I hold a mere bauble of a child? And thus, in religious matters, especially, is it of the utmost importance that what a man believes with his whole soul; for certainly not so much upon quantity as upon the quality of his faith, does his salvation depend.

If a man, therefore, has any doubt upon religious subjects, and German theology comes in his way, it is in vain for him to say to his difficulties, Get ye gone for this time, when I have a more convenient season I will call for you. If the faith in which the religious man seeks to live, is to be any thing better than a floating cloud, he must examine and question, (though human creeds and confessions of faith, and human traditions, all be thereby consigned to the "moles and the bats,") and no one ever examined and questioned to any purpose, who had not first learned to doubt. If our religion is to be any thing better than a mere garment,—a mere piece of heraldic blazonry, it is of essential importance, that we should know exactly where we are. If there be any suspicion about the matter, let us make minute inquiry, whether it be mid-day or mid-night, or merely the morning redness of a day that shall be.—And if the devil be abroad any where; let us, by all means see him, for the prince of the power of the air works ever most dangerously in the dark."

## THE UTILITY, OR BENEFICIAL TENDENCY, OF KNOWLEDGE.

By RALPH WARDLAW, *George Street, Glasgow*

That the soul be without knowledge, it is not good.—*Proverbs xix: 2.*  
The connexion of these words with the latter clause of the verse—"and he that hasteth with his feet sinneth"—has led critics to attach different senses to the word "knowledge,"—to propose different supplements, and to suggest different translations and paraphrases. The following are a specimen. "It is not good for the soul to be without caution; for he that hasteth with his feet sinneth." "Quickness of action without prudence of spirit is not good; for he that hasteth with his feet sinneth."—"Fervent zeal without prudence is not good; for he that hasteth with his feet sinneth."—"Ignorance of one's self is not good; and he that is hasty of foot sinneth."

These various free renderings express, respectively, correct sen-

ments,—truth of practical value. But there does not appear to be the least necessity for any alteration of the received version. The tendency of ignorance in general, as well as of self-ignorance, as universal experience testifies, is to produce that “hastiness of foot,” that imprudent precipitation, which the latter part of the verse associates, as its too frequent cause, with the commission of sin.

I consider the text as a legitimate one, for a brief and general discussion of the *utility, or beneficial tendency of knowledge*—and that, not only in restraining undue haste of spirit and of action, and preventing the sin to which it gives birth; but, more comprehensively, in the suppression of evil, and the production of good.—I do not at all intend any full and formal consideration of a subject so extensive and so important; but merely to follow out a short train of general observation.

To the Tree, of divine planting, which grew in the midst of Eden, the happy seat of man's primeval innocence, the designation is given, in the inspired history, of “the tree of knowledge of good and evil.”—The designation has been interpreted in different ways. Some critics and commentators of eminence have explained it as meaning simply the rest, whereby it should be known whether good or evil was to be the character and destiny of the newly-formed creature.—But, simple and ingenious as this explanation may seem, the language of the tempter, (Gen. iii. 5.) “God doth know that in the days ye eat thereof ye shall be as God, knowing good and evil,”—compare with the subsequent language of God himself (Gen. iii: 22.) “Behold the man is become as one of us, to know good and evil,” appears decidedly to favor the more commonly received interpretation, that by the eating of the interdicted fruit the happy creature, who had previously known only good, should come to the knowledge of evil also, and should discover, by miserable experience, the difference between the one and the other.

But, which of these soever be the true meaning of the designation, it is matter of fact, that immediately on the act of disobedience being perpetrated, man became, practically and experimentally, acquainted with evil, of which, whatever might be his theoretical or abstract conceptions, he had had, till then, a knowledge from his own experience. When he came from the hand of his Almighty Maker, he bore in mind and heart, his intellectual and moral image. The indications of holiness, as well as of benevolence and skill, were apparent in the entire constitution of his nature. Apart from the exquisite workmanship of his corporeal frame,—the symmetry of its outward, and the marvellous intricacy and delicacy of its inward structure,—there was the perfection of light in his understanding, the perfection of purity in his heart, and the perfection of obedience in his life; and these, fitting him for intercourse with the “Father of his spirit,” constituted the perfection of his felicity.

Of the variety and extent of man's knowledge of nature before

his fall, we can say but little with certainty and precision.—I mention the knowledge of nature only, because then, when the world was but just formed, and time to its inhabitants was only commencing, there was of course no history, no territorial geography, no manners and customs of neighboring and remote nations, and no general literature. And with regard to the particular department of knowledge specified, one general observation shall suffice:—that, few and distinct as the intimations of its amount in the sacred record are, they are quite sufficient to warrant the rejection of the hypothesis broached by some philosophers, and countenanced at times by the inconsiderate language of persons who do not advert to its inconsistency with the inspired narrative,—that the primeval condition of our race was one of savage ignorance, out of which they were left to grope their way forward, by gradual advances, to knowledge and refinement:—an hypothesis, indeed, which, on the ground of reason itself, independently of the statements of revelation, might confidently be rejected with indignation, disgust, and scorn, as at variance with every right conception of the wisdom and goodness of Deity. No supposition can be more unlikely, if reason be consulted; none more indubitably false, if we follow revelation.

What would have been the history of human knowledge, had man continued in his state of original innocence,—had sin introduced no confusion and misrule amongst the principles and faculties of his nature,—had he remained in the exercise of all his powers, undebilitated and unprejudiced, untouched by any of those perverting influences of which he has since been, unhappily, the subject,—it is a vain thing for us to conjecture. The field of speculation, on such a subject, may be a tempting one to an excursive and soaring fancy. We might draw a very splendid and fascinating picture:—and how splendid and fascinating soever, we might be very sure that the conception formed by the mind of a fallen creature would, in comprehensiveness and elevation, be far within the limits, and far below the loftiness, of the imagined reality,—the reality of unfallen grandeur, in a creature made after the likeness of God.—Proud as has been at times the march of science,—(I say “at times,” because it has also had its periods of humbling retrogression)—and proudly as the votaries of science have estimated and eulogized that march; how different must have been the scene,—how much more worthy of the intenseness of admiration, had the faculties of man been unobscured by sin, and the single vision of his intellect, unobscured by its slimy and distorting prejudices! For, although it is especially on subjects of a moral and religious character that the cloudiness and obliquity of this vision are manifested, yet even in other departments of knowledge, in which there may seem nothing in the nature of the investigations themselves that could at all touch any latent spring of corruption, there are not a few influences to be found, which serve

to retard and bewilder the progress of discovery and of truth. They are concentrated in SELF;—vanity, ambition, interest, envy, jealousy of others, love of what is old, love of what is new, and an overweening predilection for all that is our own.—I have said that science has had, in different ages and nations, its seasons of retrogression:—and, although the observation is a self-evidently just one, that the present time is the old age of the world, rather than its earlier periods; and that it is an illusion which many minds practise upon themselves, when they make their appeals to *antiquity*, and forget that the more remote the antiquity to which they appeal, the younger at that period become the world's existence and the world's experience,—and that, as the world is daily getting older, the authority of its growing experience should be daily on the increase;—yet true as it is, notwithstanding, that in some at least of the arts and sciences, there are not wanting memorials of a state of attainment in ages long since past, such as leaves the artists and scientific men, even of our own day, in astonishment and mortification.

But, without attempting any fanciful comparison, (for more than fanciful it could hardly be,) of the state of knowledge of animate and inanimate nature before and since the fall; there is one thing of which, on the assumption of the divine authority of the Bible, we are infallibly sure,—that the most interesting, and sublime of all knowledge was possessed, during the former short and transitory period of our history, in a perfection unequalled, nay, unapproached, since the entrance of sin. I need hardly to say to what description of knowledge I refer. What can the most excellent, interesting, and sublime of all knowledge be, but the knowledge of GOD HIMSELF? That men should not now so esteem it, and show the sincerity of their high estimate by their solicitude to obtain it, is one amongst the many affecting evidences of their fallen state.—In what manner this knowledge was originally imparted to the mind of the first man, we need not attempt to explain. We have no experience of our own with which to compare it; and the only man who ever had,—those “holy men of God who spoke as they were moved by the Holy Ghost,”—with whose minds the God who created them held immediate and infallible communion,—have given us no description, from which any conception of it can be formed; and indeed, in all probability, no very clear conception could, by any such description, have been conveyed. That Deity has the power of imparting whatever knowledge he pleases to minds of his own creation, we might as well avow ourselves atheists at once, as intimate a doubt. The denial of such a power would place the Creator below the creature. He may employ external mediums of communication; and this, it would appear from the inspired record he originally did: but this was not necessary. He had then, and can never cease to have, immediate access to all created minds; and by direct spiritual suggestion, though in a way mysterious even to those who had

the experience of it, and how much more to others, could transfer the dictates of his own mind to theirs, with such an intuitive discrimination of what was divine from what was self-suggested, as to preclude the possibility of mistake or confusion.

Besides the direct impartation to man at first, by the Divine Being himself, of the knowledge of his own glorious nature and character,—the perfections of that character continued to be displayed before the senses of the holy and happy tenants of Paradise, being written in letters of light, on all the works of his hands by which they were surrounded. It was not amidst the beauties and sublimities of the new-born world, that man “wandered with brute unconscious gaze” on the productions of divine intelligence, omnipotence, and love. All was full of God; and in all He was contemplated with devout transport. The vision of Him in every thing visible, was the very charm of Creation. He was seen alike in the grandest and minutest of his works—“giving its lustre to the insect’s wing, and wheeling his throne upon the rolling worlds;—and He was seen with an awe in which there was no apprehension, and a love in which there was no misgiving. “The eye” of the sinless child of nature and of God “affected his heart;” and his heart, in return, from the fountain of untainted devotion, filled his eye with the beamings of intelligent joy, and the smiling tear of delighted affection. Wonderful and attractive as the works are in themselves, there was still sublimer wonder, and still mightier attraction in the great and good Being by whom they were all made, and whose glory they all proclaimed:—

“These are thy works, Parent of good,  
Almighty:—thine this universal frame  
So wondrous fair!—Thyself how wondrous then!”

Here lies one of the chief points of contrast between the knowledge preceding, and the knowledge subsequent, to the fall. Even in its degenerated state, the powers of the human intellect have at times, in the regions of scientific investigation, discovered an acuteness of discernment, a vastness of comprehension, a far-sightedness of penetration, and a perseverance of laborious and successful research, such as fill us with well founded admiration, and draw forth spontaneous and fervent praise. But to no pious mind can the fact fail to be the subject of deep distress, that, whilst the faculties of man’s understanding have thus admirably, in the progress of science, developed and commended themselves, there has all along been presented, in association with this commanding display, so mournful a discovery of the native ungodliness of his heart. It is a fact which history places beyond question, that, in the retrospect of the past, the nearer we come to the age of Noah, the second father of the human family, we meet with the clearer traces of a pure theology; and that, as we recede from that period, we discover growing degeneracy and corruption, in



the notions of deity, and the forms of his worship, till polytheism and idolatry, with all their varieties of folly, and cruelty, and pollution, overspread the world. In proportion as human wisdom applied itself to the original intimations of God, the consequence was, not improvement, but deterioration. Whatever it touched, it marred. It spoiled what was good; and it never mended what was evil. It advanced science; it left religion, as far as its corruptions were concerned, as it found it. With all its refined abstractions, and conjectural speculations, the admired philosophy of antiquity never lightened, by one shade, the darkness of the prevailing superstition, nor mitigated one pang of its ruthlessness, nor cleansed away one spot of its pollution. Instead of throwing down the temples and altars of the "gods many and lords many" of the Gentiles,—no where was the number of these greater, no where was their worship more costly, more ridiculous, or more vile, than in the very seat of its celebrity. The chief abodes of philosophy were the most noted high-places of idolatry.

Let me not be misunderstood,—as if, by such remarks, it were my intention to undervalue the pursuits of science and literature, or the diffusion of general knowledge. Far from me be such a purpose! Most unfeignedly do I rejoice in the advancement of such knowledge and in the success of all the means for its universal communication, by which our age, and especially our country, are distinguished. I have no sympathy with the apprehensions of those who are tremblingly jealous of the spread of information. My mind is a stranger to such fears, whether political or religious. There is ground for congratulation, not for despondency, in the prevailing thirst for knowledge, and in the zealous desire on the part of those who are in possession of it, to gratify that thirst. By all means, let it be quenched to the uttermost. I rejoice in the multiplication of "schools for all,"—of village libraries, permanent or ambulatory,—of Mechanic's Institutions,—of cheap publications—of gratuitous lectures,—and in all the other methods by which knowledge, in its various departments, is hastening to universality. With all the pleasing stir, and animation of interest which it occasions, it is calculated in various ways, to confer present and ultimate benefit, both on individuals and on the community.

