

Herald of the Future Age

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Class

Book

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NEW ORLEANS, LA.

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HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

REDFORD, Va.

VOL. II. NUMBER I.

WHO ARE MINISTERS OF THE LORD JESUS?

They build up Zion with blood; and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Micah. iii, 10 11.

The hireling fleeth because he is a hireling, and careth not for the sheep. Jesus of Nazareth—John x. 13

Brother Thomas

Convinced that 'the love of money is the root of all evil,' and that the divine author of salvation has not introduced into his perfect system any principle tending to encourage so deleterious a lust, I propose, with your permission, to offer through the Herald in a few consecutive articles, the authority on which my conviction rests. In undertaking to expose the evils of a paid ministry and a church of temporalities, I desire to distinguish between the system and its beneficiaries: for it is by no means uncommon, and especially in connexion with christian obligation, to find among the victims and even advocates of error, some of the most benevolent minds. I question therefore no man's sincerity and truly regret to wound any man's feelings, but we are exhorted 'to contend earnestly for the faith once delivered to the Saints:' and it was solemnly delivered to the saints, that the most unwavering faith in falsehood cannot save us. For the Master has declared, that on the great day of retribution even to himself sitting in judgment, many, in all the confidence of ignorance, will say 'Lord, Lord, have we not prophesied in thy name, etc; to whom he will profess; I never knew [acknowledged] you, depart from me ye that

work iniquity.' Mathew vii, 22. They will learn alas too late, that the gate is strait and the way is narrow, and that through that gate and on that way only, could they have ceased to be workers of iniquity. All history likewise testifies that the greatest evils have still been wrought by zealous ignorance, by uninstructed sincerity: therefore to the honest and benevolent, as well as to the false and wicked, the Holy Spirit, still cries: 'To the Law and to the Testimony: if they speak not according to this word it is because there is no light in them.' To that clear and shining light I ask the candid attention of your readers.

In the passage placed at the head of this article the prophet graphically describes the state of Jerusalem when the measure of her iniquity should be full, when the impending wrath of Jehovah was about to 'plough Zion as a field and to make Jerusalem heaps,' and yet he represents her in unconscious ignorance & blind security, claiming the avenging Deity as her support & shield. Her Chiefs, Priests and Prophets were hirelings, and she learned of them. The mighty agent in our modern Zion is money also. It builds the temple, educates the preacher, fits out the missionary, supports the ministry, and it is in fact the moving power, the vivifying principle of all religious life: and if it be indeed a recognized power in the 'Kingdom of Satan' there remains little difficulty in answering the apostle's questions, 'What communion hath light with darkness? And what concord hath Christ with Belial?' One evident effect of this unhappy agency is to divide almost every church into two parties, striving not together for the faith once delivered to

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the Saints—but against each other for the mammon of unrighteousness. The one appealing with much ingenuity to the pride, ostentation, superstition, terror, or compassion of the sheep of their pasture, to induce a relaxation of their tenacious purse-strings; the other evading those pastoral claims, or dealing out reluctantly the least portion with which they can maintain their character for christian zeal; both parties, too, frequently displaying more of the wisdom of the serpent, than the tenderness of the dove. Such circumstances cannot but be adverse to the reception 'of the truth in the love of it.' Such a gospel cannot be 'glad tidings to the poor.' 'You cannot serve God and Mammon,' said the Lord Jesus: but under clerical auspices, the most successful worshipper in the temple of Mammon, becomes the most efficient and the most courted servant in the 'house of God.' The widow's mite may still answer for occasional sentimentality, but it is rarely noticed, according to the Master's assertion, as a greater gift than the superfluous hundreds and thousands of the wealthy. But how can it be otherwise when every device that can act upon the more unworthy feelings of mankind is unblushingly resorted to, even to the pitiful expedient of the open plate handed in the congregation, that they may extort from their shame and vanity, the contribution for which they would appeal in vain to their piety and benevolence. The apostle says 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.' 2 Cor. VIII, 12. And the Master taught that the tree must be made good ere it can produce good fruit. But the expenses of a gorgeous ritual, the building of magnificent temples, and the importunate necessities of a paid ministry, imperiously demand the inversion of this natural and graceful order; by a cultivation unknown to the law of nature, or of grace, grapes must be gathered from thorns and figs from thistles. And hence the converts-offerings are rather the forced result of clerical authority, or of the external circumstances which happen to surround him, than the spontaneous action of an enlightened faith, 'a willing mind,' without which it cannot be acceptable to the Lord. But this 'auri sacra fames' has driven from the kingdom of the Lord Jesus another prin-

ciple bearing the stamp of its glorious author. When the Tabernacle was set up by his servant Moses, which was the mere shadow of the spiritual Temple built of 'lively stones' on his only begotten son, 'the chief corner;' God decreed that even into that worldly Sanctuary, 'there should not be brought, the price of a dog, or the hire of a harlot.' Accordingly when Judas Iscariot in unavailing remorse cast the price of his treason, at the feet of the Chief Priests and Elders; even they, who in their blindness and cruelty could reject and crucify the Lord Messiah, would not pollute the treasury of Jehovah's Temple with the price of blood. But now Temples are built and dedicated to Almighty God, by spiritual Levites, in itself a presumptuous act of will worship, and preposterous; inasmuch as the dedication is a nullity, being neither an honest surrender of their own rights in the buildings, nor an actual consecration of them as holy to the Lord: for they are still offered for sale and if the enemy of God and Man will give the highest price, he shall have the choicest place, and so that the money be bankable, it matters not whether it be the price of blood, or the spoils of the Widow and the Orphan.

One of the early Fathers has said: 'Christ sent his apostles without gold and gathered his church without gold. The church has gold not to keep it, but to bestow it on the necessities of the poor;' and throughout the New Testament there is not one defined instance of money being raised for any purpose but the aid of the poor Saints. In all the epistles to the Churches there is not one injunction or exhortation to raise money for the support of the Ministry, or for sending out Evangelists; they are however carefully reminded to take care of the poor. 'Pure and undefiled religion, says James I. 27,—before God and the Father is this; to take care of [ingeniously translated 'to visit'] the fatherless and widows in their affliction, and to keep himself unspotted from the world.' And in that great scene when the Son of Man shall come in his glory (Matt. xxv, 31) when he shall separate the sheep from the goats; the commendation of the former will be that they had ministered unto him 'in the least of his brethren,' in hunger, thirst, nakedness, loneliness, and prison; but there is no note of approbation for those who lavish-

ed their hundreds or their thousands in the building of splendid temples; in the mission of Evangelists, or in the education and support of the Christian Ministry. Could the Lord Jesus have so overlooked the fact, if these last are indispensable to his service? Thus Christendom appears to think; for there are few churches where the poor-fund is not the least in amount and importance; nay, there are few churches where the Minister's salary would not be far more than enough to support all the poor of their communion. The Master said to a certain class in his day: 'ye devour widows houses and for a pretence make long prayers.' Matt. xxiii, 14.

The idea of a church without an ordained ministry is no doubt to most professors of religion an idle chimera: but surely it becomes every christian to 'prove all things and hold fast (only) that which is good,' when the stake is Eternal Life. The Master's axiom is 'you shall know them by their fruits: a good tree cannot bring forth bad fruit.' By this infallible and authoritative rule let the claims of the clergy be tested. What fruits have been produced by their administration as Executors of Christ for some seventeen hundred years? They found the Lord's people one people, with one name, with 'one Lord, one Faith, and one Baptism:' and could not fail to know that this unity was the earnest desire of the Redeemer; for in that touching memorable prayer which he made the night before his crucifixion, he says; John xvii, 20. 'Neither pray I for these alone; but for them also that shall believe on me through their word: that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.' He desired and relied on this unity, and not upon a succession of Apostles or Evangelists, to convince the world of his divine mission; and thus appointed his church, '(congregation) to be 'the pillar & ground of the Truth.' Where is now this heaven entreated unity? Does not the infidel sneer at the various names and jarring sects claiming one common Head, whilst the honest enquirer after truth looks with distrust and amazement on the bitter contentions, the envy, hatred, & malice nourished and exercised by the anomalous members of the one Body? In vain would they palliate this glaring enormity by represent-

ing professors of various names as virtually one in Christ: their own conduct and the apostle equally forbid the thought; for Paul indignantly asks 1. Cor. iii, 4. 'For while one saith I am of Paul, and another, I am of Apollos; are ye not carnal? How would he have spoken to those who say, 'I am of Rome, of Luther, Calvin, Wesley etc? All this division, discord, and animosity are natural fruits of emolument and rank—of a paid Ministry; for to multiply sects is a sure method to multiply distinctions and rewards for the ambitious and covetous, as well as small sinecures for the lazy and the ignorant.

The Apostles left with the 'Churches' the pure lovely doctrine which they had received from their Master, breathing 'peace on earth and good will towards men.' He declared in accents of heavenly wisdom; 'Blessed are the poor in Spirit,' 'Blessed are the peacemakers,' 'The wrath of man worketh not the righteousness of God,' and it unequivocally commanded every christian; 'Bless them that curse you, bless and curse not.' 'Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger feed him: if he thirst give him drink.' But History dips her pen in blood to trace the annals of such of those churches (alas the large majority) as, under the guidance of the self-constituted successors, admitted that most unscriptural principle, and assumed the incongruous style of the holy universal congregation [the holy Catholic church]. Those ambitious and intolerant Priests have promoted every schism, have kindled every persecuting fire, and instigated every slaughter that has been perpetrated in the name of the Prince of peace. The tears of the widow and the orphan have streamed at their behests; and their cries have ascended to the Lord of Sabaoth, swift witnesses against their cruelty. Under their baleful administration, that perfect system which in its primitive simplicity unaided by money and in despite of Greek philosophy and Roman power over ran the world, now lies like the mighty Hebrew shorn of his locks, the thrall and scoff of its enemies. The glory is departed or has become so obscured by priestly domination, traditions, and creeds, that mankind have to seek through fields of chaff for the seed of life, surrender

themselves victims of an irrational Superstition, or find a desperate refuge in the cheerless regions of Scepticism. A distinguished living writer graphically describes the church in France; when thus fettered she endured the scathing ridicule of Voltaire and his brother infidels: and with similar antagonists, such would be the state of the churches of England and Scotland with their various scissions down to the puritan settlers in our own country. 'The efficient weapons with which philosophers assailed the evangelical faith were borrowed from the evangelical morality * * * On the one side was a church boasting of the purity of her doctrine derived from the apostles; but disgraced by the massacre of St. Bartholomew, by the murder of the best of Kings, by the war of Cevennes, by the destruction of Port Royal. On the other side was a sect laughing at the scriptures, shooting out the tongue at the sacraments, but ready to encounter principalities and powers in the cause of justice, mercy and tolerance.

Thus, in most unhappy contrast, has a clerical church ever presented the Faith and Practice of the Gospel. 'They have lengthened the creed and shortened the decalogue.' 'Show me thy faith without thy works,' says the apostle, 'and I will show you my faith by my works.' Alas! what faith is that, which, for so many centuries armed man against his fellow man and poured out blood like water: which, rejoicing in its dogmatic abstractions, refused all compromise with the purest benevolence, the most spotless morality, and proffers to the subject of its power, the golden calf, or the fiery furnace? It is faith in man's devices—in man's presumptuous assumptions,—in the Holy Catholic Church composed of men:—but beyond, peradventure it is not the faith which works by love.

But the age of religious persecution is past at least in this country; and we must acknowledge the humiliating fact, that our exemption from this curse is the work, not of those who claim to be God's Commissioned Messengers, but of the infidel philosophy and human policy of 'the Powers that be:' and that we have to thank Cæsar that those who assume to be the called and sent Ministers of the Gospel of peace, are obliged to give up the faggot and the sword, and permit us to worship God according to His, and not their appointments. It was the ambition, covet-

eousness or infidelity of the Clerical Order first consummated the unblest alliance of Church and State, and obliterated that well defined line which the Master drew between God and Cæsar. They distrusted the Heavenly, and sought aid of the Earthly power: they thought it necessary (to borrow from the writer already quoted), to encircle a religion pure, merciful, and philosophical,—a religion to the evidences of which the highest intellects have yielded, with the defences of a false and bloody superstition.' In vain the holy record taught the instructive lesson, that 'the ark of God was never taken till it was surrounded by earthly defenders: and that even in captivity its sanctity was sufficient to vindicate it from insult and to lay the hostile fiend prostrate on the threshold of his own Temple.' They were blind to the self-evident fact that 'the real security of christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave.' And that the attempt to adorn or strengthen the heavenly edifice by the wisdom or power of man, must ever mar its fair proportions. It has been well and truly said—'The whole history of the Christian Religion shows that She is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her author. They bow the knee and spit upon her; they cry Hail! and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her but it is with thorns: they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pains.'

Let no one charge me with ultraism, for I seek to present only in somewhat bolder relief, the views of that able critic & eloquent writer T. B. Macauley M. P., from whom I have so largely quoted; charging directly on the Clergy the misdeeds which he has at least most clearly implied. I find another advocate for the scriptural authority of this doc-

trine in a still stranger sphere: in the late Thomas Arnold D. D. graduate of Oxford, Presbyter of the Church of England, at his death, (1842) Master of Rugby School, and distinguished by the purity of his life, as much as by his strong mind & great acquirements, and most honourably distinguished by the fact that he restored to Rugby School a religious tone, sending thence to College, instead of reckless sceptics, young men imbued with scriptural knowledge and Bible morals, as well as deeply impressed with affectionate respect for himself. He thus writes to Sir T. S. Pasley. 'In your letter of the 2nd. of August, you ask whether I think that a christian ministry is of divine appointment. Now I cannot conceive any church existing without public prayer, preaching and communion, and some must minister in these offices. But that these 'some' should be always the same persons, that they should form a distinct profession, & following no other calling, should be maintained by the church, I do not think to be of divine appointment, but I do think it highly expedient that it should be so.' [letter 279] The fact is the Lord's, the opinion is the Doctor's! Surely nothing but the unhappy influence of a theological school could blind such a man to the absurdity, not to say impiety, of thus questioning the wisdom of Him, whom God gave to be the 'Head over all things to the church, which is his body, the fulness of him that filleth all in all.' Ephes. i. 22. On another occasion he thus expressed a desire which strongly militates against his doctrine of expediency. 'But I am more and more anxious to organize, I do not say a party, for I dislike all parties; but a system of action for those who earnestly look to the church as to be appointed and only possible means of all earthly improvement for society, whether in its larger divisions or in its smaller. Nothing can or ought to be done by merely maintaining negatives; I will neither write nor talk if I can help it against Newmanism, but for that true Church and Christianity, which all kinds of evil, each in its appointed time, have combined to corrupt and destroy. It seems to me that a great point might be gained by urging the restoration of the order of Deacons, which has been long, quoad the reality, dead. In large towns many worthy men might be found able and willing to undertake the office out of pure love, if it were understood to be not necessary;

ly a step to the Presbyterian order, nor at all incompatible with lay callings. You would get an immense gain by a great extension of the church,—by softening down that pestilent distinction between clergy and laity, which is so closely linked with the priestcraft system,—and by the actual benefits, temporal and spiritual, which such an additional number of ministers would insure the whole Christian Congregation.' (Letter 191). How unconsciously does this Oxford Theologian bear testimony to the error of his own opinion, to the wisdom of the divine appointment. That 'pestilent distinction between clergy & laity' finds no warrant in the holy record—no place among that 'Royal Priesthood, that holy nation', that 'peculiar people' who are required *one and all* to 'show forth the praises of him who hath called [them] out of darkness into his marvellous light' 1. Peter, ii, 9. I regret and wonder that after seeing so much, Dr. Arnold did not further perceive that the 'immense gain' and extensive ministry, he so earnestly desired, were amply provided in the divine Constitution of 'the church of the living God' as I hope to make more fully appear in my future numbers. I will only add in the present, that though I have introduced human authority, I place no reliance on it myself in religious matters. The whole tenor of Bible History—in the sin of Adam, the transgression of Moses, the trespass of David, the treason of Judas, and the falsehood of Peter—justifies and enforces the prophetic denunciation: 'Cursed be the man that trusteth in man.' But I have done so in the expectation, that many may be induced to give that attention to my proofs in behalf of a startling principle, when sanctioned in some good degree by such distinguished men, which perhaps naturally tho' not wisely, they would withhold from the unvouchered claims of an unknown individual. And as Arnold said of Newmanism, I say of a paid ministry: 'I earnestly pray for the overthrow of this system: but on the other hand I will not be tempted to confound the authors [or beneficiaries] of the system with the system itself; for I know that the most mischievous errors have been promulgated by men who yet have been neither foolish nor wicked.'

RICHARD LEMMON.

Baltimore, June 3, 1845

MARTIN LUTHER AND THE 'IMMORTALITY OF THE SOUL.'

Louisville, March 25th 1845.

Bro. Thomas,

I send you an extract from Audin's Life of Luther, a Roman Catholic work, which, I think, will prove that Luther rejected the pagan dogma of an Immortal Soul in the Animal Man. I quote from Audin, pages 192, 193, giving his precise language in the text, together with two notes in Latin.

He is speaking of the bad principle of every one construing scripture to suit himself, and adduces the Italians as examples, illustrative of its evil tendency, which practice, he says, was first introduced by Martin Luther. Thus he writes—"These were new lights, who came to announce, that they had discovered an irresistible argument against the Mass, Purgatory, and Prayer to the Saints. This was simply to deny the Immortality of the Soul, an idea that had been hatched in the brains of some Italian refugees, who were publicly laughed at. They left Wittenburg and went to Geneva, where we find them in 1561, sustaining in a crowded school, and in printed theses, that all which has been said about the Immortality of the Soul was invented by Antichrist for the purpose, of making the Pope's pot-boil.* They quoted Luther, who had said, 'It is idle to trouble ourselves with endeavouring to prove that the soul is produced by way of propagation, or that it is infused into the body at the moment of creation. I maintain with the poet, that the child so loves its parent.†'—They had misunderstood the passage."—Audin.

The following are the notes given in Audin's Life of Luther.

*Purgatorium cum missa et pontifice romano melius tolerare non possumus quam si dicamus simul anima cum corpore extingui. Quidquid animarum habetur immortalitate, ab Antichristo ad statuendam suam culinam excogitatum est.—This proposition was really maintained in Geneva, not however in General Assembly as Prateolus relates in Elench. voce p. 72, but by some Italian exiles, who published their theses, and maintained them in full school.—Bayle, *Art Luther*

†Nihil est quod dicitur, anima rationalis creando infunditur et infundendo creatur: melius hoc in re docuit poeta dicens: patrem sequitur sua proles. Op Luther, t. xi; Bayle, *Art. Luther*.

I have quoted sufficient to show the connexion, and enable you to know whether Luther did really believe what I have said. If he did, you can place him with Calvin on your side.

Yours truly,
W. BODENHAMER.

REMARKS.

The Immortality of the Soul is the foundation corner stone of 'THE APOSTACY;' and is cherished by all interested in that 'Strong Delusion' as the 'apple of the eye.'—Purgatory; Masses for the dead; Prayers to the Souls of the Dead, called 'saints'; Infant Sprinkling in order to Infant Salvation; an Intermediate Heaven and Hell, styled 'Hades;' Translation of the Souls to Heaven or Hell at Death; the Non-Resurrection of the Body; the Figurativeness of Messiah's Second Advent; Etherial Millenniumism; the Secondary or non-literal, sense of the words of scripture, etc, etc,—are based upon this crude dogma of Pagan, Papal, and Protestant 'wisdom,' which in the light of God's word, is manifested as superlative foolishness. Demolish this, and the 'LIE,' which the world is taught to believe for Truth, becomes 'the baseless fabric of a vision, which leaves not a wreck behind.'

If 'Sinful Flesh' have not Immortality in it (and this the apostle teaches in Rom. vii. 18.) there are no immortal souls of saints in Heaven for Romanists to pray to; nor can there be any till the righteous dead are raised, or 'the People prepared for the Lord'—'the Lamb's Wife,'—are metamorphosed at his appearing in power and great glory. Heaven is a place for spiritualised bodies, not for etherial shades or phantasms. The Heaven of the Bible is not a phantasmagoria; but the dwelling place—the earthy dwelling place under a divine and incorruptible constitution—of men—material and immortal men—who shall attain to incorruptibility of body by the operation of the exceeding great power of God, as it 'wrought in Christ' when it raised him from the dead.' Enoch, Elijah, Moses, Jesus

and the Saints, who rose from the dead after his resurrection, alone excepted, there are in Heaven none: even these are not in the Heaven which is to be provided for the harvest of the righteous dead. Where they now are, righteous men who die will never dwell; for 'the Earth hath Jehovah given to the Sons of Men'—Ps. cxv. 16. The scripture doctrine concerning 'Heaven' makes it an utter impossibility that there can be immortal souls of men in heaven or hell. The Gospel invites men to participation in the Kingdom, which the God of Heaven will set up at the crisis

when he shall take from the existing nations their political power; when he shall utterly annihilate the Man of Sin, and shall give the dominion of the world to Jesus and his Associated Kings. The Gospel calls men to this, and not to an etherial invisibility at death! At present, we can only say more, that the vain dogma of an immortal soul in flesh full of sin is subversive of the 'One Hope of our calling,' which makes the Gospel 'the glorious gospel, of Christ.' But more of this hereafter.

EDITOR.

"THE LAND OF ISRAEL."

This is the title of a work published in 1844 by Harper and Brothers of New York. It is by Alexander Keith, the well known author of 'The Evidence of Prophecy,' and treats of the Land of Israel as promised by the Lord God to Abraham, Isaac, and Jacob. It is a book which every one interested in the promise made to the Fathers should obtain, were it only that he might be possessed of those chapters which treat of 'the Perpetuity of the Covenant with Abraham respecting Syria,' and the boundaries of the Land of Promise.' These chapters ought to be studied and well digested by all who would obtain an accurate understanding of the 'One Hope of our calling,' for the Hope of the Gospel is rooted and grounded in the promise which God made to our father Abraham of the territory lying between the Euphrates and Mediterranean Sea; and which promise he also confirmed 430 years before the Law of Moses was promulgated, by the burning of Abraham's sacrifice with fire from above. See Gen. xv. 7—21 for an account of the transaction; and Gal. iii. for Paul's commentary on the same.

Mr. Keith has clearly demonstrated in his chapter upon 'the Boundaries of the Promised Land,' that the Land of Israel as possessed by them in the days of Joshua, David, and Solomon in its extent, fell infinitely short of the territory given to Abraham, Isaac, and Jacob, and that, though the boundaries of

their Kingdom were thus restricted, their dominion did extend over vassal states to the utmost limits of the promise made to the Fathers.' It is generally admitted that Solomon's reign is typical of something; and Mr. Keith shows, that it was typical of the Kingdom of Israel under the New Covenant, or rather the Everlasting Covenant made to Abraham, to which we would add, when Messiah Jesus shall be their King, reigning gloriously on the throne of his father David.

The boundaries of the Abrahamic Inheritance, according to Mr. Keith, are as follows. From the mouth of the eastern branch of the River of Egypt—the Nile—along the shore of the Mediterranean Sea until a man come over against, the Entrance into Hamath, which is the mountain gap through which the Orontes flows into the Great Sea,—is the western frontier of Immanuel's Land. At the Entrance into Hamath as seen from Mount Hor (called Mount Casius by some, and *Jebel Okrab* by the Arabs)—is the North End of the Western Border. From this mountain gap—entrance, the Northern frontier is bounded by the Mountains of Amanus, which, as an overhanging bounding wall, extend from the Mediterranean to the Euphrates, including *Berothah* upon its banks. This is the east end of the north boundary, from which the Eastern frontier extends along the course of the Great River Euphrates until it falls into the Persian Gulph in lat. 30 deg., styled by

Ezekiel, THE EAST SEA:—'from the Border to the East Sea—this is the East Side;' that is from the point at which the North Border, touches the Euphrates, until that river forms a junction with the East Sea, is the East side of Immanuel's Land. *Beerothah*, Mr. Keith shows to be Beer, or Birat on the Euphrates, styled by the gentlemen of the British Expedition, Port William, because from thence they launched their steamers upon the Euphrates.

The South Border is 'from Tamar unto the waters of strife in Kadesh and to the River towards the Great Sea.' This is to be the border of Gad according to Ezekiel xli viii, 23, the most southern of the Tribes of Israel, and therefore the extreme southern limit of Immanuel's Land. The portions or Cantons of the Tribes are to extend from the east side to the west side, in right lines across the country from north to south. Hence Tamar indicates the point on the West bank of the Euphrates from which the South Border sets off to the region of Kadesh, which, taking the extent of Solomon's dominion for a guide, includes the Ports of Elath and Eziongaber on the Elanitic Gulph of the Red Sea. Now a line drawn from the junction of the Euphrates with the Persian Gulph, or East Sea, by these ports, will pass through the Gulph of Suez to the Nile; from which point a turn is made along that river, and its eastern branch to the Mediterranean which completes the western limit of the Land.

'As the south border,' says Mr. Keith, 'cannot come short of the Red Sea, by which the Lord hath set it, so neither in passing from the east side to the west side, can it come short of the west bank of the Euphrates.'

Included within these territorial limits we have an unequal triangular 'area of 300,000 square miles, or more than that of any king-

dom or empire of Europe, Russia alone excepted.' It exceeds in the aggregate amount of square miles, the territories of ten Kingdoms of Europe, and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one. 'On the northern extremity of the land, the range of Amanus, from the Euphrates to the uttermost sea, or extremity of the Mediterranean, scarcely exceeds one hundred miles.' From Tamar to the Nile, which is the South border, the distance is somewhat more than 1000 miles, from the mouth of the east branch of the River of Egypt to that of the Orontes, is about 500 miles; from Berothah to the Persian Gulph, 1000 or more, along the Euphrates; and from the point where the South Border strikes the Nile 'to the great sea' about 120 miles. Such is the ample domain which God has promised to put Abraham and his seed, Immanuel, in possession of, when the time arrives for 'the God of Heaven to set up a Kingdom in the days of these Kings,' who now divide the ancient world between them. It is certainly a noble patrimony, and worthy of the liberality of the 'possessor of Heaven and Earth.'

We forbear to add anything further at present, save that the Territory is the *locality* of the Paradise into which Jesus promised to admit the crucified malefactor. Every Kingdom has its territory, and the Land, as defined and promised to Abraham, Isaac, and Jacob, which God says is 'The Glory of all Lands,' is the *area* upon which in a very few years, will be displayed 'the Everlasting Kingdom of our Lord and Saviour Jesus Christ'—2 Pet. i 11—The Kingdom and the Dominion of Messiah must not be confounded; the former is restricted to the frontiers of Immanuel's Land, the other is co-extensive with the inhabited Earth—wherever dwell the sons of men.

EDITOR.

'TRUTH, though hewn, like the mangled body of Osiris, into a thousand pieces, and scattered to the four winds, shall be gathered limb to limb, and moulded, with every joint and member, into an immortal feature of loveliness, and perfection.'

Nothing is more injurious to the progress

of truth than 'that of magisterially pronouncing on her specifications as if all were explored and known, and nothing further were to be discovered; by which supposition all inquiry would of course be prevented as useless.'—*Lord Bacon*

CALLING UPON THE NAME OF THE LORD.

Troupville, Lounds, Ga. March 17th 1845.

Dear Sir:

You and others say, we place no value on a dipping in water, unless the person immersed believed the gospel, the whole gospel, and nothing but the gospel at the time he went down into the water, and so say I; but if you and others believe enough, I believe too much. Faith, repentance, and Baptism for remission is not the whole gospel in my opinion. I go for the whole of the requirements: faith, repentance, calling upon the name of the Lord, and Baptism for remission. Read Joel ii. 32; Acts ii. 21; xxii. 16; and be so good as to give me your views; if I am wrong I wish to be set right.

C. H. DASHER.

OUR VIEW.

When a man's heart is purified by that faith, which is 'the substance of things hoped for and the evidence of things unseen,' and which 'works by love,' and 'overcomes the world;' and thus prepared, he is 'baptized

into the name of the Father, and of the Son, and of the Holy Spirit:—our view is, that he has been baptized, and washed away his sins, invoking the name of the Lord.' Paul was praying at the time that Jesus appeared to Ananias to send him to baptize him; 'behold,' saith he, 'he prayeth.' Ananias went forthwith: and probably found him still praying to Jesus for restoration to sight, etc. When therefore he exhorted him to rise and be baptized, calling upon the name of the Lord, we do not consider, that he exhorted him to do what he found him doing; but that 'calling' &c., is in apposition with 'wash away thy sins' by being baptized. He did not order him to pray, but to be baptized in the name of Jesus, and in this way, call upon his name. Thus it appears to us: nevertheless, we object not to the subject praying to the Father, to release him from his sins for his Son's name's sake: we do not, however, believe, that the immersion is defective, if the invocation by the lips be pretermitted.

EDITOR.

Miscellaneous Matters.

VISIT TO LUNENBURG—WHOLESALE EXCOMMUNICATION—SHUFFLING A. CAMPBELL AND THE FREDERICKSBURGERS—LIBERNIAN COMPLIMENTS—THE LEARNED AND CRITICAL PASTOR OF SYCAMORE—IF NOT "ONE OF US" WHY IT IS SO—A. CAMPBELL "PERSECUTED FOR RIGHTEOUSNESS' SAKE!"—A PLAIN AND IMPORTANT QUESTION—THE POLICY OF OUR OPONENTS—"THOMASISM" AT BETHANY—A MEMBER TURNED OVER TO SATAN FOR THE SAKE OF PEACE!

We have recently returned from a tour in the Southwest, in which we were accompanied by bro. Albert Anderson. We were absent about a month, which has been a period of much labor during very hot and dry weather. Though advertized of a great falling away of friends in consequence of President Hymeneus' visit to that section of Virginia, with two exceptions we had excellent congregations, and added sixty subscriptions

to the list of the Herald of the Future Age. We spoke at Fine Creek, Ferris' Store, and Corinth in Powhatan, and twice at Painville, Amelia, where we broke bread with the brethren, to whose assembly we belonged when formerly resident in the county. Thence we proceeded to Carter's School House in Charlotte; then to Mehefrin, Mount Olivet, and Oak Grove in Lunenburg; thence to Mercy Seat in Nottoway two days,

then to Chesnut Hill in the same county; thence to Springfield in Lunenburg two days; and after that to Liberty, Prince Edward. We were never more cordially received, and with one exception, verified our conviction, that, if the Shelburns and Bullards *et hoc genus omne* are found among the prophets, they are assuredly false ones; and that if they would do any further injury to us and the brethren whom the truth has freed, they must ravinate to sections of the land where their evil doings are unknown. They are powerless for evil in the vicinity of their own abodes.

We learned, that the church at Cool Spring which rejoices in the darkness of Silas Shelburne's ministrations, tried, condemned, and executed Dr. May and the Oak Grove Church, without giving them any intimation of proceedings being instituted against them! One of the 'Elders,' Dr. W., is said to have signed the indictment, warrant, or whatever else it may be termed, without having read or knowing its contents. This precious document was despatched to Oak Grove Church which appointed a day for Shelburne to prefer his charges against Dr. May before them; but Silas and his charges remain *in statu quo* to the present! And are we presume, likely to remain so forever.

The Intelligencer of June 10th contains nearly two columns vindictory of Shelburne from the charge of attempting to entrap Mr. Hardy by unfairness to sign a certain certificate, while it only hints at a much graver charge, that of the evil minded man telling a point blank falsehood to gain the signatures of Messrs Horner and Booker. 'He (Dr. May) either directly charges, or unequivocally insinuates, that Elder Shelburne deceived two of the signers, Booker and Horner.' This is all it says upon this point; all the rest is much ado about the loss, to draw off the attention of the public from the greater crime! Shelburne dare not apply to Messrs Booker and Horner for a certificate to invalidate Dr. May's statement; and Mr. Hardy still affirms his belief in the correctness of Dr. May's report. In Lunenburg, Shelburne is considered as being in a strait. We know of no better means of extrication than that he should flee to the mountains with his bro. Bullard; for his race is run. He was once the leader of the darkness of that region, he is now a fainting straggler in the rear, clinging to every broken reed to prolong the ca-

tastrophy of his fall into intense and bottomless oblivion.

The Harbinger for June is before us. It contains 18 pages concerning many things of a very disagreeable character to Messrs Campbell, Magruder, and Lemmon. We are occasionally dragged in as might naturally be expected; though it has been often notified in the Harbinger, that the Editor intended to notice us no more! But he is obliged to notice us; for the truths we teach are commanding the attention of 'this reformation' in Eastern Virginia; and, if we mistake not, the time is not far distant when he will be compelled to discuss them with us in his paper, or acknowledge his inability to maintain his ground in free and open encounter. The alternative is fast coming upon him, when he will either have to succumb to the truth, or meet us in open fight before his readers, which at present he dare not do.

He has six pages of 'Notes of a Tour to the South.' He gives the Fredericksburghers a rap over the knuckles. If they deserve it, which we pretend not to say, he should remember that the things that which, are the legitimate fruits of the Spirit of Campbellism, which is proscriptive, carnal, insurrectionary, bigoted, and worldly. He speaks of 'the unexperience of some;' he should have added *and wickedness*, as the history of the Parish action shows. He also speaks of the subtlety of the spirit of 'no-soulism,' whose influence, like that of the canker worm, blights every thing verdant and fruitful—before which the land is like the Garden of Eden, and behind it a desolate wilderness. How exceedingly foolish Mr. C writes! He is as ignorant of 'the spirit of no-soulism,' whatever that may be he so styles, as he is of the Spirit of Christ. What is this Garden of Eden before it? Is it this reformation? Is this the verdant and fruitful thing blighted by its influence? Let the dying, and death cold insensibility of Campbellite congregations hitherto unagitated by 'untaught questions and speculations,' as the Hope of the Gospel is ignorantly styled—let these Laodicean communities in these parts testify! When the truth does come among them, it either regenerates or desolates them; this is true and will be to the end of the chapter.

As to the personalities of these 'Notes,' it is a puff for 'us,' and a slap for you. 'The un-

affected simplicity and piety with which Elder Woolfolk presided at the supper and in the worship says A. C., 'was truly impressive and refreshing!' If our old friend does not open his purse strings and present a thousand dollars to Bethany College for this, we shall say that no gratitude abideth in him! 'I found' continues he, 'a growth in grace and knowledge very apparent in the pillars of this church since last I saw them.' We believe all 'the pillars of the church' (Antioch in Caroline) are of the rich composite style; not plain oak posts, or unpretending Doric! This accounts for the flattery; will they not also become pillars, of 'the Church Department' at Bethany? Can they resist the compliment of being the pillars of Christ's Church, and not become college pillars too! He styles Thomas M. Henly 'one of the most enviable and happy of mankind. His well known candor and transparency of character have extorted from all who know him an admiration of his honesty and a confidence in his piety and devotion seldom surpassed.' If the old gentleman does not make Bethany College his heir after this Hibernian compliment, he will deserve to have his epitaph written by 'that most unrighteous man'—the Editor of the Religious Herald!!

But the most comical of all compliments in these 'Notes' is that bestowed on 'bro. James Henshall!'—'The church in Richmond still enjoys the labors of bro. James Henshall; his labors here and in Eastern Virginia have not been in vain.' This is 'faint praise!' Having complimented this 'learned & critical' brother on his improvement during these last seven years, he proposes to deprive the church of the enjoyment, satisfaction, interest, and happiness it derives from his 'evangelical and didactic labors,' by his exchanging occasionally 'with some brother of similar standing, or with some evangelist in some other field' for two or three months!

But why does the Supervisor propose to vacate the Metropolitan See for two or three months at a time? We do not know assuredly, but we suspect, that there are 'some evangelists in other fields' whose lips are nearer the royal ear than James Henshall's; and that these would like to see James rusticated in country parts, while they enjoy the dignities of a city life for a time, perchance for years. Would not the very eloquent 'Pastor Corydon' be a pleasant substitute; or the 'talented' bro. of the Intelligencer; or the so 'well known & much esteemed & beloved by all that know him'—C. Ballara of 'central and southern Virginia' be well calculated to heighten the enjoyments of 'the intelligent and prudent leadership,' and 'the experienced and weighty characters' who they so prudently keep in subjection to the chief! But we suspect James is too cunning to give these 'dear brethren' a chance to thrust him out of his ecclesiastical

chair. He has the case of his Reverend bro J. B. Taylor before his eyes; this, we suspect will not be lost upon him. But if the 'experienced and weighty characters' who work the wires at Sycamore could take it into their heads, that it would be expedient for James to rusticate, he must go; but, let him mark our words, if his substitute be approved, we will be his successor as long as they deem him fit and proper to answer their purpose. So let him look out for another place.

On page 250, we have an article styled 'The Thomasites versus A. Campbell.' In this document he charges us with announcing our intention, while yet in Illinois, of forming a new institution on our 'new theories' & coming to Va, for this purpose. Our readers know that this is untrue. The facts are already before them in our letters to the Far West. If we are 'not of us,' it is because 'us' have apostatized, or refused to add to their faith *knowledge*; we have abandoned nothing we originally received; we have added to our knowledge of the 'first principles,' and earnestly hope that we may yet add the knowledge of much more of the wisdom of God as contained in the scriptures of truth. If the *us* will stand still, we must advance to the perfection to which we are invited by the word.

Because they were our personal friends who called him to account for his unrighteousness Mr. C., argues that 'it was all a retaliatory measure,'—it was not retaliatory; and for our own part, being absent at the North, we knew nothing of the affair till it was all over.

He says, 'threats have been held out from some of that party' (who reject the hereditary immortality of sinners) 'that for my notices of them I may yet be prosecuted.' Who are these persons? Name them! If not stand convicted of a fabrication to excite sympathy.*

*Since writing this paragraph, a brother from Louisa informs us, that, at or near *Gilboa* in that county, (the Mount on which Saul fell upon his own sword) where Mr. Campbell preached after he left Richmond, he stated 'that he was hourly in the expectation of a writ from Dr. Thomas!'—Shakespeare says, 'his conscience that makes cowards of us all.' Mr. C. doubtless, felt that he deserved it, for he knows that he has traduced us. But, 'the wicked flee when no man pursueth,' while 'the righteous is bold as a lion.' He knew, as the reader knows, that we have repudiated an appeal to the law against him, in our own case. Truth is stronger than the law; and we believe we shall yet see our traducers vanquished by the truth; we defy their malice, and supplicate no favours at their hands. We repeat, if they fear not God's law, they need not fear the law of the Old Dominion. A. C.'s puling about his hourly expectations, and persecution is merely to excite sympathy, having no other defence to make.

The next article is 'Prosecution, if not persecution, for righteousness' sake.' This is ludicrous in the extreme! Mr. Campbell in the first instance makes an attack upon Mr. Magruder. Mr. M. had said nothing against him; but, in the Baltimore Sabbath Day Convention acted upon his own responsibility as a member thereof. Why did Mr. Campbell attack Mr. Magruder? Would he have attacked him had he been a friend of R. L. Coleman, and an enemy of Dr. Thomas? We should then very likely have had 'aspects from the Inner Temple of the Convention!—Why did he attack Mr. M., and compliment Mr. Lemmon? If Mr. Lemmon had not had a son at Bethany, & it had been known that he was not unfriendly to us, would not he have been attacked synchronously with Mr. M? But the fact unquestionably is, from the circumstances of the case, that it is pure malice on the part of Mr. C. Coleman had been at Bethany just before the attack was made, for in the same Harb. Coleman's visit to Bethany is announced in an egregiously fulsome puff. This Coleman hates Mr. Magruder, for he hates us; and Mr. Magruder overcoming the prejudices excited in his mind against us, became our friend. In justice to Mr. M., we state the following facts.

In the fall of 1843, while in Lunenburg we received a letter from Charlottesville inviting us to visit that place. In that letter Mr. M. was named; and the writer says, 'he is much excited against you, and were you to come to this place, I don't know how he would treat you.' On our return to Richmond from that county, a friend observed 'if it were to cost you no more than 25 cents would you go?'—We replied in the affirmative. In two days, we were in Charlottesville. We went direct to Mr. Magruder's house who received us, as he would doubtless receive Mr. C. at this time, with all the urbanity and courteousness of a gentleman of good breeding. He treated us with hospitality; procured the Court House for our use; stuck up notices of our meeting; accompanied us to the University; introduced us to some of the Professors; carried us out to Monticello; and heard us speak, by which he became convinced, that we maintained the truth, and from that time has been a friend and co worker in the faith.

But his good was counted to him for unrighteousness; and because he had done thus, he was charged with disorder, and by a vote of a majority, guided by the hostility of Coleman, was turned out of the church! It is probable, therefore, that instigated by this malignant person, A. C., ever too ready to lend an ear to the detraction of those who differ from him, attacked Mr. M., because he was one of our friends; and we verily believe had this not been the fact, Mr. M., might have kept the Convention in an uproar to this present, for any reproof he would have received from A. C. In view of these things, it has the appearance of gross hypocrisy to us, to find him laboring to make the public believe that he is suffering 'for righteousness' sake.

He has never yet shown himself conspicuous for this, for to say nothing of other things, he is the unfairest, man with his pretensions, we ever heard of as an Editor of a paper. He will garble, suppress, misrepresent, & twist in every conceivable manner, to get an advantage of his opponents. We have cases on hand to prove these things.

In conclusion he has this paragraph:—'Report saith that Messrs Magruder and John Thomas are one in the faith of the mortality of man, or the 'no soul system,' as set forth in the 'Philosophy of Man' by J. T. Walsh, who has improved upon the Dr. as far as the Dr. has simplified in Epicurus and Priestly. It would be a pleasure for me to be able to state to my readers that he was delivered from that soul-withering delusion, & that Mr. Lemmon has no fellowship with either of these persons in their cold and sterile speculations.'

We need not tell our readers, that the 'no-soul system' is a mere phantom of our opponents' imaginations. We neither believe nor teach, that man has no soul; but that he is 'a Living Soul.' It is either ignorance or malice, or both, which cause our detractors to charge this upon us. And as to the sterility & coldness of our 'speculations,' let the reader answer this question without prejudice:—

Which is the more frigid and sterile, the dogma that 'Sinful Flesh' hath within it immortality congenitally derived from the First Sinner; or the doctrine, that 'incorruptibility and life,' which constitute 'immortality,' are offered to mankind on the condition of the Gospel of God concerning his Son? The former is *Immortality necessitated*; the latter *Immortality a matter of choice*; & received at the resurrection, as part of the recompense of reward for a patient continuance in well doing.' The fruit of the popular dogma is seen in the carnality and worldly mindedness of popular professors; but the fruit of the truth believed, which we contend for, is seen in that 'great cloud of witnesses' of which Paul speaks in his letter to the Hebrews xii. 1. This, Mr. C., denominates 'a soul withering delusion;' we have long since concluded, that he is a more faithful disciple of Plato than of Jesus and Paul. And hereafter in connexion with this topic, we shall speak of him as President Hymeneus, professor of Science falsely so called in the 'Church Department' of Bethany College! It doubtless withers the delusion of a phantom soul such as he believes in; but it presents to the intelligent man, the strongest possible inducement to love God and keep his commandments, for without this no man can attain to incorruptible life.

An evangelist in the pay of our opponents, informed an intimate friend of ours, that the policy concluded upon was, to 'alienate from Dr. Thomas all the personal friends they could; and those they could not detach from him, they intended to cut off! As to him, our informant, they intended to cripple him that he should be of no further use.' This is

doubtless a true statement, for they are acting upon it in all parts of the country as can be proved in numerous instances, in some of which they have succeeded, and in some failed. Some of the latter have been cut off. Such is the policy of the men, whose leader is crying out most hypocritically, 'prosecution, if not persecution, for righteousness' sake!' A beautiful exhibition of his 'righteousness' may be seen in No. xii Vol. 1. of this paper. We are informed, that he was received at Bethany quite royally with illumination and a band of music; and that on the Lord's Day [the day after] he inflicted a tedious dissertation on 'Thomasmism' to a very sleepy audience! Is this 'preaching the word?' Need 'Thomasmism' be attacked even in Bethany?

On a recent occasion, a member of the Sycamore Church in this city announced his withdrawal; the learned and critical pastor then gave notice, that on the next Lord's Day this case would be taken into consideration. The brother of course attended. When his case was about to be disposed of, he rose to say something in explanation; as he did not wish it to go forth, that he was excommunicated, which was not the fact! He was

ordered to sit down, as they would hear nothing he had to say. He wished them to allow him to read a passage of scripture. They forbid it; and some report, that Elder Joel B. Bragg replied, *we want none of your scripture!* He persisted in being heard. Mr. Henshall said the law was on their side and they would appeal to it. This threat was unavailing; when Mr. J. B. Bragg ordered captain White, the police officer, and a member of the church to take the brother into custody, against whom they had no charge, other than he insisted on being heard in explanation! But, reader, his real offence was, that he was one of our personal friends. These facts are reported to us by the brother, and other observers. We blame him for not going to prison; they would then have had such a case upon their hands as would have troubled them very considerably to dispose of it. It would have opened the eyes of the public to their abominations. No man's character is safe in such company, if he have the moral courage to withstand their iniquity. Such is the latest specimen of the 'intelligence and prudence' of this Eldership—the very Simon Pure itself of Campbellism! EDITOR.

LIBERTY MEETING, PRINCE EDWARD, VA.

The Intelligencer of June 30th is crowded with details of Campbellite troubles from Alpha to Omega! The size and character of the Herald of the Future Age will not allow us, were we ever so inclined, to go into an extended review of the old wife's gossip it delights in. Nine columns and a half are reprinted from President Hymeneus's periodical, with about two columns of editorial falsification on the libel case, and kindred tittle-tattle. Campbell, Campbell, Campbell is 'the central idea' of the Intelligencerians, if we may judge from the typographic panorama before us! An idol worthy of such worshippers whose adorations at present, we feel no disposition to disturb!

But in the midst of the crude, undigested mass of twaddle, which diversifies the double medium upon our table, we espy an 'Address to the Disciples.' Those who want to read it can consult the Ch: Intell. To persons acquainted with men and things south of the

James River, it is a striking illustration of presumption, imposture, and absurdity; to those who are uninformed, it may answer its end, which is manifestly to augment the odium attached to us in parts remote from Lunenburg.

They affirm, that 'serious difficulties and disorders' are 'paralysing the efforts of our Elders, Evangelists, and Teachers!' This is ludicrous. Who are these thus suffering under paralysis? Elder Stone? Till C. A. Bullard became his son-law, or within a short period of that incident, he was himself, and had been for years, nobly and effectually engaged in promoting the very 'difficulties and disorders' of which he now complains! Even so recently as the publication of the Investigator in 1842 he contributed five dollars to its support! And we do not hesitate to say, that if it had not been for this man Bullard, there would have been no difficulty in Mount Olivet, of which Mr. Stone is one elder only, since a certain matter was composed, and in

which we have no concern, until this day. Let those who live in glass houses take care how they throw stones. We say to W. A. S.—be quiet; we do not forget our old friendship: but do not provoke us too far.

Who are the Evangelists? Ballard, and perhaps Wilson: the former literally run out, and, as we heard about to retreat to the mountains, from which he ought never to have descended; the latter, we believe is paid by the very persons he joins in denouncing. He is said to agree with us in doctrine; but dare he take a stand in opposition to the Moderator of the Liberty Meeting?

Who are the Teachers? Silas Sheburne and W. D. Swell! What do they teach? That depends upon the breeze from Bethany! 'Gospel Nullification' best expresses the mutations of their preachments. But they avow themselves paralytic; this we have long been convinced is the true pathology of their faith: the truth has struck them with paralysis! Incapable, then, of sensation and volition;—perfect unimpressionable, apoplectic and paralytic, we leave these unfortunate persons *in articulo mortis* to fade away in their own dreaminess!

But these Elders, who sign this address to the disciples, who are they? With four of the ten we are unacquainted. There are three Elders at Mount Olivet, Stone, Wilson, and Lester. Only one of them has signed the document. Why did not Wilson sign it? Earth and Sheol could not have made bro. Lester sign it; and it is a remarkable fact, as we are informed, that the majority of Mount Olivet are with us, & are certainly not the least intelligent, and as orderly as any in the church, there or elsewhere.

'Thomas E. Jeter, Elder of Bethel Congregation, America!' This is the very pinnacle of the ridiculous! Of this congregation it may be said *'it was, but is not!'* Whether it may hereafter be said *'yet is;'* we cannot tell. But to the time of our late visit to Amelia, brethren residing within eight miles of Bethel informed us, that it was and had been dispersed for some years. Jeter

was the Elder of the congregation when it existed; but plunging into political Demagoguism, and Itinerant Mesmeric Lecturing, Mr. Jeter became a presbyterial by-word; and as might have been certainly predicted, the Bethel Congregation died out; not without adding Doctor J. H. Jackson was a member, and, if we mistake not co-elder with T. E. Jeter! But, 'once an Elder, always an Elder; and once a congregation, always a congregation;' upon this principle, we suppose, Tom of Bethel and his flock may figure in anti-heretic demonstrations *ad infinitum!*

Messrs Roberts and Richards, we believe are elders of the fragments of a baptist church in Charlotte, numbering, some ten members besides themselves. This is called Goode's; we were there once, but have no personal acquaintance with their affairs. We speak from the testimony of others.

Ten persons have been appointed a committee to publish a full account of the evils now afflicting the brethren. When their report comes out we shall examine it; meanwhile we expect nothing faithful or fair from the persons named. Doctor Lucius S. Wootton is on the list. Let him take care that he reads it before he signs the report; and not do as he is said to have done in a recent case. There are two Doctors on the list; where is the third? President Hymeneus's Lunenburg correspondent? Cannot he and Doctor Jackson draw together?

Lastly, there is no trouble in any of the churches in that region, saving those to which the men are attached. They are the public disturbers of the peace. Liberty, Cool Spring, and little Goode's are their strongest holds! But even at Liberty and Cool Spring their position is unsteady. They acknowledge they are paralysed, the reader may be assured this is true. The Doctors of their committee may bleed, expurgate, and blister their corporosity; but their nervous impressibility is extinct; the *facies Hippocratica* is upon them; and the last suspiration awaits only the preparation of their report.

EDITOR.

FRIGHTFUL ATROCITIES IN THE LAND OF ISRAEL.

The following details are extracted from the Petersburg intelligence of July 10. Fire and sword appear to be doing the Lord's work effectually; for he has decreed that 'the seed of the wicked shall be cut off; the righteous shall inherit the Land, and dwell therein forever.'—Ps. 37. 28. The European Powers cannot much longer withhold their interference for the settlement of the country. It has become of too much importance to the commercial world, and especially to Anglo-India to be neglected. We look for a decided policy to be manifested soon.

"A civil war, and one of extermination, reigns at this moment in the mountains, between the Druses and the Christians, & during the last fifteen days the horrors we have seen perpetrated around us are dreadful. On every side the sound of battle is heard, and nothing is seen but fire and flame; houses, villages, churches and convents being reciprocally a prey to the flames. At the moment I write, May 17th, we have before us the appalling spectacle of no less than eleven villages and a number of Maronite convents and churches in flames, and what is worse, when the Christians are victorious, they enter the Druse villages, putting to the edge of the sword men, women, and children; the Druses following the example when they are victorious.

All the silk-worms of both parties, the support of the Syrian population, have been burned. The convents of the Maronites and Catholics have been burned, and the bodies of their priests, after death, have been burned by the Druses. Every horror is practiced on their enemies—for example, to kill by famine—massacre, and a thousand other acts of barbarism are momentarily committed.

The Christians at the commencement were victorious over their enemies; but our Pasha, who is out with his regular troops, as soon as he perceives the Christians victorious, points

his artillery against them loaded with grape, and compels this unfortunate sect to take flight. The Druses immediately enter their villages, sacking them, burning their houses, goods, &c. I do not doubt that the Pasha has secret orders from his Government to destroy and ruin the Christians entirely or he could not so openly aid and assist their enemies.

The fanaticism of the Turks on the coast is daily becoming more and more visible, and we are menaced by a terrible revolution. In Saïda they rose a few days since, to massacre all the Christians, but thanks to some European ships-of-war, and to Reschid Pasha, who left suddenly for the seat of disturbance, a calm, perhaps but momentary has succeeded. Here in Beyroute, a rising also took place a few days ago, to put the Christians to death; but thanks to the energies of the consuls, and to some of the rich Turkish proprietors, a calm has succeeded.

'At this moment with the help of our glasses, we see unfortunate fugitive Christians—women and children; to the number of 6000 or 7000, on the coast. Two ships-of-war, one French and one Austrian, and five or six small vessels, chartered by the mercantile body, have sailed to collect and save them from the death that awaits them from famine. I do not know what so many people will do here to live; or what we shall do from the existing scarcity of water, when the population of our city will be augmented by 15,000 or 20,000 souls.

'This, you may rely on it, is not exaggeration. I do not know how any European power can tolerate such abominations, or the fanaticism of the barbarians, and remain inactive when a handful of troops, of any Christian nation would suffice to cause their insolence to cease and bring them to a prop-

er sense of reason.

'May 20th. Fire and battle continue to reign with destructive violence on all sides around us, and the news we have at this moment is, that the Christians have been obliged to fire on the regular troops, which places us in a very alarming position, as we fear an insurrection of the Turks against all the Christians, and we are now all prepared, weapon in hand, to defend our houses and the lives of our families.

Yesterday the Pasha wrote to the consular body that it was impossible for him to reconcile the hostile parties, and demanded assistance from them. But what can the Consuls do between two nations equally stupid, ignorant, fanatical, and superstitious? Our city is already full of unfortunate mountaineers, of the Christian men, women, and children, dying of hunger, whom the Consuls here are constrained to support in common charity."

RESTORATION OF THE JEWS TO THEIR OWN LAND.

'Not to speak of movements among the Jews themselves, and the assurance of the considerable increase of the number of Jews in the Holy Land in the last 20 years, political events have tended very materially to direct the attention of all nations to the east, and furnish it, vast facilities for this event. The public attention in England was powerfully called to this by an able article in the Quarterly Review, on the present state of the Jews, and recent political events, (Aug. 1839) speeches in the French Chambers, the death of the Sultan, the victory of Ibrahim Pacha, the defection of the Turkish Admiral, rapidly followed each other, & have justly excited the attention of all Europe. It is a gratifying fact that our government have appointed a British Vice Consul at Jerusalem, not only for commercial purposes but, also for the protection of the Jews returning from England to Judea. He entered Jerusalem on the 10th of April 1839, and in a letter received by him from the author, he says, 'the Chief Rabbi came out to meet me about half a mile from the city gate. It certainly was an interesting and affecting thought that our beloved country had been permitted to be the first publicly to show her consideration for the law of Israel. Much movement is going on among the Jews here. * * Two Sundays ago we had the first baptism—(Baptism) at the infant protestant church at Jerusalem. There are others there waiting the opportunity publicly to avow their belief that Jesus of Nazareth is the Mes-

siah, men of influence and consideration in the synagogue, besides other earnest inquirers.'

'The Jews,' he continues, 'are here in the most interesting state, like some timid animal that has found its liberty, looking round to see which road to take. We must now soon be called upon to rejoice with Jerusalem and be glad; a nation about to be born in a day. Every thing here is evidently in a political way, preparing for the great conflict, and in the meanwhile Israel is making ready and gaining favor in the sight of the nations, that they may go forth as from Egypt with the spoils of the Gentiles.'

Another event is thus recorded in the Standard, of Aug. 6. 1839, in a letter dated Alexandria, July 17.—'Sir Moses Montefiore arrived here on the 12th inst. from Syria. He has made proposals to Mehemet Ali to establish a bank here, with a capital of one million sterling, provided he will do away with many legal disqualifications of the Jews. Sir Moses Montefiore has already rented a large tract of land in Palestine, on a lease of 50 years, and holds out every inducement to his people to become agriculturists in the land of their forefathers as one principal object of his banking institution will be rendering the necessary assistance to the prosecution of agricultural pursuits, the real riches of these countries. I fear his scheme is premature. A great and long prophesied event may be brought about in its appointed time. A million of capital would nowhere have greater weight than in these countries. Sir M. Montefiore had his first audience with Mehemet Ali, in full court dress, as Sheriff of London.'

The wonderful progress of steam navigation, and railway travelling brings distant nations near to each other. We reach America in 12 days, Syria and Egypt in a fortnight or 3 weeks, and India in two months. Every thing betokens the preparation for those great changes which God's word so plainly predicts."—Bikersteith

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

RICHMOND, Va.

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"THERE IS ANOTHER KING."

The circumstances under which this proposition was affirmed are familiar to every student of the New Testament. But, as this may fall into the hands of some, who know but little of what is written there; and of others, who are as slightly acquainted with its relations, we would stir up their remembrance of the following facts.

Having been respectfully invited by the magistrates of Philippi to evacuate the gaol, Paul and Silas departed, and came to Thessalonica, where, as in most of the chief cities of Greece, there was a synagogue of the Jews. According to his usual custom, Paul visited their assembly, and 'preached the things concerning the Kingdom of God, and the name of Jesus Christ.' In what manner he manifested these things to their understandings may be learned by consulting the text. Some of the Jews believed; and a great multitude also of the proselytes, and of the chief women, and idolatrous citizens. The evidence adduced by the Apostle was so demonstrative that conviction was inevitable; 'his gospel came unto them not in word only, but also in power, and in the Holy Spirit,' in the midst of persecution; nevertheless, they turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead for Jesus, who delivers us from the wrath to come.

This rapid progress of the truth among the Greeks, aroused the envy of some faithless Jews, who, like their antitypes in Gentile Synagogues of these times, collocated with certain mean fellows, who, but for such occasions would forever remain in their native and appropriate insignificance,—and stirred up a tumult in the city. Supposing that

Paul and Silas were at the house of a citizen, named Jason, they made an attack upon it. But not finding them, they seized Jason and dragged him before the Elders, or rulers of the city. He had offended no law; but had only shown them hospitality, having received them into his house. They charged him with having harbored men, who had turned the Roman Empire—*teen (geen) oikoumeneen*—upside down by the treasonable doctrine, which they disseminated: and which, they pretended to fear, would, if not suppressed, subvert the throne of Augustus. 'These all do contrary to the decrees of Cæsar, saying, that there is another King' than He, 'one Jesus.'

In reading the account of what Paul said in the synagogue as reported in Acts xviii; 2, 3, a careless reader would not perceive, that he had said anything about Kings, one or another. He affirmed three propositions, which he sustained from the Law and the Prophets.

1st, that the Christ expected by Israel must suffer:

2dly, that this sufferer must rise again from among the dead; and,

3rdly, that Jesus, whom he announced to them, is that very Christ.

In the text containing these propositions, we say, the word 'King' is not mentioned; nevertheless, the reasonings out of the Scriptures concerning the Christ, did necessarily contain much about 'another King,' whose dominion is essentially opposed to the temporary existence, & finally subversive, of all thrones, principalities, & powers of the world.

In these three propositions, Paul preaches Christ, and in so doing necessarily preached 'another King,' another Kingdom, and therefore, another political and ecclesiastical constitution of the *Oikoumenee*, or Roman Empire. Such preaching as this, some of the Jews regarded as 'contrary to the decree of Cæsar;' and it certainly would have been

reasonable and insurrectionary, if they had taught, that the Kingdom of Jesus was at that age, contemporary with the then existing organization of the Empire; for then would the servants of Jesus have fought for its establishment. But this they did not do, but enjoined submission to the powers that be, the payment of tribute, and all dues, that as well-doers they might be praised of them, who bore not the sword in vain.

But Paul preached *Christ*; what is it to preach *Christ*? But before proceeding to the consideration of this inquiry, let us see what 'Christ' means. *Christos* is the word by which the Hebrew word *Mesiah* is rendered into Greek. It is a noun derived from the verb *Chreoo*, which signifies to anoint as priests and kings are wont to be: hence *Christos* properly imports the *Anointed One*. These remarks also apply to *Mesiah*. This comes from the verb *Mesach*, which signifies to smear, or to rub over with some unctuous matter, to anoint with oil. As a noun *Mesiah*, or *Messiah*, means anointed or instituted to an office by unction. Hence a priest, or king, inaugurated by anointing, is a *Messiah* or *Christ*; so that to affirm, that any one is a *Christ* is to say that he is a priest, a prophet, or a king, or all three together.

In the Law and the Prophets we read of a personage, whom Jehovah, and not men, was to anoint; and hence he is termed Jehovah's *Messiah*, or Jehovah's *Anointed Priest and King*. See Ps. ii. 2. In Ps. xxiii. 5, it is written concerning him, 'thou [o Jehovah] anointed my head with oil, my cup runneth over;' and in Ps. xcii. 10, 'I shall be anointed with fresh oil.' This fresh oil was the Holy Spirit with which the Most Holy was to be anointed in the seventieth week of years, 'from the going forth of the commandment to restore and to build Jerusalem' after its desolation by the Chaldeans. And that it is so, is apparent from the fact, that Peter styles the descent of the Holy Spirit upon Jesus, the anointing. 'Ye know,' says he to Cornelius, 'how God anointed Jesus of Nazareth with the Holy Ghost and with power.' This anointing it was which constituted him the *Christ*, or God's *Anointed King*; he was born God's *King*, but he was not the Lord's *Anointed*, until 'the Father sealed him' at his baptism: then he was manifested to Israel as their High Priest and *King*, whom Jehovah had chosen to rule and mediate for them in the *FUTURE AGE*.

Paul's propositions then stand thus;—he showed, that the King whom God had anointed with his Holy Spirit must needs have suffered, & risen again from the dead; and that Jesus of Nazareth was that very King. But Paul at Thessalonica, even as at Corinth and elsewhere, 'made known nothing among them, save Jesus Christ and him crucified;' this brings up the question again, as to what the preaching of *Christ*, or the *Anointed King*, and him crucified, consisted in, in the *Apostolic Age*? We answer, that it consisted in 'preaching the Kingdom of God & teach-

ing those things which concern the Lord Jesus Christ'—Acts xxviii. 31.

To preach *Christ* and him crucified in the scripture sense is a very different thing to what it would appear to be, judging from the practices of modern teachers, or preachers. Now, it would seem to consist in harping upon the crucifixion; or disputing about the work of the Holy Spirit; or about immersion for remission of sins; or in preaching theories upon all conceivable abstractions which have puzzled the brains of the bewildered leaders of the Apostasy. This, however, is not preaching *Christ* as we shall see, if we attend to the following facts

It is thus written in Acts viii. 'they that were scattered abroad, went everywhere preaching the word.' Then Philip went down unto Samaria and preached *Christ* unto them.' Hence 'preaching the word,' and 'preaching *Christ*' are the same thing. 'And the people with one accord gave heed unto those things which Philip spake;' and the result was that 'there was much joy in that city.' But still we inquire, what were those things which caused so much joy in the preaching of *Christ*? The question is answered in the twelfth verse 'when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women.' This then is to preach *Christ*; it is to preach the things concerning the Kingdom of God and the name of Jesus Christ.

Now 'the things concerning the Kingdom of God' constitute the *Hope*, which is the ingredient in the gospel, which makes it the 'glorious gospel;' and if this be struck out, it makes the gospel inglorious and insipid.

This is manifest when it is remembered what these things concerning the Kingdom of God are. They are the 'testimony of God' concerning his *King*; the Kingdom which he will hereafter give him; the Territory of that Kingdom as promised to Abraham, to Isaac, to Jacob, to Jesus and to their coheirs; its constitution; its citizens; their *King's* Advent to raise them from the dead to the possession of the Kingdom; the constitution of the nations under *Messiah's* rule, etc, etc; with all those things, which it hath not entered into the heart of man to conceive of, which God has prepared for them that love him: these all in the aggregate, amply set forth in the Law, the Prophets, and the Apostles, are *Christ* in us the *Hope of Glory*: in faith of which, the Ancients subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; that they might obtain a better resurrection.

Thus much upon this topic for the present; we shall return to the further consideration of the subject hereafter. Till then we invite the reflection of the reader upon the hints already presented. EDITOR.

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soul was mortal or immortal. This illustrates the saying of the Apostle, that 'the world by wisdom knew not God' Their 'wisdom and understanding' could not elaborate the truth concerning the Divine Nature and Constitution of Man. Not knowing the Scriptures, or catching only indistinct reports of what they contained, they could form no definite conceptions of these matters, which are too high for the finite & grovelling faculties of animal man. The revelation of God can alone remove the veil; and this being so incompatible with the things which 'man's wisdom teacheth,' they rejected it, as 'foolishness,' or corrupted it in endeavoring to harmonize it with their own hypotheses.

But as absurd as we may esteem the vagaries of the 'vain philosophy' and 'science' of the ancients, the theologi-

cal opinions of our contemporaries, being, in truth the offspring of the 'wisdom of the wise and understanding of the prudent' men of Persia, Egypt, Syria, Chaldea, Greece and Rome—the light of Paganism, and Hebraistic Heresy, which shone with a faintness that only made conspicuous a darkness which might be felt;—the opinions, I say, of the moderns, being only a transmutation of ancient pagan dogmas in the crucibles of the schools, are not less objectionable when tried by reason, scripture, and common sense.

That your memories may be refreshed, and that by comparison, you may be enabled to prove the truth of this remark, we present you with a summary of the opinions of our 'wise' and 'prudent' doctors on the important topics of soul, immortality, heaven, hell, etc.

SECTION 4.

DOGMAS OF THE "WISE" AND "PRUDENT" OF THE 19th CENTURY.

1. Theologians teach that Man is a trinity of principles, or three beings in one man, a body, a living soul, and a living spirit. That the body is corruptible, because material; and that in this body is contained the soul and the spirit; the one being the *animal soul*, and the other the *rational soul*. This is the oriental dogma of the *two principles*.

2. They teach, that man was created immortal, and that his immortality consists in the possession of the rational soul, which they say is a particle that emanated from the Divine Essence, immaterial, and of a kindred nature to the Deity, and therefore, immortal. This also was the opinion of the pagans.

3. That, as the Deity is unembodied or immaterial, and as the soul existed in him before it transmigrated in-

to man, so it can retransmigrate from man to God, or into other men; and thus exist, either as a disembodied spirit, or a demon in the evil bodies of the wicked. These were the notions of Pythagoras and the Egyptian priests.

4. They teach, that death dissolves the union between the immortal soul and the mortal body. That the souls of all mankind being immortal, their existence is continued. Hence they inculcate, that at dissolution good souls go to heaven, and bad souls to a place of torment, which they call Hell.

5. Some theologians teach, that immortal souls do not enter into mansions of the highest bliss, or extreme woe at dissolution; but that, the good souls are borne away to paradise, which they say is not in heaven, but in a something they call Hades; and that the bad souls go, not to Hell, but to a sort

of vestibule, or place of woe in Hades, intermediate between woe on earth, & the perfection of woe in Hell, which they style Tartarus. Some denominate these mansions of dead-alive souls 'purgatory,' because they are there purged by fire and penance from sin; others style it the Intermediate State, or Hades in which they suppose souls are rewarded and punished to a degree. Some appear to have embraced this hypothesis to save them from the imputation of altogether rendering of none effect the resurrection by their tradition. Hence, they teach a reunion of the immortal soul with the dust at the end of all things. This they pretend is a 'resurrection to life.' We need hardly add, that the substance of all this is pure mythology.

6. 'Divines' teach, that after the soul has tenanted for thousands of years, the 'mansions in the skies,' bathing itself 'in seas of heavenly rest,' it will return to the dust of the earth, and enter into a new body with which it will arise to happiness and then go back to God from whence it came!

7. They teach, that those immortal particles of the Divine Essence which have for ages been suffering the torments of Hell, are in effect, to have respite from their pains; seeing, as they say, that they also are to return to the dust of the earth, and to take on new bodies, in which they are to be hurled back into 'the lowest hell,' there to burn throughout the endless duration of ages!

8. Some teach, that certain of the wicked particles of the Divine Essence, which they style 'departed spirits' of wicked men, after death take possession of the bodies of living bad men, whom they torment with madness, and

other demoniacal afflictions!!

9. Others, such as Mr. Bush, professor of Hebrew in the New York City University, deny the resurrection of the Body, considering it absurd upon the hypothesis of orthodox divines.

Such, we believe is a fair statement of the wisdom of the schools; which has become so respectable from age, that it has come to be regarded as sacred, and even of a divine original. To call it in question is to invoke a clamor and denunciation which few have the courage to confront. The motives, the character, and the living itself of the man will be assailed, who shall venture to dispute the truth of these long-cherished items of sectarian orthodoxy. This has been our fate: but we esteem truth as more to be desired than popular applause; and the honor of maintaining it, though single handed against the world, more estimable than the preferments of colleges or of the state. The clamor and proscription of the advocate of 'man's wisdom' we regard as little as did Paul, the mockery of the foolish wise men of Greece and Rome; in the interval of their tumults the 'still small voice' of truth will whisper in men's ears, the admonition "*this is the way walk ye in it.*"

These old protestantized mythological traditions, we contend, are unscriptural, subversive of the faith and hope of the Gospel, and bewildering to the minds of men. We repeat it, that the single supposition, that the soul of man is immortal, reduces the truth of God to an ingenious fiction. This is a serious charge against the dogmas of the schools; we therefore, proceed to prove it.

SECTION 5:

THE DOGMA OF "IMMORTAL SOULS" SUBVERSIVE OF THE TRUTH.

I. It contravenes the Mosaic account of the Fall.

Moses says, that God made Man "a Living Soul;" but Orthodoxy says,

that God made man an 'immortal soul.'

God said "in the day thou eatest of the Tree of Knowledge dying thou shalt die;" but the dogmatist says, "in the day thou eatest thereof thou shalt die figuratively, and thy body shall die literally;" and thus thy immortal soul shall become liable to the pains of hell forever.

God said, 'dust thou art, & unto dust thou shalt return;' the dogmatical theologians say, 'dust is thy body and of the Divine Essence thy soul, and unto dust shall thy mortal body return, and thy soul to me, or else to hell.'

'And the Lord God said, Behold, the man has become like one of us, to know good and evil; and now, lest he put forth his hand and take also of the Tree of Life, and eat and live forever; therefore, the Lord God sent him forth from the Garden of Eden;'—the Dogmatists alter this to suit their systems in teaching that the pronoun 'he' has reference to his body. With this emendation it should read 'lest he put forth his hand and eat, and his body live forever.'

But, it is easier said than proved, that a 'Living Soul' and 'an Immortal Soul' are identical. They are not the same; but as diverse as blood and spirit.

It is obvious, that the subject of the penalty is the violator of the law.

The eater of the fruit was to die, and the sentence was consummated in the 930th year of his age; but the record says nothing of liability to the pains of hell forever.

The expulsion of an immortal from Eden that he might not live forever is nonsense. The truth is, Man is a living soul; that is, a living creature. He was created with a susceptibility of death or Life Eternal, predicated upon his own choice; which was a quality that distinguished and exalted him above all other animals. In Eden he held a position relatively to the Tree of Knowledge and the Tree of Life. Death and Life Eternal were before him; the one the wages of sin; the other, the reward of obedience, as has been revealed. If he had been creat-

ed subject to death, death would certainly not have been assigned as a punishment for eating the forbidden fruit; and had he been formed immortal from the dust, or immortality been breathed into his nostrils, Eternal Life would not have been connected with any thing exterior to him. The truth is, that his destiny was predicated upon his actions. He disobeyed, and, in transgressing, he came under the sentence of the Law, which said "to dust thou shalt return." This was a process of many centuries: a process which might have been interrupted. To avert this calamity, the Lord God expelled him from the Garden; for had he eaten of the Tree of Life he would have lived forever, an immortal sinner, and subject to all the ills of flesh eternally:—therefore, because he had come to know evil, the Lord God drove out the man, that he might not "live forever."

1. The dogma of the immortality of the soul reduces the Mosaic account to an absurdity.

When God breathed into man's nostrils the breath of lives, say they, he imparted to him a particle of his own Essence, immaterial, and of course, of a nature kindred to himself, and this they style the immortal soul. If this be true, what was it that sinned against God? A particle of God sinned against himself! What became liable to the pains of hell forever? The immortal soul! Then a particle of God became liable to the pains of hell forever! Does the immortal soul in rebelling against the law of God show that it is of a kindred nature to the Deity? What is subjected to glowing torments in hell forever? The immortal soul, say divines! Then God consigns a part of himself to eternal misery for disobeying his own appointments! If this be wisdom, it is certainly that wisdom, which the scripture describes as "earthly, sensual, and devilish."

3. The dogma of the immortality of the soul necessitates a change of the words of the Spirit from their proper to a figurative signification.

It is well known, that death, destruction, corruption, perdition, etc. are all

predicated of man in the scripture; and are often spoken of in connexion with the events of a period subsequent to the present life. The literal and proper signification of these words is *extinction of being*. But, if a part of man, which is of a kindred nature to the Deity, and therefore indestructible and undying, is to be the subject of death, destruction, corruption, and perdition, it is manifest, that the meaning of these words must be changed from their proper signification to some other, so as to suit the theory; for, an undying soul cannot die, therefore when it is said "the soul that sinneth it shall die" must be understood to mean 'shall live in torment.' Again, an indestructible soul cannot be destroyed; hence, when it is written of wicked souls, "whose end is destruction" it must be understood to mean "whose end is to be always destroying, but never destroyed." Again, an incorruptible soul can never be corrupt; when therefore, it says, "he that soweth to the flesh shall of the flesh reap corruption," it follows, seeing that all souls are incorruptible, that they shall never corrupt; no, not even be tainted with corruption, for then the soul would prove to be mortal.

If then, death mean *life in misery*, and destruction, *eternal life in torment*, by the same legerdemain, life means *life in happiness*, and immortality, life. For, if life and incorruptibility be predicated of an everliving soul, it is clear, that life must have some accessory idea to make the scripture harmonize with the opinions of men. Hence according to the theory of the dogmatists, the *eis anastasin zoes* which occurs in John v. 29, must not be rendered "to resurrection of life" but "resurrection to enjoy life;" because according to their theory, the soul is living before resurrection, so that resurrection with them is, not in order that a man may live, but that, being alive his soul may be united with the dust; so that being clothed it may enjoy life.

But, if man have no constitutional, or magnetic, qualities, but such as are common to him with all animals, which the scripture plainly teaches, then

death, destruction, corruption, etc.; life, incorruptibility, etc., when spoken in reference to his destiny, all have their literal and proper signification. We do not mean to say, that these words are never used figuratively; they are frequently so used. When a living man is said to be "dead in trespasses and sins," or when it is said, "let the dead bury the dead," it needs no uncommon sagacity to perceive, that there is a metaphorical as well as a literal sense to the word "dead," etc.; but whether literally or figuratively used, their relative connexion must determine.

4. *The dogma of an immortal soul is subversive of the resurrection and the judgement.*

On the supposition of an immortal soul in man, it becomes necessary to provide for a receptacle for it at death. Being, as is supposed, celestial and ethereal, it is judged incompatible with the fitness of things, that it should have sepulture in common with the corruptible body. Hence, it became necessary to translate it to some more congenial system than this material world. Elysium or Paradise in Hades by the Jews and Greeks; and Heaven or the Aion Pleroma by the Orientals and Latins, were accordingly selected for the happy abode of such souls as were released from corporeal bondage in favor with the priests. From the bed of death to the everlasting region of light, where dwells Jehovah, "whom no man hath seen or can see," thither, it is alleged, it wends its rapid flight. Glowing are the descriptions of the beatitude of this Ideal Form, which adorn the fancy sketches of "eloquent divines." *It is judged at death.* The fact of its translation to heaven proves its acquittal of trespasses and sins. Death is to it "the path of life;" "fulness of joy" is its portion; and "pleasures for evermore" its present and inestimable reward!

But, though in essence of a nature kindred to the Deity, there are some immortal, immaterial, ethereal souls, which have become contaminated,—contracted ineffaceable defilement in this world! These are vicious; irrever-

diably infected with evil—corrupted incorruptible souls! Such cannot inherit incorruption; another receptacle must therefore be provided for them, suited to the invincible malignity they have acquired. By some, this receptacle of wicked immortal souls is styled Tartarus, Hell, etc., which are also supposed to be in Hades, where the Devil holds his court, encircled by demons, "ghosts, and goblins damned." Some suppose it to be surrounded by a brazen wall, and its entrance continually hidden from view by a cloud of darkness, which is said to be three times more gloomy than the obscurest night. Vi. gil says, and he is good authority, though a pagan, on this side of the question,—that it is surrounded by three impenetrable walls, and the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which no power, human or divine, can open. This is described as heaving within with molten surges of glowing lava, whose flaming and sulphurous fires, roar with horrific blast! To this place of torment, we are told, vicious immortal souls are consigned for ever and ever. I will not undertake to detail the horrors of this "endless hell." The lovers of the terrific can be satiated with such details upon all common and special occasions elsewhere. We have said thus much concerning the place of vicious disembodied souls, that you may judge if torment can surpass this. Eternal life in burning sulphur, superadded to anguish & remorse is the hell of the dogmatists, into which these souls, or spirits, are plunged at dissolution.

Now, on the supposition that all this is true, I should like to know, what purpose would be answered by the resurrection of the mortal body to life? One says, the happiness and misery of souls is not perfected until united to the body; hence the necessity of the resurrection. This is the only hypothesis they can take refuge in; and manifestly it is of a flimsy texture. We object to this, that there is no such doctrine taught in scripture, as the parti-

al, or incomplete, happiness or misery of virtuous and vicious immortal souls in heaven and hell, immediately consequent upon dissolution. If such a dogma be taught let us have direct testimony from the prophetic and apostolic writings. If souls go to God and to the Devil at death, there is then no use in resurrection; for resurrection is life—it is the 'path of life;' how then, can an immortal soul be said to arise to life, when it shall have been living in heaven for thousands of years; or a vicious soul to arise to punishment, when it has been agonizing in flames for ages?

This dogma of immediate flight to heaven or hell at dissolution necessarily flows from the supposition of an immortal soul in man. As we have seen, it is a part of Oriental Science "falsely so called," and was mixed up with Christianity by men "in whom the God of this world had blinded the minds of them which believed not," (the truth in its purity); "understanding neither what they say, nor whereof they affirm." "Their profane vain babblings" have eaten as doth a cancer; of whom were Hymeneus and Philetus, who concerning the truth "of the One Hope" erred, saying that the resurrection is past already; and overthrow the faith of some."

Hymeneus and Philetus appear to have been conspicuous opponents of the Apostle's doctrine. He alludes to them in 1. Tim. vi. 20. 21. and names them in his second epistle. They appear to have been professors of Oriental Science, which Paul justly avers is "falsely so called." What this science is, we have already seen; I would here only remind you, that the dogma of a translation to heaven or hell at death is one item of that profane science, by which they overthrew the faith of some in the resurrection. Their reasonings concerning the tradition of souls, he terms "profane vain babblings, and opposition of science falsely so called." This "profane," or Gentile hypothesis rendered nugatory the doctrine of the resurrection; for, if souls go to heaven etc. when the breath departs from the nostrils, what use is there in resurrec-

tion? Manifestly none! They saw this clearly, and therefore they concluded, that all the resurrection there would be had "passed already." If Hymeneus and Philetus were correct in their views of immortal souls, and their direct translation to heaven at death, they were right in affirming that "there is no resurrection of the dead;" but if "the truth" averred the resurrection of the dead, their hypotheses were "profane vain babblings" indeed, and "oppositions" to the truth, "of science falsely so called;" for, the annunciation of a resurrection of the dead to life, plainly teaches a *previous interruption of man's existence for a time and a subsequent renewal thereof.*

Illustrative of this view of the case of these errorists, I adduce the following fact. Justin Martyr, who was contemporary with the Apostle John, testifies that in the primitive Church, **THEY HOLD THOSE NOT TO BE CHRISTIANS, WHO MAINTAINED THAT SOULS ARE RECEIVED INTO HEAVEN IMMEDIATELY AFTER DEATH.** Irenæus ranks these professors as among the heretical; and the testimony of the church is uniform on this point down into popish times. *Brooks on Prophecy, p. 52.*

From this we learn, that what is orthodox now concerning souls going to heaven, was regarded by the contemporaries of the Apostle as sufficiently pestilential to consign the men that held it to eternal reprobation; for, if they were not to be considered as Christians, it was tantamount to excluding them from the pale of salvation.