### JUSTIN MARTYR.

Justin was born at Neapolis, the ancient Sichem, in Samaria. His father was a heathen Greek, and trained him up in paganism. Justin was educated in all the learning of the Greeks, and early imbibed a predilection for the study of philosophy. To mature his pursuits, he travelled into Egypt, investigated the tenets of the various philosophical sects attended by turns a number of

the different schools and finally attached himself with considerable enthusiasm to the Platonists. The superior intellectuality of Platonism—its freedom from the grossness which more or less characterised the other philosophical systems, appears to have been Justin's attraction. He found more mental rest in its dogmas, than he could find in others: yet he had strong apprehensions of still not having discovered the truth. Even Platonism, with all its refinements and exalted speculations, could not place his inquiring mind in repose. One day when walking by the sea-side wrapped in meditation, he met an old man of pleasing and venerable aspect, whose grave and settled complacency arrested his attention. The aged disciple spoke to him of the excellencies of Platonism, and having excited his interest, unveiled to him so skilfully the superior and glorious excellence of Christianity, that Justin almost on the instant renounced the refuge of philosophy for the blessed refuge of the gospel. He applied his powerful and somewhat sceptical mind to a vigorous investigation of the Christian religion; but he had begun to be persuaded of its truth, and did not investigate long till he avowed his cordial and full conviction. He was converted about the year 132. After embracing Christianity, he still retained the habit and profession of a philosopher; and he became eminently useful in defending the gospel and diffusing the knowledge of Christ among the educated and intellectual classes of society.

Justin Martyr was one of the earliest and most distinguished writers of the Christian Church: and he reflected honour on the profession of Christianity, by his extensive learning and the attractive purity of his life. He imbibed from the Scriptures clear and spiritual views of the doctrines of the gospel, especially the necessity of the atonement, and the all-sufficiency of Christ. He exhibits in his writings the faith and practice of the early Christians, and affords pleasing evidence that both—in modern phrase—were strictly evangelical, or were modelled on what are usually termed the doctrines of grace. His testimony is of high value; it is copious, multiform explicit; and it is the testimony of a layman, a philosopher, an eminent scholar, a man of lofty intellectual powers, and a person who had travelled, and had mingled with all classes of society, and possessed the most commanding means of observation.

A persecution being raised against the Christians soon after Justin's conversion, he addressed a powerful defence of Christianity to the Emperor Antoninus Pius, and to the Cæsars, Marcus Antoninus and Lucius Verus. He afterwards addressed another to Marcus Aurelius, in which he vindicated the Christians from the aspersions of a host of calumniators: and defended the Christian faith from the objections of the Cynic philosopher, Cretens. These "Apologies," as they are called, were amongst the earliest of the many compositions of the name which Christian writers gave to the public, and they are the most important

on account principally of the pictures they contain of the primitive faith, which have come down to modern times. Justin defended Christianity likewise against the Jews, and wrote a dialogue with one Trypho, in which he disposes of the current Jewish arguments against the Messiahship of Jesus. He also wrote a treatise on Monarchy, and two orations to the Gentiles on the truths of Christianity. Some philosophical works, and one or two theological pieces, are attributed to him which bear evidence of not having been his. Justin suffered martyrdom, A. D. 136.—*Selected.*

### THE GREAT NUMBER OF THE WALDENSES.

The Waldenses, as they were ancient, were also numerous. This sect, says Rainerus, were in nearly every country; multiplied says Sanderus, through all lands; infected, says Cæsarius, a thousand cities, and spread their contagion, says Ciaconius, through almost the whole Latin world. Scarcely any region, says Gretzer remained free and untainted from this pestilence. The Waldensians, says Popliner, spread, not only through France, but, also, through nearly all the European coasts, and appeared in Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, and Lithuania. Matthew Paris represents this people as spread through Bulgaria, Croatia, Dalmatia, Spain, and Germany. Their number, according to Benedict, was prodigious in France, England, Piedmont, Sicily, Calabria, Poland, Bohemia, Saxony, Pomerania, Germany, Livonia, Sarmatia, Constantinople, Philadelphia, and Bulgaria. Thouanus represents the Waldenses as dispersed through Germany, Poland, Livonia, Italy, Apulia, Calabria, and Provence. Persecuted by the Inquisition, this simple people fled into England, Switzerland, Germany, France, Bohemia, Poland, and became, says Newburg, like the sand of the sea, without number, in Gaul, Spain, Italy and Germany. The Diocese of Passau, it was computed, contained forty Waldensian schools, and eight thousand Waldensian population. The Albigensian errors, according to Daniel, infected all Languedoc, and corrupted the nobility and the populace. The Romish temples, according to Bernard, were left without people, the people without pastors, and the pastors without respect.—*Selected.*

For The Advocate.

The brethren will hold three days meetings, the Lord will, at the following times and places, that is, at the Fork Meeting-house in Lunenburg, to begin Saturday before the 4th Lord's day in July; at Springfield same county to begin Saturday before the 4th Lord's day in August; and at Corinth Powhattan to begin Friday before 4th Lord's day in September

# THE ADVOCATE

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## ILLUSTRATIONS OF THE APOCALYPSE.

### THE TWO WITNESSES.

#### *Their Resurrection and Ascension.*

In our last, we traced the course of the Two Witnesses to the consummation of their career in 1685. We discovered, that the prediction was accurately fulfilled in the revocation of religious tolerance by Louis XIV of France. Death was the sentence pronounced upon them, if found in the practice of worship contrary to the institutions of the Beast; *who made war upon them, conquered them and killed them—ver. 17.* From this time, for one hundred and five years precisely, the Huguenots of France were silent as the grave. The massacre of St. Bartholomew was followed up in 1572 with rebellion; but the dragonades of 1685 were succeeded by the silence of death. Reader! this is a remarkable fact. It is as notorious as it is remarkable; and mark, I request you, this silence of a century and five years was no accident; but a thing determined 1586 years before it came to pass; for, it is written, *and their corpses shall lie in the broad way (platea) of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified. And persons of various people, and tribes, and tongues, and nations shall look on their dead bodies three days and a half, and shall not permit their corpses to be laid in graves."*

The conquest and death of this body politic in France gave great joy to the papal monster. A twentieth part of the whole were put to death in a short time, and near six hundred thousand abandoned that kingdom of the beast. Yet, though they carried with them to England, Holland, Germany and America, their wealth, their industry, their skill, and this gave a mortal blow to the prosperity of France; their besotted persecutors, or executioners, rejoiced over them with exceeding great joy. This was but a renewal of the exultation manifested by the pontiff and his worshippers, after the massacre of the Huguenots in 1579. On that occasion great rejoicings were made in the courts of France, Rome, and Spain; they went in procession, to the churches, they returned public thanks to God, they sung to deums, they celebrated jubilees, they struck medals; and it was enacted, that St. Bartholomew's

day should, ever afterwards, be kept with double pomp and solemnity. "And," says the prophecy, "they who dwell on the earth shall rejoice over them, and be glad, and shall send gifts to each other;" and why should they do this? "Because these two prophets tormented (with their testimony, with fire, and sword,) those who dwell on the earth."

In 1685, the remnant of the unfortunate Vaudois at the instigation of Louis XIV, again became the victims of papal barbarity. The Duke of Savoy, the sovereign of the inhabitants of the Piedmontese valleys published a cruel edict against them; in conformity with which they were imprisoned and murdered, or banished and dispersed. The refugees were kindly received and succoured by the protestant states; and after a while secretly entering Savoy, sword in hand, they regained their ancient possessions with great slaughter of their enemies; and the Duke himself, having then left the French interest, granted them a full pardon; and re-established them by another edict signed June 4, 1690. The most horrid scenes of violence and bloodshed have been exhibited on this theatre of papal tyranny, and the small number of the Waldenses, that yet survive (about 20,000) have been indebted for subsistence and support, precarious and uncertain as it is, to the continual intercession made for them by the English, Dutch, and Swiss who continually have solicited the clemency of the Duke in their behalf.

"And their corpses shall lie in the platea of the great city three days and a half. And after three days and a half, breath of (political) life from God entered them and they stood upon their feet." So reads the prophecy of the condition of the body politic of the Two Witnesses from the time of their death to their coming to life again. Now, if a man read the history of France, the tenth part of Babylon, if he read attentively, he will be struck with this truth, that from A. D. 1204 to 1685 the history is crowded with events in relation to the religious and political Democracy of the kingdom; but, suddenly, from 1685 to 1789, the Democratic body is no longer spoken of in connexion with the internal affairs of the French monarchy. In 1685, France had attained its zenith as one of the ten kingdoms of the west; it was more powerful, wealthy, prosperous, and brilliant than any of its rivals; and its king was renowned as "the grand monarch" of Europe. It was fit then, that the scene of the prophecy in relation to the career of the Two Witnesses should be displayed on Gallic ground; and especially, that their tragic fate should be contemporary with the pluck of their destroyer's power. But from that time the French monarchy began to decline until in 1789, it was swept from the earth with the besom of destruction. The cruelties of Louis XIV roused the hearts of Germans, Dutch, and English against him. The prince of Orange became the soul and lead-

er of this coalition united in sympathy and feeling. A league was concluded at Augsburg betwixt the German princes, England and Holland, against Louis. Spain joined, excited by jealousy of a domineering neighbor; and likewise the Emperor of Austria; so that his unequalled barbarity brought the calamities of war upon his own savage adherents.

From 1685 to 1790 is exactly 105 years; or three lunar days and a half of years. If these 105 be the duration signified in the prediction, the reader may expect to find some important events in connexion with the Democratic Witnesses "after" the expiration of 1790. For the Witnesses were not only to live again politically and spiritually, but they were to strike terror into those who beheld them; and besides this, there was to be in the hour of their political ascension, "a great earthquake" or revolution; by which "a tenth part of the city" Babylon was to fall, and aristocratic titles, "the titles of men," were to be destroyed or abolished. Now the question is, did any of these things happen in France after 1790; if they did, then the democracy lived again politically, stood upon their feet in the face of their adversaries, ready for action, ascended to political power, and struck terror into the hearts of all who looked upon them.

Who is there so ignorant of the history of the world for the last sixty years as not to be acquainted with the democratic revolutions of America and Europe? It is well known to all intelligent Americans, that the independence of the thirteen colonies was consummated by the fleets and armies of the despot of France, who acknowledged the independence of American democracy in 1778. In 1783, Britain also recognized the nationality of the United States, and peace was accordingly made between England and France. Lafayette, Rochambeau, the Duc de Lauzan, Berthier, Dumas, the vicomte de Noailles, de Lameth, &c., with the French army infected with democratic principles, returned to France; and in turn diffused the contagion of liberty and equality among the people at large. A new party now arose in the state, called the "American party" which was violent and liberal, and acknowledged as its chief, the Duke of Orleans, brother to the king. Having assumed the leadership of this party, the Duke was exiled in consequence. His friends now stirred in his behalf. Brienne, archbishop of Toulouse, the prime minister, determined to break them up; plans were secretly matured for dismissing the parliament, and establishing instead a high court of appeals composed of peers, magistrates and notables. The project leaked out, and the parliament voted a declaration, that the States General had alone the right of granting taxes; that magistrates were irremovable; that no one should be arrested without immediate trial before his natural judge. The king dissolved the parliament. The bailiwicks and plenary courts were instituted in its stead. Re-

distress was now general. Collisions took place universally in the provinces between the troops and the people, who supported their ancient magistracy. This happened in 1787. The treasury in the mean time grew empty. Brienne convoked the clergy and demanded of them a loan. But they were deaf to the application; and to his demands for supply, they gave in answer the universal echo, the States General; and as if impatient of ruin, requested the immediate convocation of the Assembly. In August 1788 appeared in consequence an arret of the council, convoking the estates in the month of May, 1789. Thus Brienne struck the vessel of the state on the sand bank of the states general, of which the tiers etat, or commons (the democracy) was equal to that of the noblesse and clergy united. "In more favorable circumstances" says the historian, "with more skillful pilots it might have righted, and floated into port; but the wind now menacing, the popular tempest soon broke loose, and the monarchy went to pieces."

Thus "the breath of life from God came upon the Witnesses from the West. The democratic breeze blew upon them from these American shores, on which many had sought refuge from the cruelties of the savage beast who slew them politically in 1685. A Louis put them to death, and a Louis, the great, great great grand-son of their executioner, was the means of giving them political life, by sending his fleets and armies to establish democracy on the wreck of monarchy in these States." His soldiers re-imported the principles into France, which effected the re-establishment of the states general, which in 1791, once more placed the Witnesses upon their feet. "And great fear fell upon those who looked upon them." How wonderfully and wisely does God direct the affairs of men!