It appears, that there were persons of this class among the Corinthian Christians. "How say some among you?" Paul inquires of them, "that there is no resurrection of the dead?" By what "profane vain babblings and oppositions of science falsely so called?" do you arrive at so fatal a conclusion? Have Hymeneus and Philetus been tampering with your faith? instilling into your minds their profane legends about immortal souls, and their translation to heaven at dissolution, and thus overthrowing your faith in the truth, which I declared to you, concerning the resurrection of the dead? Do you

not remember how ye were "baptized for the dead," have you renounced the hope? Were ye baptized for translation of souls to heaven; or in hope of the resurrection of the dead? Now pause, as if he had continued, and reflect upon the fatal consequences of adopting these vain suppositions by which the truth of the resurrection is subverted. You did believe what I declared to you concerning the resurrection of Jesus, who was the "first fruits," or earnest of that great harvest of the dead, which is yet to come. But if there be no future harvest, then there are no fruits: for the 'first fruits' argues a harvest in the field waiting to be reaped. Now, if souls are immortal, and go to heaven at death, there remains in the soil only perished seed, which will never yield an increase; there is no waiting harvest—no resurrection of the dead. And, if there be no harvest of the dead, there can be no first fruits, and therefore, Jesus did not rise, but must either have perished, or gone to the everlasting region of light, according to the science and vain philosophy of the Gentiles.

This, however, is Orientalism, or Jewish Fables, unworthy of their regard, in whom is "the knowledge of God." If you believe it, you virtually deny the resurrection of Jesus; you render inefficacious his blood for remission; if you reduce our gospel to a nullity, you are yet dead in trespasses and in sins; your faith is a vain faith; the brethren who are already dead are perished as the beasts; and you throw upon us the imputation of being false witnesses from God, because we have declared, that he raised him from the dead; which testimony, however, is not true, if so be the dead go to heaven at death, which is a dogma subversive of their resurrection from the dust. Adopt which conclusion you please: if you say, souls are translated by demons to heaven when their union with the body is dissolved by death, you deny the resurrection; but if you believe, that the dead are raised, then you reject the Orientalism of Hymeneus and Philetus; for you cannot confess both without stultifying yourself and me.

To be continued.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 2.

And the Lord said unto me, They have well spoken what they have spoken [they had asked for a Mediator in the flesh] I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them—all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him. But the Prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other Gods, even that prophet shall die.—Deuteronomy XVIII. 17.

For I have not spoken of myself but the Father which sent me, he gave me a commandment, what I should say, and speak.—Jesus of Nazareth; John XII. 49.

As thou hast sent me into the world, even so have I also sent them into the world.—The same; John XVII. 18.

Go ye into all the world and preach the Gospel [the glad tidings] to every creature. He that believeth and is baptized shall be saved; but he that believeth not (the glad tidings) shall be damned.—The same in Mark XVI. 15.

That which we have SEEN AND HEARD declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.—1st John I. 2.

But though we or an Angel from Heaven, preach any other Gospel (glad tidings) unto you than that which we have preached unto you, let him be accursed.—Paul to the Galatians I. 8.

There is no fact more strenuously insisted on in the Bible, nor perhaps less regarded in practice, than that God accepteth no man's person: but that 'every one of us shall give an account of himself to God.' Hence one great difficulty in imparting and acquiring true knowledge of revelation. Man is easily persuaded to commit the care of his eternal interests to Teachers, to whom he would not for a moment confide his worldly treasure, and is satisfied with his title to a heavenly inheritance, on testimony too slender to induce the disbursement of a few thousands or even a few hundreds of dollars for a house or farm in this transitory world. The misunderstood and misused term, Charity, tends to strengthen this infatuation. For whilst the

Clergy of various sects & names make exertions to deprive each other of their respective disciples, they generally, & as it is said, charitably acknowledge, that salvation may be found in every sect, and thus virtually confess that they are contending sometimes most bitterly, for a mere shadow. Thus their respective flocks are lulled into a fatal slumber, a false security; their understanding asleep, but all their passions awake and in lively exercise. If it be true that those various names and creeds are all one in Christ, why do their clerical guides suffer a disunion so manifestly opposed to the commands of the King? Or rather why do not those guides honestly declare in the language of the Master; 'The gate is straight, the way is narrow, and few there be that find it.' Such a course would be true charity; would make each individual examine his own state and title, & such examination would soon discover to him the glorious truth that in order to make acceptable oblations he must become his own Priest. The Lord said to certain teachers in Jerusalem; 'Ye have taken away the Key of Knowledge; ye entered not in yourselves, and them that were entering in, ye hindered.' Luke XI. 52. Paul tells the Thessalonians that God would send strong delusion on them that 'receive not the truth in the love of it.' Now no man can love the truth who receives even Truth itself without scrupulously examining it. A distinguished Philosopher has well said—"Whatsoever credit or authority we give to any principle or proposition, more than it receives from the principles and proofs that it supports itself upon, is owing to our inclinations that way, and is so far a derogation from the love of truth as such: which, as it can receive no evidence from our passions and interests, so it should receive no tincture from them." Still if the Clerical order be of divine appointment, its abuse can be no sufficient argument against its intrinsic excellence; but its natural tendency to error, first induced the writer to question its claim to such an origin; and he now offers proof from God's word, that these claims are unfounded. He feels it a Christian's duty to show that this administration of the Clergy, under which have tran-

spired all false doctrine heresy and schism,— every law to bind the conscience of man, and every institution to torture and destroy those, who preferred God's truth to their own lives; is a pure human assumption and directly contrary to the letter and the spirit of God's holy word.

It is very obvious that the four Gospels, as they are familiarly called, were written to prove the Messiahship of Jesus of Nazareth rather than to point out the way by which mankind at large, can attain to the resurrection unto life eternal. This important distinction will be more apparent, when we consider the very different state in which the Jewish and Gentile worlds stood at the advent. To the former pertained "the adoption and the glory and the covenants and the giving of the Law, and the service and promises." Romans ix. 4. Whilst the latter were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Ephes'ns ii. 12. The one party was hopeful, the other hopeless. Therefore "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy. The Saviour presented himself to the Jews as the fulfiller of covenanted mercies, to the Gentiles as the unlooked-for Giver of free gracious pardon. Such different circumstances necessarily require a difference in the respective Ministers. Whilst the Lord proclaimed his own Messiahship to the Jews, he forbade his disciples to do so. The children of Jacob rejected the gracious words of his own mouth, the wondrous works of his own hands. When he sent out the twelve and seventy, he confined their mission to Israel, and only authorized them to work certain miracles, and to proclaim the near approach of the reign of God. It is therefore to the history of his personal ministry we must turn to prove his divine mission. As is said in John xx. 31. "But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." But to obtain this life we must look to his apostles, to whom he has given "the ministry of reconciliation;" to whom he said: "Whosoever sins ye remit, they are re-

mitted, and whosoever sins ye retain they are retained." John xx. 23. Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." Matth. xviii. 18. And upon whose testimony he relied for the proof of the facts and fulfilment of his gracious mission, as stated in Acts i. 8. And ye shall be witnesses unto me, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." When a successor to Judas Iscariot was appointed, the Lord was appealed to to select his own Apostles out of (possibly the only) two who had companied with the Apostles all the time that the Lord Jesus went in and out among them, in order that he might be ordained with them a witness of his resurrection. And when the choice fell on Matthias, he was, not set apart with 'imposition of hands,' but simply "numbered with the eleven Apostles."

Paul acknowledged that he was born out of due time, but tells us, Acts 20. 14, that Ananias said to him, "The God of our Fathers hath chosen thee, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard." And this distinguished Apostle is chosen of the Lord and baptized by "a certain disciple at Damascus named Ananias," of no official rank in the church; and of whom we hear nothing except in connexion with the conversion of Saul of Tarsus. Like the other Apostles Paul was to testify what he had seen and heard, and it was therefore, as he elsewhere insists, necessary for him both to have seen and heard the Lord Jesus. The apostolic ministry was therefore unique in its design and its power. They were ambassadors of Christ to a guilty perishing world. He attested them as his Father had attested him, "by signs and wonders and mighty deeds." Never had human ambassadors, before or since, such full credentials, such perfect tokens of their Monarch's confidence; and many of them sealed with their own blood their attestation, not of a creed or an opinion, but of the things which they had seen and heard, thus giving the strongest evidence of their truth.

The apostolic ministry was also peculiar

in its choice. Paul says in 1. Cor. i 26: "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are calling you," not "are called;" according to the supplementary words of King James' translators, contrary to grammatic analogy, as well as to the consecutive argument. For the Apostle continues in the succeeding verse: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised has God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." Thus we are distinctly assured that God chose the Galilean fishermen, without rank, without education, without wealth, or any worldly influence whatever; that the whole glory might redound to the honor of his word, which enabled those "weak," "foolish," "despised" men to silence the cavilings of Greek philosophy, dispel the gloom of heathen superstition, and display the glorious character of Jehovah, as manifested in his redeeming Son, by bearing witness to the things which they had seen and heard. The deportment of the twelve, as recorded in the Gospels, further manifests God's wisdom in selecting such humble instruments. The narrative shows that until after the Saviour's resurrection they never comprehended the nature of his kingdom, or its honors." We trusted this was he who was to have redeemed Israel," was their desponding cry after they had seen him committed to the tomb of Joseph. Notwithstanding all he had told them, they still fondly cherished the hope that he had come to restore Israel to a temporal glory and power surpassing that of David and Solomon; and they doubted not his power to do so until they saw him apparently hopeless and in the hands, and at the mercy of his enemies. Then rose fears and doubts in the minds of his honest simple-hearted disciples. If they had been the 'wise, mighty or noble of the flesh,' their pride of opinion, consistency and conscious power would have impelled them to rescue one upon whose lovely character, even amid their painful suspicions, they could not but gaze with

admiration and affection. But they had no confidence in themselves! All their faith, hope and strength were in him; and when they saw him unable to save himself, the withering conviction that they had been deceived unmanned them, so that, 'they forsook him and fled.' This desertion on their part is the strongest proof of their honesty: when they thought him an impostor, they renounced him. They were not timid men as their conduct evinced some seven or eight weeks after when standing before that tribunal which they had been accustomed to regard as the most august and venerable on earth, they declared respectfully, but firmly, their determination to 'obey God rather than man' and charged home on the Sanhedrim the murder of their own Messiah. They are the same men who forsook and denied him; but they now understood that their Master's Kingdom is not of this world; that in the world they must have tribulation, and like their Master they must overcome the world. They must follow him, 'who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.' Heb. xii. 2. They now comprehend his grand design; are ready to go for him to prison and to death. They had in the interim received the gift of the Holy Spirit; but this gift neither added to their faith or love. They had previously seen their King triumphant over Death ascend on high, knowing that he had given himself a propitiation for their sins, and for those of a ruined world; what stronger testimony could faith demand, what nobler incentive to the most ardent love? The gift of the Spirit simply conferred on them 'power' to carry out their commission 'to the uttermost part of the earth.' It enabled them to speak in some fifteen different languages; to remember infallibly their Master's instructions, and in a miraculous manner to convey the same knowledge into the minds of others; and to prove their distinguished mission 'by signs and wonders.' But it left them in full possession of their responsibility and free agency. It showed them the path of safety and of duty, and qualified them to point it out to others; but their previous faith or rather love led them, as it still does every christian, to submit to the Spirit's guidance. As the Apostle says, 1. Cor. xii. 1. Though

I speak with tongues of men and of angels and have not charity (love), I am become as sounding brass or a tinkling cymbal and though I have the gift of prophecy and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, and have not love, I am nothing. 'It is not therefore the possession of the Spirit, but obedience to its dictates that obtains for man eternal life. The voice of the Spirit then breathed through the mouths of the Apostles; and they alone had power to communicate it miraculously. This is demonstrated in Acts. viii, where we learn that though Philip converted the city of Samaria, working mighty miracles there, he could not do what so many unattested ministers of the present day assume to do—confer the Holy Spirit; the Apostles Peter and John were sent from Jerusalem in order to bestow on those converts that inestimable blessing. This miraculous endowment of Spiritual Knowledge was absolutely necessary in order to instruct the disciples in the laws of that Kingdom into which they had just entered. At that period there were few readers, still fewer writers—a manuscript gospel or apostolic epistle was a treasure, of which in this day of cheap printing, even the most pious christian can form no adequate idea; the Teachers were not many, the Converts numerous. It was therefore, I repeat absolutely necessary to give miraculously that instruction, which the convert now finds in the New Testament, and especially in the Apostolic Epistles; which is the voice of the Spirit, printed now, as it was then uttered, and equally efficacious to make known to us, 'the things that are freely given to us of God.' 1. Cor. ii. 12. It is thus the Apostolic Band still sit upon their thrones, still exercise their peculiar prerogative—the dispensation of the Spirit; and thus the Master's gracious promise is fulfilled unto them. 'Lo! I am with you always unto the end of the world.' Matt. xxviii. 20.

The Lord Jesus having, ere he ascended upon high, delegated to his Apostles the power—'to bind and to loose'—'to remit and to retain sins,' and as none can retain the power that he delegates; it follows necessarily that mankind ought not now to go to his personal ministry, as recorded by the Evangelists, for pardon and guidance. In great

mercy he has simplified his scheme of salvation, by directing all to his Apostles. Therefore he entreats the Father. John xvii. 20. 'Neither pray I for these (the Apostles) alone; but for them also which shall believe on me THROUGH THEIR WORD.' Let the party therefore who professes to believe in Jesus through any other influence than the Apostolic testimony, ponder the significant fact, that in this earnest prayer he is not included. Let the believer remember that, in order to have his sins remitted, and become a christian, he must repair to those Apostles, and find recorded in their "Acts," how they dispensed this glorious boon. Having obtained it from that only legitimate tribunal, let him diligently study their "Epistles," finding there his whole duty and thus, in the glorious liberty of Christ, "call no man master on earth."

Until, therefore, we can find men, who are witnesses of Christ, in what they have "seen and heard;" who have power to bind and to loose,—to remit and to retain sins, and who can prove their credentials by working miracles; the idea of an apostolic succession must remain as irrational as it is unscriptural and schismatical. Like their great Master, they have finished the work he gave them to do; and as it was impossible for him to have a successor in his work, so it is equally impossible for any man to succeed to that of his 'witnesses.' No testimony, no faith, was the Saviour's axiom; for as if endeavouring to guard prophetically against this extensive and deleterious error, he declares: John v. 31. 'If I bear witness of myself, my witness is not true;' thus asserting that his own glorious word, 'which shall stand when Heaven and earth shall pass away,' is not to be believed, unless established by competent testimony. He refers them in that chapter not to John for proof of his messiahship, but to his own miraculous works; to the attestation of his Father and the descending spirit at his baptism; with such a flood of divine testimony did the Lord Jesus prove this divine fact. And who can fail to see every where fulfilled and fulfilling his plaintive prophecy in the 43d verse: 'I am come in my father's name, (authority) and ye receive me not: if another shall come in his own name, (authority) him ye will receive. How can ye believe which receive

honor one of another, and seek not the honor that cometh from God only?' Thus the self-styled successors, and called and sent Ministers of Christ, have usurped and still usurp authority over the people, and they readily submit often even in despite of the manifest ignorance and incompetency of the presumptuous aspirant; whilst reason and scripture are continually outraged by the pretension of such parties to confer on each other 'the gift of the Holy Spirit.' According to the New Testament, whenever the spirit was given, the persons present saw its effects palpably manifested through the recipients; but mankind are now urged to believe that this mighty gift is conferred without producing one sensible effect on the receiver, giver or witnesses. I think it was Cicero who wondered how the Roman Augurs could ever look each other in the face without laughing. The subject is too solemn for aught that approaches levity, but I do greatly marvel at the ignorant presumption of any man, who can thus assume the glorious prerogative and idly speak the hallowed words—'receive ye the Holy Spirit.'

There is another peculiarity in the apostolic ministry to which I now turn. They only, of all believers, were required to abandon all other pursuits and devote themselves to the ministry of the word. Paul says, 1st.

Cor. iv. 9: 'For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.' Hence every christian was bound to contribute to their support according to their ability and the wants of the Apostles: the workman was worthy of his meat, the laborer of his hire. But Paul confines this right strictly to the Apostles, as is seen in 2d Cor. x. 9 to 13, where he tells them that he had not been burdensome to them even though in want, and that he thus kept himself in order that, to use his words: 'I may cut off occasion from them which deserve occasion; that wherein they glory, they may be found even as we.' It follows therefore of course that no other teachers were entitled to it, or Paul would not have striven to deprive them of it by the surrender of his own privileges. This point will be hereafter more fully laboured and established. In the mean time I close this article, having clearly, as I conceive, demonstrated the fact, that the apostolic powers, duties, honors and privileges were confined strictly to themselves, and that no man who has lived since their day, can appropriate any portion of them to himself consistently with God's holy word.

RICHARD LEMMON.

Baltimore, July 18, 1845.

AN ORACULAR DISCOURSE ON FAITH.

FAITH is the substance of things hoped for, the evidence of things not seen.—HEB. xi. 1.

Faith comes by hearing the word of God. Rom. x. 17.

Through faith we understand.—HEB. xi. 2.

Without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him.—HEB. xi. 6.

The just shall live by faith.—HEB. ii. 4.

By grace are ye saved, through faith, and that (salvation) not of yourselves; it is the gift of God.—Eph. 2. 8.

Through his name whosoever believes in Jesus shall receive remission of sins.

Acts x. 43.

God, who knoweth the hearts, put no difference between Jews and Gentiles, purifying their hearts by FAITH.—Acts xv. 9.

By Jesus we have received grace and Apostleship, for obedience to the Faith through his name, among all nations.

Rom. 1. 5.

Boasting is excluded by the Law of Faith. Therefore, we conclude, that a man is justified by faith without the deeds of the Mosaic Law. God is the God of the Gentiles as well as of the Jews: seeing it is one God who shall justify the circumcision by faith, and the uncircumcision through the faith.

Rom. iii. 31.

To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Rom. iv. 5.

Being justified by faith, we have peace with God thro' our Lord Jesus Christ.

Rom. v. 1.

The Righteousness of God by faith of Jesus Christ is manifested unto all, and upon all that believe:—whom God hath set forth a propitiatory sacrifice, through faith in his blood, for the remission of sins that are past.

Rom. iii. 25.

A man is justified by the faith of Jesus Christ; we have believed in Jesus Christ, that we might be justified by the faith of Christ.—Gal. 2. 16.

They which are of faith the same are the children of Abraham.—Gal. iii. 7.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

vs. 26—29

There is one Faith.—Ephes. iv. 5.

I pray, that Christ may dwell in your hearts by faith.—Eph. iii. 17.

Above all, taking the Shield of faith, wherewith ye shall be able to quench all the fiery darts of the Wicked.—Eph. vi. 16.

Fight the good fight of faith.

1. Tim. vi. 12.

What profit though a man say he hath faith, and have not works? Can faith save him? Faith, if it have not works, is dead being alone. By works a man is justified, and not by faith alone. For as the body without the spirit is dead, so faith without works is dead also.—James 2. 12—26.

Simon Peter to them that have obtained like precious faith with us through the righteousness of God.—2 Epist. i. 1.

This is the victory that overcometh the world our faith.—1 John v. 4.

Having a High Priest over the House of God, 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.—Heb. x. 21.

Ye have purified your souls (consciences) in obeying the truth through the Spirit.—1 Pet. i. 22.

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith that works by love.—Gal. v. 6.

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a NEW CREATURE.—Gal. vi. 15.

Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments.—1 Cor. vii. 19.

What is the SUBJECT-MATTER of the things hoped for and things unseen?

And when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women.—Acts viii. 12.

And Paul received all that came to him preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ.—Acts xxviii. 31.

He that believeth (the Gospel) and is baptized shall be saved; he that believeth not shall be condemned.—Mark xvi. 16.

For the Gospel is the power of God unto salvation to every one that believes; for therein is the Righteousness of God revealed from faith to faith.—Rom. i. 16

THESES.

The propositions predicable on the foregoing exhibition of the truth are palpable and important. They are as follows:

1. No religious action is acceptable to God, unless predicated upon faith in the worshiper.

2. The faith, which is acceptable to God, is a sincere and hearty assent of the understanding to the 'testimony of God,' operating upon the affections and will, so as to induce men to love God and his Son Jesus Christ, and to become obedient to his law.

3. Faith, which works by love, is elaborated in men's hearts by the Spirit through the hearing, or reading, of the Word.

4. The understanding, affections, and will, which make up what is termed 'the heart,' are purified by faith, antecedently to salvation from sin by baptism in the name of Jesus Christ.

5. Men whose hearts are purified by the faith which works by love, obtain a release from their sins, and the answer of a good conscience, in obeying the truth, and not before; their faith, at that crisis, is imputed to them for righteousness.

6. According to the degree of the purification of a man's heart by the faith which works by love, antecedently to obedience, will be his joy in believing, and restlessness of conscience on account of sin.

7. Men are justified by faith, or accounted righteous, when, through the name of Jesus, they become obedient to the faith.

8. We are justified by faith in the act of putting on Christ by baptism in his name by which alone the believer can enter into him.

9. The faith imputed to men for righteousness is the one faith, precious, and like to that which dwelt in Abraham and the Apostles; and by which they overcame the world: in default of this, immersion in the name of Jesus, is of no more efficacy to remission of sins than a Jewish Ablution.

EDITOR.

Miscellaneous Matters.

"CHRISTIAN JOURNAL" SUPEREROGATION.

A standing petition for patience, and forgiveness of ourselves and our enemies—Baptism—Ayres's word—Immersion without true faith valueless—Human Magnetism.

A friend in Louisville, Ky. has sent us a paper, called the 'Christian Journal,' published at Lexington. The number contains an article from the pen of one 'S. A.,' principal editor, we suppose, of the periodical. We have not the honor of an acquaintance with the gentleman in any way; he may be a very excellent and worthy man; we know not that he is, nor have we any reason to believe that he is not. Editing with Mr. Aylett Rains one of 'our periodicals,' as appears from the sheet before us, we presume, he is an 'Orthodox Reformer'; for 'Reformers' in these 'latter days,' appear to be segregated into two classes, to wit: Orthodox and Heterodox. He is of course, of the right opinion, that is, in his own estimation and in that of his party; and if so, all who differ from them, are of the wrong opinion, because of other opinions, and therefore heretics; and consequently, according to all precedent, as abundantly established by 'the wisdom of our ancestors,' worthy of all damnation in time, and endless torture through the endless duration of ages!

O Lord God in heaven above, merciful and gracious Father, what can we render to thee for thy goodness! Thou hast appointed a day in which thou wilt judge the world in righteousness by Jesus Christ! Blessed be thy holy name, we shall all be judged before his tribunal, and not man's. Then, the hidden things of men shall be brought to light, and their secret thoughts shall be unveiled to their justification or reproof! Thou God seest us all, for all hearts are open before thee! If thou beholdest any thing in me displeasing in thy sight, let me fall into thy hands, and not into the hands of those who thirst for my destruction! Grant me patience to endure their unrighteousness, and by fidelity and perseverance, to overcome the iniquity of their doings; and may the word of the truth concerning the Hope of the glorious gospel of Jesus be established in these countries; and may those who now oppose it in ignorance and unbelief, find mercy of thee, repenting of their wayward-

ness and purifying their hearts by faith, that they may be accepted when the Lord comes! Forgive them for they know not what they do; and may we all at length find an abundant entrance into the Kingdom of the Future Age to the glory of the great Immanuel's name! Amen! Amen!

Such is the standing petition, which we record as expressive of our aspirations to the eternal throne, when called upon to review the effusions of bigotry, of prejudice, and misrepresentation, which, from time to time, flit phantasmally across our point de vue. Though perfect strangers to each other; though Mr. Samuel Ayres is as ignorant of our writings as we are of his; though he neither knows nor understands our views in whole, or even in part, correctly; nevertheless, the first article we have seen from his pen concerning us, which is in this number, teems with the unhalloved spirit of "the supervisor," which is insulting, mendacious, and perverse. How soon a man is led captive of the spirit of faction! Here is Mr. Samuel Ayres without provocation on our part, rudely and wantonly attacking us. Is it necessary to declare war against us to maintain peace and credit with the advocates of Spiritualism? So it would appear. Then, be it so, if thus it please you, we are willing to reason with you, if you will argue like civilized men, without denunciation, ridicule, and reproach; but if the contrary be your election, then leaps our trusty weapon from its sheath, we hurl the scabbard to the winds, and asking no quarter we give none; for the truth asks no favor from its foes, and will accept of peace only on the ground of unqualified surrender. Mr. Samuel Ayres has committed an ungentlemanly assault upon us; this is disgraceful and injurious only to himself; he is for war, not we; but, being compelled on every side, to defend the right, we lift the gauntlet, and with glowing heart do battle for the truth to victory or death.

The article is entitled 'Dr. Jno. Thomas—Rebaptism—Mesmerism, &c.' It consists

of nearly three pages 8vo. Mr. Ayres styles us 'this fanciful theorist,' whose 'fancy,' he represents, as consisting in his views of re-immersion, founded 'on the etymology of *baptidzoo*, and to dissipate which, he assumes 'the Doctor's spectacles' by French leave; and endeavors to idealize, most extravagantly, a meaning of *baptidzoo*, the ramification of which he has discovered by their use. But, as he admits it is all a 'vagary,' we need not trouble ourselves with it any further.

He professes to give our 'theory' of re-baptism, founded upon a verbal critique published many years since in the *Apostolic Advocate*, a few numbers only of which has been seen! If he really wish his patrons to know our views upon re-immersion, let him republish an article from the *Herald* entitled, 'Neither Immersion, nor Re-Immersion, but Obedience to the Gospel for Remission of Sins,' and they will then have the merits of the question fairly before them. But no; the spirit of the article evidently shows a desire to create prejudice where there may be none, and to augment it where it may already exist. We have not a copy of the *Advocate* at hand, but by reference Mr. Ayres may find, that the hints upon the etymology of *baptidzoo*, are, originally, either literally, or in effect, quoted from Robinson's *History of Baptism*; who states, that the Arabians translated the Greek word into Arabic by *segbatallah*; a compound of *segbat*, in regimen, and *Allah*, which together signify *the Dying of God*, which he contends is a very expressive and appropriate rendering. He argues, that *baptidzoo* is a Dyer's word, and signifies to dip so as to dye, tinge, or color; and that as to die was the effect designed to be produced by the baptism of cloth, so baptism could not be sprinkling, nor to baptize to sprinkle, but immersion and to immerse. Hence, the Greek word involves in it two distinct ideas; first to dip, and secondly to dye: or to dip so as to dye.

And this etymology, we contend, is exegetical of the New Testament use of the words. We do not, however, found our argument against the popular immersion (which Mr. Campbell in his *Christian Baptist* says 'is no better than a Jewish Ablution') upon etymology alone; but upon the *etymology and syntax of God's Word*, which is the only true and spiritual import. Our view of the matter is this: that every one who understands the Gospel will in so doing understand the design of baptism; for unless a man's heart be purified by the faith, which is the substance of things hoped for, and the evidence of things unseen, by which faith he understands (for 'through faith we understand'—Heb. xi. 2.) and which 'works by love,' (not by fear) and 'overcomes the world,' immersion in water is 'no better than a Jewish Ablution,' and therefore, not Christian Baptism. Such men in the Scriptures are said to have 'washed their robes white

in the blood of the Lamb'—to be 'washed from their sins in his blood.' This is truly God's dyeing, or coloring, when 'filthy rags' become 'white robes' by being washed in blood, that is, 'washed in the name of the Lord Jesus;' which is baptism for remission of sins. It would be a reflection upon the reader to suppose he does not comprehend the truth and fitness of these things. Perhaps Mr. Ayres, if he will condescend to follow the advice of the Apostle, to be 'swift to hear, and slow to speak,' may also come to an understanding of the matter, from which at present he seems very remote. Men should think more for themselves, and less in the words of their leaders; and speak when they do speak as full grown men, and not twaddle like old wives concerning things they do not comprehend. We wish Mr. Samuel Ayres would take this advice; and then we doubt not, his patrons would be more edified by his lucubrations, and less abused by his misrepresentations of others.

As to the flourish about Mesmerism, as he does not undertake to controvert any thing presented in our article on Human Magnetism, we need not occupy space in reviewing his notice thereof. We therein called the attention of our readers to certain facts, which are very remarkable. Can Mr. Ayres destroy them: can he explain them, or can he disprove the analogy. Water is composed of Hydrogen and Oxygen electrically combined. This is proved by analysis and synthesis. Will he say, that because we can form water, that therefore, the Lord God did not so combine these gases, or operate upon the same principle, when he made the Atlantic Ocean. Does not Mr. Ayres know, that all natural science, by which our age is so singularly illustrated, is the knowledge of the laws of God, to which he has subordinated the physical universe, elaborated by observation and experiment? Will Mr. Ayres condescend to inform us, if observation and experiment have unveiled all the mysteries of the material world, that may or can be known? If they have not, will he presume to say, that observation and experiment have not demonstrated the principle upon which the Lord God extracted Adam's rib without his being conscious of it? And we know, that the time will soon come, when a man shall raise, as well as judge the dead: and that power also will be given, mighty as the thunder-bolt itself, to the saints, both changed and raised, who shall control the destinies and fortunes of the world.

That we may be accounted worthy to wield a sceptre in the Future Age, and, to be the recipients of His wonder-working power, in the exceeding greatness of its might; and, that we may realize the Hope of his calling, and the riches of the glory of his inheritance, is an expectation, which taunts and jibes may well endure.

EDITOR.

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

RECHMOND, Va.

VOL. II. NUMBER 3.

"THE SPIRITS IN PRISON."

Bro. Thomas,

I heard one of 'our Evangelists,' whom I esteem very highly, comment upon 1 Peter iii. 18—20. He said, that the Spirit of Christ, after he was 'crucified, dead and buried,' went and preached to the imprisoned spirits of the disobedient antediluvians, &c; and remarked, that his idea was confirmed by ch. iv. 6, from which, he concluded, that 'the gospel being preached to the dead, that they might be judged according to men in the flesh,' proves that they were *not* in the flesh, but 'disembodied spirits.' He remarked, in conversation with me afterwards, that he would like to hear your interpretation of it; so would I, although I disagree with him in his opinion *totò cælo*.

Yours faithfully,

J.

Henderson, Ky; July 28. 1845.

REPLY.

In few words, we understand the Evangelist to mean, that *the Disembodied Spirit of Jesus went to the disembodied spirits of the Antediluvians, and preached the gospel to them in Hades!* This is the most extraordinary dogma ever broached by living man in the face of the Oracles of God. On the supposition, that their ghosts are in Hades in the orthodox sense of the word, which is the heathen sense, how could the ghost of Jesus preach the gospel to them, which is remission of sins, and eternal life through his death and resurrection, seeing that he had not risen from the dead? Take from the gospel facts, the resurrection of Jesus, and the gospel ceases to be the 'power of God for salvation.'—'If Christ be not risen, then is our preaching vain, and your faith is also vain.' * * * Ye are yet in your sins. Then they also that are fallen asleep in Christ are perished.' New the Disembodied Phantasms of the An-

tediluvian World held the same relation to the gospel preached by Jesus' Ghost before he rose, that the Hymenean Corinthians did to it preached by the Apostles after his resurrection, when they averred a principle, which, in its operation on the faith, set aside his resurrection from the dead. What could the Ghost of Jesus have preached to them? Remission of sins by his name? His name was inefficacious to that end until he rose again. Eternal life by his name? If in default of his resurrection his name had no power in it for remission, they must have continued in their sins, and consequently entitled only to the wages of sin, which is death. The name of Jesus could not give a right to eternal life previous to his return from the dead; for had he not risen, it would have been proof, that God had not accepted him as a propitiatory for sin; and a non-resurrected sacrifice would have been of no more profit than the sacrifices under the Law. All the dead, righteous or unrighteous, who had died before his crucifixion or since, would have eternally to sleep the sleep of death.

What else beside remission of sins and eternal life, can you conceive, the ghosts in Hades stand in need of? These the gospel could not give them before Jesus rose; it would have been useless, then, for the ghost to go and preach it to them. But on the supposition, that the gospel of a non-resurrected Messiah could save them, what utility could there be in preaching it, seeing that, though made ever so plain, they could not understand it, being without wisdom, sagacity, or ability to do; for it is written, 'there is no work, nor device, nor knowledge, nor wisdom in the grave, (Sheol or Hades,) whither thou goest?' No; 'the dead know not any thing;' the preaching the gospel,

therefore, to physically dead men, is altogether out of the record. This speculation then is not the sense of the passage before us. Let us see what is:

In verse 18, two things are predicated of Jesus, namely, he was put to death in the flesh; and secondly, he was quickened, or made alive, by the Spirit, i. e. by the Spirit of God. In this verse, there are two personages named, to wit, Christ and God; together with the Spirit of God, which is his power, or agent, by which he effects every thing. In the next verse, it continues, 'by which also he went and preached to the spirits in prison, who sometime were disobedient, when once the long suffering of God waited in the days of Noah, &c.'—Here, we have the relative *en hoo*, 'by which.' This pronoun by rule claims 'the Spirit' for its antecedent. 'By which Spirit also he went and preached, &c.' is the reading: but the question upon which the correct interpretation of the passage turns, is—*by which Spirit of God, who went and preached?* The answer is, God went and preached to them, not Jesus, nor the Ghost of Jesus; but God went and by his Spirit preached to the Antediluvians. He also preached to them in time past, as well as to us in time present, and raised up his Son Jesus, and all by his Spirit: for 'in sundry times and in divers manners God who spake in time past unto the fathers by the prophets; hath in these last days spoken unto us by his Son,' and by the same Spirit. 'Many years didst thou forbear them, and testifiedst against them *by thy Spirit in thy prophets*: yet would they not give ear.' This, though affirmed of Israel, is equally true of the Antediluvians; for the history shows, that God, not Jesus, testified against them by his Spirit in Noah.

AN IMPORTANT QUERY EASILY ANSWERED.

I would, through the medium of your valuable periodical, respectfully inquire of all into whose hands this may fall, be they 'Reformed Baptists,' or 'Campbellite Reformers,' or immersed religionists of any other name—whether or not, they have believed the Gospel, primarily developed on the Day of Pentecost, as the result of a devout examination of the testimony of the Prophets and Apostles; and whether or not, they have upon a confession of unteigned belief in that gospel,

But, it is supposed, that whoever went to preach to them, did so, in the interval between the death and resurrection of Jesus. It does not mean, that the Spirit preached to them *while in prison*; but, that he went and preached through Noah to the Antediluvians, who were then living, but, while Peter was writing, were in the custody of Death and in the prison house of the grave. He did not mean to say, that the Spirit preached to dead men, or to the ghosts of the dead men; but to men living in Noah's day, and dead in his.

For this cause the gospel was preached to them also who are dead. that they might be judged according to men in the flesh, but live according to God in the Spirit, or by the Spirit, 'who are dead;' that is, dead while I, Peter, now write. Living, when the gospel was preached to them, but dead now; having been judged, or put to death by men in the flesh, as was Jesus, because; they would not forsake the truth, but who shall be made alive again by the Spirit according to the purpose of God, which cannot be frustrated. 'Being put to death in the flesh,' and 'being judged according to men in the flesh,' are phrases which apply to Jesus and the saints, who like him, are persecuted unto death: and both import the same things:—to be judged in the flesh, is to be put to death in the flesh; and to be quickened by the Spirit, is to live according to God in the Spirit.

If this interpretation be rejected, we should like to see something more consonant with the word of truth. Till then, we hold it as the only true exposition of the text.

ERROR.

put off the old man and his deeds, in repenting and being baptized in the name of Jesus Christ for the remission of sins? If they have, they have 'done well;' but if not, then 'sin lieth at the door.' If a man have a single doubt upon this point, it is evidence of an imperfect conscience and unbelief. Let every such immersionist ask himself as in the presence of Him who is invisible—what assurance have I of the remission of my sins?
Lunenburg, Va. WILLIAM ARVIN.

CONTINUED FROM VOL. II. PAGE 24.

But, continues Paul, as we suppose in this paraphrase, I tell you, that Christ is raised from the dead; that he did not enter heaven before his resurrection; for, if he had, being in heaven, he would not have been raised. God made him to know 'the path of life' in the resurrection of His mortal body, from which time he lives to die no more. He thus became the antitypical 'first fruits'—the true wave-sheaf of the harvest, which the Lord shall gather in and not men. For since the sowing of our mortal bodies in the earth came through man, so also their reproduction from the soil shall come to pass by man. For as all that are sanctified died in Adam, even so shall all they who are in Christ be made alive. But every man of these will be immortalized in his own order: first Christ, the wave-sheaf; afterwards the rest of the sheaves, which belong to the Lord, which 'in due season' shall be gathered into his garner under his personal superintendance.

The Apostle concentrated all his hope upon the resurrection of the dead by the Spirit of Jehovah through Jesus. 'If after the custom of men,' says he, 'I have fought with beasts at Ephesus, what does it advantage me if the dead rise not?' He regarded it as 'the mark for the prize of the high calling of God in Christ Jesus;' and that he might apprehend it, he says, 'I have suffered the loss of all things, and do count them but dross that I may win Christ, and be found (at the ingathering of the fruit) in him; * * * that I may know the power of his resurrection; * * * if by any means I may attain to the resurrection of the dead.'—Phil. iii. 9.

On the supposition of the 'science' of Hymeneus and Philetus being true, Paul's immortal soul would have been transported to heaven on angel's wings the instant he breathed his last under the gaping jaws of the Ephesian wild beasts. His happy spirit being disembodied of 'this mortal coil,' would have become absent from the body present with the Lord; this certainly would have been a great advantage to him.

But the truth is, that the pseudo-scientific hypothesis of these men is vain; the apostle had no such expectation; he well knew that he would reap no reward until the resurrection; and that if this should never happen, he would have no more existence after death than the beasts with which he had grappled in mortal fray. He would have derived no advantage from his labors or his fights, if the conclusion, which Hymeneus and Philetus had deduced from their science were indeed true, that 'the resurrection was past already,' and consequently none to be expected. If the dead rise not 'they which are fallen asleep in Christ are perished.' This is a conclusive argument against the dogma of an immortal soul in man, whether good or bad: An immortal soul cannot perish, neither would the immortality of the faithful be dependent on the resurrection; but on the divine nature of their souls; which are supposed to be imperishable and undying; but seeing that the apostle argues against the immortality of the believers consequent upon their non-resurrection, it follows a demonstration, that their imperishability and entrance into glory results solely from their resuscitation from the dust.

These dogmas of Oriental Science in like manner render of none effect the apostolic and christian doctrine of the judgement: If wicked immortal souls go to the Devil, or to Hell, on the instant of their demise, they are already judged. What more can be done with them? Would you bring them back from hell to judge them? Suppose you do; what sentence would you pass upon them more severe than they have been suffering for thousands of years? It would be a superfluous operation first to send them to hell, then to bring them back again, and lastly, to remand them to the eternal flame. God is reasonable, and does nothing which is wanton; useless, or superfluous. and such a proceeding as this is all these. The dogma of Hymeneus and Philetus render a resurrection to judgement unnecessary, and as absurd as needlers: there is no al-

ternative but to abandon immortal soulism with all its consequents, or the doctrine, that they which have done evil shall come out of their graves to a resurrection of judgement.—Jno. v. 2. 2.

There is a saying of the Apostle, which would seem to put this question beyond all dispute. In 2 Cor. v. 10, he says, 'for we must all appear before the judgement seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad.' In the King's version it reads, 'that every one may receive the things done in his body.' The words 'done' and 'his' are not in the original; but are inserted to make what the translators supposed was the sense of the passage. Men are to be recompensed according to what they have done, but they are not to receive the things done by them in this life. 'The things' they are to receive, are the things revealed by the Spirit of God, and they are to receive them 'in the body,' not 'out of the body,' as disembodied souls. This truth renders a resurrection, both of the just and unjust, a necessary thing; for unless they are raised, they cannot receive 'in the body'—*dia tou soomatos*—the things set forth in the doctrine of Christ.

So this harmonizes the declaration of Jesus, saying 'the Father hath committed all judgement to the Son; * * * and hath given him authority to execute judgement, because he is the Son of Man. * * * The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good—*eis anastasin zoes*—to a resurrection of life; and they that have done evil—*eis anastasin kriseos* to a resurrection of judgement.'—But some object, that this does not refer to the literally dead, but to the living generation, who listened to the words of Jesus! They argue, that they could not be the literally dead because they were 'to hear,' and all know, that the dead cannot hear! But, that Jesus is speaking of the literally dead is manifest from the context; in which he is speaking on the subject of unending life and present resurrection. 'The

hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live,' as in the cases of Lazarus and the widow's son. We presume they heard, though dead, the voice of the Son of Man commanding them to arise.