All that I have time to do on the present occasion, is just to enumerate a few leading events, with but few comments upon them. The period of the resurrection, and ascension of the Two Witnesses is one of the most important and momentous in its proximate and ultimate events, that have come upon the world since the destruction of Jerusalem. The breathing of God upon the Witnesses in 1789 consummated the first act of the grand tragedy, which in its developement abolished the privileged orders, dissipated to the four winds their titles, massacred the priests and aristocrats, decapitated the king, and converted the monarchy of France into the French republic, which was the triumphant ascension of democracy to sovereign power.

The three days and a half expired in 1790, and it was "after" this that the Witnesses were to stand upon their feet and to intimidate their foes. The events of 1789 were preliminary, and the result principally of the intrigues of the Duke of Orleans, the father of the present king of France; who, we have said, placed himself at the head of the American party; and whose ultra

radicalism, or democratic spirit, caused him to assume the republican name of Mr Egalite, or Mr Equality; and to sign the death warrant of his own brother Louis. He rivall'd Danton; Marat, and Robespierre, in ferocity; but at last suffered death by the guillotine at the command of the latter.

These preliminary events may be thus enumerated. In May 1789 the states general assembled in the midst of ferment, dissension, and tumult attended with the loss of some hundreds of lives. The dead were found to be well supplied with money; a proof that they had been hired to create sedition; and suspicion fell on the profligate and turbulent Duke of Orleans, whose palais royal was the haunt of demagogues; its precincts being sacred from the molestation of the police. On the 17th of June; the noblesse, clergy and commons, the three orders of the states general abolished the distinction of orders in regard to voting and merged into one democratic assembly, dignified by the title of the *Assemblée Constituante*, or *Nationale*. On the 19th, the clergy voted that their order should be identified with that of the commons as one. The pecuniary embarrassment of the government brought the states together, but when convened, they assumed political as well as financial responsibilities. This struck the king and the court with a panic. A royal sitting was appointed. On the 20th the deputies assembled at the house; its hall doors were barred, and the sentinels refused an entrance. On the instant while crowding in the avenue, they resolved to adjourn to the Tennis court, where they took oath unanimously, that they would not separate until they had prepared and voted a constitution. On the 23rd, the royal sitting took place. The king made known his will; annulled all the previous votes and acts of the assembly; commanded the orders to unite on pecuniary questions; but to remain separate on all others, and after stating the reforms and concessions he was prepared to make, declared, that if the assembly did not coincide with him, he should consider himself alone the true representative of the people. The king and assembly were now at variance; and one or other must succumb, not temporarily, but forever. De Breze, the master of the ceremonies, summoned them to depart in the name of the king; "tell your master," said Mirabeau, starting up and apostrophizing him, "we are here by the will of the people, and nothing but the force of bayonets shall expel us." On the 25th forty-seven of the noblesse headed by Orleans joined the commons. Further resistance was vain. The king yielded, and ordered the majority of the nobility to follow the example of the forty-seven. "I would have no blood shed in my quarter," said he to the expostulators; and on the 27th June, the three orders sat in the same hall. "The family was united," observed Bailly, "but it gave few hopes of domestic unions and tranquillity."

The municipality of Paris, the clubs, street orators, and journals, which multiplied apace, brought the rabble, already drunk with the spirit of politics, to the verge of open insurrection. The assembly had conquered the king, and the mob now resolved to try their strength with him. On the 30th of June, 300 French guards fraternized with the Orleanists; they were in consequence confined to their barracks; but the populace broke in and liberated them. This was the first triumph of the mob. On the 12th of July, they obtained arms from the Hotel de Ville. On the 14th the Invalids was invaded; its arsenal forced, and artillery seized. Thus provided, they marched to the Bastille. Headed by the French guards they assaulted, and took possession of that fortress. They slew the governor de Launay and several of his officers, and set the prisoners in the castle free.

Hesselles, president of the municipality, became their next victim. The national guard was instituted, and Lafayette appointed its commander. The mysterious suborner of the mob was still at work. The populace demanded the presence of the king in the capital. On the 17th he came, and was fired upon, but was missed, and a woman shot instead. They seized upon Foulon, an aristocratic conspirator, and hanged him to a lamp post; Berthier, his son-in-law, shared the same fate. The provinces were as insurrectionary as the capital; castles were burned, their lords hunted forth, and the possessors of high birth, and property menaced and proscribed. Terrified at these acts, the privileged classes, composed of "the proudest aristocracy and the most unbending church, in one hour levelled themselves with the peasantry," by abandoning all seigniorial rights, jurisdiction, and exemptions. The very name of "noble" was so odious, that men of the most aristocratic feelings sacrificed them at once to necessity and prudence. Famine prevailed. All Paris, the women and rabble thereof, headed by Lafayette and his national guard marched to Versailles. The mob cried for bread. At 5 o'clock on the morning of Oct. 6th, the palace was assaulted. They demanded the Queen.—"We will cut off her head; tear out her heart!" was the furious shout which sounded from room to room. A body guard rushed into her apartment exclaiming, "I am alone against 2000 tigers; we are conquered; save the queen!"—Marie Antoinette fled, and the brave swiss fell a victim to the assassins of the mob, who cut off the head of himself and comrades, and fixing them on pikes, marched back in triumph to join the *sans culottes* without. The royal family was ordered to Paris by the rabble, whose will acknowledged no control, not even Lafayette's. The gold of Orleans was too powerful for all moral, intellectual, or physical opposition. Such were the events of 1789—events which astonished and dismayed the oppressors of the earth.

The year 1790 was the last hour of the "three days and a half." Though the wind continued to blow upon the slain, it was not until 1791 that the Witnesses again breathed the breath of political life, and stood upon their feet ready for future action. "Twenty months," says the historian, dating from October, 1789, "now elapsed of comparative tranquility. There is no striking event; much intrigue indeed, very debating, the training, dividing, and forming of parties. The revolutionary monster slumbered, stirring at times, and showing life by starts, but not awaking fully." The constituent, or national assembly pursued its legislative labors. They turned the nuns and friars out of the convents and confiscated to the state all ecclesiastical property, which amounted to one third of the French territory; they divided France into departments, abolished provincial parliaments, remodelled the judicature. Tithes and feudal services had already been done away; and titles of honor, or the "names of men" were destroyed.

Though in the opinion of the historian, the year 1790 was remarkable for "no striking events," we are obliged to insist, that in this opinion he is entirely mistaken. For a most important event did occur on July 10th, namely, *the estates of the protestants who fled from France on the repeal of the edict of Nantes in 1685 were ordered to be restored.* Now this revocation was not the beginning of persecution, but published in the course of it, on October 23rd; it is probable (for the month of the dragonades is not stated) that the death blow was given to the body politic of the Witnesses in July 1685, (July being a remarkable month in their history,) and that "the three days and a half" begun in that month, and consequently ended with July 10th, 1790, when their confiscated estates were ordered to be restored. The year of their resurrection would, therefore, be from July 1790 to July 1791.

"And they heard a great voice saying to them from the heaven, 'Come up hither!' And they ascended to the heaven in a cloud, and their enemies beheld them."

This "great voice" was proclaimed on July 14th, 1790. This was a great day of joy and feasting to the people. It was the anniversary of the capture of the Bastille. Three hundred thousand, some say six hundred thousand, of both sexes, assembled in the *Champ de Mars*, on which occasion appeared the king, the representatives of the nation, and deputations from all the military and naval bodies in the kingdom. At the close of the celebration, the monarch, the national assembly, and the armed citizens, took a solemn oath to maintain the constitution!

This constitution was the "great voice," which the witnesses heard; and which conferred on them all that the most ultra democrat could desire. In its declaration, it proclaimed liberty and equality to all, and in its 10th and 11th articles, declared

that "no man ought to be molested on account of his opinions, not even on account of his religious opinions, provided his avowal of them does not disturb the public order established by the law. That the unrestrained communication of thoughts and opinions being one of the most precious rights of man, every citizen may speak, write, and publish freely, provided he is responsible for the abuse of his liberty in cases determined by law."

Thus the witnesses ascended to an equality of rights with those who in 1685, had deprived them of their due; and they not only ascended to equality, but "in that hour" acquired power, by the exercise of which they put to death the descendant of that king, who had slain them. So retributive is God in his direction of human affairs.

The prophecy leaves them in the heaven, and turns to an event contemporary with their ascension, namely, the great earthquake by which the French monarchy was shaken down. But this does not come within the range of our subject at present. The ascension of the witnesses is the event in connexion with which is the establishment of bible societies, and other institutions of an educational and scientific character, for the illumination of the world. In Britain the public mind was recalled from the popular religions to the primitive institutions of Jesus Christ and his Apostles. The call was in many instances effectual, and the sound thereof was wafted over the Atlantic to these shores, and in return has been echoed back again. The doctrine of the ancient church, and of the Novatians, Donatists, and Albigenses of after ages, has been resurrected; and though the belief and practice of it brought calamity and death upon those ancient worthies, we are, by virtue of the Two Witnesses, or the democratic principle, ruling the destinies of these confederate nations, free, not only to believe and practice, but to testify against the apostasy and to proclaim the true gospel of baptism into the death of Christ for the remission of sins.

EDITOR.

### GOG, THE LAND OF MAGOG, THE CHIEF PRINCE OF MESHECK AND TUBAL.

This association of names occurs in the interesting and important prophecy of Ezekiel, chapt. xxxviii, in reference to the times of which the present generation of men is the contemporary. The caption of this article is a quotation from the prediction, according to the oftentimes very inaccurate translation of the servile and courtly adulators of James I. "It should be observed," says a writer of prophecy, "that the seventy interpreters take *rosh*, commonly translated—*chief*, for a proper

name, and have rendered what, in our translation, is the *chief prince of Mesheck and Tubal*. "Rosh the prince of Mesheck and Tubal." "Rosh, taken as a proper name," says Mr. Lowth, "signifies those inhabitants of Scythia, from whence the Russians (Roshians) derive their name and original." This is certainly the best rendering; for "*chief prince*" with the definite article prefixed, is a tautology; chief implying prince, and prince, chief. "Rosh the prince of Mesheck and Tubal," is precise, and indicates that, of the three, Rosh has the sovereignty over Mesheck and Tubal: as, if we should say, England the prince of Ireland, Scotland, and Wales, which would signify, that England was the chief and sovereign nation of the British Union of Kingdoms.

An English author has remarked, concerning Gog and his associates Rosh, Mesheck, and Tubal, that "Gog or Magog, the son of Japhet, and grandson of Noah, settled himself about mount Caucasus, and is esteemed the father of the Scythians; who dwell on the east or north-east of the Euxine, or Black sea; Gomah and his son Togarmah peopled the northern tract of the lesser Asia (Asia Minor); Mesheck settled to the eastward of Gomer, in part of Cappadocia and Armenia to the south and south-east of the Black sea; Tubal settled still farther eastward towards the Caspian sea. Mesheck and Tubal were the near neighbors of Gog. Grom a colony of Tubal spring the Russians; and the Muscovites owe their origin to a colony of Mesheck." Dr Wells, in his geography of the Old Testament, vol. 1, p. 158, treating of the origin of the Muscovites and Russians, says "that the Muscovites or Muscovites in Europe were a colony originally of Mesheck or Moshock, called by the Greeks Moschi, is very probable, not only on account of likeness of names, but also of the respective situation of the Asiatic and European Moschi one to another. Add to this another consideration, that whereas in our and some other translations of the Hebrew text, Ezek. xxxviii, 2, is rendered thus; *the chief prince*, or as it is in the margin of our bibles, *the prince of the chief of Mesheck and Tubal*; in other translations, and particularly the Septuagint, it is thus rendered; the prince of Rosh, Mesheck and Tubal. The thing is, the Hebrew word *rosh* by some is taken to be an appellative, by others a proper name. The learned Bochart has observed from the Nabean geographer, that the river in Armenia, called by the Greeks *Araxes*, is by the Arabians called *rosh*. And hence, he not only probably infers, from other instances of the like nature, that the people who lived in the country about this river were also denominated *Rosh*, but also proves from Josephus Bengerion, that there were a people in these parts named *Rosh*. Now the Moschi and Rossi being thus neighbors in Asia, their colonies kept together in Europe, those of the Moschi seated themselves in the province of Muscovy, properly so

called, that is, the parts about the city of Moscow: those of the Rosai seated themselves in the parts adjoining on the south. For the learned Bochart has observed from Tzetzes, that the people called Tauri, and from whom the Taurica Chersonesus took its name, were, in the days of Tzetzes, better known by the name of Ros than the Tauri. Upon the whole, therefore, it may be very properly believed, that the Muscovites and Russians in Europe were colonies of Meshech, or else of Meshech and Tubal jointly."—Treating of the situation of Gog, as north of Tubal, &c., he says, "this situation is confirmed by the Scripture itself—set thy face against Gog, in, or of, the land of Magog, the prince of Rosh, Meshech and Tubal &c. From hence we learn, that the land of Magog must be near to that of Rosh, Meshech, and Tubal; and it could be so only on the north. The learned Mr Mede has observed, that the name Gog signifies the very same with Magog, the letter *mem* being but an *heemantick* letter, that is, not a radical, but an additional letter to the radix or primitive word. And he conceives that it pleased the Spirit of God to distinguish between the land, and the people of the land, by calling the people *Gog*, and the land the *land of Magog*."

"The accurate chronologer, Dr Hales," says another author, "thinks that Gog and Magog, are the general name of the northern nations of Gog and Magog, another of the sons of Japhet (Gen. x. 2,) called, by the Arbaian geographers, *Jajic* and *Majuje*. Gog rather denotes the people, Magog the land. Thus Balaam foretold that Christ would be "a king higher than Agag," or rather "Gog;" according to the correct reading of the Samaritan Hebrew text, and of the Septuagint version of Numbers xxiv. 7; and Ezekiel foretelling a future invasion of the land of Israel by these northern nations Meshech, Tubal and Togarmah, styles "Gog their prince," and describes their host precisely as Scythian or Tartarian; "coming out of the north, all of them riding upon horses;" "bows and arrows" their weapons; "covering the land like a cloud, and coming like a storm," in the "latter days." He also describes their immense slaughter in the valley of the passengers on the east of the (Mediterranean) sea, thence called the valley of Hamon Gog, "the multitude of Gog." This prophecy seems also to be revived in the Apocalypse; where the hosts of Gog and Magog, under the term "the kings of the earth and their armies" are represented as being gathered together to make war upon "the king of kings," and perishing with immense slaughter in Armageddon "the mount of Megiddo."

The Spirit of God has declared by Ezekiel, that in the latter years, when Israel should be restored to their own land and dwelling in the unwall'd towns and cities, that there should be a powerful and gigantic confederation, which should invade their country from the north, and reduce them to great straits. This

northern coalition is stated as being composed of many nations, and as their names are specified, with the remarks which have been already submitted, we shall have no difficulty in determining the extent of the alliance against the nations of Israel and the "protecting powers."

Their invaders, then, who are to come up against them "like a storm from the north" and "as a cloud to cover the land," will be composed of the Russians, Persians, Ethiopians, Lybians, Tartars, Asiatic Turks, Armenians, Circassians, and so forth. Of these a great proportion will be cavalry, and clothed with all sorts of armour, and having among them even bows and arrows, the weapons of the Tartars, as arms of offence. Some four or five years ago, the emperor gave a display of his military decorations at Toplitz, which attracted the attention of all Europe. His troops were clothed with all sorts of armour, and weapons; his cavalry was well appointed, and performed their evolutions with the dexterity of the circus. In the prophecy, "the autocrat of all the Russias" is commanded to "be prepared," and also to "prepare for all the company, that is assembled to him, and to be a guard to them." Read God's address to this personage in Ezek xxxviii: 7-13.—Of Sheba, Dedan, the merchants of Tarshish and the young lions thereof, who threaten their interference between him and the invaded Jews, we shall say nothing at present, but reserve our remarks in relation to them to some future period.

In conclusion, reader! let your attention be fixed upon the present and future position which Russia holds to Persia, Egypt, Turkey, and Hindostan. I would advise you, if you would keep pace with the times, and discern correctly their signs, to study the prophets, and to mark diligently the march of events as they turn up in the old world, which is the theatre upon which is fast developing the consummation of "the times of the Gentiles."—If you would "watch" to a good purpose as the Messiah exhorts you, you must acquaint yourself with what is transpiring in the world; and which you may easily do by making some faithful and intelligent record of human events, without regard to the pettyfogging politics of partyism. Russia is an object of jealousy and suspicion to all the governments; it is pushing its conquests eastward, and is aiming at the subversion of the British power in India; it is as we have shown, the subject of a prophecy upwards of 2300 years old, and by that document we are taught, that this northern Asiatic power is destined in Armageddon to encounter Him, who Balaam predicted in the time of Moses, should in the latter days, be "higher than Gog." If you understand the prophets, and are acquainted with the movements of Russia, the Lord of Lords will not come upon you as a thief in the night. ~~and will not~~ There is a great distaste in this puerile and trifling age for the things contained in the "sure word of prophecy." A

worthy correspondent complains, that too much of the Advocate is devoted to the psalms, prophecies, &c., which are not very suitable to the taste of the people, though every word of it were true. Alas! for the poor people. But it so happens, that the people's taste is not the mark at which I aim in teaching or discussing the things of the scriptures of truth. I write for those who think, and who are desirous of knowing what God has said by prophets as well as by Apostles. I write, not in conformity with so low a standard as popular taste, but in obedience to the wisdom of God which says, that concerning the consummation of the faith, the prophets inquired accurately and searched diligently, who have prophesied concerning the favor, &c.—searching diligently of what things, and what particular time the spirit of Christ who was in them, did signify, when he testified before the sufferings for Christ, and the glories following these." Again it says—"be always prepared for giving an answer with meekness and reverence, to every one who asks of you a reason for the hope, which is in you;" and again, "you do well to take heed to the sure word of prophecy, as to a lamp shining in a dark place, till the day dawn, and the morning star arise in your hearts." Now to search diligently concerning the time of the coming glories; to be able to give a reason for the hope of the eternal life and incorruptible inheritance; and to take heed to the prophetic word—we must do more than read the local religious gossip of the day, comprehended in "news from the congregations" or the imaginary "success of the common cause"—we must scrutinize the magnificent revelations of the "psalms, prophecies, &c." which are full of the things concerning Jesus—of his sufferings, of our glory, honor, incorruptibility and eternal life, and of his splendid and triumphant reign.

How different are the objects, which engross the attention of professors in this age and how dissimilar the subject matter of religious teaching compared with those of the Christians and of their teachers of the apostolic times! Then the sure word of prophecy, the promises made to Abraham, Isaac, and Jacob, the second appearing of Jesus, the reward he is to bring with him, &c. occupied their minds; but now it is party news, news, news, political, commercial, and religious, which all put together, neither enlighten the understanding, nor christianize the heart. I have desired to reclaim some, at least, from the babbling of the religious world, and to fix their intense consideration on the near "revelation of Jesus Christ," which is as a diamond of chief brilliancy in the hope of the true believer. If, in but a few instances, I have succeeded in this, I consider myself amply remunerated, though hundreds may complain of the sameness of the things discussed.

EDITOR.

## JOSEPH WOLFF, SECTARIAN MISSIONARY TO THE ISRAELITES AND GENTILES.

This gentleman, who is "a Jew outwardly," is one of great notoriety throughout the world. He was educated in Rabbinism, which is compounded of the Divine law and human tradition. In process of time, however, he professed conviction of the truth of the pretensions of Jesus of Nazareth to the Messiahship of Israel and of God; and consequently renounced the vain system of modern Judaism. But unfortunately for Mr. Wolff, in putting off the traditions of the Elders he has put on the sectarianism of antichrist, which is a compound of law, gospel, and heathenism. It is less absurd than Rabbinism, but a palpable subversion of the New Institution in whole and part. This is Mr. Wolff's misfortune. They who convinced him that Jesus is the Christ of God, having in this, very naturally, gained an ascendancy over his understanding, counselled him to join the Established Church of England as a true exhibition of the Kingdom of Heaven. Thus he is placed in the unenviable situation of those, who say but do not the things commanded.

Like most Israelites, the hope of a king from heaven to rule over them on the throne of David, and to make them illustrious above all the earth, is incorporated in his very nature. Mr. Wolff has surmounted his Jewish prejudices against a suffering Messiah, but he is far from having renounced the hope of his nation. He expects that, "Jesus who was taken up into heaven will to come in like manner as he ascended," and that he will "come quickly," invested with divine majesty and omnipotence. This is certainly a glorious hope, and ought to be the grand object of spiritual desire in the heart of every true believer. Being an enterprising man, and probably sincere, he was anxious to connect the hope of Israel with the second revelation of Jesus of Nazareth. Hence he became a messenger to the Jews from the Society for their conversion, established some years since in England. He has visited his countrymen on this mission in almost every part of the world. In his travels he has not passed by the United States; but has bestowed upon them a fair proportion of his labors, and the following public address:—

BURLINGTON, New Jersey, Dec. 25, 1837.

To the clergymen of all denominations in the United States of North America; and to all the laymen, and to all the Christian Indians in America.

MY DEAR FRIENDS:—I am now going, and therefore permit me to say to you a few words more, through the public papers. I have had the privilege during my peregrination in the United States to proclaim to you, from the several pulpits, the good news which was granted to me by preachers of different denominations, the visible and personal appearance and reign of Jesus Christ.



on earth, the restoration of the Jews to their own land, the first resurrection, and the renovation of the earth, which shall be the eternal abode of Jesus Christ, the second Adam, the Lord from heaven. In order that you may understand my views, I leave behind these general remarks: 1. There is a habitable earth to come. 2. That this earth shall be subject to Christ. 3. He shall come personally to sit upon the throne of his father David at Jerusalem, when all enemies will be made impotent. 4. The resurrection of Christ's mystical body. 5. The subjection extends from the highest powers and principalities, down to oxen and sheep.—Ps. viii. 6. He will cease to be a mediator, and giving up the kingdom of providence to God the Father, take to himself the usurped political kingdoms of the world—he shall sit upon the throne of David forever. 7. The prophet Elijah shall make his appearance before Christ's coming—for John the Baptist came only in the power and spirit of Elijah.

I also maintain that the present signs of the times announce that Christ's coming is very nigh at hand.

I therefore advise you my friends, to search the scriptures, whether these things are so; for, my dear friends, we have not followed cunningly devised fables in making known unto you the power and the coming of our Lord Jesus Christ; for these views are contained in the records of those prophets who spoke as they were moved by the Holy Ghost, and considering slightly the words of the Holy Ghost is a sin against the Holy Ghost. Let us not therefore condemn the preaching of the second coming as a mere speculation. You would not say that it is a mere speculation if a person was to announce to you on good authority that your house was on fire—you would go and try to extinguish it; and should the coming of Him who is a consuming fire; who shall smite the wicked with the breath of his mouth, be a mere speculation? I advise you therefore, dear friends, to read more thoroughly your Bible, and you may also do well to read the following writings on this subject: 1. Rev. Mr Bickersteth on Prophecy. 2. All the writings on this subject by Wm. Cunningham, of Leinslaw. 3. The writings of the Rev. W. Dodsworth. 4. The writings of the Rev. H. Melville. 5. The writings of J. H. French on Prophecy.

JOSEPH WOLFF,

Missionary to Jew and Gentile.

Such are the views of this gentleman; which for the most part are strictly scriptural. "The visible and personal appearance and reign of Jesus Christ upon earth" is one of the plainest doctrines of the scriptures of truth. "It is the principal argument by which the apostles exhort the disciples to a patient continuance in well doing: 'we beseech you brethren,' says Paul, 'by the coming of our Lord Jesus Christ, &c.' The restoration of the Jews to their own land" has become inevitable; first, that the balance of power may be maintained among the nations of Europe,

secondly, that England may uphold her ascendancy in Hindostan; thirdly, that Palestine may be garrisoned against the encroachments of Russia in the east; fourthly, that England may retain the rich commerce of Asia; and fifthly, because some new power must possess that land as none of the old will consent to its occupation by Russia, France, Austria, England, and so forth. The power that establishes itself in Palestine will rule the destinies of the world, and the re-settlement of Israel in that country, will herald in the crisis of all the nations; when Messiah Jesus shall descend from heaven, and take possession of his father David's throne, and rule in the midst of his enemies; while the dead in Christ shall awake from their deep sleep, and the living in Christ shall be changed into a glorious, honorable, incorruptible and an eternally living community, and when his authority shall be acknowledged by all from the proudest of the kings of the earth to the smallest minnow of the deep. Thus far Mr Wolff seems to have a clear conception of the matter; he appears, however, in his 6th item to be confused.