But, the dogmas of Hymeneus and Philetus, possibly two collegiate professors of Oriental Theology (!) subvert the doctrine of judgement being executed on resurrected bodies. Their science teaches the reception of things in the immortal soul which are alien to the book of God. They disembody the spirit and plunge it in the abyss of hell, or despatch it to the body of some wicked man, to torment him with demoniacal possessions, and thus give him two souls instead of one. Their theory is unjust; for, by sending wicked immortal souls to judgement as they die, instead of reserving them to some common crisis, they consign sinners of equal demerit to unequal punishment; seeing that, upon their hypothesis, Cain has been in Hell about 5000 years longer than Fieschi! Well might Paul style their traditions, 'profane vain babblings and oppositions of science falsely so called;' they have increased unto great ungodliness, and their word has eaten as a canker, as is manifest among those, who persecute their brethren to uphold them.

We have a remarkable and living illustration of the truth of the position we have taken in affirming, that it was the opinion of the immortal soul, and its immediate translation to heaven which led Professors Hymeneus and Philetus to reject the resurrection of the dead:—I refer to the case of Professor Bush as the one in point.

As we have said before, this gentleman is professor of Hebrew in the New York City University; and from what we have read of his lucubrations, should judge, that he knows more of Hebrew than of the Oracles of God. He has recently issued a work, which he styles 'Anastasin;' or the doctrine of the Resurrection of the Body, rationally and scripturally considered. His grand assumpt is, that the res-

urrection of the body is not a doctrine of revelation!—which is tantamount to saying, with Hymeneus and Philetus, that 'there is no resurrection of the dead.' He endeavors to prove, that the resurrection of the same body is unreasonable and impossible. There is a something, which constitutes a 'part of our present being,' as he infers from reason, 'to which the essential life of man pertains.' He says, 'it constitutes the inner essential vitality of our present bodies, and it lives again in another state because it never dies. It is immortal in its own nature, and it is called a body—a spiritual body—because of the poverty of human language, &c.' This never-dying something, he styles 'the Resurrection Body' 'which,' he says, 'has nothing to do with the gross material particles which enter into the composition of our present earthly tenements.'

He concludes his ratiocinations by saying, that the judgement of reason is, 'that a spiritual body is developed at death.' By spiritual, he means, 'refined, subtle, ethereal, sublimated;' and this sublimated something, called body, this invisible *tertium quid*—intermediate between a cogitative faculty and the gross body—is disengaged from the mortal flesh at its demise.

From philosophy 'falsely so called,' he proceeds to examine the Old Testament, which, he says, does not teach the resurrection of the body! From the Old he goes on to the New, from which he professes to learn, that Christ did not rise in the body in which he died. He says truly, that the subject of 1 Cor. xv. is not the resurrection of all human beings, but of the righteous only—'it pertains exclusively to the righteous;' yet he would have us suppose, that the resurrection even of these, was not of their bodies, but a disengagement of their souls at death from their bodies.

The judgement, he supposes, is a process concurrent with a man's death. 'For what purpose,' he asks, 'are the souls of the righteous and the wicked, after subsisting for ages in heaven and hell to be reclaimed from their mansions of bliss or woe, and sum-

moned together before the dread tribunal of Jehovah, there to receive a sentence which assigns them, respectively, to the same lot in effect with that upon which they had entered in the day when, God took away their breath.' This is the secret of the whole matter. Assuming what has never yet been proved, namely, that immortality is an inherent and hereditary principle of human nature; that this principle is separated from the body at death; and that, from that epoch, its disembodied existence is continued in heaven or hell for ever;—he has tortured the holy oracles so as to make them confess the truth of this 'sublimated' nonsense. But they will not testify to it, save that it is 'foolishness.' They testify to the resurrection of the mortal body and its investment with immortality; and in so doing, proclaim 'the wisdom' of the professors of Hebrew and Orientalism, whether in Ancient Corinth, or the Neopolis of the Empire State, to be vapid and profane. Dr. George Bush is not the only collegiate person, nor is New York the only Republic, that reckons among its 'divines,' professors of the Hymenean 'Gnosis'; they abound on every side from Maine to Florida, and from the Atlantic to the deep-delled hills of La Belle Riviere. The difficulty is, not to point out where they are, but where they are not, to be found, whose minds have been spoiled by this deceitful 'philosophy and vain deceit; after the tradition of men.' Eyes have they, but they see not; ears, but they do not understand. How can they believe, while they receive and seek honor one of another, unmindful of the wisdom of God! May their eyes be opened, that they may discern the egregious folly and absurdity of their pseudo-scientific antitheses; and may they condescend from their 'high estates' to the humility of infantile discipleship, and imbibe the 'unadulterated milk of the word,' that they may grow in the 'knowledge of God;' and learn what the Scripture means in the apothegm 'the Lord knoweth the thoughts of the wise, that they are vain.'

5. *The pagan tradition of the soul's immortality, not only renders null and void the resurrections to life and judgement, but is equally subversive of the personal appearance of Messiah on earth again.*

The immortality of souls makes a present heaven and hell necessary for their reception at demise; this arrangement renders resurrection superfluous, and therefore useless; and the setting this aside abrogates the Second Advent of Jesus. This will be obvious, when you consider for what purpose he is to reappear. 'I will come again,' said he to his Apostles, 'and receive you to myself.'—'We look for the Lord Jesus Christ from heaven, who shall change our vile body that it may be fashioned like unto the body of his glory according to the energy by which he is able even to subdue all things to himself.'—Phil. iii. 21.—'This same Jesus, who is taken up into heaven shall so come in like manner as ye have seen him go into heaven.'—Acts 1. 11. 'Whoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the Holy Angels.'—Luke ix. 27;—'thou shalt be recompensed at the resurrection of the just.'—Luke xiv. 14. 'The Lord himself shall descend from heaven with a shout, with the voice of the Archangel (Michael,) and with the trumpet of God: and the dead in Christ shall rise, &c.'—1 Thes. iv. 15.

From these Scriptures the things following are apparent; first, that Jesus is to come again to the place of his departure, which was Mount Olivet; second, that his appearing will be as personal, and therefore visible, as his ascension to heaven; third, he comes to earth to receive his Apostles, &c., fashioned like to the body of his glory; and to raise the dead who sleep in him, when he will recompense them, according to his promise.

But, if the 'science' of Hymeneus and Philetus be true, the re-appearance of Jesus is unnecessary; for his Apostles, upon their hypothesis, have been in heaven with the Lord for near-

ly 1800 years; they are already in their 'sublimated' bodies around his throne: so are the dead; these go to their reward at death—they go to Jesus, and wait not for him to come to them!! Jesus ought to have said, 'I go to prepare a place for you. And if I do this, when you die you shall come to me; that where I am, ye may be also!' He should also have said, 'whoever shall be ashamed of me, of him will I be ashamed when his immortal soul comes to me at death.'—He should have said likewise, 'thou shalt be recompensed at the translation of your immortal soul to the everlasting region of light.' Those are the readings which would better suit the demonologists and Mystics of our age; who, like their brethren of the Oriental School, teach a sublimated resurrection and appearance of Messiah; not in the brilliant, and sun-surpassing glory of celestial light, visible to the astonished eyes of a terror-stricken world; but in all the splendor of invisible moonshine, evinced in the union of the Sectarian Kingdom, the establishment of their ecclesiastical organizations, and the perfection of their collegiate schemes!! It is these Hymenean and Philetan 'babblings' which have led men to reject the personal advent of Jesus to our world again, except, perhaps, to consume it with fire at a 'general judgement.' They do not want him; his appearance among men would 'confound their politics and frustrate their knavish tricks; their regal and sacerdotal dignities would be wrested from them; their presidencies, professorships, supervisariates, and ministries would be all abolished; their darling traditions would be subverted; the oppressed be disenthralled; and their 'logic,' gnosticism, 'philosophy,' and 'wisdom,' exhibited to assembled myriads as irrational, false, vain, and foolish. Can we wonder, that these dreamers should convert the resurrection into a figure, and the advent of Jesus into a sublimated invisibility or 'providential coming!' And this they have done; for, if souls are adjudged to heaven and hell when the 'mortal flesh' expires, a

future resurrection, judgement, and advent of Messiah are superfluous and uncalled for; and all those scriptures which relate to them, must be construed after some recondite principles of interpretation, which, if applied to any other book, would write down the author a long eared blockhead or a fool.

6. *The Hymenean Gnosis of immortal soulism, and etherial translation at death, abnegates the reign of Messiah on David's throne for a season and a time.*

'Gnosis' is the word used by Paul in 1 Tim. vi. 20. and translated 'science' in the common version. It is *scientia* in latin, *knowledge* in english; and properly signifies *knowledge reduced to a system*. This, the Apostle styles *pseudonumos gnosis*, or falsely named knowledge; because the things which constituted it were not true. Those who, like Hymeneus and Philetus, 'professe' this *gnosis*, were afterwards styled Gnostikoi, or *Gnostics*, i. e. **KNOWING ONES**. They professed to enjoy a higher degree of knowledge; and regarded all those who held to a literal interpretation of the Scripture, as simple and *Agnostic* or ignorant. A certain writer says of them that they were 'ancient heretics, famous from the first rise of Christianity, principally in the east. Many persons were infected with the Gnostic heresy in the first century 'contemporary with the Apostles.' They formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. They corrupted the doctrine of the Gospel by a profane mixture of the tenets of the Oriental Philosophy concerning the origin of evil, the creation of the world, and he might have added, immortal souls, translation to heaven, &c., 'with its divine truths.' Clemens Alexandrinus says, they imagined themselves 'wiser than the Apostles.'

Such were the Gnostics, or knowing Ones in the apostolic age. They caused great trouble to Paul and his collaborators, whose doctrine was corrupted and finally subverted by their

profanities. In proportion as their traditions advanced in popular favor, so the personal coming and reign of Jesus upon earth fell into disrepute, until at length, it was repudiated as heresy, and its advocates as deluded or insane. Indeed, upon the Gnostic hypothesis of the translation of souls to heaven at death, such a doctrine is a violation of the decorum, or fitness of things; and it is a remarkable fact, that Millenarians reject the gnosis of Hymeneus and Philetus concerning souls and heaven, as incompatible with their views, while our Modern Knowing Ones equally reject the personal advent and reign as incompatible with their 'profane vain babblings and oppositions of science falsely so called.' The Gnostic Heaven is in the Aion Pleroma, which is somewhere, but in what part of 'the skies' exactly they cannot tell. Into this heaven, their sublimated souls exhaled at death: they look for no Messiah to come from heaven to give them life. He sends angels to escort them on their wings to happiness of 365,000 years continuance! This is their millennium resolved into its literal years. The idea of his reign on earth, graced with his personal presence, is too gross for their refined, etherial, spiritualities. They have done with earth when they are sublimed; and cursed be the day that should bring them or Jesus to it again! These 'babblings' are very harmonious with the principles of gnosis, but they are utterly at variance and subversive of the truth. The Apostles taught no such millennial state as that; but on the contrary, the coming of Messiah to raise the righteous dead, and to change the expectant believers, that they may be thus invested with life and incorruptibility, and thenceforth reign with him on earth over the obedient nations of the world, until the end shall come. This will be heaven enough for one thousand years at least; when that shall have passed away, God has yet something more glorious in reserve for the aggregate redeemed of the family of man.

To be continued.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 3.

And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the Saints for (in order to) the work of the ministry for the (purpose of) edifying the body of Christ; till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head even Christ. &c. &c.—Paul to Ephes'ns iv 11 to 16.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Moreover I will endeavour that ye may be able after my decease, to have these things always in remembrance.—Peter 1 Epistle i. 12, 25.

And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful (believing men) men who shall be able to teach others also.—Paul to 2 Timothy ii. 2.

Having shown that the Apostolic Order is peculiar and unique in its character, its qualifications, its credentials and its duties; I would further urge that no being whatever could succeed to their appointments, without destroying the whole system, without violating the Saviour's promise, 'Lo! I am with you always even to the end of the world.' For it assuredly requires no established succession that, in the language quoted above, believing men may teach others the things which they have learned of the Apostles; and if he be with those who advance any other doctrine, he has ceased to be with the Apostles. If he be with any man or body of men, be it church or any other society, who proclaim salvation in any other way than as given from his own lips to his chosen Messengers, and published by Peter on the Day of Pentecost beginning at Jerusalem, according to his special command; will he not have ceased to be—Jesus Christ the same yesterday, and to-day and forever?—Heb. xiii. 8. Some such conviction seems to have called from the Apostle John, in his first Epistle ii. 4, the uncompromising declara-

tion—'He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him. But who so keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.' And in v. 10 of same Epistle: 'He that believeth on the Son of God hath the witness (the keeping of his commandments) in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.' In fact the only possible way in which the Lord's promise to his Apostles can be fulfilled, is by confirming their promises as his promises, their threats as his threats, their commands as his commands, and by dealing with the Usurpers of their powers and prerogatives as rebels against himself: and Paul, says their weapons were mighty to the 'Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.'—2d Cor. x. 5. Without command there can be no obedience, and to do any thing in the name of the Lord Jesus which he has not commanded is to transcend his authority and become a transgressor. Therefore all christians must find their rule of life in the Apostolic command, and no christian is at liberty to assume or acknowledge an office in the church of Christ not constituted or prescribed by the Apostolic authority.

Now we find in the New Testament twenty-one Apostolic Epistles, of which nineteen are devoted to the instruction of the churches and christians in general in their various obligations and duties. They contain the only divine Law prescribed for the regulation of the Kingdom of the Lord Jesus under the new covenant; being 'the manifestation of the Spirit for the profit of all.' But in not one of those Epistles is there a single direction to either churches or individuals to appoint, send out, or educate Preachers, Missionaries or Evangelists, and as no such office is recognized there can of course be no provision for its support. Paul calls Timothy an Evangelist, as no doubt Titus was also; and Luke thus designates Philip after he had lost his deaconship by the scattering of the Jerusalem Church: but they were,

like the Apostles, special gifts to the churches attested by miracles, and like them, could not have successors. In the enumeration of these gifts in Ephes'ns iv. 11 as well as in 2d Cor. xii. 28, the omission of the titles of Elder or Bishop and Deacon, is sufficiently indicative of the temporary duration of those gifts; but in the former passage Paul distinctly states their object and their termination. The passage is somewhat mystified by King James' translation, which represents the Greek preposition, *for* the perfecting of the Saints, as the same with those translated, *for* the work of the ministry, *for* the edifying of the body of Christ; whereas they are totally different in letter and spirit; the latter proposition showing that those gifts were conferred in order to qualify all the members for the work of the ministry to the edifying of the Body; and they were to continue only until the members (the Saints) were thus qualified, or in the language of the Apostle, 'till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man' &c. Thus as urged in my last number the circumstances of the case, the scarcity of writers and readers, and the nonexistence of printing, rendered those miraculous gifts more necessary in order to qualify the church for her high destiny, that being accomplished, they were withdrawn, leaving her 'betrothed a chaste virgin to Christ,' the pillar and ground (abode) of the Truth on the Earth.

As already intimated, there cannot properly arise a question as to the support of Preachers, Evangelists or Missionaries, seeing that the word of God does not recognise such parties any more than it does Apostles, as now existing in his church. The offices of Bishop and Deacon were not gifts but divine appointments, admirably adapted to promote the harmony and efficiency, without interfering with the equality, or usurping the authority of the Congregation: how these offices were to be filled, together with the extent of their authority and privileges, we now propose to examine. When the first christian congregation was gathered, they continued in Jerusalem under the supervision and direction of the Apostles in person, as all ought now to be under the immediate guidance of their written Laws. Their presence superseded the necessity of

Bishops or overseers to enforce the observance of their Laws, and preserve the order of the body: this office being provided for, as it was rendered necessary by their absence. Accordingly it is in churches subsequently planted that we first hear of the appointment of Elders or Bishops. But in this congregation at Jerusalem, the 'Twelve' soon found that they could not, without neglecting more important duties, rightly distribute the ample fund which the wealthier brethren had freely contributed; and they consequently directed them to choose out from among themselves, 'seven men of honest report, full of the Holy Ghost and Wisdom,' Acts vii. 3, that they might devolve on them this important charge. It is worthy of special remark that in this first ordination the church is required to choose the officers: that the directions as to character show that they must be found among themselves, for otherwise they could not judge of their qualifications; and that the Apostles thus constituted the congregation the source of official authority. The original Text also shows plainly, what is obscurely expressed by King James' translation, that it was by the hands of the church, not those of the Apostles, that these parties were designated to their office. I am assured by a gentleman, who is a Roman Catholic and one of the first Greek Scholars in this or perhaps any other country, that no Greek Scholar will venture to deny this fact. The circumstances of the case also bear strong testimony to the same. The Apostles were to transfer to those Deacons a considerable sum of money belonging to the congregation: the latter selected them for that purpose, and the raising of their hands simply but expressively testified to the Apostles their wish, that the trust should be confided to them. It is very evident that the duties of a Deacon must have been then, as also now, if faithfully discharged, laborious, yet there is not here nor indeed in any other part of the New Testament, the least intimation that there is any pay attached to the office: a noble reward is placed before them in the Apostles declaration: 'For they that have used the office of a Deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.'—1 Timothy iii. 13. Such is the only coin in which King Jesus pays these his servants.

The first intimation of the appointment of Bishops is recorded in Acts xiv. 23. Paul and Barnabas having previously planted churches in Lystra, Iconium and Pisidia, now revisit the same and direct the ordination of Bishops, and probably Deacons, though this latter fact is not mentioned. It will be also observed that these churches had existed for sometime without Bishops, clearly showing that a church may exist without a Bishop, though how a Bishop can exist without a church, is difficult to conceive and impossible to find in Scripture: an overseer with nothing to oversee. The time that had elapsed sufficed to show in some measure which of the members possessed the necessary qualifications, which last made it imperative that the Bishop should be selected from the congregation over which he was to preside: for how did they otherwise know if he was thus specially qualified? And the history informs us that on these several occasions the Bishops were chosen by the congregations under the Apostolic direction, as well as that they were not set apart by imposition of hands; and being the first appointment recorded, they must be regarded as the model for all successive ones. I prefer, however, to verify these statements by the testimony of Mr. Albert Barnes, a distinguished minister of the Presbyterian Church; entitled to respect as a qualified Greek Scholar and eminent biblical critic, and especially to be admired for that rare candour which acknowledges the truth even when in opposition to the prejudices of his education, and the practice of his own church. His comment on the passage is as follows: 'The word 'ordain' we now use in an ecclesiastical sense, to denote a setting apart to an office by the imposition of hands. But it is evident that the word here is not employed in that sense. That imposition of hands might have occurred in setting apart afterwards to this office is certainly possible, but it is not implied in the word here, and did not take place in the transaction to which this word refers. The word occurs but in one other place in the New Testament, 2 Cor. viii. 19, where it is applied to Luke, and translated 'who was also chosen of the church (i. e. appointed or elected by suffrage by the churches) to travel with us' &c. The verb properly denotes to stretch out the hand, and as it was customary to elect to office, or

to vote, by stretching out or elevating the hand, so the word simply means to an election or appointment of the Elders. It is said indeed that Paul and Barnabas did this. But probably all that is meant by it is, that they presided in the Assembly when the choice was made. It does not mean that they appointed them without consulting the church; but it evidently means that they appointed them in the usual way of appointing officers, by the suffrages of the people. See Schleusner and the notes of Doddridge and Calvin. This exposition of Mr. Barnes is 'most sound,' and I agree with him in his supposition that the imposition of hands might and did obtain afterwards, but it was after the churches had ceased to act under the Apostolic direction. There is not a shadow of evidence to show that the Apostles ever practised or ever taught it. Unless we are to regard Paul and Barnabas as fickle or ignorant, upon what possible plea can we doubt that as the Elders were here first ordained, so they should hereafter be throughout all time? The appointment was made according to the counsels of the spirit of the unchanging God, given miraculously to the Apostle Paul expressly to 'guide (him) into all truth.'

But Paul says, 1 Tim. v. 22, 'Lay hands suddenly on no man' and of course he must mean to make a Bishop of him! Strange that our vision should be so penetrating when it ministers to our own interests or prejudices, so paralysed when aught disagreeable to them is presented. There is not in the record one instance of a Bishop being set apart by the imposition of hands; there is not the faintest allusion to such a ceremonial in the third chapter of the same Epistle, devoted to a detail of the qualifications necessary for the Bishop and the Deacon; yet this injunction of the Apostles in a chapter treating solely of discipline, proves incontestably that no man, however pious and intelligent, has a right, without this unction, to preach the wonders of redeeming love, or administer the institutions of his Saviour and his King!! It is upon a foundation so attenuated, so sandy, that the whole clerical order is built; and that too in defiance of the clear unequivocal declaration of the 'spirit speaking in Revelat on xxii. 17.' 'And the spirit and the bride say, come. And let him that heareth say, come. And let him that is a thirst

come. And whosoever will, let him take the water of life freely." And stranger still, an immense majority of those who thus discuss the imperative obligation of this passage, whereby they have been themselves transmuted into sacred persons, and invested with a mighty monopoly in the Kingdom of the Lord Jesus; can discern no binding necessity to publish, believe or obey the King's proclamation as made by Peter on the day of Pentecost, when, with the Keys specially entrusted to him by his glorious Monarch, he threw wide the "straight gate" through which he invited Israel to enter on the "narrow way" saying—"Repent and be baptized every one of you in the name of Jesus for the remission of your sins." The riddle is alas soon read: one institution honors man, the other King Jesus; who once said to such parties: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"—John v. 44.

But to return to this oracular Text: the Apostle had in a previous chapter prescribed the qualifications necessary for the Bishops, and among others that he must be the head of a family, old enough to have children, sufficiently advanced to manifest the effects of his paternal discipline; not a novice or recent convert, and long enough and well enough known in the community to have a good report from those that are without. How could such an officer be made suddenly? And yet under these circumstances, we are gravely told that Paul abruptly interrupts the current of his directions touching the general discipline of the church, to change Timothy not to make a Bishop hastily!!! Surely nothing but reckless presumption on the one part, and gross ignorance on the other, could have effected and suffered the establishment of so important a dogma on such baseless premises. The term Elder does not necessarily mean an Officer or Minister in the New Testament; though frequently used as synonymous with Bishop. In 1st Peter v. 1, the Apostle says: "The Elders who are among you (not over you); I exhort, who am also an Elder" &c., evidently meaning the old men, and courteously pleading his own age, rather than his apostolic authority, as an apology for his exhortation; he requests them to take the over-

sight, thus showing that he addressed them simply as old men, for they could not be regarded as Bishops, until after they had taken the oversight. Thus in the church there may be Elders who are not Bishops, but there cannot be Bishops who are not Elders (elderly men) agreeably to God's holy word. It is also very evident here, that the Apostle has no more apprehension of their becoming Bishops, (taking the oversight) suddenly, than he seems to entertain of any necessity for the laying on of hands. The fifth verse of the same chapter readst "Likewise ye younger submit yourselves unto the Elder. Yea all of you be subject one to another, and be clothed with humility," clearly evincing that the contrast presented, and subjection enjoined, refer solely to the ages of the respective parties and not to any official relationship. But in 1st Tim. v. this distinction is perhaps even more apparent; the chapter begins: "Rebuke not an Elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers, the younger as sisters with all purity." No one can doubt that the term is used here with sole reference to age. At the 17th verse it reads: "Let the Elders that rule well (having accepted the oversight) be counted worthy of double honour," where it is equally clear that the Elder is a Bishop: but in the 19th verse, "against an Elder receive not an accusation, but before two or three witnesses," there is perhaps some slight room for doubt. But the word having been before used twice in the chapter,—first in its simple radical meaning of age, then with a qualification designating official standing, its appearance in this last passage without such qualification must, agreeably to the rules of sound criticism, prove that it is used in its more extensive primitive sense. This construction is also in perfect conformity with Gospel love and courtesy, as well as with the Mosaic injunction: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. I am the Lord."—Leviticus xix. 32. But in the case before us, it is not about making Bishops, but about what is due to them that the Apostle is treating, as also about what is due to old men and young men; old women and young women, is in fact to the whole church; and he solemnly adds—"I charge thee before

God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another doing nothing by partiality. Lay hands suddenly on no man (arraign no man hastily or on rash charges) neither be partaker of other mens' sins," (by failing to rebuke them openly that others may fear.) Such seems the true meaning of this much misused passage, and thus vanishes every particle of apostolic authority for the setting apart to office by the interposition of hands. But Paul tells Timothy, 1st Epistle, iv. 14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery;" and some sticklers for the imposition of hands appeal to this passage, and assert, contrary to all the proprieties of language, that gift and office mean one and the same thing. The gift of the Holy Spirit was conferred on all the first converts, the promise being made by Peter on the day of Pentecost to all who would "repent and be baptised."—Acts II. 38. The hands of Peter and John were laid indiscriminately on those in Samaria, Acts VIII. 17, and those of Paul on the twelve disciples at Ephesus, Acts XIX, to communicate the same gift: so that according to this saga-

clous discovery, there were no private or unofficial members in the primitive churches, for all had gifts!!! There is an evident propriety in the laying on of hands to impart a gift, because the power being simultaneously realised, assures the recipient and the witnesses, that it is derived from the party who touches: and it is equally proper for the congregation to testify, by raising their hands, that they delegate to selected individuals authority to preside over them, or to become the depository of their Funds; but the utmost ingenuity will seek in vain a rational motive for the Clergy to lay hands on a candidate, unless they are to be regarded as a privileged Aristocracy, who, by such acts, at once ennoble the aspirant, and notify to their attending vassals that he is for the future to be respected accordingly. This is directly opposed to the essential principle of that Kingdom, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all.—Coloss'ns III. 11. The authority, duty and honor pertaining to the Bishop will be reviewed in my next.

RICHARD LEMMON.

Baltimore, August 18, 1845.

HYMENEUS IN THE SOUTH.

THE HEATHEN DOGMA OF AN IMMORTAL SOUL IN MAN SUBVERSIVE OF THE RESURRECTION OF JESUS.

"Should you happen upon some who are called Christians indeed, and say, 'there is no resurrection of the dead; BUT INSTANTLY WHEN THEY DIE, their souls are received up into heaven,' do not count these among Christians."—Justin Martyr contemporary with the Apostle John.

The President of Bethany College, in his late visit to the South, delivered himself of a "more-than-three-hours" speech at the residence of a gentleman, named Stone; who, in 1837, was so penetrated with the conviction, that the things we teach are a part of God's truth, that he presented us with one hundred dollars towards defraying the ex-

penses of the publication of our debate on Immortality with a certain Presbyterian Divine then residing in Lunenburg. Whether this gentleman is among the number of those, whose "faith" has been "overthrown" by the "profane vain babblings, and oppositions of science falsely so called," which some profess, who pretended to preach the Ancient Gospel;—whether he has again embraced the ancient heresy repudiated by Justin Martyr, that "instantly when men die, their souls are received up into heaven," and so, by the tradition, makes void, and vain, the apostolic doctrine of a future resurrection of the dead:—whether this be the fact, we say, or that

he still adhere to his former valiant repudiation of *Immortal-Soulism*, we are not able to affirm; but, true it is, the President himself being witness, it was at his residence, that he undertook to show, that the religion, which his liberal host for years so warmly advocated, was "a perfect phantom, without one ennobling, animating, or quickening conception in it." Truly, the preacher may be said, (as he once charged upon others) to have fattened upon Mr. Stone's good things, and to have repaid him with maledictions.

But, before we proceed to the business in hand, connected with Hymeneus's visit to Elder W. A. Stone's, and which has been imposed upon us by the President himself, we would present the following proposition to our readers with a few brief remarks upon it.

PROPOSITION.

He that professes a principle,—the logical effect of which is to overthrow a gospel truth, involves himself in the same condemnation as the man who in plain words denies it.

If we establish the truth of this thesis, we are not responsible for the fearful and startling conclusions to which it leads as it regards the "faith" of the professing world. This faith and the "One Faith," we have long regarded as diverse; and we are more and more confirmed in our conviction. If the proposition cannot be sustained, happy will it be for those in these days, who teach the Hymenean Heresy, as a substitute for the glorious "Hope of Israel;" for which Paul stood before the Rulers of the Synagogue in Rome a prisoner in bonds.

To maintain a principle, which makes the resurrection of the dead unnecessary, is tantamount, not only to denying a future resurrection, but to denying the resurrection of Jesus, and therefore also of the Saints who appeared to many in Jerusalem. This will appear from the following considerations.

Hymeneus and Philetus affirmed, that "the resurrection was past already."—2 Tim. II. 18. This was equivalent to saying, that "there is no resurrection of the dead."—1 Cor. xv. 12. From this it would appear, that Hymeneus and Philetus admitted, that there had been a resurrection in some sense. There were in those days, certain professors, of whom perhaps, Hymeneus and his brethren were some,

who taught, that *Jesus Christ had not come in the flesh.*—2 Jno. 7; yet, they received the Apostles' doctrine, that He did die, was buried, and rose again according to the Scriptures.—1 Cor. xv. 1—4. These persons are styled "Deceivers," and their disciples "Bewitched;" whose minds were "corrupted from the simplicity that is in Christ."—2 Cor. xi. 3. They preached another Jesus, whom Paul had not preached; and another spirit and gospel, which the Corinthians had not originally accepted. The Apostle taught simple truths; they corrupted their "simplicity." He affirmed, that "Jesus came in the flesh;" that God, when he was crucified, "condemned sin in the flesh;" that he was buried *bodily*; that his *flesh* was raised from death to life; and that he ascended as he rose. Hymeneus and Philetus denied all this; and affirmed, that it was mere appearance; and not reality, and that there was no flesh about him.

Why did these men affirm, that Jesus Christ had not come in the flesh? We answer, that they might be the better able to blend the Gnosis of the Orientals, and the Philosophy of the Greeks and Romans with the doctrine of the Gospel, and so popularize it as to make it more palatable to "the wise and prudent" of the age. The simple truth, that Jesus was crucified and buried in the flesh, was a stumbling block in the way of the "vain" notion, that "instantly when men die, their souls are received up into heaven." If they admitted, that Jesus was buried, it was tantamount to saying, that he did not go to heaven, when he said, "Father, into thy hands I commend my spirit;" but, denying that he was buried *bodily*, they could then teach, that his "immortal soul" was received up when he made this exclamation. It is therefore evident, that the thesis, or proposition, which affirms, that Jesus was crucified, buried and rose again in the flesh, and the antithesis, or "opposition," that Jesus Christ did not come in the flesh are as opposed as pure truth and unmix'd error; and that the antithesis was affirmed, in order to make way for the Heathen dogma of the Immortality of the soul; which Hymeneus and his faction sought to mix up with repentance and remission of sins by the name of Jesus.

Those then, who embraced these fictions;

received another Jesus, and another gospel than that taught by Paul. They preached Jesus crucified in appearance, and translated instantly to heaven, when his immortal soul left his body. This Jesus, they taught, did not rise in the flesh again; for being in heaven, resurrection was unnecessary: there would, therefore, be no resurrection of the dead; for as Jesus had gone to heaven without a resurrection of body, all other through all time might do the same. In the name of such a Jesus as this, they preached "another gospel," even repentance and baptism for remission of sins; so that their disciples, were baptized for translation of soul to heaven at death, and not in hope of a resurrection from the dead as were those who believed on Jesus through the word of the Apostles!

The "Immortality of the Soul," then, was the principle by which Hymeneus and Philoctes subverted the gospel of life and incorruptibility by Jesus at the resurrection; so that they affirmed "the resurrection was past already," because there was "no future resurrection of the dead," seeing that, upon their hypothesis, there was none needed.

The vain babblings and pseudo-scientific antithesis, or "oppositions," of these men invaded the minds of some of the church in Corinth. They were the dogmas of the Nicolaitans, whose deeds and doctrine are reprobated in Rev. ii. 6, 15; and essentially opposed to "the Knowledge of God," of which some of the Corinthians were destitute. In his letter to them, Paul shows them the consequences of the principle they held; and tells them, that they are only saved by the gospel he preached to them, on condition of their retaining in their minds what he preached to them—"by which ye are saved, IF ye keep in memory what I preached unto you." They were permitting what he taught to slip from their remembrance. He had preached, that Jesus rose substantially from the dead, the first-fruits of a general resurrection of the righteous dead; but by rejecting this, they were in effect denying that God had raised Jesus; and the non-resurrection of Jesus in the flesh, would leave the Gospel without power, nullify their faith, convict the Apostles of falsehood, leave them in their sins under sentence of death, and the believers who had died in hope of a resurrection, forever in the grave. All these con-

sequences flow from the dogma of the innate immortality of man.

But it may be objected, that Jesus is risen from the dead, and therefore it matters not whether we believe the dead will rise literally or figuratively, or not at all; it will not alter the facts in the case.

True, it will not alter the facts abstractly considered; but relatively to the salvation of the individual, it is of immense importance: for, for him to hold a principle, which abrogates the resurrection, is virtually to deny the resurrection of Jesus: and by this heathen tradition, he renders his own faith void by neutralising the potential truth, that God did raise up Messiah from the dead. As far as the professor is concerned, to deny that Jesus rose, or to hold a principle which renders his resurrection unnecessary, absurd, and superfluous, is the same to him as if he had not risen from the dead at all.

Many of the Corinthians, who said, that the resurrection was past already, doubtless believed that Jesus rose in the flesh; yet their denying the resurrection of the dead, who fell asleep since Jesus rose, was considered by Paul as equivalent to denying that Jesus had risen. Their salvation was conditional. Ye are saved by the gospel, said he, if ye keep in memory what I preached to you. As if he had said, 'if you repudiate from your faith the doctrine of the resurrection of the dead saints, by holding any tradition of men which subverts it, there is no salvation for you by the gospel; for in forgetting this item of belief, you convert the gospel I delivered to you into "another gospel" which cannot save.'

To deny, that Jesus rose in the flesh, is to deny, that there will be any resurrection of the dead; and to deny, that the dead will rise, is to affirm that Jesus has not risen. The propositions are inseparable, to wit, *Jesus rose; therefore, the dead in him will rise: "Jesus did not rise;" therefore, the dead in him will not rise. The dead in Christ will rise; therefore Jesus rose:—"the dead in Christ will not rise;" therefore Jesus did not rise. "The soul is immortal;" therefore, there is no resurrection of the dead; therefore, Jesus did not rise; therefore, Jesus went to heaven without resurrection; therefore, "death," not resurrection, "is the beginning of immortality" as Robospierre affirms. And this is essentially the doctrine of the Hymeneans to this day.* EDITOR.

"PLATO AGAINST THE ATHEISTS."

This is the title of a book lately issued from the press of the Messrs Harpers, of New York City, and for sale at Drinker & Morris's in this place. We notice it, not for its intrinsic merit, though with its "notes" &c., considered "a learned work," but because of the following passage in a "Notice" thereof in a certain popular literary magazine.

"The proficiency of the Ancients," says the Southern Literary Messenger, "in Moral or Speculative Philosophy has been often remarked, with surprise and admiration. Their sages seem to have attained to all that was possible, without the aid of Divine Revelation; and no one seems to have made a nearer approach in the truthfulness and spiritualness of his Philosophy to the 'Oracles of God' himself than Plato." The S. L. Mess. further reports in the words of the Annotator, that his "main object is to recommend this noble Philosopher to the present generation of educated young men, especially to our theologians."

He says also, "we believe that in this age there is a peculiar call for a deeper Knowledge of Plato. We want the clear, simple, common sense philosophy of Plato, commending itself when rightfully understood to all the *Koinai Ennoiai*, or universal ideas of the race, in distinction from that miscalled common sense which is only the manufactured Public Opinion of the moment—a philosophy most religious, most speculative and yet most practical—most child-like in its primeval simplicity, and yet most profound. We speak with confidence upon this point. The young man who is an enthusiastic student of Plato can never be a Sciolist in regard to education, a quack in literature, a demagogue in politics, or an infidel in religion."

Such is the estimate put upon the philosophy of "the Divine Plato" by Tayler Lewis, the Professor of Greek in the University in the City of New York, at which also Dr. Bush, who denies the resurrection of the mortal body, flourishes, in all the "spiritualness" of heathenism blended with the "Oracles of God!"

The authority of Plato at this day in "philosophy and theology," is practically as uni-

versal and arbitrary, as was that of Aristotle in "logic" and theology at the era of "the Great Reformation" of Popery. All sects receive the theology of Plato as the true interpretation of the doctrine of Jesus and his Apostles, although fabricated several centuries before "Incorruptibility and Life were brought to light in the gospel!" Aristotle has fallen under the lusty blows of Luther and Lord Bacon; but Plato still survives, upheld by professors of Greek and Hebrew, and the sciolist venders of scholastic divinity, the rival of Jesus for the glory of enlightening the world in wisdom and theology! We look around us, to see if there be none harnessed for the combat with the Platonists on the part of "the truth as it is in Jesus;" but instead thereof, we behold "all the world wondering after the Beast," and struck with blank amazement, and "admiration of the proficiency of the Ancients in Moral or Speculative Philosophy!" This is Heathenism, pure heathenism, which, under the modern style of "Moral Philosophy," constitutes the wisdom and learning of the schools. The 'Ancients' and 'their sages' were pagans, who with all their wisdom 'knew not God;' yet such are they, who are lauded for their attainments independently of the Oracles of God. They did indeed 'attain to all that was possible,' but it was to all possible foolishness; for their wisdom is pronounced foolishness by the scriptures of truth.

"In this age there is a peculiar call for a deeper knowledge of Plato!" That is, a profounder knowledge of Heathen Moral Philosophy! What! retrograde to old Plato's moralism with such a volume in our hands as the New Testament of Jesus Christ! We believe, if there is 'a peculiar call' for any thing at this time, it is 'a deeper knowledge' of the Law, the Prophets and the Psalms. Were these better understood, we should find less admiration for Plato, and more for 'the things of the Kingdom of God, and the name of Jesus.' But what hope is there for the people, while their 'theologians' are indoctrinated with the mythology of the Ancients, and the theology and psychology of pagan philosophers? With such guides as Bush and Tayler Lewis we marvel not that

a 'strong delusion' should blind them to the car of the Man of Sin. They 'err not knowing the scriptures,' which can alone enlighten them in the hidden wisdom of God, and enfranchise their minds from the bondage of human tradition.

Plato, and other pagans renowned for 'wisdom' and 'Philosophy' were among the Princes of the Ancient world. The Representatives of their systems abounded in the days of Jesus and his Apostles; and caused the latter especially, much trouble and anxiety in defending the faithful from their 'profane vain babblings,' 'science falsely so called,' and 'philosophy and vain deceit.' They boasted of their superior wisdom and understanding, as expressed in their systems of 'Moral or Speculative Philosophy,' and which treated of God, souls, heaven, hell, demons and so forth. But the scriptures pronounced all their 'theology' false, and their wisdom foolishness. With all their efforts they could not find out the Almighty, and until the apostle proclaimed it, they continued profoundly ignorant of the things which make the wisdom of God; and of which the doctrine of 'Incorruptibility and life,' which constitute 'Immortality,' form a part. Hear what the scripture saith. 'Walk not as other Gentiles in the vanity of their mind, having the understanding darkened, being alienated from the Life of God, through the ignorance that is in them, because of the blindness of their heart.' Here the Apostle characterizes the Gentile Mind as vain, dark, estranged by ignorance from the truth, and blind. This is a true description of the minds of Plato, Pythagoras, Socrates, Aristotle and all that do admire their vanities. Again, it is written, concerning the wisdom of God, which, when displayed by the Spirit, reveal the truths that were hid:—"the word of God, even the Mystery which hath been hid from the Ages and from Generations; but now is made manifest to his saints," and through him to the world. Now, if the wisdom of God were a hidden mystery till the Apostolic Age, how could the Gentile Philosophy and Theology be replete with "truthfulness and spiritualness?" Until the first century of the Christian era, "it entered not into the heart of man to conceive the things which God had prepared for them that love him;" with what truth, then, or reason can

it be affirmed, that Plato had in the least approximated to the things of God, of which one is the *immortality*, not of an intangible essence in man, but of *the body*. The resurrection of the righteous dead to incorruptibility and life was no part of the Moral or Speculative Philosophy of Plato: that the dead shall rise again, was a proposition too preposterous in their opinion to merit any thing but contempt and ridicule; it was a truth peculiar and characteristic of the Gospel of Jesus Christ.