Messiah will doubtless cease to exercise the functions of a Mediator, when the things to be effected by a mediatorial institution shall have been accomplished. Mr Wolff makes this cessation synchronous with his taking to himself the political dominion of the world; whereas the Spirit of God places "the delivering up of the kingdom to the Father" at the end of one thousand years after his ascending to the throne of David. The Great King of Israel is a Royal High Priest, and therefore, when he rules the nations and the world he will be both High Priest or Mediator and King. In this he is the anti-type to Melchisedec, and the bath says, that after his order the "King of the Jews" shall be a priest forever, or through all time; for, as sin is destroyed in time, and as the priestly office is useless where there is no sin, the forever of Christ's reign will not extend into the undefiled, undecaying, and incorruptible system of things which belongs to the "third Heaven" or Eternal Age; hence the necessity of the Mediatorial kingdom being delivered up to the Father that "God may be all and in all."

Mr Wolff's views about Elijah are certainly contradicted by Messiah himself; Jehovah promised to send an Elijah to the Jews, but it was to be "before the great and dreadful day," when Jerusalem would be destroyed. The scribes taught that Elijah must come before Messiah, and as they did not recognize him in John the Baptizer, they urged his non appearance as an argument against the pretensions of Jesus. Jesus admitted, that their view of Elijah's primary appearance was correct; but declared that he had come, though they did not know him, but had put him to death. Upon this his disciples understood that he spoke of John the Baptizer; who appears to have been called Elijah, because he was to come in his spirit and power.

For my own part I agree with Mr Wolff that "the present signs of the times announce that Christ's coming is very nigh at hand" and that to consider lightly the word of the Holy Spirit, is to

corded by the prophets and apostles is a sin against the Holy Spirit, a very heinous one too, though not *the* sin; and one of which the sectaries, and a great many reformers are guilty. They sneer at the visible and personal second advent of Jesus, &c. as a "mere speculation" or febrile affection of the brain! Would to God that the cold, corpse-like professors of these latter days had a febrile affection for something more ennobling and enduring than the paltry nostrums of the age. Political and religious partyism, a making haste to be rich at every hazard, &c., command and engross the minds of men, who act more like "children of a larger growth," than as persons whose manhood is mature.

Reader! remember that it is to "them that look for him Christ appears a second time to salvation."—Watch, therefore, and keep your garments, lest you walk naked and men see your shame.

EDITOR.

#### CORRESPONDENCE.

Lunenburg, March 21st, 1839.

Beloved Brother,—It is not my object to dwell upon the subjects of death, and the grave, or hades. If my mind may contemplate a night of death already more than five thousand years in length, and the countless graves, as the beds of those fallen asleep since this night began, it must seek relief, not from any thing in these graves, or in their sleeping dead in themselves considered, but from Him who is represented as the bright and morning star, and as the sun of righteousness arising with healing in his wings. To the conqueror this cheering star of morning has been promised; and to them who fear the name of the Lord of hosts, has been promised the Sun of Righteousness. He will arise upon them with healing in his wings, and will heal them of *death* and the *grave* or corruption, scattering for ever with his bright beams the gloomy darkness. Glory to the name of Jehovah, the Almighty! But the reader has been invited to pause for the consideration of what passed between Jesus and the Sadducees. To them denying a future state he said: "The sons of this age marry and are given in marriage; but those judged worthy to be of that age, and of the resurrection of the dead, neither marry nor are given in marriage; for they can die no more; because they are equal to the angels, and are sons of God, being sons of the resurrection. And that the dead are raised, also Moses revealed at the bush, since he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. God truly is not the God of the dead, but of the living, for all live to him."

Now, beloved brother, let us remember, that God is represented as the high and holy one inhabiting eternity. As having never ending succession of ages present with himself, would he be char-

acterizing Abraham, and Isaac, and Jacob, have regard to their sleep of death during *some few fleeting ages*, or would he have regard to their full enjoyment of life during the never ending succession of ages? Are they not fitly and beautifully called the living, in relation to the eternal life, and also in contradistinction to those who must die the *second death*, and who consequently are fitly styled *the dead*? Paul called himself a Pharisee, saying "for the hope and resurrection of the dead I am brought into judgment." It is safely affirmed, that the consummation of things, was the animating object of hope to the ancients. "By faith, Moses, when he was grown up refused to be called the son of Pharaoh's daughter, choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked forward to the retribution." This is quite manifest from the closing words of the song in the 32nd of Deut. "Rejoice, O ye nations, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, to his people." See also the words of Job in the 19th chapt. of Job.

In the Psalms, this matter is prominently shown forth. Instance the 68th, and the 110th, with the 72nd. Also comparing awhile with Isaiah, and let one forget this present order of things, and wrap himself in the contemplation of the Prophet's visions, at one time of him, of whom he says: "Unto us a child is born, unto us a child is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase, &c." At another time of his dwelling place, saying, "Awake, awake; put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee, the uncircumcised and the unclean. Shake thyself from the dust; &c." See also the 2nd of Isaiah, and the 60th and 65th, &c. &c. As additional proof see many passages in the writings of the Apostles. Instance, one in Rom. 8th ch. "I esteem not the sufferings, &c." In the 11th chap. same letter, he appears to me very strikingly to represent God as operating on the Gentiles through the Israelites, and 2dly, on the Israelites through the scriptures; and 3rdly, on the Gentiles through the Israelites, so as to consummate out of both one triad Israel of God. This concatenation of divine proceedings, the apostle describes until overwhelmed with the boundless glory, his exclamations: "O the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? &c. For from him, and by him, and to him, are all things: to him be the glory for ever. Amen."

Brother Thomas, prominently as the hope of the glory of God is developed in the writings of the Apostles; it does not appear to

animate the great body of those professing to be disciples. If one can be a means of arousing them even in some measure, the sanctifying consideration of the eternal glory, he will not labor in vain. Were one a man in understanding, he might do well to be a child in relation to many of this age; occupying an humble place, he will not be envied. May the good Lord undertake for all who love him for the Redeemer's sake is the prayer of yours in the hope of the ultimate glory.

ALBERT ANDERSON.

Lunenburg, March 28th, 1839.

Beloved Brother Thomas,—Let me call up to remembrance that in August of 1836, you addressed a large congregation, two days in succession, upon the 68th Psalm. According to the view presented by you at that time, this Psalm is a very striking instance of the very animating prospects before the mind of one of the ancients. The thirty-five verses are divided into eight parts. In the first part, containing three verses, the Holy Spirit sets forth the destinies of the righteous and of the wicked. Let the reader examine! In the second part, containing the next three verses, is an exhibition of him, who, in the fortieth of Isaiah is called the Lord God or Jehovah, namely, the promised Messiah. In the third part, reaching to the sixteenth verse inclusive, the Holy Spirit carries us back in the history of the divine proceedings, to the appearance of God upon Sinai, and this he does in order to fix the mind upon the *hill*, chosen of God as his residence forever! "The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. Why leap ye, ye high hills? the hill God desireth to dwell in; yea, the Lord will dwell forever." One may object saying, "his glory has not been seen there for ages." Answer, let such a one consider, that a thousand years with God are as one day, and one day as a thousand years. A man's absence some few days from his home, does not prove that it is not his home. The absence of Jehovah's glory from the hill of Zion, some few thousands of years (but as days with him) does not destroy the truth of the saying, that Zion is his dwelling place forever.

The fourth part, the 17th and 18th verses, represents the Messiah under the exalted name of the Lord God, or Jehovah: "The chariots of God, twenty thousands, thousands of angels, &c. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, the rebellious also, and here wilt thou dwell, O Lord God."

In the fifth part, from the 19th to the 23rd inclusive, we have a summary view of the resurrection from the dead in the expression, "Unto God, the issues from death" connected with a prediction of his bringing back his people, and of his vengeance on his enemies.

In the sixth part, reading to the 27th is a representation of Messiah's procession, (after his signal and glorious victory over his

enemies,) of his splendid procession to the sanctuary. Meditate in it, reader, and admire and adore.

In the seventh, to the 31st, is the restoration of the kingdom, and the consequent glory.

In the eighth, and last, the Holy Spirit lays an injunction upon the kingdoms of the earth to sing unto God, on account of the glorious consummation of his counsels and purposes.

Now, beloved, this seems to my mind to agree with what I quoted in my last from the close of the song of Moses, in the 23rd of Deut., and also with the mind of the Holy Spirit as expressed in the 11th chap. of Romans "Now, if the fall of them be the riches of the world; and the diminishing of them the riches of the Gentiles, how much more their fullness?" "If the casting away of them be the reconciling of the world; what will be the receiving, but life from the dead." Can the disciple contemplate the fullness of joy in Jehovah's presence, and the pleasures which are at his right hand forevermore, and not be more and more transformed by the renewal of the mind, in order to approve the will of God, which is good, and acceptable, and perfect! The Lord bless you, dear brother, and all the brethren, is the prayer of yours in the blessed hope.

ALBERT ANDERSON.

Lunenburg, June 14th, 1839.

Beloved Brother T.—There are some very remarkably striking things in relation to several periods of preparation. "By faith Noah, when he received a revelation concerning things not yet seen, being seized with religious fear, prepared an ark for the salvation of his family; by which he condemned the world, and became an heir of righteousness which is by faith." It appears that the time of this preparation lasted 120 years: "My spirit shall not always remain in man, for that he too is flesh. His days upon the earth shall be one hundred and twenty years." This was the time allowed that generation to consider the awful sentence of destruction by a flood of waters. How exceedingly corrupt they must have been. Only eight persons saved out of a world! Surely, God was justifiable in destroying such a world of unbelieving, disobedient, and corrupted people.

Again, when he proved Israel in the wilderness of six hundred thousand fully grown men, he found *two only approved*.

John the Baptist was prophetically a preparer of the Lord's way. Yet the Lord was despised and rejected by an unbelieving nation; he was received only by a remnant. They were warned of the impending vengeance; yet more than ten hundred thousand perished by that vengeance. Surely the Almighty is just in his judgments upon men obstinately refusing to believe his word. But if such judgments come upon men living under constitutions handed them through mortals, such as Adam, Noah, and Moses; are we to suppose that no wrath will come upon the corrupters of a constitution, handed them by the *First Born* from

the dead? Will a long, and dark, and ruinous apostacy from the truth as it is in Jesus, the Son of God, be suffered to go unpunished? Can we conceive that a world of apostates from such a one as the Messiah, and from such a constitution as his will, (some appear to dream of a thing like this!) have such a preaching to them, as to induce them to repentance and forgiveness? Doubtless the Bride will prepare herself for her returning Bridegroom; but the apostacy is not to be his Bride. The apostacy is the mother of abominations; His Bride is to be separated from all abominations to be prepared, and adorned for the Holy One.

Can we then expect multitudes will get themselves ready for him, for whom so few are looking? Will the disciples look for consolation and encouragement, to crowd meeting houses? Will they, like the ancient Israelites, look back to the things left, —to the priests, blind leaders of blind multitudes?

Shall they not rather look forward to the promised rest, to the new earth, the new heaven, and the new Jerusalem, the holy city? "He who sat upon the throne said, behold I create all things new." The whole earth will ultimately be inhabited by a people characterized as the righteous, the people of God. Jerusalem will then be recognized as the city of the great King. Its materials all precious and perfect, and its construction correspondent, being built by God. It will be the one metropolis of the whole earth, dwelled in, and enlightened, and glorified, by the presence of Almighty God and the Lamb. No death shall be there, nor grief, nor crying, nor shall there be any more pain, for the former things will have passed away. The former Jerusalem was but his dwelling in type; but the new Jerusalem will be his antitypical, his real dwelling. These, beloved brother, appear to be some of the things to which it becomes Christians to look for consolation. Let them contrast the preceding transient states, and thus learn to fix their affections on eternal things. What is this present race of dying men, compared with the sons of the resurrection, sons of glory, sons of God? What the present kingdoms of flesh and blood, compared with the everlasting kingdom? What this present old earth and old heaven compared with the new earth and the new heaven? What the present shadowing of glory compared with the real, and eternal glory of the Almighty? What the present perishing multitudes of men, compared with the one purified, redeemed and glorified multitude, the congregation of the Lord?

Let us remember, that the preparing of an ark of Noah was closely connected, in point of time, with the salvation of himself and family, and with the destruction of the world. Also, that the preparation of the way of the Lord, was closely connected with the saving of his people, and with the destruction of his enemies. Have we not reason to conclude, that the coming of his people out of Babylon is, in point of time, connect-

ed with his coming a second time in order to their salvation, and the destruction of his enemies?

I want to see you very much, beloved brother, and to speak face to face. May the Almighty God, for the sake of the Lord Jesus Christ, bless you, and me, and all his people, in the prayer of yours in the hope of the glory of God.

ALBERT ANDERSON.

#### Errata, in No. 10.

On page 345, in the beginning of my letter, it ought to be "variety" instead of "vanity."—On page 346, in the 15th line from the top, ought to be "are" instead of "and,"—in the 20th line, ought to be "restricted" instead of "resisted."

Nottingham, England, April 29, 1839.

Dear Brother Thomas,—I have two letters from you on hand to which I have not sent any reply—one dated Oct. 20th, 1838, the other Jan. 17th, 1839. From the former I gave a long extract in the January Christian Messenger. The Messenger originated in a desire to impart, if possible, a more correct knowledge of the religion of the New Testament to those who are inquiring after the truth as it is in Jesus. I could not from conscience uphold the religious schemes of the day, not any of them, in my judgment, finding a counterpart in the written word of God; and what is more than all, their patrons, for the most part, are insensible to their state in this respect. So besotted are the people of this country in favor of a hireling priesthood, and of the system in which they have been educated, that I fear, rather than be induced to inquire into the true meaning of the word of wisdom, many both priests and people, will lie down in their sins forever. People appear to be as tenacious of their sectarian errors in theory and practice as though they were to be saved by them; but of what benefit can the smallest error be to any one? The great object of our lives ought to be to unlearn and abandon all our errors, to embrace truth wherever, and from whomsoever, presented to the mind, and be thankful, too, for every correction, human or divine.

The Christian Messenger is now read monthly in the United Kingdom by several hundred persons, and I have no doubt it could be greatly enlarged if one more suitable to conduct it were raised up amongst us. I have not time at command to write even short articles or notes. The claims of my large family and business, together with the proclamation of the truth to unbelievers, and the situation I am called to occupy in the church demand all my thoughts and exertions; besides which I have had a very bad state of health all the winter. These, dear brother, are the reasons why you have not heard from me long before now. The church here has increased

to more than 200 members; most of whom are from the non-religious ranks of Satan (for he has ranks in this country which are religious as well as those who are not.) There are but few persons of the religious sects, who dare come near us for fear of offending their masters, the priests: so enslaved are the religious people of England that they have no ears to hear what the Spirit says to them. We are, however, all happy and united in the Lord; and are in some measure growing up into the knowledge of his divine will.

On the 21st ultimo, in the evening, a brother and myself testified the truth to about 200 persons; after which four men and one female arose in the assembly and boldly, though intelligently, confessed the faith, and were "immersed into the name of Jesus Christ for the remission of sins." We pursued the apostolic method, neither singing nor praying in their midst. On Wednesday evening another confessed the truth. I have recently been to Newark, where we meet with great opposition from Catholics, Infidels, and Sectarians. The brethren there have increased to 23 in number. They have indeed become very rigid in their principles, contending as strongly for the "one baptism" for remission, as they do for the "one Lord; nor will they fellowship any who have not been baptized for the remission of sins." This they say was the original bond of union, and for which they hope to contend as long as they live. Peace be with them, to their own master they stand or fall. Their President, brother John Bell, is very desirous to receive your Advocate monthly, &c.

You wish me to "search and see what it is to be prepared for the return of our Lord." This is a very important matter. There is certainly very great preparation going forward in England; all classes, without exception, are trimming their respective lamps, and some important crisis appears to be near at hand. I understand there are religious and political lamps, and some lamps (profession) made up of both. Some of these have grown to a very large size; and are increasing every day. Catholics, Episcopalians, Methodists, Independents, Baptists, Whigs, Radicals, and now in England, Charterists, are all engaged in the conflict of pulling down the present order of society. Truly they know it not, but such appears to me to be the fact of the case. But, dear brother, to have the true lamp and oil in our vessels with our lamps, namely, the knowledge of remission of sins and the witness of the Holy Spirit, or in other words, *to stand complete in the knowledge and practice of all his revealed will*, can alone prepare us for the inspection of him, whose eyes are as a flame of fire, and before whose presence the present ecclesiastical and political heavens must all flee away.

I have not room for more. I thank you, brother, for your remarks and paraphrase on Phil. i: 20-24. Let any brother give

one more true if they can. I hope soon to see the one on 2 Cor. v: 6-8. Were I to publish all in the Christian Messenger, I should not in two months have one hundred readers; so morbidly sensitive is prejudice; nevertheless, I am hoping, looking, and longing for immortality exclusively through the mediation of the Immortal Jesus. Your Brother in this hope,  
JAMES WALLIS.

#### INTERPRETATION.

##### 2 Corinthians, chap. v., ver. 6-8.

We are therefore always of good courage, knowing that while at home in the body, we are absent from the Lord; (for we walk by faith, and not by sight:) we are truly of good courage, and desirous rather to be absent from the body, and to be present with the Lord.

Such is the text referred to, and one which is of easy interpretation, if we read it according to the doctrine of Christ, as set forth in the Scriptures on the subject of a glorious, honorable, and incorruptible constitution of things. In the midst of all his perils, the Apostle declares that he is always of good courage; that though pressed on every side, perplexed, persecuted and cast down, he was neither straitened, in despair, utterly forsaken, nor destroyed. That, however in consequence of such injurious treatment, he always bore about his body the scars of the wounds he had received in the service of Jesus, which were so many mementos of his death and resurrection, seeing that he had received them on account of the testimony he had borne, that the Messiah must needs have suffered, and have rose from the dead, and that Jesus was indeed the Christ. For, in that age, *we who live* says Paul, *are always exposed to death for his sake*, and in this way the life, or resurrection of Jesus was manifested in the Apostle's "mortal flesh." Thus he hazarded his life from day to day in proclaiming "the gospel of the uncircumcision" that the supreme benefits of the resurrection of Jesus to life might accrue to the Corinthians, and others. Yet having the same courageous spirit resulting from a common faith, he regarded not the sufferings he was called to endure, for he knew that the Father who had raised up the Lord Jesus from the dead, would, at this appointed time, raise him up by Jesus; and though he might fall first in the service, and lose his life in the war, he was persuaded that at that time Jesus would present him to the Father in company with them. For all his afflictions were for their sakes; that the blessing of the gospel of the resurrection which had abounded to the forgiveness and heirship of many believers, might, through the thanksgiving of the greater number of them, redound to the glory of God.

In view of all this, therefore, says the Apostle, *we do not*

faint,"—we are still of good courage; though "our outward man," our mortal flesh, be *impaired by stripes, by rods, by stones, by labor and toil, by watchings, by hunger, and thirst, by cold, and nakedness, (see 2 Cor. xi: 33)—yet "our inward man" of the heart is renewed day by day, inasmuch as we give all diligence to add to our faith courage, (2 Pet. i: 5.)* by which we may boldly meet the perils to which we are exposed. For these our momentary light afflictions work out for us a great recompence of reward which we shall receive at the revelation of Jesus Christ, even an eternal weight of glory, inexpressibly great; and this elaboration takes place while we are aiming. Not at things seen, but at things unseen: and thus we work out our salvation; for the things seen are temporal, but the things unseen are eternal. For we know, that if our earthly house of the tabernacle made with hands be dissolved; that if its political, ecclesiastical, and animal constitution of things seen and temporal be broken up—and the heavens of Israel's commonwealth being set on fire, be dissolved, and the elements thereof burning, be melted, (2 Pet. iii: 12.) we, the disciples of Jesus, according to the promise of God, have in process of building (oikodomeen, the act of building) by God, "a house *not made with hands*"—constituted of "a new heaven, and a new earth in which dwells righteousness" (2 Pet. iii: 13)—a building or constitution of things as yet unseen, composed of elements unlike the present temporal and visible ones of our earthly house, of everlasting duration.

Now the reason why we endure all things at all hazard of life, and aim at things unseen, is, because, under the present order of temporal things, we groan, being in the "bondage of a perishing state, travailling in anguish, even we ourselves groan within ourselves" (Rom. viii: 18-25,) "earnestly desiring to be invested with our heavenly mansion,"—to be clothed with glory, honor, and incorruptibility, in the inheritance, which is incorruptible, undefiled, and unfading, preserved in the heavens for us, who by the power of God, are guarded through faith, to the salvation prepared to be revealed in the last time" (1 Pet. i: 4.) And surely, being thus invested, we shall not be found naked, corruptible or mortal. For we that are in this tabernacle—who are of the earth earthly, and a part of the "present (temporal) heavens and earth" do groan, being burdened with the ills of life; not that we desire to be divested of life, by no means: on the contrary we long for the adoption, namely, the vestment of eternal life, or "the redemption of our body" from corruptibility, dishonor, weakness, and earthiness: we earnestly desire that the mortality of our nature may be abolished—that this "corruptible body may put on incorruption," and this mortal body may put on incorruptibility" that "death may be swallowed up forever," that "mortality may be swallowed up by life."

Being wrought up to this desire by God, who has given us of his Spirit as an earnest of this celestial inheritance, we are all ways of good courage, though beset by dangers on every side. For we walk by the light of the knowledge of the glory of God—by faith; not by the sight of our natural eyes; seeing that while at home in the body, placed under this earthly and temporal constitution of things—we see not the things eternal, for we are absent from the Lord in whose presence these "unspeakable things" exist. Animated by these considerations, we are indeed courageous, and desirous rather to be absent from the body—divested of this perishing state, and to be present with the Lord, "on that day when he shall come to be glorified in his saints, and to be admired by all the believers" (2 Thes. i: 10.) Therefore also we strive earnestly whether at home in this perishing state, or from home, divested of life, to be acceptable to him,—being found in him. For we must all appear before the tribunal of Christ, that every one of us may receive for the things which he has done while mortal, whether good or evil.

Paul's earnest desire above all things was "to be invested with his heavenly mansion," when he would be "present with the Lord." This was the great consummation to which he devoutly aspired: he longed for incorruptibility in an incorruptible and undefiled mansion, or inheritance. He had not two supreme desires, but only one, variously expressed in diverse parts of his writings. In his letter to the Philippian brethren he says, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord; that I may know him, and the power of his resurrection; \* \* \* if by any means I may attain to the resurrection from the dead." \* The promise made to Abraham was his earnest desire; this was the hope which he saw set before him in the gospel—the "One Hope" of the ancient disciples:—the prize of the high calling—the hope of glory to be realized "at the coming of the Lord Jesus Christ, with all his saints;"—"the gathering together to him;"—these were the things upon which the Apostles and their brethren placed their affections—*things unseen and eternal* to be attained at the resurrection from the dead, and not an instant before.

EDITOR.

Louisia Co., Va., July 4th, 1839.

My dear Brother Thomas,—

Although I had read your debate with John S. Wab. (a presbyterian clergyman) some five or six months ago, and approved of the masterly manner in which you discussed the subject of eternal life, which I acknowledge was new to me; yet I must confess that I have read it again some few days back with increased interest, and have become almost entirely satisfied as respects your views on that subject. In my humble opinion, you have done

both from the Old and New Testament Scriptures sufficient proof to satisfy every unprejudiced and candid reader of the sacred oracles;—I had, like thousands of my contemporaries, been taught from my youth by tradition to become, as I thought, immovable in what is called the popular belief of the immortality of the soul of every human being, and the never ending and continual punishment of the wicked; this opinion I had obtained from others; neglecting to consult the apostles and prophets on that subject, nor do I know that I should have ever thought otherwise had you not developed it so clearly to my satisfaction in said debate, that together with an examination of the Word, has thrown a new light on the subject. I can say, that I am filled with gratitude and thankfulness to God my creator, that I have been spared thus long to see and hear one so able and resolute as you are to declare the truth, the whole truth, and nothing but the truth concerning the hope which is beyond the grave. I pray God to prosper you in the firm stand which you have taken on his side amidst all the jars and discords in Christendom, and malevolent persecutions by which you have heretofore been assailed. Dear brother Thomas, I do believe that you have heretofore endeavored to promote the honor and glory of God in what you have done. The Apostle says "in many things we all offend" I know that humanity is frail, and there is no perfection in man, therefore I can say in truth, that I do feel disposed, in brotherly love to draw the mantle of charity over your imperfections, whatever they may have been, and attribute them to your head and not to your heart; remember, my dear brother, that we shall ultimately receive the promised reward if we continue in well doing and faint not. The ordinary time allotted to human life is but short at best. Two score years and ten I have seen, I suppose you have not seen much more than the half of it, what is our suffering a few more days or years compared with that blessed state of immortality which we so ardently hope to enjoy when this mortal shall put on immortality. Let us, therefore, "press forward to the mark for the prize of the high calling of God in Jesus Christ," remembering that if we suffer persecution for righteousness sake our Master has pronounced us happy. Before I close this hasty communication I wish to inform you that it is my wish, (before I can be entirely satisfied on the subject of eternal and never ending punishment,) that you give your views on the 24th verse of the 68th chapter of Isaiah's prophecy, which is quoted by our Saviour in teaching his disciples, as recorded by Mark, the historian, chap. ix: ver. 44, 46, and 48. I have not written this to be published in your Advocate, but as to that you may do as you think proper. So that you publish in the Advocate your views concerning the above mentioned prophecy, I shall think myself amply compensated, whether I can say Amen to them or not. May the love of God our Heavenly Father, and an ardent zeal to establish the doctrine taught by Christ and his Apostles ever animate you in the cause

which you have espoused, and so ably vindicated, until it shall please him to take us hence to enjoy the blessings which await the faithful, is the prayer of your brother in the hope of eternal life.  
THOMAS A. HOPE.