We differ from Mr. Tayler Lewis in his conclusion, that the Philosophy of Plato is a clear, simple and *common sense* system.—When viewed in the light of Revelation, "rightly understood," it is the very reverse of this. It is vain and absurd, and subversive of the Oracles of God, with which it is pretended to be in harmony. "Our Theologians" need no "deeper knowledge of Plato" than they already possess. Their "divinity" is sufficiently heathenish, and themselves sufficiently "learned in all the wisdom of the Egyptians;" they want only to be instructed in 'the first principles of the Oracles of God,' and then they would be less infidel in the religion of Christ. If they would become 'enthusiastic students' of Jesus, Plato would fade from their remembrance; and the 'common sense' of the Divine Word would regain its true position in things Spiritual, and turn them to the 'primeval simplicity' of the wisdom which is of God.

'The University in the city of New York' seems to take the lead in Heathen Philosophy. Mr. Taylor Lewis is doubtless well platonized, and his colleague, Dr. Bush, has eminently illustrated his conceptions in heathenizing the Scripture doctrine of the resurrection of the mortal body to spiritual life! The University Theologians will doubtless be in great request in the Churches of this most enlightened, christian and pious city of the Union! When Plato sits in the seat of Jesus need we wonder at the literary quackery, political demagogism, and universal scepticism of the commercial emporium of the western world? This is its true character, for which it is indebted to the heathenism of its institutions in literature and religion: a character, which can be renewed only by the glory which shall enlighten the world, when Earth shall receive from Heaven, THE DISPENSATION OF THE FUTURE AGE

EDITOR.

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

RICHMOND, Va.

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WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 4.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him, who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now a people of God: which had not obtained mercy, but now have obtained mercy.

1 Peter ii. 9, 10,

For I am jealous over you with a godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

Paul to the Church, 2 Cor. xi. 2, 3.

Remember them which have the rule over you, who have spoken unto you the words of God: whose faith follow, considering the end (issue) of their conversation (conduct:) Jesus Christ the same yesterday and to-day and forever. Be not carried about with divers and strange doctrines, &c.

To the Hebrews xiii. 7, 8, 9.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily.

To the Colossians, ii. 8, 9.

These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground (abode) of the truth.

To Timothy 1 Ep. iii. 14, 15.

In order fairly to ascertain the duties and authority of the officers in the church of Christ, it is manifestly necessary first to understand the duties and authority of the body to which they pertain. Passing by the mystic and incongruous meanings which ecclesiastical love has attached to the word Church, I state that its scriptural and therefore true meaning is an assembly, or congregation, of believers or unbelievers, the iso-

lated word not designating which. This is evident in the 39th and 41st verses of Acts xix, in each of which the word 'ekklēsia' (church) is rendered assembly, and where no one can suppose that it was composed of Christians. The church of Christ is therefore distinguished by the fact that it assembles in the name of the Lord Jesus, and is governed by his Laws. It is a congregation of men and women 'sanctified in Christ Jesus,' i. e. set apart from the services of the world to the services of God through faith in Christ, and therefore called Saints. Paul says to the congregation, 1 Cor. vi. 11, '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;' alluding not to their moral, but to their covenanted state; for with the former he found much fault, having declared in the previous chapter that they had permitted among them such wickedness, 'as is not so much as named among the Gentiles.' Paul further describes the congregation of the Lord,—Rom's. vi. 4: 'Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'—Galatians iii. 26, 27. 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.'—Colossians ii. 11, 13. 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 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,' &c. In conformity with all which, Luke briefly states, Acts ii. 47. 'And the Lord added daily to the church the saved;' (the italics 'such as should be,' are not found in the original, either in letter or meaning) thus showing that the congregation of the Lord was gathered on the terms of his gracious proclamation: He that believeth and is baptised shall be saved; saved from a state of condemnation and brought into a state of grace or favor.

Rescued from the same state of wrath and bondage, and rejoicing together in the one Lord, the one faith, the one baptism, all were equally bound—to present their bodies a living sacrifice, holy acceptable to God, as their reasonable service;—to walk worthy of the vocation wherewith they were called; and by diligent obedience to the apostolic injunctions, 'work out their own salvation with fear and trembling.' None had a right to judge the other—to his own Master he standeth or falleth; his duty and his judgment must both be found in the only divine authority to which he is responsible on earth, the Apostolic Laws; and they commanded him, 'to stand fast in the liberty wherewith Christ had made him free.' And whilst all were warned not to stumble, ensnare or mislead a weaker brother, by a thoughtless or careless example, and thus 'destroy him for whom Christ died;' they were also distinctly informed, 'that every one shall give account of himself to God' and is individually responsible for his own salvation. They are all equal, all one in Christ, 'where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.'—Colossians iii. 2. Each was required with all diligence to add faith, courage, knowledge, temperance, patience, godliness, brotherly kindness and love; and he that failed to do so was denounced by the Apostle Peter as blind and forgetting that he had been purged from his old sins (in baptism.) They were required to be 'ready always to give an answer to every man that asked a reason of the hope that was in them, and to contend earnestly for the faith once delivered to the Saints.' God demands of all his ransomed people their best services; of each, according to that he

hath, and not according to that he hath not. True, it is written, 'Let your women keep silence in the churches, for it is not permitted unto them to speak.' Cor. xiv. 34; but the command necessarily demonstrated that the right of speech belonged to all others under the Apostolic Sanction,—'if any man speak, let him speak as the oracles of God; he must not annoy the congregation with his own vain fancies, his own crude amendments to the counsels of the Most High. The mouths of those, 'who subvert whole houses, teaching things which they ought not for filthy lucre's sake' must be stopped. The apostle John in his first epistle recognized the church as composed of Fathers, Young Men, and Children, but he does not refer the younger to the older for instruction, but enjoined each their respective duties, emphatically warning the least informed; 'Little children let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.'—1 John iii. 7. And whilst Peter calls those 'who have purified their souls by obeying the truth,' who 'have tasted that the Lord is gracious,' 'new born babes;' he directs them to the only nourishment provided for their growth,—the sincere (unadulterated) milk of the word.' Thus the Congregation is the School of Christ, where his People are educated for Eternal Life; his Apostles their instructors; and alas for the wild infatuation which has persuaded men to think that human wisdom may or can alter or improve the divine arrangement, and prepare teachers or supervisors for it in an earthly Institution.

It is perhaps better to suspend here the argument, or rather narrative, to notice the apparent contradiction found in Heb. xiii. 17. 'Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief.' If the popular view of this passage be correct, it positively contradicts the same Apostle's injunction at Galatians vi. 4. 'But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden,' as well as the whole tenor of the Scripture heretofore quoted. This palpable discrepancy seems to have escaped the clerical translators, or they would have no

ticed that at the 7th as well as the 17th verse of this chapter, Paul directs the attention of the Hebrews to 'them that have the rule over them;' and that he distinguishes this first by adding, 'who have spoken to you the word of God,' giving directions very inconsistent with that obedience and submission enjoined in the last. He there tells them 'to follow their faith' neither blindly nor submissively, but duly considering the end or issue of their conversation or conduct. He reminds them that Jesus Christ is unchangeable, and consequently they must not be carried about with divers and strange doctrines: and gives them clearly to understand that instead of yielding a submissive obedience to those Rulers, 'who had spoken to them the word of God' they are to watch lest among those Bishops there should 'men arise speaking perverse things, to draw away disciples after them,' as he had himself foretold in Acts xx. 30, thus charging them, as he did the Colossians ii. 6, 7. 'As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.' It is a fact worthy of all consideration, that the guardianship of the truth is especially commended to the congregations by the Apostles, whilst they repeatedly foretell its corruption by the teachers and officers. It is therefore, as already intimated, in opposition to the whole tenor and spirit of the Apostolic instructions to represent Paul as telling that Bride which 'he had betrothed a chaste virgin to Christ, and over whom he was jealous with a godly jealousy, lest she should be corrupted from the simplicity that is in Christ,' to obey and submit to those Rulers, of whose future seductions he evinced so much apprehension. But the question fairly examined admits of no cavilling: if in order to designate the rulers first spoken of as the Bishops, it was necessary to describe them as those, 'who have spoken to you the word of God' then absence of such description in the latter case, shows that he is speaking of Rulers who have not spoken to you the word of God, and is urging on the Hebrews the same conduct enjoined—Titus iii. 1. 'Put them in mind to be subjected to principalities and powers to obey magistrates etc.

If it be asked how can earthly rulers watch for souls? Let the enquirer turn to Romans xiii. which commences, 'Let every soul be subjected to the higher powers,' and shows at the 3. 4. verses how they watch for souls?—For rulers are not a terror to good works, but to the evil'—'For he is the minister of God to thee for good;' also at the 6th. 'For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.' If the word souls had been written lives agreeably to its true meaning in the original, then all who read would see in the last passage the simple fact, that the benevolent providence of our heavenly Father makes the policy of the powers of this world avail to the comfort and protection of his people; and thus induces 'the Earth to help the woman.' The reader need scarcely be reminded that the Roman proconsuls and procurators were required to give account, and often a very grievous one, of their administrations in their respective provinces to their imperial Master at Rome: of which Pilate and Felix are both examples; the first was banished for his cruelties in Judea, and the latter escaped punishment solely through the influence of powerful friends at court.

It is therefore a fundamental principle that in the church of Christ there is no Father but God, no Master but Jesus his redeeming Son: that in that 'spiritual house' 'whatsoever is not of faith is sin,' Rom xiv. 23, and that faith is not placed in the traditions or wisdom of men, but in the word of the living God; for they know full well the import of the prophetic warning—'Cursed be the man that trusteth in man,' &c.—Jeremiah xvii. 5. Thus the Saviour says that his sheep know his voice and follow him, 'and a stranger will they not follow, but will flee from him: for they know not the voice of strangers.'—John x. 5. If then any one indulges the hope that he belongs to the fold of Christ, and yet cannot distinguish his voice from all others, he is hereby warned that the great Shepherd disowns him: in his fold agreeable to the terms of the New Covenant, 'They shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for all shall know me from the least to the greatest.'—Heb. viii. 11. None can come under this cove-

nant, can enter into this fold, (whose walls are salvation and whose gates are praise.) either ignorant or guilty: they must first know Jesus, according to the testimony, 'the word' of his Apostles, as Him to whom 'all power hath been given in Heaven and on Earth,' and as that condescending compassionate and lovely Being, 'in whom we have redemption through his blood, even the forgiveness of sins.'—Colossians I. 14. And especially must they know that the Lord has appointed no order of men in his church to 'change times and laws;' to substitute their own plan of salvation for the terms of his gracious proclamation, and thus transfer to themselves the love and confidence that are due to him alone. All are equally the purchase of his blood, the objects of his care, the recipients of his gracious promises, and joint-participants in the same glorious hope: And all equally owe him the most ardent love and their best and most efficient services: and if one of them 'desire the office of a bishop, he desireth a good work,' as I will now endeavour to make manifest from Scripture.

In a previous number it has been shown that whilst the Apostle presided personally over the church at Jerusalem, they found themselves unable to discharge their duties of preaching and teaching, and at the same time duly administer the fund appropriated to the relief of the poor; and as the difficulty arose they obviated it, by directing the appointment of Deacons. It was the duty of the congregation to 'distribute to the necessity of the Saints;' and to do it efficiently it was necessary first that there should be a common treasury into which each should cast, 'according as the Lord had prospered him,' and that then the duty of distribution be committed to selected individuals who should see that each received their due share; and be responsible to the congregation for the faithful discharge of this benevolent service. Every other christian obligation, also collective and individual, is enjoined upon and through the church; for in apostolic times the great means of instruction were found almost exclusively in the congregation. That inspired teaching which owing to the advancements of science, may now, at little or no cost be found in every dwelling, courting the perusal of its inmates;

was then orally delivered by the apostles, and prophets, evangelists, pastors and teachers, those miraculous gifts of the great King; and the disciples brought away only in their memory those directions, which now in the printed word are 'nigh them' not only in their mouths but also in their hands; even that word of faith which the apostles preached; and if the same invaluable but alas undervalued privilege had been enjoyed in those primitive days, there is no doubt where the apostles enjoined the brethren to hold fast the things which they had been taught, and to continue in the things which they had learned, they would have referred them to the written word, and urged upon them the necessity of continually reading those things, published in order that, after the decease of the Apostles, they might have them always in remembrance as stated in I. Peter I. 14. But however well informed the whole congregation might be, it could not obey such apostolic instruction;—'Comfort yourselves together, and edify yourself even as also you do'—warn them that are unruly, comfort the feeble minded, support the weak.' I. Thess. v. 11. 14. and 'show forth the Lord's death until he come' in the loaf and cup. I. Cor. xi 28 without appointing overseers or presiding officers, that 'all things might be done decently and in order' as in the case of the administration of the fund committed to the Deacons. Still it was to the congregations and to the Bishops or Deacons that the apostles committed the guardianship of the Truth: they required the former to watch the latter as those from among whom, 'shall men arise speaking perverse things to draw away disciples after them,' and though directed as necessary to their efficient action to appoint such officers, the congregation were held responsible for their scriptural deportment. As in the House of Representatives in one civil government, the power of the house is delegated to the speaker as their executive organ; that 'all things may be done decently and in order,' still the absolute power and responsibility remain vested in the house: each member has a right to demur to the speaker's decision, and call upon the house as the source of his power to reverse any decision that he may have given contrary to the standard or law of that body. Such is the office of a Bishop of the Church of Christ

and the qualifications given in I. Tim. III. are admirably adapted to make a presiding officer. Over and above every necessary christian characteristic, he must have age, have faithfully discharged the duties of a Husband and a Father, and possess aptness to teach.' The reader will remember that a man may be well versed in the word of God, as every christian is bound to be according to his time and opportunity, and yet owing to some unavoidable defect, such as slowness of speech, or a want of language, not be 'apt to teach' and consequently not fit to be a Bishop. Let it also be observed that this aptness is not required in the office for the instruction of the congregation, for it would be equally available for that purpose in his unofficial character, and it is evident that through its exercise in such capacity its existence must be first manifested: but it is necessary for the Bishops to 'possess it in order that as the Organ of the Church he may be qualified agreeably to the direction in Titus I. 9. 'to exhort and convince the gainsayers.' The apostle well knew that gainsayers would arise in the churches to oppose truth and uphold error; when the Bishop was required to 'refute and rebuke;' but if through ignorance, partiality or 'for filthy lucre's sake,' he should neglect that sacred duty, then it devolves on the congregation, even on its every member 'to contend earnestly for the truth formerly delivered to the Saints' and thus earn the commendation bestowed on the Church of Ephesus; Rev. 11. 2. 'thou hast tried them which say they are apostles and are not, and hast found them liars.' Thus the Bishops are the creatures of the congregation according to the divine constitution; modern Theology however makes the congregation the Body of Christ, the creature of the Bishop. In the first part of the last sentence, I use the term Bishops, because the New Testament represents a plurality in each congregation, in order no doubt that they may alternately preside, which is the only duty devolved on them over and above what is required from every other male member: for when not presiding they should take their share among their brethren in teaching & exhortation. For it appears to me that the Bishops literally preside: calling on such a he esteemed qualified, to pray or to break the loaf—deciding where two or more should

rise, which has entitled to precedence,—lencing such as were not qualified to edify the congregation, or who turning away from the word of God obtruded on them their own imaginative theories; and enforcing that grave propriety of demeanor which become the House of God; and when we remember that the congregation was composed of those who had so lately been exclusive Jews, dissolute blinded heathens and visionary philosophers, it will be readily conceded that the Bishop required the skill, fidelity and paternal discipline implied in the character drawn by Paul in I. Tim. III. as well as that the most unfitted for such a duty would be a young man from a theological seminary, or indeed the great mass of those who rejoice in that title. Thus they feed the flock, not the individual scattered sheep: for there is no duty assigned to the Bishop but such as must be discharged in the presence of the congregation. And there is no congregation but where believers congregate. Paul says I. Cor. XII. 20. 'But now are they many members, yet but one Body' and the body is only organized by the presence of its members. That mystic offspring of scholastic theology, a body without members, a universal congregation which has never been congregated, irresponsible corporations mingling the things of God with those of Cæsar, were unknown to the apostles, and hence the necessity for such holding yearly conventions, meetings and association, in order to make laws for themselves. The apostolic Laws were committed to each actual congregation of the Lord, which was thus constituted, 'the pillar and abode of the truth,' but in no congregation does Jesus reign, where any Laws but his are acknowledged. The fellowship and the breaking of the loaf, the teaching and exhortation are all exclusively congregational duties: even the name which distinguished them, the congregation of the Lord make it indispensable that the disciples should assemble themselves together at stated periods, which we are told in Acts XX. 7. they did on the first day of week; and when thus assembled the Bishops' duties commenced and when dismissed they were resolved again into those of every other member of the body; and thus is realized the Masters command in Luke XXII. 26. 'But he that is greatest among you, let him be as

the younger, and he that is chief, as he that doth serve.' The following passages, as translated by the learned presbyterian commentator Macknight, harmonise entirely with this view. 'Having the spiritual gifts, different according to the grace which is given to us, whether prophecy, let us prophecy according to the proportion of faith: or ministry, let us be diligent in the ministry: or he who teacheth in teaching: or he who exhorteth in exhortation: he who distributeth let him do it with simplicity: he who PRESIDETH let him do it with care; he who sheweth mercy let him do it with cheerfulness Romans xii. 6 to 8. 'Now we beseech you brethren to know them who labor among, and PRESIDE over you in the Lord and admonish you; and esteem them highly with love for their work's sake.' 1. Thes. v. 12. 13. 'Let the Elders who PRESIDE well be counted worthy of double honor, especially those who labour in preaching and teaching.' 1. Tim. v. 17.

Such is the outline of the apostolic church of the Lord Jesus Christ. It is composed, not of ignorant enthusiasts, canting fanatics, lukewarm drones and hireling clergy; but intelligent believers, 'who know in whom they have believed' and 'who are always ready to give an answer to every man who asks them a reason of the hope that is in them.' Their bond of union is the Faith of the gospel, proclaimed and proved by the apostles in all their preachings recorded in their acts; even the glorious TRUTH that Jesus of Nazareth is the Christ the Son of the living God. Their common hope is to attain to Eternal Life not by 'questions and strifes of words,' speculations, opinions called creed or presumptuous attempts 'to define God;' but 'by patient continuance in well doing,' in conformity with the commandments of Him, 'who gave himself for (them) that he might redeem from all iniquity, & purify unto himself a peculiar people zealous of good works.' Titus ii. 14. Their united effort is to show forth the praises of him, who hath called them out of darkness into his marvelous light,' by 'holding forth the word of light;' and that therefore the insight that, 'If any man speak, let him speak as the Oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through

Jesus Christ. 1. Peter iv. 11. Such is the congregation to which and of which the apostles say, 'Therefore let no man glory in men; for all things are yours, whether Paul or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's: and Christ is God's. 1. Cor. iii. 21. 2s. 'Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up a spiritual sacrifice acceptable to God by Jesus Christ.' 1. Peter ii. 5. 'Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.' Ephesians v. 5.

This is the Bride whom Paul betrothed to one Husband to be presented a chaste Virgin to Christ; when as foretold in Rev. xix. 6. there shall be heard, 'the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for our Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife has made herself ready.' Arrayed in fine linen, 'the righteous acts of the Saints' she will be hailed in that glorious presence as the lovely and beloved of the Prophet, Priest, and King. Her bridal attire will shine resplendent; unsoiled by the smoking of persecuting fires, unstained by the blood of the innocent, the ignorant or the guilty, and her chaste brow will beam with a meek confiding love. Her virgin heart, undefiled by priestly domination, by the lust of the eye, the lust of the flesh, or the pride of life; will rejoice in the fulness of joy in the glory of Him who always was to her 'the chiefest among ten thousands, the one altogether lovely' and whom she has followed 'through evil report and through good report' to be thus acknowledged and honored before the Father and his holy Angels.

The subject will be continued in the next Herald; I have already trespassed on the present number.

RICHARD LEMMON.

Baltimore, Sept. 17th 1845.

CONTINUED FROM VOL. II. PAGE 39.

SECTION 6. MAN AS A LIVING SOUL.

We propose now to present a synopsis, as it were, of the truth in relation to Man as a physical being, as we find it displayed in the Holy Scripture and confirmed by experiment, and observation of the natural laws, in contradistinction to the Plato Hymenean hypotheses of ancient and modern days.

1. In the beginning, the Elohim gave the Word, and by the Spirit created all things which constitute this terrestrial system for and on account of Jesus Christ—*di' autou kai eis auton.*

2. In this Word was Life, Spirit, or Energy, which moulded the substance of Man into the image, after the likeness, or form, of the Elohim or 'Holy Gods'—Dan. iv. 8, 9, 17.

4. The Highest of the Elohim, styled the Lord God, organized the dust of the ground, and fashioned it into the Human Form; and breathed into the nostrils the Breath of Lives, and it became A LIVING CREATURE of the species "Man."

5. The Living Creature in the words of Moses is styled *nephesh chayiah*. NEPHESH signifies creature also life, soul or breathing frame from the verb to breathe; CHAYIAH is living,—the participle of the verb to live. Nephesh chayiah is the genus which includes all species of living creatures, namely, adam man, beme beast of the field, chitu wild beast, remesh reptile, and ouph fowl, etc. In the common version of the scriptures, it is rendered LIVING SOUL; and under this form of expression the scriptures speak of all flesh which breathe in air, earth, and sea.

6. This Living Soul, or Breathing Frame, styled Man, was placed in a garden, where his Creator set before him Death and Unending Life, as expressed in the attributes of the Tree of Knowledge and the Tree of the Lives, that is of himself and wife. As the fruit of the Tree of Knowledge was poisonous, death would be the result

of eating thereof; therefore he was forbidden to touch it; & as the fruit of the Tree of the Lives was curative, and impartative of endless life, he was placed beyond its reach, lest he should inflict upon himself and his posterity immortality in a state of sin.

7. We have in effect said, that the Natural Man—*nephesh chayiah adam*—has no abstract essence within which gives him pre-eminence over the living creature of the air, earth, and sea; for Moses terms them all living souls, breathing the breath of lives. Thus in Gen. 1. 20. the reading is literally, "and the Elohim said, the waters shall produce abundantly the reptile living soul, (or creature—*sherezet chayiah nephesh.*)"—And in verse 21, "every living soul, or creature, creeping—*kaf nephesh chayiah erameshat.*" and verse 24, "let the earth bring forth the living soul or creature—*nephesh chayiah*—after its kind, cattle, and creeping thing, and beast of the earth, &c;" and in verse 30, "and to every thing creeping upon the earth, which (has) in it living breath or soul—*ulekel rumesh ol caretz asher bu nephesh chayiah.*" In the common version *nephesh chayiah* is rendered "life." Also in Gen. ii. 19, the animals are brought to Adam, "and whatsoever he named the living soul, or creature,—*nephesh chayiah* that was the name of it."

From these passages, it is clear, that in the Mosaic sense of "living soul," all flesh, whether of men or quadrupeds, are upon an equality as far as relates to every thing deducible from that phrase: all living creatures are souls, and he that denies it in the face of these testimonies is beyond the reach of evidence.

8. Quadrupeds and men are not only "Living Souls," but their "souls," are vivified by the same breath and spirit. In proof of this, we remark that the Breath of Lives,—*nesemet chayim* is said to be in animals as well as in

man. Thus in Gen. vi. 17, God says, "I bring a flood of waters upon the earth to destroy *all flesh* wherein is *ruach chayim* SPIRIT OF LIVES."—Also in chapt. vii. 15, "they went in to Noah into the Ark, two and two of *all flesh* in which is *spirit of lives*;" and in verse 21, "and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing, and every man; all in whose nostrils was *neshemet ruach chayim* BREATH OF SPIRIT OF LIVES."

It was the *neshemet chayim* with which God is said to have inflated the nostrils of Adam; if therefore, this be the "Divine Essence," or Immortal Soul, which was breathed into man, then all other animals have immortal souls likewise; for they all received "Breath of Spirit of Lives" in common with man.

9. From these premises, it is obvious, that the argument for the inherent immortality of sinful flesh, or, an immortal soul in man derived hereditarily from the first sinner, predicated on the inspiration of his nostrils with the "Breath of Lives" by the Lord God, and the consequent application to him of the phrase "Living Soul," if admitted, proves too much, and therefore nothing to the purpose; for if man is proved to be immortal upon such grounds as these, then all quadrupeds are immortal, which none but disciples of the Brahminical Theology would be disposed to admit.

10. All quadrupeds and man were created "very good." They all emerged from their common mother Earth; they were all animated by the same Spirit; and were all formed, that they might be living breathing frames, creatures, or souls, though of different species; and in God, live and move, and have their continued being.

11. By a figure, in which the container is put for the contained, *nephesh* "breathing frame," is put for *neshemet ruach chayim*, which, when in action, the frame respire. Hence *nephesh* signifies "life," also "breath," and "soul,"—*Life*, or that combination of principles in man and quadrupeds caus-

ing motion of and in their frames. One of these principles is that which in Gen. 1, 2, is styled *Ruach Elohim*, or the Spirit of Him "who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see"—and which, in obedience to the Word of the "Holy Gods," first caused a motion upon the waters, and afterwards disengaged the light, evolved the expanse, aggregated the waters, produced vegetation, manifested the celestial universe, vitalized the breathing frames of the dry land, "expanse, and seas, and created man in their image and likeness. This *Ruach*, or Spirit, is neither the Uncreated One who dwells in light, the Lord God in particular, nor the *Elohim*, his co-workers, who co-operated in the elaboration of the Natural World: it was the *instrumental principle* by which they executed the commission of THE GLORIOUS INCREATE to erect this Earthly House, and furnished it with the living souls of quadrupeds and men.

12. In Dan. iv. 8, this *Ruach* is styled "the Spirit of the Holy Gods," who in verse 17, are called "the Holy Ones," or the *Elohim*.—"All *Flesh*" is used by Moses for all living creatures including men. It is this "Ruach" or *spirit*, together with the "Nesheme" or *breath*, which keeps them all from perishing, or returning to the dust. Thus in Job xxxiv 14, it reads without the pointing, *amishim aliu le bu ruku uneshemetu aliu iaseph &c.*, which is "if he set his heart against him, He will withdraw to himself his *Spirit* and his *Breath*; all flesh shall perish together, and man shall turn again to dust." In Job xxxvii. 10, "by the Breath of God—*neshemet El*—frost is given."—Speaking of reptiles and beasts David saith in Psalms civ. 29, "thou withdrawest their breath *ruhem*—they die; and to their dust they return. Thou sendest forth thy *spirit ruheck*,—they are created;" and in Ps. cxxxix. 7, "whither shall I fly from thy *spirit—meruheck*?"

13. From these texts we learn that the *Ruach* or Spirit, is all pervad-

ing. It is in heaven, in Sheol, or the dust of the deepest hollow, in the uttermost parts of the sea, in the darkness, in the light, and in all things animate and without life,—it is an universal principle, in the broadest, or rather in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air: plants and animals, bipedal and quadruped, breathe it, but it is not their breath; yet without it, though filled with air, they would die.

14. We also learn, that the *Nesheme*, or breath of God, contains the *Ruach*, or Spirit, but the *Ruach* does not contain the *Nesheme*. Hence the reason why it is written, that the Jehovah *Elohim* "breathed into man's nostrils the *Neshemet Chayim*;" instead of the *Ruach Chayim*. To have vivified Man with pure *Ruach Chayim* or *Spirit of Lives* would have made him incorruptible and immortal, had the Human Nature as such been suited to its action, which, however, it was not. This is apparent from the provision of the Tree of the Lives being made for the purpose of changing, if occasion should require, the sanguineous constitution of the two living souls whom Jehovah *Elohim* had created, to one more adapted to the action of the Spirit. Pure *ruach chayim*, instead of causing man and quadrupeds to become living creatures merely, would have constituted them Everliving Souls, or if intensified in its action, would have destroyed them in the twinkling of an eye. But the *Nesheme* of the Expanse, or Breath of Heaven, was caused to expand the breathing frames of all animals; they were inflated with it; and because it contains the Spirit of Lives, it is styled in Gen. vii. 21, *neshemet ruach chayim*—breath of Spirit of Lives.

15. From the premises before us,

we perceive that the Spirit and the Breath, which, in combination, all living creatures and vegetables require, are styled God's breath and spirit. This wonderful compound, was combined in its due and relative proportions, on the first and second days of creation. The uncombined *Ruach Elohim* or "Spirit of God," it was, which caused the motion of the waters before the light appeared—Gen. 1, 2; but by the end of the second day it had commingled with the Expanse, by which the air, or *Nesheme* was vitalized, or became life-imparting and life-sustaining. This *Nesheme* in its mechanical atmospheric combination forms no integral part of animal and vegetable structures, though without it they die, and return to the dust. It is lent to them for the defined period of their living existence. It is, though lent to them, still God's breath, and the *Ruach* still his Spirit; nevertheless to distinguish them from the expanse of air and spirit in the aggregate, they are sometimes styled "the spirit of man" and the "spirit of the beast," and "their breath." Thus in Eccles. iii. 19, it reads, "they have all one *Ruach* or spirit; so that a man hath no pre-eminence over a beast, for all is a vapour. All go to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of the sons of Adam, *ruach beni heahdam*, which exalts itself to the highest, and the spirit of a beast which inclines to the earth?"—And it is in this sense, namely, that of supplying to every living creature, or soul, "spirit" and "breath," that Jehovah *Elohim* is styled "God of the spirits of all flesh."—Numb. xxvii. 15.

16. Thus accurately is the narration of Moses in harmony with the most recent discoveries of our day. Modern Science, which is the knowledge of truth and fact reduced to a system, has unfolded to us the constituents of the *Nesheme*, and most interesting and important facts connected with the *Ruach*. As we have said the *Ruach* does not contain the *Nesheme*, but the *Nesheme* contains it. The *Nesheme* is the atmosphere, ex-

panded between earth and the pure magnetic ether which fills all space. It is a compound body, consisting, when pure, of Nitrogen and Oxygen, in the proportion of 79 of the former to 21 of the latter in 100 parts. These are considered as simple bodies, because they have not yet been decomposed; though it is probable, they have a substratum or base, which may be the Ruach.

17. The Ruach, or spirit, may exist "free," or combined with the elementary principle of the Neshemeh.

Uncombined, it is that wonderful fluid, whose explosions are heard in the thunder, whose fiery bolts overthrow the loftiest towers, rive the sturdy monarch of the woods, and gives polarity to light, the needle, and the brain. These three combined, the Oxygen, Nitrogen, and Electricity, constitute the breath and spirit of the lives of all God's living souls. In the next section, we shall speak of life as the result of the decomposition of the Neshemeh, and of the combination of the oxygen and Ruach with the carbon, hydrogen and iron of the blood.

SECTION 7.

NEW THEORY OF ANIMAL LIFE.

1. To these external agents there are certain principles within all living creatures, which sustain a fixed and appropriate relationship. The light to the eye, and the eye to the light; so also the breath and spirit of God to the constituents of blood, and the blood to them. These acting and re-acting upon each other in the lungs of all breathing frames according to certain laws, cause that motion throughout their structure which we term "life." A few passages of Scripture will throw some light upon this part of our subject.

2. "Flesh with the life thereof be *nepheshu*, which is the blood thereof shall ye not eat." This teaches us, that blood is the *nephesh*, or life, of the flesh; hence it continues, "and surely your blood for your lives, *lah-nepheshitikam* will I require."—Gen. ix. 11. We often find life put for blood, and blood for life, as elsewhere in the context. "Be sure that thou eat not the blood, for the blood is the life, *nephesh*; and thou mayest not eat the life, *nephesh*, with the flesh."—Deut. xii. 23.—But, an objector might say, that if the blood be the life, then so long as it is in the body it ought to live: on the contrary it dies with the

blood in it. True. Moses, however, does not teach the dogma of an *abstract vital principle*; but life, resultant and consequent upon the combination of certain elements. The blood abstractly considered is not life; but relatively it is the "life of the flesh." The following text, however, will show the sense, in which the phrase "the blood is the life" is used. "I will set my face against that soul that eateth blood. For the life of the flesh is *in the blood itself*. I have given it to you upon the altar to make an atonement for your lives, *nep.ueshetikem*: for it is the blood that atones for the soul, *benephesh*. Whosoever catcheth any fowl that may be eaten, he shall even pour out the blood thereof, and *cover it with dust*. For it is the life of all flesh; the blood of it is *for* the life thereof. Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof."—Lev. xvii. 11, 14.

3. Physiologists have erred in assuming, that life in man is an abstract principle. All the phenomena of life are common to men and quadrupeds; hence the cause producing them is identical in all species. Life is either animal, vegetable, or incorruptible. I

say incorruptible as indicative of that life, which spiritual bodies will be endowed with. It might with equal propriety be styled, spiritual, but in this place, we use not the word spiritual, because it might then be confounded with that moral life a man possesses, when he passes from the sentence of death under the sentence of justification unto life eternal. At present we have to do with Animal or Natural Life, which is all the life the fleshly sons of the first Adam can boast of. It is a result, the existence of which is determined by motion. If it be doubtful whether a man be living or dead, we cause a strong light to fall upon the retina, if the iris contract, we say he is alive, because it moves; or, if in holding a mirror before the mouth, it becomes dimmed by moisture, it is said to be living, for the condensed breath indicates respiration, which is motion: if only one beat of an artery can be discerned, life is said to be in him, for there is arterial action which is motion: but if none of these signs be present, we say he is dead, for he has ceased to move. The cause of motion in animal bodies is the *nephesh* or life of the flesh. Blood is composed of many ingredients, but none of them separately from the rest is the life or *motive power* of the flesh: nor indeed are they in the aggregate when access is denied to the Ruach and Neshemeh, or '*breath of the spirit of lives*,' which constitute the circumambient air.

4. As we have given the composition of "the breath of lives," it may not be out of place to present the reader with the analysis of the blood as exhibited by Lecanu in the An. de Chem. et de Ph. xviii. 308. He will then be able to see how impossible for one, more, or even all the constituents thereof when insulated to be the cause of motion in animal bodies. But to the analysis. In 1000 parts of blood there are of

Water which is compounded of Oxygen and Hydrogen,	780. 145.
Fibrin	2. 100
Coloring Matter	133. 000
Albumen	65. 090
Crystalline Fatty Matter	2. 430

Oily Matter	1. 310
Extractive Matter soluble in water and alcohol	1. 790
Albumen combined with Soda	1. 265
Chloride of Sodium (common salt)	} 8. 370
Chloride of Potassium	
Carbonates, Phosphates, Sulphates of	
Potassa and Soda	} 2. 100
Carbonates of Lime and Magnesia,	
Phosphates of Lime,	
Magnesia and Iron	2. 100
Sesquioxide of iron	} 2. 400
Loss in the analysis	
	1000. 000

These are the materials to be acted upon by the Neshemeh and Ruach, "breath" and "spirit of God." How they combine to produce life or organic movements in animal bodies will appear in subsequent paragraphs.

5. It has been said by physiologists, that the blood is the storehouse of organized bodies. It is doubtless from the fact, that because all the organs of the living creature derive their appropriate excretions from the blood as the raw material common to them all, that its analysis exhibits such a number and variety of ingredients. These organic products, such as the bile, gastric and pancreatic juices, saliva, tears, mucous, perspiration, etc, being fluid point out the necessity of a superabundant proportion of water over that which is necessary to its own fluidity as one of its components. Hence a reason why nearly 800 parts of 1000 consist of water, which is still further electrolyzable into Oxygen & Hydrogen gases. Bones, muscles, integuments, membranes, and tissues of all varieties are likewise deposited in the renewal of the continued waste to which the flesh is subject. Hence the fibrin, its albumen, its fatty and oily matter, earths, and earthy salts.

6. But, the blood must not only contain the supplies for the use and nourishment of the body, it must ebb and flow throughout the system. That

which causes it to circulate is *the life in the blood*; while this circulation continues the man lives; when it ceases, he dies. Draw the blood from a man's vessels, and, although it is still perfect blood, it soon loses its fluidity; it becomes solid and therefore useless. It coagulates when in repose. What is it, then, by which its motion and consequent fluidity is maintained in the vascular system of all animals, both bipeds and quadrupeds? Let us see.

7. The lungs, which are common to all breathing frames, are the internal organs of respiration. They consist of tubes, which are divided and subdivided to great minuteness; and these minute tubes terminate in little vesicles, or air cells. Upon these cells are distributed the capillary, or hair-like extremities of the pulmonary arteries, which bring the blood, loaded with *chyle* and carbon from the heart; for the thoracic duct pours into the left subclavian vein, the milky fluid precipitated by the action of the bile upon the chymous mass in the duodenum, from whence it is absorbed by millions of lacteal apertures. At the termination of these capillary arteries on the air-cells, equally attenuated tubes are seen by which the vitalized blood is reconveyed from the cells to the heart. These increase and diminish in number until they are lost in the four pulmonary veins. Thus we behold the mechanism by which provision is made for the contiguity of the blood within, and "the breath of the spirit of lives," or the air from without the bodies of all breathing frames. Let us now examine what takes place there.

8. The membrane which forms the air cells has two surfaces; the one *mucous*, and the other *serous*. Exteriorly it is serous, on the inner side, mucous; hence it is a muco-serous membrane. The surfaces of these cells are excretory of different kinds of matter, from which *two forces* of divers kinds are continually elaborated. The arrangement of surfaces answers to that of the different metallic surfaces of a galvanic battery; which also maintain *two forces* of a like nature with the membranous. These *two forces* are supplied from the blood,

from which the mucus and serum are excreted by the papillary glands. The serum is more or less acid, and therefore styled *negative matter*; while the mucus is more or less alkaline, and therefore termed, *positive matter*. From the negative matter or serum, issues a force of an opposite denomination, namely the *positive*; while from the positive matter, or mucus, a *negative force* is given off. This is true of all the muco-serous membranes of the body.

9. Every air cell, then, is a muco-serous bladder, capable of elaborating a *positive force*. The wall of each cell is a negative electrode within, and a positive one without; the papillary glands of whose surfaces are united by nervous filaments. It is in these cells the *excitation* ensues by which the machinery of the body is set in motion.

10. The positive force is evolved in the metallic battery by chemical decomposition, which is effected by the relative innate forces peculiar to the matter to act and be acted upon; all bodies having inherent positive and negative qualities, and being positive or negative in relation to each other. The positive force is also generated from the air cells upon the same principle. In this process, oxygen disappears. It unites with the hydrogen of the water and the carbon of the blood, and carbonic acid and vapor are given off. This part of the process changes the color of the blood from a dark purple to a florid red the former being venous and the latter being arterial. The purple color depends on the excess of carbon, but whether of free carbon, or in what combination, chemists are not agreed. The water of the blood is decomposed or electrolyzed. The hydrogen is given off at the negative, or mucous electrode, and unites electrically with a portion of oxygen of the air in the vesicle, and forms water, which is respired as the moisture of the breath. The oxygen of the electrolyte unites with the iron of the blood and forms with the Ruch or magnetic principle an electro-magnetic sesquioxide;* while the car-

* "The blood is magnetized, and a florid color imparted to it, by the forces evolved in the decomposition of the air in the lungs,

bon, which is probably united in some way with the iron in venous blood, unites with another portion of the oxygen of the air, forming carbonic acid, which, in conjunction with nitrogen, are also respired with the vapor of the breath. These decompositions result from the attraction of bodies in opposite electrical states for each other; their primitive relations are disturbed, and new ones formed, by which a *ribrating force* is generated which is transmitted from the pulmonary vessels to the several organs by the nerves. These organs are rendered *magnetic* upon the same principle that steel is magnetized by a current of voltaic electricity when inserted in the axis of a helix formed by the conducting wire. See *Turner's Chemistry*, page 114, fig. 26. The matter of which these organs are composed differs in its constitution and disposition of parts, as is very apparent from the slightest glance; brain, heart, liver, lungs, and kidney being as different as things the most unlike. The brain is highly phosphoric, containing, in persons of sound intellect, from two to two and a-half per cent of phosphorus.* Besides this, much iron is always circulating through its vessels which has itself acquired electro-magnetic properties at the vesicles of the lungs. Thus the brain in common with the rest of the organs becomes *magnetic by induction*; but capable of a higher lucidity than they, because of its phosphoric constitution. Now it is the property of magnetized discs, &c. to assume polarity, positive and negative; hence the brain, heart, &c. &c. have their negative and positive poles. The brain has five principal ones, the heart five, &c. The poles are magnetic centres formed by the action of the two magnetic forces, and these by their *vibrations* endue every molecule of our bodies with sensation and motion, which we term LIFE.

and the same florid color is imparted to dark blood drawn from the arm, by conducting into it a stream of these forces."—*Sherwood*.