Isaiah, chapt. lxvi: ver. 24.

And they shall go forth and see, the carcases of the men, who rebelled against me. For their worm shall not die, their fire shall not be quenched; and they shall be an abhorrence to all flesh.

Mr Lowth, in his philological notes on this passage, terms "the worm" and "the fire" "sensible" and "emblematical images." They are taken from a common and every day object seen in the Gehenna of Jerusalem on the southeast side of the city. In my view of the case, the prophet uses them to express the nature, certainty, and duration of the *destruction* of the host slain by the fire and sword of Jehovah. These symbols are the worm and the fire of the carcases, which will be disgusting to all beholders. As long as there will be any thing to consume, "their worm will not die," and "their fire will not be quenched;" a thing uncommon, for in the ordinary consumption of dead animals, their worm does die before the work is complete; and in burning, the fire is quenched, leaving bones either blanched or charred, according to the means employed. But, contrary to this, the perdition of "the slain" is to be complete, not a bone being left behind.

But as Scripture best interprets itself, I refer the reader to the following *parallel* passages. From the 15th to the 17th of this same chapter, and mark the expression, "they shall be *consumed* together," or as Lowth renders it, "together shall they *perish*." See Ezek. xxxviii: 22, 23;—xxxix: 4; also from v: 11, to v: 21;—Zachariah xiv: 12;—2 The. i: 7-10; ii: 8;—Rev. xix: 17-21. Hence this sweeping destruction to which Isaiah alludes has reference to the living on the earth, contemporary with the coming of the Lord of whom multitudes will be slain by fire, sword, hail, and a burning wind, and utterly abolished from the face of the earth, by worms, beasts, and birds of prey. EDITOR.

#### JOURNEY TO THE NORTHWEST.

About four months ago, I found myself settled down, as I supposed, for the rest of my days in the country of the Old Dominion. I had become inadvertently entangled in affairs, and seeing no probability of an advantageous disentanglement, I had concluded to make the best of what could not be helped, and get along as I best could. It would be inexpedient to detail the regrets by which I am affected, in common with the good citizens of this Republic; they feel them, and lament them as much as I can do, for

It is our misfortune to discover that we have fallen on evil times, and, I doubt not, they would as readily extricate themselves from their influence did they but see their way as clearly as I conceive, I do myself. Suffice it to say, that "the things seen and temporal" of this latitude are uncongenial to my mind and habits; and, while it cannot but give me pain to separate myself from my tried friends and brethren in Virginia, I feel it my duty to follow out my convictions, and to avail myself of every opening as may be provided in the course of events.

A relative in Illinois wrote to one of my household describing the country, and setting forth what he conceived to be its excellencies. I was invited to peruse it; but so impressed was I with the notion, that my situation was next to inextricable that upwards of a week passed before I would consent to read it, supposing it might unsettle me, and so make me restless without the probability of being able to gratify my new desires. At length, however, after much persuasion, I perused its contents. The letter contained a simple statement of facts, accompanied by ten years' experience of the writer; who, though for years a resident in the city of New York, and accustomed to the conveniences of civilized life, declared his entire satisfaction with the soil, conveniences, and society of northern Illinois. I re-perused the letter, and reflected seriously upon its contents, and then upon the state of things around me. I compared the flourishing and suitably prospering northwest, rapidly advancing in population and improvement, with these deteriorated and retrograding countries of the South. I began to converse about Illinois with pleasure, my eyes were opened, and I determined, at all events to go and see for myself. Here follows an extract from the letter aforesaid:—

NAPERVILLE, DU PAGE CO., ILLINOIS, Feb. 11th, 1839

Dear ———,—I thank you for your esteemed favor, mailed on the 9th ultimo, which I yesterday received; and, by request as well as desire I hasten this reply to your enquiries, which shall be as near as I can make it, truth unadorned and mere opinion without advice: for I do not hold the practice of exalting and falsifying this new country, as is too often the case, to be either honest or just, and I consider it quite as unnecessary as it is unjust; because, this country, without exaggeration, in my view is well as the opinion of all others who are acquainted with it, possesses strong inducements to all classes, all professions, and all occupations except religion; and there is not, perhaps, a place in the Union where religion is more needed, but I am pleased to say her march is onward.

And now to the subject matter of your enquiries. I can assure you, or should rejoice as much as you to have you near us; and as to that matter you and the Dr. may determine after what follows, for I cannot flatter or mislead, though we are desirous of your society. Our soil is fertile, our climate healthy, our winters cold, and summers pleasant. Our fields and prairies extensive; and our crops abundant. Our inhabitants are whittled from the States of New York and Vermont. Intelligent and industrious, some wealthy, many trying to become so, and very likely to succeed; because they begin with the country and grow with her prosperity, which is rapid and comparatively certain. We find no scarcity of laboring men

who, I presume, do more work in one day than four blacks do in three, judging only from what Southern men have told me; and the price of their labor is in proportion to the price of other things. But I cannot say that of the female help in doors; it is extremely high and difficult to obtain, and I should like very well to have a span of your blacks to help in the house. Land is worth from 5 to 7 dollars per acre; yet in our vicinity it can be got for about \$1 25 per acre, which is government price, and has never yet been offered for sale.

It is principally all settled upon, but by giving a small sum to the settler for his right and title, you then have an undisputed and paramount title over all but the government of the United States; and then by paying to government \$1 25 you get a deed from the United States. Thus, for the additional sum of \$400 you can purchase a first rate farm of 320 acres, ready and fit for the plough. It is a fine grazing and stock country, and hundreds are getting wealthy and hundreds are destined to be by early emigration to this or some new country. Experience has long since shown me, that the Atlantic States, densely populated as they are, with their soil impoverished, agriculture paralyzed, (which is the main spring to every branch of trade,) do not yield to industry and labor their just reward. We have many flourishing towns growing up, which, in my view, afford an opportunity for all or any occupation to which men choose to direct their genius, except preaching; and that gains ground. But law, medicine, politics, school teaching, editorial efforts, and, in fact, all the mechanical arts and farming, are here prospering; and how can it be otherwise. We are as a country young and vigorous, having all the facilities to become, and are fast verging to, the importance of the Eastern States in their zenith.—Canals and rail roads are cutting through the level country, and we are no longer the far west. About 5 years since, our cultivated fields were the Indian's hunting grounds; and, where the wild beasts prowled for prey, the lamb lies down in safety; and the plough has but just turned over the sods stained by the blood of the last Indian war. Now, all the gait of eastern fashions and manners, as well as many of their luxuries, are found among us. I advise not, but should the Dr. resolve to come, I will do all I can to render any assistance he may want in procuring a place, either a farm, or such business as he may think proper to embark in; and should he have the determination to make the change the sooner the better: at all events, let me know, and hear from you soon again.

Yours affectionately,

J. N. H.

This epistle was not a "dead letter," at least in my case; it was "living and powerful" as all truth is when it is believed. I thought it possible, that the writer's motive might be to get his friends out there, to make his situation, not most agreeable, more tolerable, or more pleasant. According to my faith, therefore, I acted; so that, instead of moving out my family on his testimony, merely, I determined rather to go and see, that my conviction might rest upon the evidence presented to my own senses.

In travelling from day to day, I often thought, how absurd and impious was the dogma of Antichrist, that *the word of God is a dead letter*. Here, thought I, when picking any way among the mud holes of the black swamp in Ohio, and into which my horse would plunge breast deep,—here am I, a living illustration of its mendacity. Why am I toiling day after day over mountains, through swamps, and the newly opened wilderness, existing upon everlasting eggs and bacon, half baked dough, and home made coffee;—what power has moved me to exchange for



these labors and "hoosier" dainties, the ease, tranquility and comforts of home? What but *the word of God*? Can his word, then, excite to these things, for a few *temporal enjoyments*, and cannot the word of God, excite his creature to encounter the difficulties of the way of righteousness that *they may attain to glory, honor, incorruptibility, and eternal life*—a prize incalculably more estimable, than the possession of all Illinois, or the celestial universe for a temporal estate. I concluded, that such traditionists were either cracked, bewitched, or both; and so dismissed the case.

Having put my affairs in order, I left home on the third of April. My way out lay by Liberty, Fincaastle, the Sweet Springs, the White Sulphur Springs, Lewisburg, Charleston, &c., to the Ohio River by Point Pleasant. From Gallipolis in Ohio, I travelled to Chillicothe, and thence to Springfield; about seven miles from which, I halted for a few days at the house of a friend. From New London in Bedford county, Va. to the Ohio, the road is turnpiked with the exception of four miles, which will be finished this summer. It is well "graded," and bridged, so that the mountains may be crossed with even more facility than many of the ordinary hills in lower Virginia. The country is more interesting to the Geologist than to the agriculturist and lover of the picturesque, with a few exceptions.—About seven miles from Lewisburg in Greenbrier, there is a very singular rock, which lies at the junction of the lime and sand-stone regions. Half the rock is sand-stone and the other lime-stone; the former facing the sand-stone, and the latter the lime-stone region. About 54 miles from Lewisburg, is the Hawk's Nest. I visited it twice. All the world that goes that way, and knows of its existence, turns aside to view it. The spectator stands upon the verge of a precipice 700 feet perpendicular above the New River. Before him is a mountain at whose base the river rushes in its course, and on either bank are spurs of the Gauley mountain. On viewing this magnificent specimen of the Creator's handy works, tears of admiration flowed from my eyes, and with profound veneration, I exclaimed, "Great and wonderful are thy works, O Lord God Almighty; righteous and true are thy ways, O King of Saints. Who would not fear thee, O Lord, and glorify thy name? For thou alone art perfect." Truly how much of our benevolent and powerful Creator might be seen in his works, if we were only to seek for him there. His omnipresence is manifested by every created thing.

At New Richmond, about 13 miles from Chillicothe, I fell in company with a number of Universalists. From the shape of my saddle-bags, as I afterwards learned, the taverner concluded I was from Virginia, and so informed his brethren; who forthwith, supposing me to be a slave holder, commenced a conversation on abolition.

From abolitionism, my new acquaintances turned to the subject of religion. By this time, the traveller's room was well

filled with listeners to a conversation between myself and another, who I afterwards found to be an universalist clergyman. He took it for granted, that I believed in all the popular speculations about immortality, heaven, hell, and the punishment of the unrighteous; and consequently directed his reasonings against them. I told him that he was sailing on a wrong tack. That I was not responsible for the "absurdities of the orthodox" on these subjects, for I had no more faith in them than he had. Then I must be an universalist, for he knew no ground to stand upon between orthodoxy and universalism. But, said I, it cannot be that I am an universalist; for I do not believe that all men will be saved, and I believe also in eternal punishment. Believe in eternal punishment, said he, and yet not orthodox! I believe, said I, in eternal punishment, because Jesus has declared, that the unrighteous shall go away into eternal punishment, but I do not agree with the popular definition of this punishment. Jesus terms it "eternal fire, prepared for the devil and his agents;" I believe, therefore, that it is eternal fire; and as Jesus and his Apostles taught the same thing on all subjects, I believe that the phrase "eternal fire" is correctly interpreted by Paul, when he says, concerning the same characters, that Jesus will inflict upon them "a just punishment—an everlasting destruction from his presence, &c.;" in another part he terms them, "the destroyed," and their punishment of destruction, "death ending in death;" and John designates it as "the second death," because men rise from the first death to be tried, and, if found guilty, to suffer the punishment of the eternal fire, which ends in the second death. But, said he, if the punishment be eternal how can it end in death? It is eternal, I replied, not, however, as I conceive, because men are eternally conscious of it, but because "the second death," unlike the first death, which is a temporal or limited punishment, is never ending. There is redemption from the first or temporal death; but there is none from the second; and as both are the punishment of sin, the latter is its eternal punishment.

Incorruptibility and Eternal Life, as the great gift of God by Jesus Christ through the ancient gospel as opposed to all perversions of it, made up an interesting part of our conversation, till 11 o'clock at night. I endeavored to show them, that they derived nothing incorruptible or eternal from their animal constitution and descent, that God made the first man "a living soul" or an "animal body;" and that, as was the earthy Adam so are we the earthy, his descendants. That we, like Adam, are susceptible, or able to receive, the inestimable gift of eternal life, conditionally, namely, *by obedience to the divine law*; so that if we were condemned, our condemnation would be just, obedience or disobedience being the test; as it is written concerning Jesus, that being made perfect, (by his resurrection to life eternal,) "he has become the author of eternal salvation to all who obey him"—but to none else under this dispensation of spiritual affairs. On

breaking up our conference, the reverend gentleman invited me to stay and address the citizens on the morrow, being Lord's day. I consented; but, said mine host, in giving the notice, what sect shall we say you belong to? Oh! said I, never mind the sect: just publish, that a traveller from Virginia will speak to them on the subject of the Christian religion; I'll tell them myself what sect I belong to.

On the morrow we met in full assembly. By way of introduction, I told them that I was about to address them upon the all important topics of remission of sins and eternal life; but that knowing something of our common nature, and that curiosity is a very strong ingredient thereof, I should, before I proceeded with the subject proposed, answer certain questions, which I knew must of necessity present themselves to their minds. They would doubtless want to know my name, profession, abode, religion, and so forth. Well, then, my name was John Thomas; my profession that of a physician and farmer; my residence, Amelia county, Virginia; and as to my religion, I belonged to a sect, of which, if they read the divine word, they could not fail to be informed. In the New Testament certain persons are spoken of, who were first called disciples; also the sect of the Nazarenes. That these were first called Christians at Antioch, and that they were every where spoken against. That I believed the same things which they believed, and practiced the same things which they practiced:—"denying ourselves of all ungodliness, and worldly lusts, we endeavored to live soberly, and righteously, and religiously in this present age; expecting the blessed hope, namely, the appearing of the glory of the great God, and of our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." In brief, that if they were acquainted with such a sect of people in these times, that was the sect to which I belonged, by whatsoever name it might be called. I then proceeded to give them an outline, as condensed as possible, of the New Institution founded on Matt. xvi: 13-20, and after a discourse of some three hours, to which they paid remarkable attention, we dismissed.

In the evening our conversation was renewed at the tavern, and continued till late. In departing the clergyman observed, that he could make my views very unpopular if he chose; the orthodox opinions, he continued, are infinitely absurd on the topics we have canvassed, yours are only half as absurd; but as infinity is indivisible, yours are also infinitely absurd. Notwithstanding the infinite absurdity of my belief, however, he concluded by observing, that, as I was going to Springfield, if I would call on a Mr. Messenger, universalist clergyman there, he would let me have the use of his meeting house. We parted on very friendly terms, and he gave me a pressing invitation to visit them on my return.

At the end of about 23 days, I arrived at my destination. After leaving Springfield, I passed through Urbanna, Sydney, and Fort St. Mary, in Ohio; Fort Wayne, Goshen, Mishawaka, South Bend and Michigan city, in Indiana; and Chicago. Mishawaka is a beautiful town about 4 years old, on the banks of the great St. Joseph, a fine river navigable by steam boats to the town. Yankee enterprise, industry and taste are amply displayed in the *tout ensemble* of the place. If the New England towns are like Mishawaka, it must certainly be a very interesting country to travel through. Michigan city consists of handsome buildings erected upon a sand bank with an unhealthy marsh in the rear. Even the business streets are ankle deep in mud! It is unhealthy, and fast becoming the companion of City West, in the solitude of desertion.

Chicago is only 7 years old, yet it contains 6000 white inhabitants. It is quite a business place, and destined in a short time to become the Cincinnati of the northwest. It has 2 weekly papers, and a daily, besides every thing a civilized people can require, except the temple of Jehovah, for whose erection, as far as I could learn, no efforts had yet been made. The god of the Chicagos, till recently, has been Mammon, the great idol of the world; but some of them have agreed to apotheosize the Sectarian Antichrist, and to admit him to a co-partnership with their favorite image; for while sojourning in the country, I read in one of the political papers an account by one Isaac Taylor Hinton, late of Richmond, Va., of a great sectarian revival, which he absurdly enough ascribed to the Spirit of the Lord, the result of which was, I think, that on dividing the spoil, the sectarian clergy of divers denominations shared the "wood, hay, and stubble" between them for their own fodder and fuel! I say absurdly enough, for is it likely, that an all-wise and consistent Being would make one man a Rantist and another a Baptist, knowing that the next step would be to quarrel about *sprinkling* and *immersion*? The Spirit in the Scriptures exhorts to unity and love for the truth's sake; do you think, then, O Reader, that he would make converts to a system which works discord and hatred in the hearts of its votaries? If you do think so, I tell you what it is, you have very grovelling and false conceptions of Him who "doeth all things well."

In travelling south by west of Chicago, you cross a prairie of nine miles to the Widow Berry's Point. From hence the country improves greatly, until you enter the region watered by the Du Page and Fox. I spent about three weeks in the vicinity of these rivers, and enjoyed abundant opportunity of viewing the country. I was by no means prepared for such a paradise in the northwest. It is certainly one of the most beautiful and fertile on earth; for farming it is assuredly unsurpassed. It is well supplied, and of towns there is no lack. The internal improvements do not fail to enhance the value of the lands two hundred per cent.

very few years. There is a canal being cut from Chicago to the Illinois river, of 105 miles in length, 60 feet wide on the surface of the water, 35 at bottom, and 6 feet deep. By this the Lakes and the Gulf of Mexico will be united; so that the unwooded prairie will become as valuable as the timbered in the range of the canal; for while the farmers can raise 40 bushels of wheat per acre, they can afford to buy fuel and fencing, which can then be brought from Milwaukie via Chicago, and the Fox river beds of coal. But as the soil is of a rich black mould, capable of producing large crops on a small surface, the fields need not be extensive; wood fencing may, therefore, be superseded by trenches and turf embankment. But, I have not room to go into the details of the advantages of northern Illinois. Were my advice asked by my friends in the south, I would say, dispose of your property to the best advantage for all concerned and clear out to Illinois; and did the Christianity I profess allow me to desire the misfortune and distress of my enemies, I would say by all means stay where you are, for compared with that country, poverty, famine, and jeopardy stare you in the face.

Some four or five years ago, a man sold his claim for an acre, now he demands for one nowise superior to it, 2000 dollars. Land is worth from 5 to 10 dollars an acre independent of the government price. I purchased a farm and am making arrangements to move out as soon as possible. As to society, I was agreeably disappointed; one thing only is wanting to make it satisfactory. Time may remedy this defect, when the truth shall have been sown and taken root among them. If a man have a soul for music, he can be regaled with the harmony of the piano, the guitar, and the voice; or should he have a gift of language, he may discourse of France and Frenchmen in the language of the French; or if he prefer with his neighbor in the hour of leisure, to converse in plain English, a library of a thousand volumes will afford subjects in abundance to elicit "a feast of reason and a flow of soul." The Englishman, New Yorker, Bostonian, and Quaker now, enliven the domestic hearth, which but yesterday, as it were, witnessed the Indian revels of the Sauk, Fox, and Potawattamie tribes. I deem myself fortunate in having fallen upon such a vicinity in the region of the far west; and trust that being once settled among them it may be for weal, and the rest of my days, for of travelling I shall have had *quantum sufficit, usque ad ledium*, hitherto at least.

On my return, I passed through Joliet, across the Des Plaines, Kankakee, Iroquois, and Wabash to Lafayette, in Indiana. From thence to Indianapolis. My intention was to have taken the national road to Springfield in Ohio; but owing to the rains, it was impassable; I travelled, therefore, by Shelbyville and Napoleon, to Laurensburg at the embouchure of the Big Miami, and then some 20 miles along the Ohio to Cincinnati. Thence to Lebanon and Xenia, to Springfield, from whence, for a

rest of a few days, I returned to Amelia, by Covington, the Natural Bridge, and Lynchburg, where I found every thing "in good fix," after an absence of nearly three months and a journey of some 1800 miles.

I arrived in Cincinnati after an absence of about 6 years; and was much gratified at the hospitality and friendship I experienced from the brethren. I addressed the congregation assembling at Sycamore three times on the Lord's day; and on the day following spent a very agreeable time with our warm hearted and excellent Brother Scott, at the houses of brethren Lawson and Gano. I regret that I cannot spend more time in the company of these and other brethren. It seemed like old times to find myself after so many "apostolic blows and knocks" from divers parts, enjoying the pleasant society of brethren Scott, Challen, and Gano, whose exhibitions of truth in private and public, first arrested my attention, and enlisted my zealous affection in behalf of the "one Lord, one Faith, and one Baptism." Cincinnati is the place of my second nativity, for it was here I first drew breath in the Kingdom of Heaven; I was indeed born of the flesh in London, but I became a spirit only when I was born of water and the Spirit in this beautiful city of the west. My recollections, therefore, in connexion with Cincinnati, are as far superior in interest to me, to those with the great Babylon of the Protestant world, as spirit is to flesh in the estimation of the Father of Spirits. On my first arrival in Cincinnati I had been "flesh" for 28 years; but on visiting that city again on my return from Illinois, I had also been a "spirit" for six; according as it is written, "that which is born of the spirit is spirit." I was rejoiced to find that Brother Scott and myself so well agreed on the doctrine of incorruptibility and eternal life purely a gift of God by Jesus Christ through obedience to the original gospel. I shall continue to do as I have done hitherto, and in further conformity with his advice, "not to give up one inch of the ground I have taken; for it is true, and no one can set it aside."

It may not be amiss here to notice, that Brother S. is publishing a new edition of the Hymn Book, containing a greater variety and number than the former, and purged of many exceptionable things, and that too without any increase of price. The edition cannot but be acceptable to those, who desire to sing with the understanding as well as with feeling. Orders, post paid, directed to him at Carthage, Hamilton co., Ohio, I doubt not, will be promptly attended to.

My real patrons will probably desire to know something of the future destiny of the Advocate. For their information, then, I would inform them, that its publication will necessarily be suspended until I am resettled in my new home. When I resume, it is probable, I may publish a paper under a new name, and on a more miscellaneous plan. It may be enlarged, and perhaps increased tri-monthly. My object will be to inculcate the truth among

the northwestern people, without identifying it with any party name. The title of the paper, therefore, it is probable, will be *The Citizen*; and as the good citizen ought to be an enlightened man, whatever will contribute to his edification and mental elevation, will, under its appropriate caption, find insertion. I have taken this view of the matter, because I perceive, that an exclusively religious paper has but a very limited circulation at best, and that chiefly among those who sustain it as the organ of a sect. We who are looking for the appearing of the Son of Man, want a paper that shall keep us informed of the events of the prophetic earth, which are crowding the page of history from day to day. This I have every facility of doing, being, in the regular receipt of the most influential English journals. But of this more hereafter.

In sing, I expect to leave Amelia, the first week in September. All letters, therefore, after that date should be addressed to me, care of Mr. Godfrey Stevenson, Naperville, Du Page, Illinois; and especially let them be post paid, or else he will not take them in.

EDITOR.

*Liberty, Amelia, Va., July 15th, 1839.*

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FEAR OF THE DEVIL.

"What do you teach her?" "That the devil runs away with bad girls and"— "Stop there, Mr. Simcox. Never mind the devil yet awhile. Let her first learn to do good, that God may love her; the rest will follow. I would rather make people religious through their best feelings than their worst—through their gratitude and affections than their fears and calculations of risk and punishment."—*Bulwer.*

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ERRATA.

The tenth and eleventh numbers were issued during my absence. On looking over them, I find many typographical errors; the reader, I hope, will regard them with leniency, for I had no proof reader competent to a critical correction of the press. Among the misprints I will mention two, viz: p. 343, 4th line from the foot, for "the land of Israel," read "the law of Jehovah," and on p. 344, 13th line from below, for "shall be gratified," read "shall be justified."

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NOTICE.

The brethren will hold three days meetings, the Lord will, at the following times and places, that is, at the Fork Meeting-house in Loudenburg, to begin Saturday before the 4th Lord's day in July; at Springfield, same county to begin Saturday before the 4th Lord's day in August; and at Corinth Powhatan to begin Friday before 4th Lord's day in September