* In the brain of idiots the phosphorus is about one to one and a half per cent, and in maniacs it amounts to three, four and four and a half per cent.

11. *Sound*, which is magnetic vibration caused by percussion of the air; and *solar light*, which is also magnetic vibration, but excited by the electrical forces of the sun's phosphorescent atmosphere, are two of the external excitants of sensation in the great central pole of the brain; these sensations generate impulses to the convolutions, which are reflected to the centre, and from thence find expression in word and deed. Vibration, sensation, impulse, action, are related to each other as cause and effect. But without the nerves which originate from the cerebrum, medulla oblongata and spinal column, these impulses would be fruitless. They are like the button wires of an electro-magnetic vibrating machine, the threads of communication between the cerebral armature and the organs to be set in motion, such as the tongue, the eyes, the mouth, the limbs, &c. They vibrate from the brain's centre to the extremest points, as those of the senses do from the circumference to the centre and reflexively by the radiant stræ to every pole of the phrenal convolutions.

12. Paradoxical as it may seem, we do not see with our eyes, but with the magnetic poles of the anterior lobes of the brain. The eye is the *camera* on the walls of which the solar light delineates the objects of the world without. That we can see without our eyes is proved by the fact, that we see distinctly in our dreams, and in the clairvoyant state.

13. This internal sight is attributable to the inherent phosphorescence of the brain luminously excited by the vibration of the magnetic ether.

14. As we have said, solar light is magnetic and vibratory. It falls upon the retina, which are expansions of the optic nerves. By these its vibrations are transmitted to the thalami, from whence the brain perceives the landscape on the retinae, not inverted, but as it really is.

15. If these external magnetic vibrations of the ether can be communicated to the brain through any other channel, it can perceive without the

To be concluded in our next.

A PARADOX.

Mr. Thomas M. Henley writing to the Western Baptist says, "I regret that so much discord and division exist among (the Baptists; for of them he is speaking)—the only people that have obeyed the gospel as taught on the Day of Pentecost, and yet they do not understand it!"

Query—Do the scriptures teach, that a man can obey the Gospel without understanding it? If they do, we would thank Mr. Henley and his Baptist Brethren to point out the places where it is so written, or taught.

On the contrary, we read such averments as these:—"When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the Wicked One, and catcheth away that which was sown in his heart, * * * but, he that heareth the word and understandeth, beareth fruit and bringeth forth, some a hundred fold, some fifty, and some thirty." Mat. xiii. 18—23. Here the principle is, where the word is not understood there is no fruit acceptable to God; and our conviction is, that the want of this principle in the profession of our contemporaries, is one of the causes of the infructuousness and sterility of their souls.

Again, Philip said to the Ethiopian, "Understandest thou what thou readest? And he said, how can I except some man should guide me?" "And Philip caused him to understand the prophet, that he was speaking, not of himself, in Isa. 53, but of Jehovah's Anointed King, who was first to suffer and afterwards to enter into his glory: and from that same scripture, he preached to him the identity of Jesus with that personage, &c Understanding these things, he demanded to be baptized if there were no hindrance in the way, and Philip told him he might, "if he believed with all his heart." The result is known to all. Did the Ethiopian obey without understanding the things he believed with all his heart? And if he were not the subject of an intelligent belief of the gospel, what caused him to "go on his way rejoicing?" Can the reader tell?

How did God "purify the hearts of the Gentiles by faith" (Acts xv. 9) if they un-

derstood not the word of the Kingdom which they obeyed? How can a man have knowledge and not understand? Yet the Apostle saith, "the New Man is renewed by knowledge after the image of Him that created him." Understanding is necessary to knowledge, and without it there is no intelligence. This is plainly set forth in Col. ii. 1—3,—"I would that ye knew what great conflict I have for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge."

We have for many years contended, that the generality of immersed persons, have not understood the gospel previously to their immersion. Immersion in the name of Jesus, neither imparts understanding, knowledge, nor purification to those who are ignorant of the Word of the Kingdom, however sincere they may be; it is the truth, a knowledge of the truth, which presupposes an understanding thereof, that makes immersion the subject Christian Baptism. We are glad to find, that our old friend and opponent hath at length come to confess the truth upon the subject. He says, the Baptists do not understand the gospel; and yet he most strangely affirms, that they are "the only people who have obeyed the gospel as taught on the day of Pentecost!" That is, they are taught the Pentecostian gospel as from the lips of Peter, and are immersed in obedience to the instruction, and yet do not understand it!! But let us hear an apostle upon this topic. Not to understand is to be ignorant; and of such Paul saith, "walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the Life of God, through the ignorance that is in them, because of the blindness of their heart." Ephes. iv. 17. To be ignorant is to be blind of heart, a blindness which is superinduced by the god of this world, as saith the same Apostle, namely, "if our gospel be

hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them.—2 Cor. iv. 3.

Judicial blindness, what an awful infatuation is this! It has come upon men because

of apostacy, and alienates them from the Life of God. They understand not the gospel, therefore they are infertile of the fruit of the Spirit, and lost to "the things of the Kingdom of God and the name of the Lord Jesus Christ."—"Some have not the knowledge of God. I speak this to your shame—1 Cor. xv. 34.

EDITOR.

THE TRUE SYSTEM OF INTERPRETATION.

"Two very different, and in some respects, antagonistical systems are, and have been for centuries adopted by commentators. They may be designated the *literal* and the *spiritual*. By the *LITERAL* we understand that system which assumes the *literality*, or *HISTORICAL REALITY* of the events predicted, and resorts to the grammatical interpretation of the language of prophecy to determine its meaning. By the *SPIRITUAL* we understand that system which assumes the *spirituality* of the events predicted. It traces something analogous, it may be to the *literal*, but entirely different from it, of which the *literal* may be employed as the representative or allegorical exhibition. The *LITERAL* is what Ernesti has called the *grammatical*, and the *spiritual*, the *mystic*, *metaphysical*, or *philosophical*.

"The *grammatical method* "adheres to the words, and directs us to comprehend things through the medium of words, and not words through the medium of things." The *mystic* or *spiritual* is that "which philosophises rather than interprets, and prefers to be metaphysical rather than grammatical, or, as it is uncouthly expressed, *real* rather than *verbal*." His meaning is that the grammatical or literal interpretation, which is concerned with the proper meaning of words, "proceeds entirely on grammatical principles," and is first, in all cases to be resorted to, to know what are the things which the writer asserts or means, but that the *mystic* or *spiritual* interpretation inverts this order,

and undertakes to determine the meaning of words by preconceived notions about the things.

Right interpretation, Ernesti contends, "depends entirely upon the knowledge of words," with great force inquiring, "For what is the business of interpretation, but to make known the signification and sense of words? And in what does the signification and sense of words consist, but in the notions attached to each word? This connection between the words and ideas, in itself arbitrary, has been fixed by usage and custom. And what art, but that of the grammarian, is employed in discovering and teaching this usage and custom of speech, especially of the dead languages? To the grammarian this business has been conceded by every age. For the knowledge of this usage depends entirely upon observation, and not upon the nature of things ascertained by necessary inference in any science. Theologians are right, therefore, when they affirm—the *literal sense*, or that which is derived from the knowledge of words, to be the only true one; for that *mystical sense*, which, indeed is incorrectly called a *sense*, belongs altogether to the thing, and not to the words. The former, accordingly, which is the only true sense, they denominate the *grammatical*, and some also, as Sixtus of Sienna, because it is ascertained by an observation of facts, style it the *historical sense*."—*Duffield's Dissertations*, p. 35.

COMMON SENSE.

By the common sense of mankind, a thing often spoken of, frequently misunderstood, and by many abused, we mean nothing more nor less than the judgment of men, under the guidance of their unsophisticated, unperturbed reason, in matters which legitimately fall within its sphere, and for judging of which it is competent. If asked to define it, we would say, that common sense is the common judgment of human reason, in matters about which it is competent to judge. We claim not the power for the human mind to excogitate the truths of revelation. Nor is it admissible to form our *a priori* judgment, on the nature of facts and phenomena, and in the light of our philosophical theories, and explanations of their *quomodo*, determine the meaning of the language of scripture. We judge of God's meaning, and of the facts he states, as we do in other matters. *Dissert.* p. 41.

"If it is true, too, that some have even affected to be greatly shocked, and struck with horror, by the alleged impiety of those who have dared to say, that God has spoken to us in familiar language, and is to be understood, according to the dictates of common sense, upon principles of grammatical interpretation. But this feeling is the result of education sustained by a peculiar theology, fostered by a particular cast of preaching, and by no means natural and common. On the contrary, the spiritualizing or allegorizing of the Bible, is to the great mass, as offensive as it is unintelligible; nor is it ever favorably received, until mistaken views of piety, of the very nature of inspiration, and of spiritual illumination, have led men to renounce their common sense.

"Who does not see how disgusting and ridiculous the Bible must become when interpreted by allegorizing and spiritualizing commentators, who in every historical incident, prophecy, parable, or poem, are looking for a philosophical, or for a recondite spiritual meaning? We see no difference, as far as the principles of interpretation are concerned, between the Unitarian who tells us that the stories of the Paradaical state and fall of Adam, of the temptation of Christ, and other historical matters in the Bible, are mere fables or allegories, and the Neologist, who, assuming the language of the sacred writer to be often that of the superstitious vulgar, or of the extravagant poet, accounts for every miracle upon natural principles, and the ignorant Mystic who sees no use or value in the Bible, but as he can give a spiritual gloss to its historical and literal statements. Our common sense in each case is insulted. We feel disappointed; and the Bible is concluded to be a most uncertain and unsatisfactory book, just as truly, when with the Unitarian we allegorize, the Neologist we philosophise, the Swedenborgian we spiritualize, as when with the Mystic we lose sight of plain history, and seek a recondite, theological, or spiritual meaning, as did that interpreter who made "the man going down from Jerusalem to Jericho (to be) Adam wandering in the wilderness of the world; the thieves who robbed and wounded him, evil spirits; the priests who passed by on the other side without relieving him, the Levitical law; the Levite, good works; the good Samaritan Christ; the oil and wine, grace, &c."—*Dissert.* p. 44.

TRUTH

Is like gold tried in the crucible; it comes forth from the fiery ordeal of controversy pure and unmixed, and presents an aspect more to be admired than all the pageants in the world! Truth is to the moral and intel-

lectual world, what the bright luminary of heaven is to the material world—its light, heat and vital power. It is the body, soul, and spirit of every true system of morals and philosophy in the universe. J. T. W.

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

MEMPHIS, Va.

VOL. II. NUMBER 5.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 5.

Woe be to the Shepherds of Israel that do feed themselves! Should not the Shepherds feed the flocks? You eat the fat and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

Therefore will I save my flock and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David: he shall feed them and he shall be their Shepherd. EZEKIEL xxxiv. 2, 3—22, 23.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they WITH FEIGNED WORDS MAKE MERCHANTIZE OF YOU. 2d PETER ii. 1, 2, 3.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; HAVING A FORM OF GODLINESS, but denying the power thereof: from such turn away.—For of this sort are they WHICH CREEP INTO HOUSES AND LEAD CAPTIVE SILLY WOMEN laden with sins, led away with divers lusts; ever learning and never coming to the knowledge of the truth. 2 TIMOTHY iii. 1 to 7.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." So sang the sweet Psalmist of Israel, and so do thousands now sing, "who profess to know God; but in works deny him;" christians in sentiment, schismatics in practice. For who can truly confide in the wisdom and power of the Almighty Ar-

chitect, who would dare in the slightest degree to add to, or take from the laws which He has ordained to build up and preserve Zion? Let the reader therefore remember that when God's plan is manifested, if he shall esteem it weak, incongruous or unsuitable, the controversy is then between him and its divine Author; my responsibility is ended. It would however be an easy task to demonstrate, that every evil perpetrated in the name of christianity; every schism in the Body of Christ, every slander uttered against the name of Jesus, have sprung from this arrogant pretension of man to be wiser than his Creator. But now in full participation in the faith and administration of the Prophet King, I will again borrow his triumphant language, and say, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death" Psalms xlviii. 12 to 14. "Out of Zion the perfection of beauty, God hath shined. Psalm l. 2. Or in the sweet strains of Isaiah (xxvi. 1-3,) I will exultingly cry—"We have a strong city; salvation will (doth) God appoint for walls and bulwarks. Open ye the gates that the righteous nation may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Yes, all history confirms the expressive fact, that the church of Christ has ever been impregnable to foes *without*; but its gracious Builder could not guard against folly, pride, and treachery *within*, without taking from his people their responsibility, making them mere automata, incapable of glorifying his holy name. And therefore it is that Jesus hath never been wounded but "in the house

of his friends," hath still been betrayed with a kiss.

In the outline of the congregation presented in my last number, the reader will have observed that there is much simplicity happily corresponding with the apostolic phrase, "the simplicity that is in Christ"—whilst perhaps he has read incredulously the assertion, that the duty of the Bishops does not extend beyond the confines of the congregation. It is nevertheless confidently asserted that there is not a passage in the apostolic teaching, which authorizes any officer, as such, to enter the house of any member of the church to give religious instruction to either his household or himself. That sacred duty is devolved on each and every member for himself and for herself. Who can improve on or make plainer the instructions in the 5th & 6th chapter of Ephesians, the 3d & 4th Colossians, the Epistles of James, Peter, and John, and in all the Apostolic letters, wherein is made known to us all our duties, as well as "the things that are freely given us of God?" And you will search those records in vain for a passage which authorises a christian man or woman to discharge by proxy their own individual obligations. If it be contended that some as "babes in Christ" may need instruction, the direction is clear; they must seek it in the school of Christ, his congregation, who are bound as "the pillar and ground of the truth," to see that they are fed with "the unadulterated milk of the word." It is "privily" the apostle says, that damnable heresies will be brought in; and there is no method so adapted to the formation of parties, and promotion of faction, as these private visits of spiritual leaders. Whilst on the other hand it seems almost impossible for error to have invaded, or at least pervaded the Church, if its members had not betrayed their own sacred truth, and surrendered the support of the truth into the hands of leaders and usurpers, who made the abuse of it pauder to the gratification of their own pride, ambition, or any other lust to which they were addicted. It was truly said by a late successful political leader, that if the American people wished to preserve their freedom, "they must do their own voting and their own fighting;" and the annals of history present not a more momentous or more mournful fact, than that through

the want of such vigilance among God's people, his sacred truth, the salvation of man, that "pure, merciful, philosophical system," which breathes peace on earth, and goodwill among men, has been seized on by those who have perverted and made it the engine of pride, fraud, and cruelty; the nursery of ignorance, hypocrisy and fanaticism. The perversion of christianity is the inevitable result of the facility with which mankind surrender their eternal inheritance into the keeping of those to whom they would be very loth to confide the care of even a small portion of their earthly possessions. Every intelligent mind must perceive, that, but for this supine surrender on their part, that ignorance and perversion never could have obtained, which has circumscribed the earth with persecuting fires in the name of the Prince of Peace. If no offices of power and emolument had been created, contrary to the constitution of the blessed King, the congregation would have been composed only of those "who, by patient continuance in well doing, were seeking for glory, honor and immortality;" who enjoying through faith a salvation predicated on the promise of the Lord Jesus intelligently apprehended, could never have been induced to sanction blood and rapine in his gracious life-giving name. But those who are taught that they have been born of the flesh into the church; who are stamped christians in virtue of their parents' christianity, and consequently can find no word for their salvation, but the word of those ecclesiastical usurpers; will still hearken to their word, even when calling them to the persecuting hatred of their brother man; as the leader, so the followers; as the Saviour, so the saved. Hence the Apostle's pertinent declaration—"If any man have not the spirit of Christ, he is none of his." Tried by this axiom, what clerical church that has ever existed can be acknowledged by him? Alas! as it was said of ancient, so may it be declared of modern Israel: "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof? Jeremiah v. 30, 31.

It is evident that the divine constitution of the church furnishes the bishops with no pro-

tence to ask for support. They are required, as has been shown, to discharge no other duty over and above that which is incumbent on every christian man, save that of presiding. They must be educated for the office, not in a theological seminary, but in the school of Christ; and failing to improve the opportunities afforded there, they will be rejected, not merely as unfit to preside over his purchased people, but as equally unfit for those heavenly associations and that eternal weight of glory, to which he destines his docile faithful scholars. All the believers have therefore the highest and most ennobling motives, as well as the most ample means, to qualify themselves for such honorable service; and its discharge cannot possibly interfere with the duties that they owe to their family and themselves. In fact, it was necessary to devise anti-scriptural duties for a Bishop, in order to find a pretext to make him a hireling; hence his withdrawing from those occupations, whereby every christian man without exception is ordered by the divine word to provide for his own household, on pain of being denounced as worse than an infidel; and engaging in "spiritual visits" to the wives and daughters, whilst the husbands and fathers of his flock are engaged in their daily avocations. The Apostle says, 2 Thess. iii. and 11. "For we hear that there are some who walk among you disorderly, working not all, but are busy bodies," and thus accurately describes this clerical invention. Even when most innocently engaged, the time of the visiter and the visited is consumed in idle gossip about their neighbors and brethren, and would be much more profitably employed in reading God's holy word. But such visits are direct temptations to the most seductive licentiousness; the spiritual guide or pastor of a female may, if he pleases, essay her virtue, and if he finds it impregnable, still make a safe retreat, whilst his doomed victim, if daring to suspect, must not dare to breathe her suspicions. The American public have lately seen a display of the "tender mercies" shown to such females as ventured to expose the outrages of some of those "reverend" superiors. Ladies of unblemished reputation, unquestionable members of their communion, were remorselessly denounced; special pleadings entered into, at-

tributing to them the most revolting passions and the most wanton perjury, by those who dare arrogate to themselves the title of Christ's Shepherds, the guardians of his lambs by a divine right. And all this done to shield a brother of their order, in whose conduct one of them acknowledges he can see "much to condemn as imprudent, foolish, and likely to be misunderstood and misrepresented to the injury of the church."—Whatever the intention, the effect of such conduct must be to protect the immunities of their order; for what woman of delicacy, no matter how insulted, will dare complain? and thus expose herself to such wanton misconstruction, such ruthless calumny as may be necessary to uphold the mystic sanctity of the apostolic succession, or cater for the rival characters of "high and low parties" in what they profess to believe is the Body of Christ. The Apostle says, 2 Thess. ii. 11. "For this cause God shall send them strong delusion, that they should believe a lie," and surely no delusion can be stronger than that which persuades husbands and fathers to support such parties, and intelligent men to believe that they are successors to the apostles of the Lord Jesus. Even in the apostolic day, when oral instruction was so much more necessary, the Bishops or Deacons were never directed to give private instruction to any; but especially *not* to young women: the command was, (Titus ii. 3,) that the aged women should "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home," &c. The purity of Christ's system has neither part nor lot with that policy which devolves such duties and temptations on an order which comprises all ages, from the youthful neophyte, just ripening into manhood, to the hoary headed veteran, blossoming for the grave. Let therefore the lover and adorer of King Jesus rejoice in the fact, that none of the vast amount of corruption and crime which has resulted from this system of private instruction and visiting, is chargeable on his blessed institutions: it has sprung from the presumptuous legislation of man, in direct violation of his pure and purifying doctrine. The Apostle warned the churches that there would be men, "who, having a form of godliness, but denying the power

thereof," would "creep into houses and lead captive silly women." And if the accompanying characteristics should appear too gross, let the reader turn to the pages of church history, read the awful details of clerical duplicity and persecution, even to the poisoning of each other in the hallowed memorials of the broken body and shed blood of the risen Saviour; so that an office of taster was found necessary, and still continues, it is said, at the Court of the Mother of them all, to prevent such heinous treason: let them ponder these things, and own the prophetic fidelity with which the Apostle sketched the prominent features of the order. And let the order, if they can, show where else this remarkable prediction has ever been fulfilled.

But it is not only the spirit, but the letter also, of the divine word, which prohibits pay to the Bishops. Paul tells the overseers of the Ephesian church, when parting with them, "I have coveted no man's silver, gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things; how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' Acts xx. 33 to 35. Acting under the divine order, to give up all things in order to fulfil the mission with which he was entrusted, the Apostle had a right, as he has elsewhere shown, to participate in the carnal things of those to whom he had so devotedly ministered in spiritual things; yet he here labored with his own hands, that he might, both by example and precept, impress on all believers the important truth, that there was no provision made for hirelings in the congregation of the Lord. The Bishops were not required, as were the Apostles, to leave their occupations, and journeying abroad: their duties were stationary, and occupied no more *time* than was required of every Christian man; for all were equally bound with them, "not to forsake the assembling of themselves together." This is fully recognized in the original of 1 Timothy iii. 3. King James' translation, "not greedy of filthy lucre" is shown to be wrong, by the characteristic of identical import immediately added—"not covetous." Happily, Doctor

MacKnight has had the candor to render the passage correctly: "Not one who earns money by base methods." His note is, "so the word * * * properly signifies. As many of the brethren in the first age maintained themselves by their own labor, it might happen that the occupations which they followed in their heathen state, and which they continued to follow after they became Christians, were not very reputable. Wherefore, to discourage trades of that sort, and especially to prevent ministers of religion from gaining money by sinful, and even by low methods, the Apostle ordered, that no one should be elected a Bishop who was engaged in such occupations." He also translates in the same way the corresponding passage in Titus i. 7. But it may be fairly urged that this same commentator finds authority for supporting Bishops in another part of this same Epistle. Let the reader bear in mind that the passage just quoted rests upon his own authority as a linguist, and that he has construed it contrary to his own prejudices and interests; whilst the succeeding paraphrase is the result of ratiocination; its issue being conformed to his own prejudices and interests. His argument, however, shall be given in his own words, and candidly examined. He translates 1 Timothy iv. 17, 18—"Let the Elders who preside well be counted worthy of double honor, especially those who labor in preaching and teaching. For the Scripture saith: 'The ox treading out the corn thou shalt not muzzle; and the laborer is worthy of his hire.' (See Luke x. 7, and Matthew x. 10; where the expression is *his meat*.) and thus comments on the word's "double honor." "The word *timee* signifies the honor done to a person by bestowing on him such things as are necessary to his comfortable support: Acts xviii. 10. 'Who also honored us with many honors; they gave us all things useful for our present support; and when we departed they loaded us with such things as were necessary.' Hence, *honor* signifies the maintainance given to parents who are poor: Matthew xv. 6. 'And honor not his father or his mother.' It signifies likewise the maintainance given by the church to widows: verse 3. 'Honor widows who are really widows.' The *double honor* of which the Elders, who presided well, are

said to be worthy, is a *liberal maintainance!* For the Hebrews used the word *double* to express plenty of any thing. Thus, Elisha, at parting with Elijah, prayed that a "double portion of his spirit might be upon him." 2 Kings ii. 9. See also Rev. xviii. 6. "The office of ruling being allotted to the most distinguished characters among the disciples; and the duties of their office leaving them little time to mind their own affairs, it was proper that they should receive a liberal maintainance from the church, to whose service they devoted the greatest part of their time and pains."

The simple statement of his argument shows the poverty of the Doctor's resources. If the word means support, then an efficient Elder must have double pay! What for? To lay up for himself treasures on earth? But, says the Doctor, No! the word means plenty, liberal: then if the Elder be not well qualified he is not to have plenty; not to be liberally dealt with by the church. According to the Doctor's strict construction, all the honors rendered by the inhabitants of Melita to Paul and his companions, after the display of wonderful miracles on his part, consisted in feeding and clothing them! In a similar manner, he weakens the meaning of the word in Matthew xv. 6, and in the other passages quoted. It is absolutely necessary, to the Doctor's theory, that the primitive meaning of the word *timee* should be *support*; whilst in the very epistle before us, and repeatedly in other portions of the New Testament, it is twice used in such a connexion as to preclude even its figurative expression of such a purpose; it is rather by construction than figure that it can be brought in any way to bear upon the subject: 1 Timothy i. 17: "Now unto the King eternal, &c., be honor (*timee*) and power everlasting." It is very evident that the word, even when applied to our fellow beings, means much more than support; for assuredly no man would be regarded as honoring his father and mother if he granted them the most liberal maintainance, and withheld from them that deference and affection, with which alone he could honor them, if they, as so frequently happens, were the wealthier party of the two. And on the other hand, if they were in poverty, all the outward respect and deference

he could possibly manifest, would not fulfil the commandment, whilst he refused or neglected to minister to their want. Thus, at the 3d verse of this chapter, (4 Titus v.) the congregation is commanded to "Honor widows that are widows indeed;" still it is shown in the 4th and 16th verses, that their believing relatives, if they have any able, must take care of them: the word in the latter verse is "relieve" them, "and let not the church be charged." According, however, to the Doctor's view, the action of their relatives would absolve the church from the duty of "honoring widows," to which he would scarcely assent himself. The text in question, therefore, is clear and explicit. Bishops cannot be honored, if through misfortune they are suffering the ills of poverty, and their brethren will not relieve them; but even then, their children or near relations, if they have any, who are able, must be first required to relieve them, "and not let the church be charged," that it may relieve those that are entirely desolate. The allusion to the Mosaic Law, with respect to the ox and the laborer, is a natural figure taken from the dispensation of letter to illustrate spiritual obligation. The charge, therefore, is precisely equivalent to the injunction in 1 Thess. v. 12, 13. "And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly for their work's sake." There is one other text pressed into the financial service: Galatians vi. 6—"Let him that is taught in the word communicate unto him that teacheth in all good things." The context, as indeed the whole spirit of the Epistle, is levelled against submission to teachers; in the previous chapter, speaking of those who had endeavored to introduce Judaism among them, the invariable practice of nearly the whole clerical order, he says: "I would they were even cut off which trouble you." The original (verse) also contains a conjunction equivalent to "but," which is not given in the translation, and would appear intended to qualify the previous verse; as though he said whilst "Every man shall bear his own burden," nevertheless, "let him that is taught communicate all his knowledge to him that has ability to teach." Thus Aqu-

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la and Priscilla, the former of whom never being mentioned as a public speaker, was most probably not qualified for such duty, took aside the eloquent Apollos and expounded unto him the way of God more perfectly. Let it also be remembered, as it has already been shown, that every disciple, having the ability, is bound to teach, and therefore all such are entitled to support, if the clerical construction of this passage be correct.

Now the sum of the matter is this: The church is the house of God; "the children of God by faith in Christ Jesus;" who, as their Prophet, Priest, and King, "is set on the right hand of the throne of the Majesty on high." And they are all equally bound to honor and obey him, with their choicest offerings, their best talents, their most efficient services. Such of them as have prospered in this world are required to hold their wealth as His stewards, and the possession of earthly blessings cannot surely exonerate them from the higher services of mind and talents; cannot authorise them to hire a proxy to make those offerings for them.—Wealth, talents, all that they possess, must be dedicated to Him, and they can only be so dedicated in conformity with His holy word. He has commanded all his people to love like brethren; the bond that unites them is to survive the rupture of all times, the extinction of all animal affections, and most naturally does the Apostle John exclaim—"But who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Little children, (he adds,) let us not love in word, neither in tongue, but in deed and in truth." There is an unaffected well-defined benevolence enjoined on the disciples of the Lord, which no one instructed in his word can mistake or fail to perceive. Whilst the christian is not required to hire those services, which he owes for himself to him "who hath redeemed him to God by his own blood;" not with silver and gold to pay "reapers," whose wages and fruits are eternal life: (John iv. 36.) he is commanded to wield his own sickle; "to be rich in good works, ready to distribute, willing to communicate:—to do good unto all, but especially to the household of the faith." He must let his light shine

around and illumine the sphere in which he moves. It was thus his great exemplar acted: he introduced himself by deeds of benevolence and mercy, and opened the hearts of the people to receive his doctrine by healing their diseases, relieving their necessities, and communing with their sorrows. And it was thus the primitive disciples spread abroad his lovely doctrine; and whilst consoling the afflicted, nursing the sick, and feeding the hungry, poured into their willing ears the gracious tidings, that "there is mercy with God that he may be feared, and a plenteous redemption." Who that loves the Lord Jesus Christ does not feel his eyes moisten, and his heart glow with sympathetic emotion, whilst he reads the following testimonial wrung from the apostate Julian, by the conduct of his dear brethren of old, and addressed to the heathen priest of Galatia? "It is a shame, when there are no beggars among the Jews, and the impious Galileans relieve not only their own people, but ours also; that our poor should be neglected by us and left helpless and destitute." Such were the triumphs of primitive christianity: they courted not the favor, rewards or approbation of man, but "the honor that cometh from God only," and, in the exercise of such heavenly benevolence, achieved these triumphs and success for the religion of Jesus, which made it an object of unhallowed interest to proud, avaricious, and ambitious demagogues.

If a small portion of that earthly treasure which is now lavished on hired preachers, and lordly palaces erected for the worship of Him who chose to be cradled in a stable, and on foreign missions, was used by those, who thus lavish it, in feeding the hungry and clothing the naked, in educating their destitute children, and training them in paths of honest industry; how would the light of redeeming love beam into these dark bodies of misery and vice, where now, under our very nostrils, dwell worse than heathen ignorance and depravity. How different such a love-awakening, life-giving course, from heartless, barren speculations on a cold, cheerless theology, which teaches its unhappy victims, that their opinions are so highly prized on high, that crowns of glory are prepared for such as modestly, meekly, suppose that

"they have, by searching, found out God:" not resting satisfied with his revelation of himself, have studied and comprehended him in his most intimate relations and purposes, and have sanctified by their approbation his general design for the salvation of mankind; whilst they have changed his institutions, and modified and added to his laws, in order to meet those contingencies, which he must have overlooked, when he said by the Apostle Paul, "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians i. 8.

If in the island of Great Britain, a tithe of the vast funds which have been worse than idly squandered, in making converts among the heathen, to such impious speculations, had been used in rescuing helpless childhood from the collieries, in purifying the factories, and enlightening the abodes and regions of domestic heathenism, and thus "suffer them to come;" yes, the word is literally expressive, suffer them to come to the Lamb of God—for alas, they, poor, helpless beings, can never, unaided, pierce the dark barriers with which ignorance and poverty have surrounded them; neither can they comprehend the beauty of that religion, which is so anx-

ious about their eternal welfare, and so utterly careless about their temporal wretchedness; there is but little sympathy between their squalid misery and the comfortable clergyman's doctrine, even if one should visit such revolting scenes; but if christian men and christian women had penetrated those drear abodes, and used those funds to clothe the naked and to feed the hungry, and then told them, that it was the doctrine of Christ that taught them, that it is the love of Christ which prompted them thus to minister to their afflictions—such conduct would have commanded a hearing ear, and aroused an understanding heart far more readily than the weightiest dogmas of theology—such a practical showing forth of the religion of the Lord Jesus would have abolished the poor laws, banished squalid poverty from the realm, hushed the clamours of sedition, wrought "peace on earth and good will among men," and "made the desert rejoice and blossom as the rose." But it would not have employed and paid a host of sectarian partizans.

Enough, however, for the present number.

RICHARD LEMMON.

Ballinore, October 11th, 1845.

LACONICS.

If faith in Christ, which works by love and overcomes the world, be the beginning and end of christianity, the word of Christ, and not the voice of the church as she is, is that to which we must heed.

In religion the very first essential is truth.—*D'Aubigne.*

Only from the Word can we gather the thoughts of God. Every thing must be tested by Scripture. By these only can we discern between truth and error.—*Editor.*

Even in a too fervid zeal there is a something more noble than that cold prudence so common in the world, and which shrinks from incurring the smallest danger, or mak-

ing the most trifling sacrifice for the advancement of God's Kingdom.—*D'Aubigne.*

Providence has resources which the world knows not of. The Gospel, like the fabled bird of antiquity, contains within itself a principle of life which the flames can never reach, and from the ashes in which it seemed to be extinguished, it springs a fresh, pure, and vigorous as ever. Often, when the storm is at its height, when the fiery bolt of persecution appears to have laid the truth prostrate, and enduring, impenetrable darkness to have closed over it—even at that moment there comes a gleam of light, and announces a great deliverance at hand.—*D'Aubigne.*

[CONCLUDED FROM LAST NUMBER.]

eyes; but as these are not, and cannot be imparted *under ordinary circumstances*, the eyes are indispensable appendages to the body.

16. Thus, by the electro-magnetic action elaborated in the vesicles of the lungs, a relation is established between the positive force within us, and that magnetic sea without us, namely, "the spirit of the atmosphere," in Scripture

styled the Spirit of God, in which "we live, and move, and have our being." From these premises, then, our conclusion is, that *Life is the result of electro-magnetic vibration in organized bodies*. This is animal life, bipedal and quadrupedal; and all the life, that any one can boast of in the present state of good and evil.

SECTION 8.

NATURAL DEATH AND CORRUPTION—PENALTY OF THE TRANSGRESSION OF THE FIRST MAN.

1. Magnetic vibration, originated by electro-chemical action in the pulmonary vesicles, being the cause of all vital phenomena in organized bodies, the cessation of that action causing the vibration to stop, puts an end to all motion, even to that of the ultimate molecules of the body, and the subject is said to be dead. DEATH, then, is the *cessation of electro-magnetic vibration*. This is consequent upon the interruption of the wonted communication between the blood and Neshemeh and Ruach of the atmosphere. The animal machinery becomes impaired; its molecular organization fails to evolve the electrical forces; the pulsation of the heart becomes feeble, and consequently the circulation flows sluggishly. Hence the lungs become congestive, and the breathing difficult. The pulse beats slower, and the respiration is shorter and quicker than in the full vigor of life. These circumstances combined diminish the quantity of air, impede the chemical action, and decrease the intensity and quantity of the electro-magnetism of the blood; thus decay is superinduced, and this terminates in the cessation of all action in the vesicles, even as the interruption of chemical decomposition in the galvanic trough, puts an end to all vibration in the armature of the machine.

2. The electro-positive and the electro-negative forces of animal bodies are

conservative of them; that is, so long as they continue to be elaborated they are prevented from returning to their ultimate constituents: but, when electro-chemical action in the air and blood in the pulmonary vesicles is stopped, *corruption* takes place, and the body is resolved into gasses, and its original earth. This is a practical illustration of the text, "if he withdraw, or gather to himself his Ruach, spirit, and his Neshemeh, or breath, all flesh shall perish together, and man shall turn again to dust." Job xxxiv. 14. Hence, the necessity of maintaining a reciprocal action between the "breath of lives" and the Blood for the continuance of life in all organized bodies. The duration of this reciprocity is fixed in man to three score years and ten; in other animals, to different periods. It was to this the Lord God had reference, when he said, concerning the Antediluvians, "My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years"—Gen. vi. 3. It is a strife with the flesh which leads naturally to decomposition, and which is counteracted only by the life-perpetuating energy of the Spirit in the air we breathe.

3. When the electro-magnetic vibration ceases, because chemical action no longer occurs in the vesicles of the lungs, the latent forces, which are in-

herent qualities of the acid and alkaline matter of organized animal bodies, seek, under the influence of air, moisture, and a moderate temperature, to be eliminated. The action of a warm, moist air upon the bodies of the dead is established primarily upon the cuticle, which feels clammy, of a clayey coldness, and by a little friction separates from the rete mucosum and true skin beneath. It assumes a greenish appearance; and in process of time, the hydrogen, carbon, sulphur, and phosphorus of the soft parts combine with the oxygen and nitrogen of the air, and form water, ammonia, carbonic acid, and sulphuretted, phosphuretted, and carburetted hydrogen gasses. These are the principal products into which animal matter is resolved after death; and this process, by which the original texture disappears, which is purely chemical, is, in scripture, termed *corruption*.

4. "He that soweth to his flesh," saith the Apostle, "shall of the flesh reap corruption." But the righteous and the wicked all reap corruption after death. True, and therefore, Paul must allude to a reaping corruption in an especial sense, that is, when the wicked shall alone be subjected to it. The Scripture saith, that under the sounding of the seventh trumpet the righteous shall be separated from the wicked dead, and that a thousand years after, these shall arise to judgment. Then is the time to reap according to that which we have sown. This is the time to which Paul alludes when he saith, "in due season we shall reap"—life everlasting when Messiah comes, if the righteous faint not; *corruption of the flesh* to those who sow to the lusts thereof when "the end" shall come.

5. Thus saith the Apostle, *corruption of the flesh shall be to those who sow to the flesh, when the time to reap shall come*. But, unless the wicked are raised corruptible they cannot reap corruption of the flesh; for incorruptible flesh is incapable of resolution into the products of putrefaction. If the wicked are to be raised immortal, as is generally supposed, they must rise with incorruptible bodies, for none but incorruptible bodies can be deathless

or immortal; and then they could neither feel pain, nor reap corruption.

6. In section 6, paragraph 6, we have said, that God set before Adam death, and life eternal. Of life incorruptible we shall speak hereafter; at present we confine ourselves to Death and Corruption. In our philosophical analysis, have we set forth a definition of these things which is according to Scripture? Let us see.

7. Death is mentioned for the first time in the Bible in Gen. ii. 17. It is here threatened as a penalty for the transgression of the law of God.—"Thou shalt surely die." For what offence? "If thou shalt eat of the Tree of the Knowledge of Good and Evil, which I forbid thee to do." But what did the Lord God mean in threatening Adam with Death? Did Adam know what Death was? How could he know, seeing that the animal and vegetable worlds hitherto had not experienced it? Observation afforded him no light upon the subject; hence he was obliged to await the definition of the phrase until the Lord God should interpret it *in pronouncing the sentence of the law upon the guilty*.

8. But is the penalty annexed to the law, translated according to the full import of the original text? All Hebraists are agreed that it is not. The words penned by Moses, without the Masoretic pointing, are *ki bium akalek memenu muth temuth*—the English of which is, *for AFTER the day of thy eating from it DYING THOU SHALT DIE*.—We have rendered *bium*, "after the day." For the information of the mere English reader, we remark, that *bium* is formed from the particle *b*, which is here a preposition as well as a prefix; and *ium* which signifies *day*, definite, or otherwise according to the context. Bayt or *b* has many countersigns in our language, among which are *in, against, to, after, &c.* We have selected from these the last. B or Bayt is used in this sense in Numb. xxviii. 26, where it is prefixed to the word *sebothikam*, which is rendered "after your weeks;" that is, your weeks having expired, or from the expiration of your weeks, "ye shall have a holy convocation:"

so in the case before us, 'after the day of thy eating,' or the day of thy eating having passed; or, 'from the day of thy eating dying thou shalt die.'—As to the phrase, "dying thou shalt die," no criticism is needed; for it is admitted as the correct rendering on every side.

9. From this reading, then, it appears, *first*, that the penalty contemplated, not a summary and instantaneous deprivation of life, but a process; *secondly*, not an eternal process, but one that should come to an end; and *thirdly*, that this terminating process should commence from the day of transgression. The decaying process is expressed by *muth*, part. hen. kal, DYING; the end of the process by *temuth*, 2 pers. masc. sing. fut. kal, THOU SHALT DIE; and the commencement thereof is marked by the phrase "the day of thy eating."

10. This view is fully sustained by the paraphrase found in Gen. iii. 18, 19: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," or of thy dying. "In the sweat of thy face shalt thou eat bread TILL thou return, *al*, into the ground; for out of it wast thou taken; for dust thou art, and *unto dust thou shalt return.*" Adam had been summoned by the voice of the Lord God to judgment. He interrogated him: "Hast thou," said he, "eaten of the tree of which I commanded thee that thou shouldest not eat?" Adam confessed his guilt, which was sufficiently manifest before, as indicated by his timidity and shame. The offence being proved, the Judge then proceeded to pass sentence upon the transgressors. This he did in the order of transgression: first upon the serpent, then upon the woman, and lastly upon the man, in the words of the text. In the decree which it contains, he curses the ground, and sentences the man to a life of sorrowful labor, and a resolution into his original and parent dust. The terms in which the last item of his sentence is expressed, are explanatory of the penalty annexed to the law. "Thou shalt return into the ground," "unto dust thou shalt return," are equivalent to

"dying thou shalt die;" "after the day of thy eating thou shalt surely return into the dust of the ground whence thou wast taken," is the divine interpretation of the phrase "in the day thou eatest thereof thou shalt surely die." Thus, "dying" is, to be the subject of a sorrowful, painful and laborious existence, which contributes to the wearing out of bodies; and "die," the end of that existence, is marked by an actual return into the dust of the ground. This existence is properly a dying existence and a dead existence; that is, man animated, and man inanimate and corrupting; for what we term *being* is existence in life or death; and the end of that being is the end of that process by which we are resolved into dust—we cease to be. Adam arrived at this consummation 930 years after the Lord God had formed him from the dust of the ground; and thus practically were illustrated the penalty of the law, and the sentence of the Judge; for, from the day of his transgression he began his journey to the grave, at which he surely arrived, and with its earth, commingled all that was known as Adam, the chief father of mankind.

11. Thus we are instructed by the Scripture, that *to die is to return to the dust*, which harmonizes with our philosophical conclusion. We hold to this, because it is sustained by the word of God, and not to the word, because it is confirmed by the physical laws: truth is ours wherever found, in the works or word of the living God. Reason, science, and the Word all harmonize in the conclusions before us. Adam was subjected to death and corruption in the sense we have explained; but whether for a limited or unlimited period, is a question which cannot be resolved by any considerations annexed to the Eden Law: a resurrection to life or judgment must be argued from other premises than these.

12. "If a man die shall he live again?" This is a very interesting question, and one that can only be illuminated by the light of revelation. We have seen what the scripture saith, that "a man hath no pre-eminence over a beast;" his life, his breath, his

spirit, are all the same with those of God's inferior creatures, which he hath made. He pronounced them "very good" as well as man; but, whether man shall come to life again after ceasing to be, unassisted reason cannot discover. There is no essence in man more than in any other creature upon which can be predicated a future life; but every thing to lead us to the opposite conclusion. The Animal Man has attempted to answer the question, and hath proclaimed that "Death is an Eternal Sleep." This is all he can make of man's destiny, as predicated upon his physical constitution. Death

would have indeed been eternal sleep if when Adam fell, God had abandoned his race to the Eden Law of Death; or, and the second Adam not risen from the dead, death would have been an undisturbed sleep until a sinless one could be found, who, by a resurrection from the dead, should become a *living* sacrifice for sin. But what could unenlightened reason elaborate of this; these belong to the "deep things of God," which the Spirit of God alone was acquainted with, and could, therefore, alone reveal. Then to inspiration we appeal.

SECTION 9.

THE TREE OF LIFE.

1. The first hint of eternal life in relation to man is contained in this passage:—"and now lest he put forth his hand, and take also of the Tree of the Lives—*otz echayim*—and eat, and LIVE FOR EVER; therefore the Lord God sent him forth from the Garden of Eden to till the ground," according to his sentence. From this we learn, that the Fruit of this Tree had the quality of endlessly perpetuating the living existence of the eater. To have eaten of this would have changed Adam from a living into an ever-living soul; it would have cured him physically, and constituted him an incorruptible sinner, the ever abiding subject of the present state of good and evil. This would have been a fearful consummation; an immortal sinner in a corruptible estate, so that the earth would have become the abode of immortal giants in crime, without any hope of restoration. But this was not according to the Divine plan. *Immortal saints in a state of unmixed good is the finality of creation, providence, and redemption.* The sinner was first to be sanctified, then tried, and afterwards to be immortalized, if approved: therefore, lest Adam should invert this or-

der, and become immortal of body before he should be purified from sin and accounted worthy of acceptance, the Lord God expelled him from the dangerous vicinity of the Tree of Lives. He drove him forth that he should not then become incorruptible and deathless.

2. The expulsion from Eden forcibly separated Adam and Eve from the means of present immortality; and whether they should attain to incorruptibility and life depended solely upon the will and philanthropy of God. But the Lord did not content himself with their simple expulsion. Wayward as they had proved themselves, they would doubtless have conspired to regain Paradise, that they might pluck from the Tree of Lives its immortalizing fruit, and so deliver themselves from the sentence of death to which they were consigned. They were expelled indeed; but to what will not the inconsiderate recklessness of man impel him! Apprehending some new act of presumption, the Lord God placed a destroying flame to keep, or defend the tree against their intrusion. Here, as in the Most Holy under the Law of Moses, he placed the emblems of his majesty,

styled Cherubim, whose consuming fires infolded "the faces—*peni*—of the Lord. The Tree was hid by these symbols of the divine presence, and the incorruptibility it was originally provided to impart and shadow forth, became to them a thing of hope and of present desire.

3. Seeing that they could not eat of the Tree of Lives in the midst of Eden, how could they attain to that incorruptible life which it adumbrated? In what "way" should they walk; or in what "path" should they tread that would lead them to it? The answer is, in the words of Moses, Gen. iii. 24, in "THE WAY OF THE TREE OF LIFE."—In chapter vi. 12, this way is styled "God's Way," from which all the Antediluvians, save Noah and his family, had apostatized by corrupting it; as it is written, "all flesh had corrupted His Way upon the earth." But there was no Bible, nor any priests in those days, from whom the exiles from Eden could learn "the Way leading unto life;" there were none to say unto them, "this is the Way, walk ye in it." They knew the Tree of Life was situated in the midst of the Garden, and they knew the path which led to it; but the destroying flame which swept around it on every side, dared them to approach within its precincts. The Tree of Life was in "the East." They could look towards it wistfully; but the decree had gone forth, and they could never eat of that tree, nor even touch it and live. With the way to the Tree in Eden, then, they were acquainted, but of the way of God to the Tree of Life adumbrated by that Tree in the East of the Garden, they had no knowledge. They knew not where the New Tree of Life was planted, how could they therefore know the way? It remained, then, for the Lord God to enlighten them, for he alone could reveal it. They were consequently "taught of God." He instructed them what to do in order that they might approach his Cherubim, and bow down before his "faces," without fear of the devouring flame, all the days of their lives.—These instructions revealed to them the

Way of Acceptance with Him, which then, as also through all subsequent ages, consisted in *doing his commandments that they might have right to eat the Tree of Life, which is in the midst of the Paradise of God.* Rev. ii. 7; xxii. 14.

4. "The Way of the Lord God" is synonymous with what is termed "Retriever;" which may be defined *the way of acceptance with God.* Adam and his wife supposed they could appear before God acceptably by devising a way of their own by which to conceal their nakedness from his sight. But he refused to sanction their invention, and stripped them of the foliage they had wrapped around them. The way of the Lord teaches, that *no man can cover his own sin; it must be covered for him, and none can appoint the investment but the Lord.* Hence, it is written, "the Lord God appointed coats of skin and clothed them."

5. The appointment plainly indicates the sacrifice of the animals with whose skins they were clothed. Blood was shed in their investiture; and their sin was covered by the skins of the sin-offerings in conformity with the principle, that "without the shedding of blood there is no remission." But, without faith it is impossible to please God." The mere sacrifice of animals, or offering of the fruits of the ground, will not gain man acceptance with God; for *it is not possible that the blood of bulls or of goats should take away sins.*" Hence the association of something to be believed with the sacrifice of "the firstling of the flock and the fat thereof," or, in other words, of "the Lamb slain from the foundation of the world." As the subject matter of this faith, then, the Way of God directed the minds of Adam and Eve to the Seed, or descendant, of the woman, whose heel should be bruised on account of the sin of the world, and who should grow up as a tender plant out of a dry ground, and become the Tree of Life in the Paradise of God, in whom should be deposited the Incorruptible Life of the race of Man.—Eve's son was to be the true Tree of

Life, of which if a man shall eat he shall live for ever! a son, who, as the saviour of his people from their sins, must die for sin; for without the shedding of his blood he could not be a purification-sacrifice, and such an one was necessary, for the blood of animals was inefficient.

6. But, if the sacrifice without the faith was insufficient, so the faith that the Woman's Seed should be a propitiation, unaccompanied by the appointed sacrifices, would leave the worshipper unaccepted; or if there were both faith in the promise and an oblation, yet, if the offering were not of divine appointment, the subject was regarded as an evil doer; for, "to obey is better than sacrifice, and to hearken than the fat of rams." This is obvious from the testimony that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained testimony that he was righteous, God testifying of his gifts;" for, "the Lord had respect unto Abel and unto his offering." From this we learn that Cain was faithless, and therefore unrighteous. He had no faith in typical sacrifice; he did not believe, that without the shedding of blood there was no remission; or, that a purification-sacrifice typified by the "firstling of the flock," would suffer for sin, and become a Tree of Life of the Lord's planting. Hence he "brought (only) of the fruit of the ground an offering to the Lord;" while his brother, in addition to this, presented of the lambs of his flock. But God had no respect unto Cain's offering; for Cain evinced a wilful disposition—a waywardness, which corrupted the Way of the Lord.

7. When he perceived that his unbleeding and faithless oblation was not accepted, "enmity" was enkindled within him; his aspect became lowering and dark with destructive feelings; and he ceased to behold the Faces of the Cherubim with an upright countenance. While in the presence of these the Lord demanded of him why he was angry, and why he looked so downcast? Abel had done nothing to offend him; Abel had "done well;" because

he had kept the way appointed, and therefore his sacrifice was consumed. Had he done likewise, his offering would have been accepted too; as it is written, "if thou doest well shalt thou not be accepted, and if thou doest not well, sin lieth at the door;" by all which we are instructed, that the *obedience of faith* was the condition upon which the family of Adam might obtain a right to that Eternal Life which should be procured for them by the Woman's Seed.

8. The Lord's Way of righteousness and life, styled "the Way of the Tree of Life," consisted in Faith and Obedience. This faith, the Apostle tells us, was "the substance of things hoped for, the evidence of things unseen." By the belief of these things, Abel, Enoch, and Noah pleased God, and "became heirs of the righteousness," on account of which, Life and Incorruptibility are bestowed upon man. They hoped for the Woman's Seed, who they believed, on the testimony of God, should bruise the serpent's head. Their faith was a living faith, and therefore they kept the Way of the Lord, in offering "the firstlings of their flocks and the fat thereof," "the fruit of the ground," and in "walking with God" by being "just and perfect in their generations."—Such was the religion of the righteous among the Antediluvians. They were faithful and obedient; and, as the earnest of what awaited them in the fullness of time, "Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God." Thus they were taught, that the corruptible body should put on incorruption, and this mortal shall put on immortality," and so "death should be swallowed up in victory."

9. Almost coeval with the institution of Religion, as we have seen, it was corrupted by Cain. He rejected from his system the principle of remission by sacrifice, hence he repudiated the promise, and constituted himself an evil doer. Unbelief and disobedi-

ence became the characteristics of Cain and his associates, who dwelt eastward of "the presence of the Lord." These were termed "Men," while those who "walked with God" were styled "the Sons of God." In the sentence pronounced upon Eve and her posterity, the former are indicated as the Seed of the Serpent; and the latter, the Seed of the Woman, of whom one was to arise that should destroy him. Between these two classes of Antediluvians there was "enmity" such as was evinced in the fratricidal Cain. But the corruption first introduced by this Arch-Apostate undermined the principles, and overthrew the allegiance of "the Sons of God;" for seeing that "the daughters of men" were fair, they intermarried with them; and the earth was replenished with a progeny fit only for capture and destruction. Their wickedness was great, and every imagination of the thoughts of their hearts only evil continually. The Antediluvian Apostacy was complete; "for all flesh had corrupted the Way of the Lord upon the earth," which was "filled with violence through them." The Lord by his Spirit in Noah labored patiently to reclaim them from their "disobedience;" but they disregarded his exhortations, "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark,

when the flood came and took them all away." But "Noah found favor in the eyes of the Lord," "being warned by God of things not seen as yet, and moved with fear, he prepared an ark to the saving of his house; by the which he condemned the (faithless) world, and became heir of the righteousness which is by faith."

10. Eternal Life has been the Hope of all those who have walked with God in all past ages and generations, since the fall. In walking with God they have trod the same path, and journeyed along the same road, which is the only "way that leadeth unto eternal life." The entrance upon this Way is strait, and its passage narrow, and, though it leads to glory, honor, incorruptibility and life, there are few that find it.— *Belief in the testimony of God, and obedience to his commandments are the grand characteristics of "His Way" in its successive manifestations in all time. Dispensations have varied; but these leading principles have always remained the same. "These are written that ye may believe," and "blessed are they that do his commandments, that they may have right to the Tree of Life which is in the midst of the Paradise of God."* "I," says Jesus, "am the Way, the Truth, and the Life"—"I am the resurrection"—"I am the coor, and no man entereth but by me."

SECTION 10.

WHAT WE MUST DO TO OBTAIN ETERNAL LIFE.

1. The Scripture not only teaches what the Animal Man is as a physical and a moral being, but what he may become. It shows, that he has "no good thing in him;" that he has no pre-eminence over other animals more than the perfection of his organization confers upon him; and that therefore, he is destitute of inherent holiness, righteousness, immortality, honor and glo-

ry. He is a humbled creature, made subject to vanity, and at enmity against God and his laws.

2. These things being abundantly demonstrated both in the works and word of God, the future destiny of Man as predicable upon the constitution of his nature, is that of an eternal cessation of his existence from the time he shall have mingled with his parent dust.

This is the conclusion to which Revelation and Science will conduct every disciple of truth, who is independent of prejudice and party, and who has the courage to confess her in the face of ignorance, bigotry, and persecution.

3. An insane outcry has been raised by party leaders, who, (in the words of Quinctilian) "condemn what they do not understand," against what they style "Materialism." In the language of Mr. George Combe, we would say, that "this question of materialism is one of the most vain, trivial and uninteresting that ever engaged the human intellect; and nothing can be more unphilosophical, and more truly detrimental to the interests of morality and religion, than the unfounded clamor, or cant shall I call it, which has been poured forth from the periodical journals about the danger attending it. A manly intellect, instead of being before prejudice, would dissipate it, by showing that the question is altogether an illusion, and that, adopt what opinion we will concerning the substance of the mind, every attribute belonging to it must remain unaltered and unimpaired."

4. After speculating upon what may be discovered concerning the essence of "the soul" by observation and reflection on consciousness, the same author remarks: "observation, therefore, reveals as little in regard to the substance of the mind, as does reflexion on consciousness; and as no other modes of arriving at certain knowledge are open to man, the solution of the question appears to be placed completely beyond his reach. In short, to use an observation of Dr. Spurzheim, "Nature has given man faculties fitted to observe phenomena as they at present exist, and the relations subsisting between them; but has denied to him powers fitted to discover, as a matter of direct perception, either the beginning, or the end, or the essence of any thing under the sun; we may amuse our imagination with conjectures, but will never arrive at truth, when we stray into these interdicted regions."

"The solution," continues Mr. Combe, "is, therefore not only unimportant, but it is impossible; and this leads me to observe, that no idea can be more erroneously than that which supposes the dignity and future destiny of man as an immortal being, to depend, of necessity, on the substance of which he is made." *Syst. Paren. pp. 595, 597.* We have here the candid confession that by the unaided efforts of the human intellect, it is impossible to find out whether the soul be of an immortal nature. But from what we have seen in this essay, we can with certainty affirm, that *man has no immortal principle in his nature.*—Modern philosophers are aware of this, but they fear to confess the truth, lest they should be branded with the name of Materialist; and furthermore, if they avow the convictions of their minds, they know not what answer to give to the inquiry, "if man have no pre-eminence over a beast, does he die as the beasts which perish?" Abstract materialism leads to this conclusion, and they are at a loss how to grapple with the difficulty. But not so the scribe who is instructed for the kingdom of heaven. He can answer it with ease.

5. The grand truth of God's word is, that *glory, honor, incorruptibility, and life are the reward of a character formed in harmony with the commandments delivered to man in the several dispensations of time under which they live. THEY ARE THE REWARD OF A GOOD CHARACTER; a character, which shall be pronounced by the Judge "without spot, or wrinkle, or any such thing; but that shall be holy, and without blemish."* If glory, honor, and eternal life be worth the sacrifice of every thing on earth to obtain, then the inducement to a holy, righteous, and unblemished life in Jesus Christ is found in these, transcendently powerful. Carnal and blind are they who say, that this doctrine is demoralizing! We know no language strong enough to express the sense we entertain of the ignorance and perverseness of such cavillers. What stronger inducement to goodness and virtue could the phi-

lanthropy of God propose, than an unending, pleasurable and dignified existence in the eternal heavens? If such a consideration will not lead men to "repentance unto life," we are at a loss to conceive what will. "Fear," says one of these terrorists, "will do it!" But "cowards" have no fraternity with the heroes of the faith; the scripture condemns them to the "Second Death." Fear never made a genuine christian yet; no, nor ever will. The Sons of God are freemen whom the truth has freed from all slavish fear.—They love God with a "perfect love," because they believe that he first loved them.

6. During the times between the Ascension and Future Advent of Jesus, the terms upon which immortality, &c., are offered to men, are contained in the gospel, and in that only. When born into the existing world, we come under the curse and a sentence of death; or, as the Apostle saith, we are "made subject to VANITY (*mataioles*, all that pertain to the state of good and evil and which ends in dissolution.) *not willingly.*" It is in this sense, that the word of mankind is said to be "condemned already"—"he that believeth not," whether the faithlessness be predicated on physical or circumstantial disability matters not, all unbelievers are "condemned already." John iii. 18. Because of this congenital condemnation it is that we suffer evil from our birth, die and return to the ground from which we originally came; but, well would it be for multitudes, if the condemnation which rests upon them did not transcend this. The sentence under which we are involuntarily born has no reference to the SECOND DEATH; it subjects mortals only to present evil and to a return to the dust, which is final and eternal, to those who die in "times of ignorance." Were there no other sentence than this pronounced upon mankind there would be no Second Death, which is the penalty, not of the Eden Law, but for the transgression of subsequent ones. And here I would make one remark for the reflection of our Universalist friends, name-

ly, had there been no other sentence promulged than that in Eden, and had the word of Christ been simply and solely "all shall be saved," then the dogma, that to the extent in which all men die in Adam to the same extent shall all men be made alive in Christ, would have been true; nay, on the assumption, that "he that believeth," means "all," there is still a sentence of condemnation pronounced against unbelieving mortals, which restricts the "all" to a portion of mankind, and condemns the rest. "HE THAT BELIEVETH NOT (the Gospel) SHALL BE CONDEMNED."

7. Here then, are two sentences of condemnation, to which, if a man become obnoxious, he may be said to be doubly damned. He is condemned to the First Death because he is "born of the flesh;" and he is condemned to the Second Death if he believe not the Gospel; but, let the reader bear in mind that *no mortal son of Adam is obnoxious to the Second Death because he is born of the flesh;* but, being born of the flesh involuntarily, he becomes liable to it by rejecting the Gospel of Jesus Christ. And this is the ground of the second condemnation, "that light is come into the world, and men love darkness rather than light, because their deeds are evil." John iii. 19.

8. What then do men need to be saved from? *First*, from ignorance of God's way; *secondly*, from moral perversion; *thirdly*, from the evils of the present life, in body and estate; and *fourthly*, from the dissolution of the grave. The "Light" which God has revealed in the scriptures will save them from ignorance and its sequents, which are superstition, fear, bigotry, unbelief, &c.; "repentance and remission of sins in the name of Jesus" will rectify their consciences; and a "resurrection unto life," or a transformation, will deliver them from "all the ills that flesh is heir to," and restore them to a being which shall end no more.

9. "The wages of Sin is Death"—Wages are paid only to those who labor: those who in their toil "sow to the flesh" will be for the labor

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

REDFORD, Va.

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HYMENEUS'S FUNERAL ORATION.

"Those who have read the funeral sermons delivered by the Apostles on the death of John the Baptist, and Mary the mother of Jesus, will no doubt admire the practice; but for us who have lost all these parts of the New Testament, we cannot be supposed to have much taste for this kind of orations.—For my part, I would rather hear one resurrection sermon than ten burial sermons.

Christian Baptist, p. 293.

The President of Bethany College being in the South, he was invited to preach the Funeral Sermon of Mrs. B—— deceased. The notice was widely circulated in the papers, &c.; by means of which, "a very large assemblage" was convened; somewhat more numerous, it is probable, than is usual upon such occasions. We are informed that he made no allusion to the departed; but dealt very liberally in misrepresentation of the living. The following is his own account of this Funeral Discourse.

At the residence of brother S—— "I addressed a very large assemblage of brethren and citizens for more than three hours. We were never more exhausted than after this protracted discourse. We had before us, as we learned, some of those brethren whose minds had been corrupted with the tares of sleeping, mortal, corruptible souls, and who once had believed in absolute destructionism, with all their kindred speculations—terminating in the assumption that, *the Lord Jesus Christ during his life on the earth, had not in him any more immortality than Balaam's Ass; that the principle of immortality was given to him after he rose from the dead; and that when after his resurrection he said he had flesh and bones, and was not a spirit, he meant that he had IMMORTAL FLESH AND BONES.*" (I use their own words as printed.) "If Jesus had not been raised he would have per-

ished." He too, though the offspring of the Holy Spirit and Mary, had nothing in him more incorruptible than the beasts that perish*; for "a spiritual body is an immortal soul;" and until men have these new bodies, they have no immortal spirit in them.

"I was, from the recollections of these crude conceptions, and questions full of discord, led into an analysis of I Cor. xv.; never once, however, formally alluding to any person, circumstance, or thing connected with those things which had transpired in some of those counties some years ago, whose paralyzing tendencies had made the cause of christianity to languish amongst a population, that, but for those chimerical notions, would have generally united in one great community of churches devoted to primitive christianity. We had the satisfaction to learn that our long addresses had been heard with pleasure and conviction, and that many of those who had been more or less harassed with some doubts and difficulties, had for some time past betaken themselves to the Book, and were delivered from all those vain imaginings and unprofitable strife of words.—Still there are in these regions a few scattering pupils of the school of "Mortal Spirits," and "immortal flesh and bones," who resemble more a blighted tree, touched from heaven, than one refreshed with the dew of Israel or the verdant showers that fall upon the hill of God. But as the body without the spirit is dead, their religion (if I may call it religion) being a perfect phantom, without one ennobling, animating, or quickening conception in it, must of necessity explode in the gas of idle talk and vain speculation."—*M. H.* p. 342, 1845.

* This doctrine was publicly set forth in 1837. See Thomas and Watts' Debate, pp. 80-114.

Having succeeded in placing Mr. Campbell in his true light before the public, as is evinced by his effort to excite sympathy for himself as a man persecuted for righteousness' sake, (a proof of weakness) although he has been laboring for years to crush us beneath his feet, with all others, who have ventured to dissent from him; we can now rest from our labor in this particular. Nothing he can say or do will now disturb our equanimity. Ungarbled truth from him, when speaking of his opponents, we have no expectation of; and were he not supposed to be the supervisor, or head of a church of 200,000 followers, we should be careful to exclude his name henceforth from our pages. But this cannot be while truth combats error, and he is found the champion of heresies, which subvert the faith of many. We sincerely commiserate his fallen estate, and pray the Father of mercies, that he may yet be converted from the error of his way, and his soul rescued from death, the penalty of sin!

In the typographical construction of the extract before us there is no little deception.—The phrase "IMMORTAL FLESH AND BONES" is correctly quoted; but immediately before this, there are four lines and a third in *italic*, which an untechnical reader would suppose also to be a literal quotation of our words; for in a parenthesis after the word "bones" he says, "I use their own words as printed." This remark of his, strictly speaking, has reference only to the phrase in small capitals, and not to the lines in *italic*; but some readers might suppose, that capitals and *italic* were all literally quoted, which is not the fact. After the parenthesis, a line is quoted from our debate, then follow two lines and a half not quoted, but with an asterisk referring to a foot note, which might lead an unskillful person to believe, that the exact words had been transferred from the debate to his pages. All this is literary dishonesty when played off against an opponent; and equally immoral with "inventing a lie," or *changing one word for another*, so as to make a false impression.

Inattentive, or defective readers, who, it is to be regretted, are the great majority, would suppose, that we had said, that "the Lord Jesus Christ, during his life on the earth, had

not in him any more immortality than Balaam's ass." This is part of Mr. C's *italic*; but was never used by us. We have too much veneration for our Lord and Saviour Jesus Christ to put him on a par, even by way of illustration, with "Balaam's Ass." A shock of indignation vibrated through our brain when we perused it. The passage is a construction in Mr. Campbell's own peculiar phraseology, put upon the views we hold. It was doubtless intended to horrify the pious reader, and to excite his hatred against us.—But the language is not ours; it is low, vulgar and irreverent: it is peculiarly Mr. Campbell's own. To him let the reader attribute all the vulgarity of the phraseology; for it is his, and his alone.

Mr. Campbell does not understand our views of Jesus; for we have never formally and fully stated them, vocally or in print.—He is therefore, incompetent to say, what we assume, or presume. The public will therefore, not regard his report, nor will it be necessary for us to consider it any more in detail. But, that the reader may understand our argument as far as we have stated it, and in its connexion, we republish the following extracts from the Debate as referred to by Mr. C.

PROPOSITION 2.

"Seeing that the resurrection is necessary to the life of the dead, if Jesus, who is 'the Resurrection and the Life,' had not been raised, he would have perished; and all mankind who die, would also perish as the brutes.

In proof of this Paul says, "if there be no resurrection of the dead, the Messiah has not been raised," and "if the dead be not raised * * * they who are fallen asleep (of whom Jesus was once one,) * * * are perished." Now to this agrees the doctrine taught in the 30th Psalm. In that portion of "the Word of Christ," there is a prophecy, that the Christ "should not go down to the pit;" that is, "see corruption;" but that he should be "raised from the grave." The psalm is composed as if spoken by Messiah himself. In the 8th verse, he is represented as saying,

"I cried unto thee O Jehovah,
To Jehovah I made supplication,"
and the subject matter of "supplication,"

erv, or prayer, is set forth in the 9th and 10th verses, as follows:

"What will my blood profit thee, that I should go down to the pit?
Can dust praise thee? Can it (dust) declare thy faithfulness?

Hear, O Lord, and have pity upon me;
Be, thou, O Lord, my helper!"

Now the doctrine taught here is, that *Christ's death, unless followed by his resurrection would be unprofitable for all things which the shedding of his blood was designed to effect.* He was delivered for the offences of the world, but it was necessary that he should be raised for its justification to eternal life; but had he not been raised, as the Apostle says, the proclamation of the gospel was a vain thing, and those who believed it were yet in their sins, and those that had died in the belief and obedience of it were gone to unending death. A slain, but unresurrected Messiah could in no sense be termed "the Resurrection and the Life;" a purely dead man could never be "the Life of the World," or the "Prince of Life."

To go down to the pit signifies something more than to go down to the grave. A person may go down to the grave, that is, die and be buried, and yet not go down to the pit; but a person cannot go down to the pit without first going down to the grave. Jesus went down to the grave, but God "kept him alive that he should not go down to the pit;" that is, by his preserving power, he prevented him during his entombment under a Syrian sun, from running into decomposition, and so seeing, or becoming the subject of corruption. Now, so little idea did the prophetic Messiah entertain of an "immortal soul" within him, capable of an immediate entrance into the presence of the Father, where it should be in a disembodied state praising Jehovah and declaring his faithfulness, that he significantly inquires, in effect, if a man reduced to dust can celebrate his praise? Certainly not; for, as saith the prophet,

In death no praise ascends to thee;
In the grave, who can give thee thanks?
Psalm vi. 5.

And again he says,

The highest heaven is for Jehovah;
But the earth he has given to the sons of men.
The dead praise not Jehovah;
None who go down into silence.

Psalm cxv. 16, 17.

"The conclusion, then, from these premises is, that if men possess within them "immortal souls" which they derive from Adam the first, the non-resurrection of Christ would not be their perdition; and Paul must have made a mistake. But if, as the word teaches, the resurrection be necessary in order to enter life, and if the dead, as we shall show hereafter more fully, have no consciousness; and if, as Paul demonstrates, their resurrection depend on the resurrection of Jesus, and if, as it is written, He be the Author of this Eternal Life to them only who obey him—then it follows, that Man has within no such abstraction as an "immortal soul," which at the death of the body, is "borne away on Angels' wings" to the realms of light and glory.

"Again, it is manifest, that there is no principle of immortality in the Human Animal World, from the consideration, that it was this destitution of immortal life that was the occasion of the "Word of God" being sent among men. The Word became Man; that is, it assumed the nature of the seed of Abraham. In this Word was Life, hence it is termed THE LIFE; and it became "the Light of Men." Now, the Life, when it had animated "a body prepared" for it—was born of a Woman, and named Jesus; because he was to save his people from their sins.—Among other titles conferred upon it, the Life was termed the Way, and the Truth, and the Resurrection. The account he gives of himself is, that he descended from heaven to do the will of Him that sent him; and that this is the Will, "that whosoever recognizes the son, and believes on him, should obtain Eternal Life, and that he should raise him again at the last day." He says, that it was out of love to the world that God sent him; for "that God has so loved the world as to give his only begotten Son, that whosoever believes on him, may not *perish* (or die, and never come to life again) but may obtain Eternal Life." But if, on the assumption of Plato, all the individuals who make up the world have in them immaterial, and therefore immortal lives or souls, there is no danger of the world perishing; and if they have these deathless, or everlasting principles in their constitutions, the world has eternal life, and need not, either then or now, that any

one should be sent to it to bestow life upon it. But the truth is, that the Constitution of Man has not a particle of immortality in it; the consequence is, that if the philanthropy of God had not interposed, the world of men would have perished; races of men would have gone on succeeding one another until, by the operation of natural causes, they would have become extinct; and the earth would have again become "void" or empty. Life descended from Heaven, then, to give the world what it did not then already possess. It came, that those who chose to accept it upon the terms of the Bestower, might, after death, rise again, and live eternally in the complete enjoyment of glory, honor, and immortality."—*Debate*, pp. 80-82.

After a perusal of the last paragraph of the preceding extract, the reader will be persuaded, acquit us of having put Jesus upon a par with "Balaam's Ass." By the following passage from the same document, it will be seen in what connexion we use the phrase "immortal flesh and bones" in relation to our Lord.

"Jesus was sown 'the body of his humiliation,' but raised 'the body of his glory.' He became, by a resurrection from the dead, as Paul teaches, incorruptible, glorious, powerful, spiritual, or immortal; for the scriptures testify that the Mortal Jesus did 'put on immortality' by rising from the dead.

"When risen, he informed his Apostles, that he was flesh and bones, and not a phantasm—'*phantasma*.' He was then of another kind of flesh; for there are kinds, all flesh not being the same flesh. He was immortal flesh and bones, and therefore, incorruptible, and fully prepared to '*inherit incorruption*.' He was no longer animal, for he had been raised to an unending existence; and therefore, the constitution of his resurrected nature was divested of those animal properties, which in the end bring us all to corruption. It is calculated that five-sixths of the animal body are made of fluids; that is, that out of six parts only one part is solid matter. Hence the cause of the rapidity with which the dead run into decomposition. You have an illustration of this in the vegetable kingdom; the most durable of forest trees are those which have the most wood of the hardest texture, and the least sap; but trees, on the contrary, which superabound in sap, or

vegetable blood, when felled, soon become light, crumbling and decayed. Thus the Animal Body, abounding in blood, is essentially corruptible; hence the impossibility of its inheriting the Kingdom of God, which is incorruptible, undefiled, and unfading. It must first be purified from the corruptible principle; hence the necessity of death, of a return to dust, or a miraculous transformation. Jesus's body of humiliation was subjected to this process of pouring out his blood, from which he was delivered by the spear of the Roman; his ex-sanguineous body was deposited in the tomb, and bloodless he came forth, flesh and bones immortal, on the third day.—On this day, "the Decree" was carried into effect. Jehovah the Father—the Spirit of Holiness had said by the mouth of David, "thou art my Son; this day (of thy resurrection) have I begotten thee"—*Ps. ii*. Thus, he became the Eldest Son of God, being the first begotten of a resurrection of the dead. "And we," says the Apostle, "shall be like him. We '*who obey him*,' will all become 'Sons of God in power' by the same means; we shall be incorruptible, glorious, powerful and immortal men; we shall be 'like the Angels, children of God, being children of the resurrection.'"—*Debate* p. 114. If Mr. Campbell can refute this, let him do so, or cease to pervert the truth of God.

The last paragraph of the President's report is a mere lampoon upon the disciples of Lunenburg, of whom he speaks in these terms: "Still there are in these regions a few scattering pupils of the school of 'mortal spirits,' and 'immortal flesh and bones,' who resemble more a blighted tree touched from heaven, than one refreshed with the dew of Israel, or the verdant showels that fall upon the Hill of God. But as the body without the spirit is dead, their religion (if I may call it religion) being a perfect phantasm, without one ennobling, animating, or quickening conception in it, must of necessity explode in the gas of idle talk and vain speculation."

The reader may judge for himself of the truth of this, from the fact, that of seven congregations in that region four are entirely with us, also a majority of the fifth, perhaps the third of the sixth, and of the seventh, the least enlightened in the whole country, there may be some not familiarly with the Hy-

means. We speak of numbers, not because we consider that they prove us right, but to show that the President's statement is not true. The "blighted tree" is the veritable symbol of the remnant that holds on to his traditions;—a remnant, which in its own manifesto lately issued from Liberty, avows itself to be suffering under "paralysis;" and this avowal it has made since his visit to that region, evidently showing, that he had not removed the *malaise* under which it is wasting to perdition. So far from his having made even a favorable impression in that region, much less convinced many, we had larger audiences than usual, and obtained a considerable increase to our subscription list, within six or eight miles of the place where he delivered his funeral oration!

As to the religion of the "scattering pupils," which he styles "a perfect phantom," as contrasted with what we may term his religion, will he tell us what "ennobling, animating or quickening conception" it contains that they do not believe? If he believe the gospel, they not only believe it, but have obeyed it; their walk in the truth is certainly not less commendable than his or his partizans; "they speak more of the glory of God's kingdom, and of his power, and of his glorious majesty" than they; they take more interest in spiritual things, and are more constant in their attendance on the institutions of the Lord; their moral deportment will suffer no deterioration by comparison, nor is their word less weighty or veracious. They are men of truth, and do not slander their neighbors; and most assuredly not less intelligent in "the things of the Spirit of God." But they do not believe the antichristian traditions of our modern Hymeneans; they do not believe with Plato, Robespierre, and Alexander Campbell, that a *birth of the flesh and death are the beginning of immortality*;* but they do believe, that "the dead in Christ" will

be raised, and "the living who remain" will be changed, and so enter into the possession of the Kingdom when Messiah comes, and not before. And for this their religion is denounced as "a perfect phantom" by the Erasmusian professor of Hymeneanism west of the mountains of the Old Dominion!

The celebrated Dr. Porson, late professor of Greek in the University of Oxford, Eng., in his poem, styled "The Devil's Walk through England," says of his majesty, when he arrived before the cottage of a wealthy individual, which was decorated with great taste,

Again he did grin,
For his darling sin

Is pride that apes humility:

and this is the sin of the advocates of Hymeneanism. They repudiate the humbling doctrine of the gospel, which gives man, constitutionally, "no pre-eminence over a beast," and embrace the heathen dogma of the Divine Essence in man, civilized or savage, righteous or a demon! This ministers to their pride, and ennobles them in their own conceit; so that, with humility on their lips, the pride of life inflates them with the vain imagination that they are gods by creation, and the children of the Most High! J. T.

* In November, 1793, the Directory of the Department of Haute Marne, ordered, that at the entrance of every burial ground there should be a stone with this inscription— "Here is the abode of peace and Eternal Sleep."—*Morn. Chron. Dec. 2, 1793*. This was highly applauded and imitated at Paris; yet six months afterward, the day before he fell, Robespierre exclaimed, "No! Chaumette! No. Death is not an eternal sleep.—Citizens! Obliterate from the tombs that maxim engraved by sacrilegious hands, which throws a funeral crape over nature; which discourages oppressed innocence, and *insults death*. Inscribe there rather, '*Death is the beginning of immortality*.'"—Robespierre's Speech on July 26, 1794; Levasseur's Hist., vol. iii. p. 384.

LACONICS.

There is a time when the dead shall become more dead, and the living yet more alive to the truth—and such a time unquestionably is that in which we live.

As Abraham received circumcision, so do true believers receive Baptism, as the sign or seal of the righteousness of the faith, which they confessed, being yet unbaptized.

Concluded from page 80.

they perform; and the pay for this kind of labor is "corruption," or "death unto death"—death ending in corruption, as the Apostle saith, "shall of the flesh reap corruption," and of such he says, in another place, "whose end is corruption:" so that "death," "corruption," and "destruction" are "the wages of sin," which every one is fairly entitled to "who loves darkness rather than light," and refuses to accept the Gospel of Jesus Christ. We need to be delivered from our sins, and from a resurrection unto a second death and corruption, which shall be consummated in a fiery destruction, constituting the destiny of unbelievers, cowards, abominable characters, and whosoever loves and invents a lie.

10. *What must we do to be saved from all these things?* The answer is contained in the saying of the King of Israel to his Ambassadors to the Nations: "HE THAT BELIEVETH THE GOSPEL, AND IS BAPTIZED SHALL BE SAVED;" and "observe ALL things WHATSOEVER I have commanded you to teach them." What is the Gospel to be believed? "Repentance, remission of sins, and eternal life through the name of Jesus Christ." These are the glad tidings; but upon what premises are they predicated? Upon the testimony of Moses and the Prophets, that in the fulness of time a purification sacrifice should be manifested, styled the Messiah, "who should be cut off, but not for himself;" who should be a man of sorrows and acquainted with grief;" who should be "despised;" one "upon whom the iniquity of all should be laid;" who should be stricken for the transgression of Israel; who should make his grave with the wicked and the rich man in his death; whose dead body should not be permitted to see corruption; who should ascend to the right hand of the Majesty in the Heavens, and who should sit there until his enemies should be subjected, and until the time of the restoration of the Jewish state and throne of David should arrive.

11. These glad tidings are also predicated upon the demonstration, that Jesus of Nazareth is the personage; in other words, that *Jesus is the Anointed*

One, the Son of the living God. This is the "foundation" of the Gospel, but not the Gospel itself, when taken abstractly from the testimony of the Prophets. Having laid this foundation, Paul preached, that Jesus died for our sins, was buried, and rose again from the dead, as had been foretold concerning him in the ancient oracles of God; where, as Jesus himself said, it is also written, that "repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem." Does the reader, then, believe on the testimony of the Prophets and Apostles that Jesus of Nazareth is the anointed prophet, priest, king and Son of the living God; that he was crucified for sin; that his blood cleanses from all sin; that he was buried; that he rose from the dead on the third day; that he ascended to heaven, and that he will in like manner come again to raise the dead and rule the world in righteousness—does he believe these things? Then he believes, that repentance, remission of sins, and eternal life are through the name of Jesus—*he believes the Gospel.*

12. But, if thou art a believer of the Gospel, O reader, be mindful of the words of him, who will judge you in the last day by the words of his own mouth; he does not say simply and alone, "He that believeth the Gospel shall be saved;" no, let heaven and earth be witness, he says, "he that believeth AND IS BAPTIZED shall be saved," and at your peril, detract from the letter or spirit of the word. After reading this, if thou believest, askest thou what thou must do to obtain "repentance and remission of sins through the name of Jesus?" For what purpose, thinkest thou, the Apostles commanded men to "be baptized into the name of the Father, Son, and Holy Spirit," if it were not, that they might obtain forgiveness of sins "through the name of Jesus?" *Your HEART is purified by faith; your STATE is changed by baptism.* Hear the words, then of the Apostle, and understand—"REPENT AND BE BAPTIZED IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS."

13. On the supposition, that you

have believed the Gospel and been baptized in the name of Jesus for remission of sins, do you now inquire, what you must do to obtain the "glory, honor, incorruptibility, and life" of the Future Age? The inquiry is appropriate and well timed; for, rest assured, that you may have believed the gospel, and have most scripturally obeyed it, but unless you hold fast your begun confidence unshaken to the end; unless you persevere in well doing, you had better never have known the truth.—"Save yourselves," says Jesus, "by your perseverance;" to which Paul, by whose gospel you will be judged, adds, "God will render to every man according to his deeds: to them who *by patient continuance in well doing, SEEK FOR glory, and honor, and incorruptibility; ETERNAL LIFE.*" Can you *continue* in well doing unless you *begin* to do well? Can you "*seek for*" a thing, which you pretend to know you already possess? No. "GOD ONLY HATH IMMORTALITY"—with him is "*the Fountain of Life;*" and all the intelligences of his boundless dominion, who may have this as a quality of their being, have *derived* it from him as a *recompense* for their faithful obedience in a previous state. Are you not ambitious of the glory, honor, and tranquil dignity of these celestials? Would you not be ravished with delight in the possession of an angelic nature, an undefiled and incorruptible inheritance, and an eternal relation to all worlds? Strive then, that you may be "accounted worthy to attain to that Age" through "a resurrection from among the dead," when

you shall "die no more," and "be equal to the angels of God." *Luke xx. 36.*

In conclusion; "THE WISE *shall inherit glory,* but shame shall be the promotion of fools." Reader, be wise; for "wisdom is the principal thing, therefore, get wisdom," seeing that he is happy who findeth it. Dost thou inquire, what there is extant through which you may become wise? Hear the Apostle, what saith he? "THE HOLY SCRIPTURES are able to make thee wise unto salvation through faith which is in Christ Jesus;" and these writings teach, that "the fear of the Lord is the beginning of wisdom." Dost thou fear him with that religious veneration which knows no torment? Dost thou fear, or venerate him, because thou lovest him for his abounding goodness to the children of men? Then you possess the element of that wisdom, which, though foolishness with men, is "more precious than rubies" in the sight of God; and incomparably more valuable than all the things you can possibly desire. "Length of days is in her right hand, and on her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a TREE OF LIFE to them that lay hold upon her; and happy is every one that retaineth her." Be wise, then, I repeat, if you would "shine as the brightness of the firmament" in the Future Age; apply your heart unto wisdom, for, in this, "the time of the End," "the wise shall understand" "THE THINGS OF THE SPIRIT OF GOD."

EXCERPTS.

The truth of God is not dependent on human contrivances, but will make its own way in his own time.

Baptism is the expression of the faith concerning the remission of sins and incorruptible life, by the sacrifice and resurrection of Jesus Christ through the Eternal Spirit.

No fig leaf covering will hide our sin—in Christ alone can we be constituted the righteousness of God.

Shew me thy faith without baptism, may one say, and I will shew thee my faith by being baptized.

WHAT THINK YE OF JESUS?

To the Editor of the Herald of the Future Age.

DEAR SIR,—

Perusing to-day a metrical version of the second Psalm in the Advocate, vol. iii., my attention was (and I wish to call yours to it) attracted by the rendering of the fifth verse:

"My son thou art; this self same day
Have I begotten thee."

I see by your note on this verse, you refer "this self same day" to the day of Messiah's resurrection.

Query. If that be the day the psalmist alludes to, who, and what manner of a person was Jesus when he was promised as the Seed of the Woman—or before that time, if you please—and in many other promises made concerning him to Israel by the Prophets. Paul tells the Corinthians "that Rock was Christ." What was Jesus before, or at the time, that Gabriel announced him to the Virgin; or at his baptism, when proclaimed to the multitude by a voice from heaven; or to Peter, James, and John, on the holy mount; concerning which, Peter says, "we have not followed cunningly devised fables." There are many other aspects of him, which need not be particularized at this time.

By explaining this query you will confer a favor on a few, who have confessed, that Jesus the Nazarene is the Christ, the Son of the Living God, in hope of life through his name.

Affectionately yours,

GALVESTON, Texas, Dec. 3, 1845.

RESPONSE.

"Before Abraham was, I am."—JESUS.

This text is contained in John viii. 58, and was enunciated from the lips of Jesus: the following text was also spoken by David, "gather my saints unto me; those that have made a covenant with me by sacrifice."—Psalm l. These words, which were spoken by Jesus and David, were they spoken of

themselves, or of some other person? No one, we presume, would say, that David spake thus of himself; and as to Jesus, he says, "the words I speak unto you, I speak not of—*apo* from,—myself; but the Father, dwelling in me, he himself produces the effects." When, therefore, Jesus says, "before Abraham was, I am," we are to understand, that the Father speaks through Jesus, as he did through the prophets; and we hear the "I AM THAT I AM" declare, that he existed before Abraham; which is perfectly intelligible to all.

In our note of Psalm ii. 5, we are certainly correct in saying, that the "*day*" spoken of there has reference to the day when Jesus rose from the dead; because, when Paul stood before the synagogue of the Pisidian Antioch, he quoted this verse to prove that the Messiah was to rise from the dead; and when risen, he thus became "the Son of God in power (begotten) by the Spirit of holiness through a resurrection from the (righteous) dead," and so made better, or superior, to the Angels, as that he then obtained a more excellent title than they. See Romans i. 1—4; Heb. i. 3.

This was "the manner of person" that Jesus became when he left the dead: he rose incorruptible, glorious and powerful in body; these three qualities constituted him a "spirit," or "spiritual body." He was begotten from the dead to live forever by the "mighty power"—Eph. i. 19—or "Spirit"—1 Pet. iii. 19—of God; thus he became "the Son of God in power;" and thus also, reinducted into life, his father proclaims him as "the brightness of his glory, and exact likeness of his essence; and, bestowing upon him a title above every name, he commands every knee to bow, and every tongue on earth to confess his lordship, and all his Angels to do him homage. See Phil. ii, 9, 10, 11; Heb. i. 6. This is the high exaltation of Jesus; who, because he was obedient unto death, has been crowned with glory and honor.

This majestic person is He, "whom the Father appointed heir of all things," and

"*di'ou*, "on account of whom also he constituted—*tous aionas*—the ages," in their arrangement of thrones, principalities and powers. All things were created—*di' autou*—for him and—*eis auton*—on account of him. He is—*pro*—above all, and—*en auto*—for his sake all things consist; "that in all things he might have the pre-eminence."

But, says the querist, "what manner of person was Jesus when promised to Eve," &c., &c.? It might as well be inquired, what manner of person was Adam the First, when the Lord God said "Let us make man in our image, after our likeness?" Adam was not until he was begotten from his parent dust; so also Adam's Antitype was not until he was begotten of the same Spirit from his maternal flesh. The Scripture styles the first and second Adams both "Son of God" in a sense in which no other earthborns can claim to be his sons. As we have said, they were both begotten of the same Spirit; the one, born of the dust; the other, born of the flesh, and therefore flesh and spirit. In this then, the second differed from all the sons of Adam; these are begotten and born of the flesh, and therefore only flesh; He was begotten of the Spirit and born of the flesh, and therefore, Son of God and of the woman.—Every one who now lives was in Adam 6000 years ago, or thereabouts, in the sense in which "Levi was in the loins of his father, Abraham, when Melchisedec met him;" so, after a like manner, Jesus was in Eve, and in his father God, from everlasting.

But, there seems to be a still higher sense in which he who spoke was with the Father from everlasting. In John xvii. 5, he says, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Are we to understand this of the body that was born of Mary, or of the Spirit, which, when that body had attained the age of thirty years, immeasurably filled and pervaded it? I understand it as affirmed of the Spirit, or Word, which was first incarnated at the conception; and secondly, more abundantly pervaded and permeated this fleshly body at its anointing.—The Spirit it was which spoke; the Spirit of the Father, which was withdrawn from the crucified flesh in which God condemned sin. This Spirit was the Word, which was "with

God" "in the beginning," or "before the world was," and which "was God" himself; for "God is a Spirit." "The incorruptible God," "who dwells in light," and his Spirit, which fills the universe without vacuity, are inseparable. By the Spirit God made all things; and "without him was not any thing made that was made. In him was LIFE; and the life was the light of men." John i. 1—5.

Such was the person coexistent with God "before the world was," and coeval with the promise made to Eve. *The unincarnated Spirit of God.* The Lord God promised to Eve, to Abraham, to David and to Mary, that the Spirit should be manifested in the human nature, which should descend from them; this spiritual manifestation through the flesh, he styled the "seed of the woman," "the seed of Abraham," "the son of David," "the son of Mary," and "the son of God." It was not this Spirit-Word, that died for sin, but the living "body prepared for" him; the Word forsook the flesh before it died, when Jesus cried, "My God, my God, why hast thou forsaken me?"

When Paul says, "this Rock was Christ," he speaks conformably to the idiom of the Greeks. The word in their language synonymous with our word *signify* is the substantive verb *to be*. "This Rock" signifies, represents, or typifies the Christ; for as on smiting the rock in the wilderness with the rod of Moses living water gushed forth to slake the thirst of the fainting Israelites; so when Jesus was "stricken, and smitten of God," a fountain was opened, whence rivers of living waters flowed; of which, if a man shall drink, he shall never thirst again. This Rock of the Arabian desert—a rock in a weary and thirsty land—shadowed forth to Israel, pilgrims and sojourners as they were, that "stone of stumbling and rock of offence," upon which God should build the congregation of his Saints, destined to inherit the land promised to their fathers under a heavenly constitution forever.

Let us then, drink of this Rock, as those who have obtained mercy of God: knowing that "he who believeth in him shall not be confounded," in the day when "he shall appear a second time without a sin offering to the salvation of all those who look for" and "obey him." Heb. ix. 28, v. 9.

EDITOR.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 6.

I have not sent these prophets yet they ran: I have not spoken to them yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my WORDS, then they should have turned them from their evil way, and from the evil of their doings. * * * *

I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed * * * The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my WORD faithfully. What is the chaff to the wheat, saith the Lord.

Jeremiah xxiii. 22, 23, 25, 28.

Son of man these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them? I the Lord will answer him that cometh according to the multitude of his idols: that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

Ezekiel xiv. 3, 4, 5.

And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned that believed not the truth, but had pleasure in unrighteousness.

2d Thess. ii. 11, 12.

We (the Apostles) are of God. He that knoweth God heareth US; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. 1 John iv. 6.

O Foolish Galatians, who hath bewitched you, that ye should not OBEY the truth, before whose eyes, Jesus Christ hath been evidently set forth, crucified among you?

Galatians iii. 1.

The Ministers of the Lord Jesus then are all those who have been, through faith in him, translated from

the kingdom of darkness, into his kingdom of marvellous light: who have received, through the proclamation of his mercy, remission of all past sins, and have access to the "holiest"—"by a new and living way which he hath consecrated," for them, "whose hearts have been sprinkled from an evil conscience," and whose bodies have been washed with pure water." Heb. x. 19 to 22. They have been all equally purchased by his blood, are joint participators in his glorious promise, and are all bound by the same obligation to render to him their best services of body, soul and spirit. "Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing," said the prophet Malachi: and Paul argues, if "He that despised Moses' Laws, did without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" Heb. x. 28, 29. And Jesus has declared, "He that receiveth seed into the good ground, is he that heareth the word and UNDERSTANDETH it, which also beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty." Matt. xii. 23. There is no place for idleness or ignorance under the new covenant; for the Master says: "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Matt. xii. 30. And God hath declared by the prophet, as Paul shows, Hebrews viii. 11, "for all shall know me from the least to the greatest." As every member of the human body is necessarily required to

perform its own function; and only when diseased fails to do so; so every member of the body of Christ must discharge its function, not according to the arbitrary appointment of man, but according to the endowments and opportunities derived from the Most High. And when all remedial efforts fail to restore a diseased member to its functions, excision is prescribed in either case, by human and divine wisdom.—But there can be no obligation devolved on any member beyond the commandments of the apostles, which benevolently require of each only according to the ability which God supplies. They ask none to abandon the honest means by which they support their families and themselves: on the contrary they warned all: "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us."—2 Thess. iii. 8, 9. There is no exception in favor of Bishop, Pastor or Evangelist to be found in this letter written for the guidance of "the Church of the Thessalonians in God our Father and the Lord Jesus Christ:" the example is for ALL. To the Church at Corinth Paul says: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it; but if thou mayest be made free use it rather. For he that is called, being a servant, is the Lord's free man: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price, be not ye the servants of men. Brethren, let EVERY MAN, wherein he is called, therein abide with God." 1 Cor. vii. 20 to 24. Thus the slave can serve acceptably by patiently enduring his lot, "with good will doing service, as to the Lord, and not to men;" and the most richly endowed can do no more. It is vain to plead in the light of the apostolic injunctions, that the sphere of this disciple, or that disciple, ought to be enlarged in consequence of superior talent: if gifts be found in the humbler walks of life, let the leaven work there, and exert a more powerful influence

than it could if transferred to an unaccustomed sphere: especially to the poor did the Master preach the gospel; and if among themselves arise a gifted person, it is most unchrist-like to deprive them of him, in order to gratify the "itching ears" of the rich, and perhaps destroy him, "for whom Christ died," by exposing him to the trials hardest to bear, flattery and wealth. It is the first step that costs, says the Proverb, and most assuredly, if human wisdom may add to, or take from the divine appointments to the value of a hair, the principle which gave birth to papal Rome is justified. The wisdom and self-complacency which can discover that the work of Christ and his apostles is imperfect, even to the hair's breadth, have assumed the judgment seat; and have the same right to remodel the heavenly system, which avails to the change of what they may deem one of its slightest and most inefficient proportions. Hence it is that Protestant Catholicism quails before Roman Catholicism: Neither is found under the spotless banner of Christ; neither has ever struck one honest noble blow for "the truth as it is in Jesus." They have merely contended for their respective systems, with no holier ambition than to show his antagonist to be most in the wrong; neither aspiring to gaze with eye of faith upon the truth as it beams from the sacred volume. The Bible alone! the Bible alone! exclaims the Protestant; and Mr. Hughes retorts on Mr. Breckenridge as follows: "Heresy has always appealed to the Bible alone, for the purpose of secession from truth; but as soon as it had succeeded, it never failed to give up the sufficiency of the Bible, and to fence itself around with arbitrary creeds, articles of belief and confessions of faith," and charges his church with the violation of their own principle in the following particulars:

"The first is the baptism of INFANTS, sanctioned by the "teaching" of the Pastors of the church, but certainly not susceptible of proof by any text of sacred Scripture. The second is the violation of the Sabbath, commanded by God to be sanctified, (Exodus xx. 8.) and the substitution of Sunday, without

the AUTHORITY of any single text of Scripture; but in accordance with the constant "teaching" of the Pastors of the church. The third is in the mutual promises exacted both from the Minister and the Congregation in the ceremony of ordaining, when the former is obliged to promise submission to the discipline of the Church, and the latter, both OBEEDIENCE and submission unto the new Minister, as having RULE OVER THEM in the Lord." To which the Protestant champion, professing to be armed in the Bible-panoply, replies—"I will here only say that we find satisfactory proof for all the three practices in the word of God; or we would discard them." Bishop Hughes pungently rejoins: "You have a brief but comprehensive reply to the departure from the Protestant rule, which I pointed out in "the Confession of Faith," on the subject of *Infant Baptism*, the *Sabbath*, and the *ordination of Ministers*. You find satisfactory proof for all three in the word of God; but you have prudently declined furnishing the Public with a sight of it—not even a reference! This is a summary mode of conducting a controversy." What then is the actual difference between the controversialists? The system of one requires, Ordination, Infant Baptism, the Sabbath, Priests, Cardinals, Pope, &c., and he honestly acknowledges that they have been adopted, by virtue of a power given to the Church, to change or modify the divine laws: the system of the latter needs only the earlier devices and innovations; but whilst appropriating these, he denies the existence of the power in which they manifestly originated; and professes to find in the Word of God this notorious offspring of the venerable Mother of all clerical and birthright churches: but as Bishop Hughes truly says, without venturing even "a reference" to that word even in proof of his assertion. So far as a candid defence of error, (if such phrase be admissible) is more honorable than a tortuous one, the Papist has the advantage; but how stand both in the judgment of Him, who has declared, "He that is faithful in that which is

least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Luke xvi. 10.

But to return from this digression. Further proof that every disciple is, in virtue of his discipleship, a Minister of the Lord Jesus is made manifest in the dispersion of the first Church of Jerusalem. It is related in Acts viii. 1, that this congregation were all scattered abroad by persecution. They had been for some twelve months continuing "steadfastly in the Apostles' doctrine and fellowship, and in breaking bread and in prayers;" in other words, they had been educated and trained, not in the theological seminaries or Catholic colleges, but in the Lord's school; and now depart not on foreign missions with ecclesiastical authority, but in order to provide for their own safety and maintenance. But in their anxious pilgrimage, they forgot not the duty they owed to their God and to their fellow men: in the language of the 4th verse, "they went every where preaching the word." *What right had they to preach?* They had neither theological learning, missionary appointments, nor that *wonderous efficacious rite of ordination*: and here surely was the place to enforce their necessity, or at least to exhibit their enactment, if they were ever intended to be part and parcel of the religion of the Nazarene. No! they found their right in that ardent love and gratitude which the boundless mercy of their King had begotten in their believing hearts; in that heavenly desire derived from Him, that all their fellow creatures should participate with them; in the unspeakable benefits purchased by his pure and lovely life, his ignominious death and glorious resurrection. They would as soon thought of surrendering their title to the heavenly inheritance, as of giving up their grateful privilege to praise and magnify his gracious name, "who for the joy that was set before him, endured the cross, despising the shame; and is set down at the right hand of the throne of God;" to tell the wonders of his condescending love, the gracious provision of his great salva-

tion, and invite all to come and "take of the waters of life freely." They wanted no schoolmen to instruct them in metaphysical divinity, nor did they dream of venal breath to make acceptable those grateful praises with which their own bosoms were swelling. They had a glorious salvation to proclaim, a heavenly system to make known; but it was simple as it was glorious and heavenly: True, it was disgusting to the Scribes and Pharisees, the Rabbis, the Doctors of Divinity of that day; but it poured balm into the humble penitent heart, and brought joy to the weak and contrite spirit. As Christians they were necessarily qualified "to give an answer to every man that asked a reason of the hope that was in them," (see 1 Peter iii. 15,) to do which is to preach the Gospel. Modern Christians, it is true, cannot do it; like the blind, or those that grope in darkness, they rely on feeling, which is purely animal, not on light and reason, which alone are spiritual; their inward emotions and hallucinations may waken the astonishment, and even catch the sympathies of their hearers, but they cannot convince or enlighten their understanding or spirits. The feelings of no one man can be a reason to another that "he is an heir of God through faith in Christ Jesus:" and "the triumphs of faith" on a death-bed springing from such a source is a cruel misnomer; they would be much more properly styled, the ebullitions of presumptuous ignorance or blind superstition, the legitimate offspring of that metaphysical theology, to expound the subtleties and mysteries of which a paid ministry is absolutely necessary. Not so with "the child of God through faith in Christ Jesus." He says with the Apostle, "I know in whom I have believed;" it is in the long-promised Messiah, proved by the testimony of prophets and apostles, to be Jesus of Nazareth; rejected and crucified by the Jews, as foretold by their own prophets; but raised from the dead by the power of God, and exalted a Prince and a Saviour, to give to mankind repentance (reformation) and the forgiveness of sins, as testified by the preaching, the pure and lovely

lives, sufferings and martyrdom of his apostolic witnesses. That to carry out this gracious scheme, his Father hath given him all power in Heaven and in Earth. I have asked his commissioned ambassadors, to whom God bare witness, "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," how I could become a partaker of such inestimable benefits, and they have shown me his proclamation of mercy, by which they are authorised to assure all of the remission of their sins, who shall be baptised, trusting to his promise. I have gratefully heard the "Glad Tidings," have gladly obeyed the same, and rejoice in the privilege of drawing nigh to God, with a heart sprinkled from an evil conscience, by the blotting out of all my past offences through faith in his blood; and my body washed with pure water, in conformity with his merciful proclamation. I have been buried with Christ by baptism, have met in the watery symbol of his grave, his healing power; and thus bathed in that mingled tide of blood and water which flowed from his pierced side. I have his word, *that word* which will stand when Heaven and Earth shall pass away, that my sins are blotted out, to be remembered no more: "Therefore, being justified by faith, I have peace with God through our Lord Jesus Christ, by whom also I have access by faith into this grace (favor) wherein I stand; and rejoice in hope of the glory of God."—Rom. v. 1, 2. What can all the dogmas of scholastic divinity do, to better the condition, or increase the hope of such a man? What to him trinitarianism, unitarianism, the real presence, Calvinism, or any of those various dogmas which have caused so much strife and bloodshed among men? Be they true or false, the Master never named one of them in his proclamation of mercy; and never in any way connected pardon with them in whole or in part. But he did pledge his sacred word to the baptised believer, and on that word he may well rest in humble confidence: He has believed, he has obeyed him, and may triumphantly exclaim with Paul, "Who shall lay any thing to the

charge of God's elect? It is God that justifieth; who is he that condemneth?" Rom. viii. 33. It is thus that the Apostles preached Jesus, and in no other way is any man authorised to offer his salvation now.

But it may be truly said that remission of sins insures to no man eternal life: for whilst Paul tells the Galatians, iii. 26, 27, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptised into Christ have put on Christ," he warns the same parties at ch. v. verse 2, "If ye be circumcised, Christ shall profit you nothing;" clearly showing that the slightest addition to the justification prescribed by Christ even though of divine origin, as was circumcision, would render unavailing the previous obedience: let us therefore return to our primitive christian, and take him up where we left him—"rejoicing in hope of the glory of God." He has become a new man, emphatically a *new creation*. Formerly his desires and affections were placed upon the things of this perishing world, and he had no aspirations beyond its unsubstantial, fading enjoyments. He was under sentence of death, and unable by any possible exertion of his own, to extricate himself from his hopeless condition: "he was dead in trespasses and sins." "But now in Christ Jesus, he who was far off has been made nigh by the blood of Christ:" The sentence of death has been repealed; the incubus of past sins has been stricken from his conscience, and realms of everlasting bliss opened to his grateful admiring eyes. He has heard and obeyed the gracious invitation: "Awake, thou that sleepest, and arise from the dead, and Christ shall give you light," and he stands "redeemed, regenerated and disenthrall'd," whilst his Redeemer still points him to his apostles for that light, saying: "he that heareth them heareth me." And on their part these apostles tell this new man, "As you have yielded your members servants to uncleanness, and to iniquity, unto iniquity, *even so* now yield your members, servants to righteousness, unto holiness. For when you were the servant of sin you were free from right-

eousness. What fruit had you then in these things whereof you are now ashamed? for the end of these things is death. But now being made free from sin, and become a servant to God, you have your fruit unto holiness, and the end everlasting life." Romans vi. 19 to 22. That as a child of God you must be led by the spirit of God, speaking in the writings of his attested messengers, and under their guidance add to his faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity, or universal benevolence. If he shall thus grow in the favor and knowledge of God, he will be amply qualified to do his part towards "the edifying of the body of Christ," when assembled agreeably to the Lord's appointment; and on the other hand, if he will not thus "walk worthy of the vocation with which he is called," the same divine authority assures him that his faith is vain. "For if ye do these things ye shall never fall." "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Peter i. 9 and 10. A church of such members needs no officers but such as are necessary to preserve order and administer its charities: a modern clergyman's services most assuredly diminish the means of edification, which divine wisdom has appointed in such variety, by thus requiring its appropriate action of every member of the body; and the taunt with which Mr. Hughes assails his Protestant antagonist would be pointless here: "The Bible is made the repository of all the contradictory doctriens of Protestantism. It is reported to be as plain as the Holy Spirit could make it—and the ministers receive large salaries and comfortable livings for making it plainer still." But it will be said, if all are permitted to teach, there will be much wrangling and little comfort in the congregation: and doubtless it will be so if any should be admitted without rendering due honor to the Master. A party who could see no propriety or obligation to be buried with Christ by baptism, unto the death of sin, as enjoined by his exam-

ple, command and promise, would hardly fail to cavil at his other institutions, and endeavor to establish human devices in preference to the lowly simplicity of his doctrine. And even of those who have "obeyed the gospel," there will be, as there always has been, but too many prone to usurp authority, and "lord it over the heritage of God." But if the Bishops evince the apostolic qualifications, they will doubtless be supported in the discharge of their duty by the true and faithful of the church; and this danger neutralized, perhaps entirely avoided. Differences of opinion ought never to mar christian union; they should rather afford an opportunity for the exercise of the scriptural graces, mutual forbearance and love. When Paul exhorts the Ephesians, iv. 3, "to keep the unity of the spirit in the bond of peace," he lays the foundation of this unity in facts not in dogmas: he tells them there is "one Spirit," (which was given to the apostles, and speaks through them,) "one hope of their calling," (eternal life,) "one Lord," or Master, (they being all brethren,) "one faith," (that Jesus is this master, the Son of the living God, as preached by the Apostles and recorded in their "Acts,") "one Baptism," (to which he submitted his own person, before he was publicly acknowledged from Heaven as the "beloved Son," and entered on his ministry,) "one God and Father of all," from whom hath emanated this glorious system for the constitution and animation and preservation of the "One Body:" "to make ALL men see what is the fellowship of the mystery, (secret) which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." Ephes. iii. 9 to 12. On these facts, which, unlike barren speculative dogmas, necessarily require *action*; the Gospel finds its only secure foundation.

And the Bishops with all the members are bound to insist that, "the one spirit" permits no law or discipline in the Body, but as that spirit has directed by the Apostles—"The one hope" precludes the use of the Gospel for the advancement of worldly interests, the gratification of worldly pride, or for any other purpose than the attainment of Eternal Life. "The one Lord" excludes all authority but his who is the head of the body—"the one faith" is the recognition of Jesus as the Messiah the Son of God, by trusting in his promises, keeping his commandments and observing his institutions,—"the one baptism" can be only that which was consecrated by his example, enjoined by his command, and blessed by his promise—and that to "the one God and Father" none can draw nigh acceptably, but in and through the one Lord. If the congregation diligently observe these things, of what consequence can be their individual opinions about the trinity, unity, real presence, future state of the wicked, or any other theological dogmas?" "Who can separate them from the love of God which is in Christ Jesus their Lord," whilst they thus wait upon him in his own appointed ways? There is not one single instance in God's word, from Genesis to Revelation, of a man's being justified or condemned for any thing but his action: obedience is the channel thro' which every blessing, with all purification of mind and body, is promised.—"Fear God and keep his commandments, for this is the whole duty of man," says Solomon—"If any man will do his will he shall know of the doctrine," says "a greater than Solomon:" and the Apostle declares that it is appointed that the *disobedient* shall stumble at the word. 1 Peter ii. 8. The Bible is perhaps the only history in the world wherein there is not a single attempt to palliate a bad action by pleading a good motive, or to detract from a good action by attributing it to an evil one. The whole tenor of the book shows that now, as at the final day, they are "judged out of those things which were written in the books, according to their works." Rev. xx. 12. But in

these last days mankind want "the fruits" without doing the works" of the Spirit: they boast of "love, joy and peace," without having received remission of sins through the only appointed channel, the proclamation of the Lord Jesus: they profess to cultivate "long suffering, gentleness, goodness, fidelity, meekness, temperance, without assembling, like the primitive disciples under the apostolic direction, every first day of the week, to break that loaf and partake of that cup, which tell of the broken body and shed blood of him "who when reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judged righteously; who his own self bare our sins in his body on the tree, that we being dead to sins, should live to righteousness." 1 Peter ii. 23, 24. They have turned from this lovely institution so well adapted to imbue the believer with those heavenly graces; they have converted the joyful day, redolent of life through the resurrection of Jesus, into a gloomy Sabbath, which was enforced under penalty of death by that law "by which no flesh living could be justified;" and "they have heaped up to themselves teachers" who waken every sleeping animosity, marshal every hostile feeling, and sharpen every contentious disposition, by glorifying papacy, episcopacy, presbyterianism, baptism, methodism, or eulogizing the merits of Loyola, Luther, Calvin, Fuller, Gill, Wesley, or Campbell. Many of them abandoning the word of God, have resorted to "Tracts," dreams of their own fancy, romances of human imagination, and to other devices of man's invention, to make converts to the religion of Him whose word and institutions they have made void through their own traditions. Well did Paul urge, 2d Tim. iv. 2, "Preach the word; be instant in season; out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned

"unto FABLES." This prophecy has long since become history, and every gradation in its fulfilment has been speciously advocated as necessary to the support of the Truth, and promotion of unity. The order of the clergy, the fruitful source of all schism, is still believed to be absolutely necessary to prevent it. A quotation from the celebrated Milton, referring to such a pretension, shall close this number: his remarks were pointed more particularly at "prelacy," but are generally applicable to the whole clerical order.

"Do they keep away schism? If to bring a numb and chill stupidity of soul, an unactive blindness of mind upon the people, by their leaden doctrine, or no doctrine at all; if to persecute all zealous and knowing christians by the violence of their courts, be to keep away schism indeed, and by this kind of discipline, all Italy and Spain is as purely and politically kept from schisms as England has been kept by them. With as good a plea might the dead palsy boast to a man, it is I that free you from stitches and pains, and the troublesome feeling of cold and heat, of wounds and strokes; if I were gone, all these would molest you. The winter might as well vaunt itself against the spring,—I destroy all noisome and rank weeds—I keep down all pestilent vapors:—yes, and all wholesome herbs, and all fresh dews, by your violent and hide bound frost; but when the gentle winds shall open the fruitful bosom of the earth, thus overgirded by your imprisonment, then the flowers put forth and spring; and then the sun shall scatter the mist, and the manuring hand of the tiller shall root up all that hardens the soil, without thank to your bondage. But far worse than any frozen captivity is the bondage of prelates; for that other, if it keep down any thing which is good within the earth, so doth it likewise that which is ill; but these let out freely the ill, and keep down the good, or else keep down the lesser ill, and let out the greatest."

RICHARD LEMMON.

BALTIMORE, Nov. 20, 1845.

GERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

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THE FUTURE AGE. NO. 1.

Οὐ γὰρ ἀγγέλοις ἐπίταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

For God hath not subordinated to angels the LAND to be hereafter inhabited, concerning which we speak.

Paul.

1. The text we have quoted as introductory to our illustration of the scripture doctrine concerning THE FUTURE AGE is selected from the second chapter of Paul's letter to those Hebrews, who had embraced the conclusion, that Jesus was Son of David and Son of God, and consequently the rightful sovereign of Israel, and destined by Jehovah to sit upon the throne of his earthly progenitor. It is the fifth verse of the chapter, which we have rendered into English in a manner the most literal of which it is susceptible. In the common version it reads, "for unto the angels hath he not put in subjection the world to come whereof we speak." But we object to this translation because it is not exact; and this want of precision leaves upon the mind of the reader only a vague and confused impression of the Apostle's meaning.—The literal, idiomatic, or grammatical rendering of the word of God can alone convey its true spiritual import; hence every text should be so translated as to harmonize with the simple and established laws of the language in which it is inscribed: by adhesion to this rule the meaning of scripture becomes an affair of demonstration, and compels the adversary to demolish the language before he can destroy the interpretation predicated upon its construction.

2. Another version, attributed to Dr. Macknight, has it, "Moreover he has

not subjected to the heavenly messengers the world to come, of which we are speaking." This, though less grammatical, differs in no essential point from the common. The Greek particle GAR is rendered *moreover* instead of the causative *for*; AGGELLOI, *heavenly messengers* instead of *angels*; and PERI HES LALOUMEN, *of which we are speaking* instead of *whereof we speak*. But we do not approve of either of these versions of the text. First, because Paul does not write TOIS AGGELLOIS OURANIOIS *to the heavenly messengers*, but simply AGGELLOIS *to angels or messengers*; secondly, because "the World to come" is not the literal, or grammatical rendering, of TEEN OIKOUMENEEN TEEN MELLOUSAN; and thirdly, "we are speaking" is not the translation of LALOUMEN, which is the present active, and not the present of the passive voice. For these reasons, then—first, because they are not literal, and secondly, because they are consequently vague and unintelligible, we reject both versions of the text, and have therefore presented our own; which, we hesitate not to affirm, no man learned in the Greek will venture to impugn.

3. "THE WORLD TO COME" is a phrase which, as the rendering of *oikoumenee hee mellousa*, has been a subject of controversy among theologians. *Oikoumenee* is said to occur fifteen times in the New Testament; and "literally" to signify "the inhabited earth," though rendered "world." One writer, speaking of this phrase in Heb. ii, 5, which

is the only passage where it occurs, says, 'because it is one of the greatest & most sublime topics in the Christian Scriptures, we beg leave to add the following remarks. * * * "The World to come," then, is the world into which Christ entered after he rose from the dead; in which he obtained by inheritance a more excellent name than the Angels, after he had by himself purged our sins. It was then, when he was brought again into the world, v. 6, that the government of Angels ceased; for they were subjected to him, and it was then that he was anointed Lord of the Universe, and his throne established forever. It was then that he made all the angels ministers to the heirs of that kingdom. This then, "is the World to come," of which Jesus was the first born, of which Paul here speaks, and into which, in its earthly dispensation, called the *MELLON AION*, (Future Age) 'but in its heavenly, the *mellon oikoumenee*, all Christians come; and this is the consummation of which Paul speaks, Ephes. 1. 10. 'That in the economy or dispensation or fullness of the times or epochs, he would gather together under one head, all things, under Christ; all things in heaven and earth—even under him. Appendix to New Version.

4. The quotation in the preceding paragraph is good "orthodox divinity," as will appear from the following, extracted from the comments to the 'Cottage Bible.'—By 'the world to come,' says the Annotator, 'we understand the gospel Dispensation, or Kingdom of Messiah (as in ch. vi. 5.) which was so called, as is well known by the ancient Rabbies.' And in the critical notes, 'the world to come.'—This, as we learn from Maimonides, was a common phrase to designate the Kingdom of Messiah, called also *The Age to come*, or *THE FUTURE AGE*.' Maimonides, is right. 'The World to come' is the Kingdom of Messiah organized in the Land of Israel, when he shall sit upon the throne of his father David. Commentators are wrong, wholly wrong when they affirm the Pentecostian Dispensation to be 'the World to come' as we shall abundantly prove be-

fore we dismiss the subject of the Future Age.

5. "The World to come," says the former commentator, 'is the world into which Christ entered after he rose from the dead.' It is impossible that this interpretation can be correct. Jesus rose A. D. 33; the epistle to the Hebrews was written not before, but after his resurrection certainly. Had it been written before the day of Pentecost, the writer, in using the phrase might possibly have had reference to the 'Dispensation' beginning with that epoch, as 'the world to come;' but, he is alleged to have inscribed his letter about thirty one years after Pentecost, that is A. D. 64, about six years before the destruction of Jerusalem. At this crisis, he treats of 'the world to come,' which must therefore, have reference to something then after to be established, or 'to come' subsequently to the time he wrote, or these words do not express futurity. But again; if *OIKOUMENE* signify 'inhabited earth,' as this writer affirms, into what world, or 'inhabited earth' did Christ enter 'again' (N. Version) after he rose? When he ascended, he entered the presence of God, where he now is; this place, our author says, is the *oikoumene*, world, or inhabited earth; if heaven, where Jesus is, be the *oikoumenee*, then heaven is the inhabited earth, where Jesus was before he died, into which, in fact, he was born of the flesh; for says the N. V. ch. 1. v. 6. 'he brings again the first born into the world, which world, says the writer, 'Jesus was the first born.' This is very unintelligible. Again he says, 'it was then that he was anointed Lord of the Universe.' This is an extraordinary declaration in the face of what Peter says in his address to Cornelius and his household, Acts x. 34. He there affirms, that 'Jesus is Lord of all,' and that 'God anointed him with the Holy Spirit and with power,' at his baptism, not 'after he rose from the dead;' and that thus anointed, he went about doing good and healing all that were oppressed with corporal infirmities. Furthermore, the editor of the N. Version says, 'it was then his throne was established for ever.' Whose throne?

Messiah's throne! But Messiah has no throne independent of David's throne; did David ever reign over Israel where Jesus is? David's throne was on Mount Zion, and has had no existence since the reign of Zedekiah. It is upon this, the throne of David's Kingdom, that Messiah, his son, is to be 'established for ever before him,' 2. Sam. vii. 14—16. It is contrary to scripture and fact to say that Christ's throne was established after he rose from the dead. He ascended to the right hand of God forty three days after he was crucified, where he awaits the reorganization of David's Kingdom, that he may descend and take possession of his throne, and reign in the presence of his progeny or whom he shall have raised from the dead, for 'ever.'

6. Again our author avers, that it was after Christ rose from the dead, that God made all the angels ministers to the heirs of the Messiah's Kingdom! This also is contrary to fact and scripture. Was not Abraham an heir of this Kingdom? Did not Angels minister to him? Did they not convey to him communications from Jehovah? Were not Isaac, Jacob, Moses, Joshua, Gideon, Manassah, Samuel, Elijah, Hezekiah, Shadrach, Meshach, Abednego, Daniel, Zacharias, Mary, and Joseph heirs of Messiah's Kingdom? And did not angels minister in their affairs? Assuredly. The ministry of angels, then to the heirs of God did not begin after Jesus rose, but many centuries before. They ministered before the flood, and after it; they ministered to the whole nation of Israel in the giving of the Law; they presided over the nations; they ministered to Jesus in the wilderness; they introduced his birth; and with a multitude of voices, glorified his heavenly father; they liberated him from the tomb, and ministered to his disciples at his ascension; they gave liberty to the Apostles from the common prison; visited Cornelius; delivered Peter, and so forth. These are facts which cannot be gainsayed; and which entirely explode the speculation of Messiah entering upon his Kingdom and throne when he rose from the dead as based upon the minis-

try of angels commencing at that epoch.

7. According to this writer there are Human Dispensations on earth and in heaven; the former he terms *mellon aion*; and the latter *mellon oikoumenee*, which he styles 'heavenly' as opposed to that dispensation which is on earth. This is exceedingly fanciful. How the *oikoumenee mellousa* can be the 'inhabited earth,' the 'gospel dispensation,' and the 'world' in heaven where Christ entered after he rose, would puzzle all the magicians in Egypt and Chaldea to divine! We can discern no such doctrine in the oracles of God.

8. Before we enter upon a vindication of our own rendering of Heb. ii. 5, we will examine the word *oikoumenee* as it occurs in other passages of the New Testament. First, then, we find it in Matt. xxiv. 14. 'And this Gospel of the Kingdom shall be made known in all the world (*oikoumenee*) for a testimony to all the nations; and then shall come the end.' Here *oikoumenee* refers in construction, to that community of 'nations' which was contemporary with the existence of the Jewish Commonwealth; that is, the Roman Empire. It cannot here be restricted to the Land of Israel, because the Israelites were but one nation; whereas 'the world' to which the gospel was to be preached was constituted of 'the nations' to which in its proclamation it was to be 'for a testimony.' In this chapter there are three different Greek words, all of which are translated 'world' in the common version, name'y, *aioon*, *oikoumenee*, and *kosmos*. The first and last are substantives, and the second a participle, which requires a substantive to be supplied, so as to make sense. *AION* signifies in this place *the economy of the jubilees and generations administered according to the Law of Moses*; *OIKOUMENE*, the present participle passive of the verb *oikeo*, signifies *being inhabited*; and *KOSMOS*, the primitive meaning of which is *order, regularity, regular disposition*, etc, from the verb *kosmeo* 'to set in order,' may represent society in general, or the *world of mankind*; the *globe*, as constituted under the physical laws; and especially a *state*, whether

kingdom or republic. Which of these significations should be selected must depend upon the subject of the discourse. *Aion* occurs in verse 3; *oikoumene* in verse 14; and *kosmos* in verse 21. The word to be supplied in verse 14 is obviously *gee, region, country, territory*, etc; hence, it should be read: 'the Gospel of the Kingdom shall be made known in all the region being inhabited for a testimony to all the Nations' occupying it; and, seeing that 'the destruction of the city and the sanctuary by 'the people of the prince who should come' is the subject of the prophecy, *kosmos* should be rendered STATE as composed of cities, towns, villages, and other works of luxury and utility. Had the verse been correctly rendered no difficulty would have occurred in the interpretation. Instead of the versions extant, it should be read, 'for there shall then be great calamity, such as hath not happened since the beginning of the State until now; no nor ever shall occur.' The Flood was a greater calamity, as also will be the judgements upon the nations at the coming of the Messiah to his Kingdom, than that of the subversion of the Jewish Polity; the contrary of this, Jesus does not affirm: he simply declares, that *in relation to Israel*, no national distress before or after the destruction of the city and temple by the Romans, shall have been equal in magnitude and severity to that visitation of divine indignation.

9. *Oikoumene* occurs again in Luke ii. 1; and it came to pass in those days a decree was issued by Augustus Cæsar that all the *oikoumene* should be registered.' Here the rendering should be, *all the land being inhabited*. The answer to the question, what land?—is contained in the next verse, 'this enrolment was first made when Cyrenius was governor of Syria.' Hence the reply is 'all the Land of Syria being inhabited,' which is the same thing as the Land of Israel, the real boundary of which extends from the Euphrates to the Nile, & from the Mediterranean to the Persian Gulph. Again in Luke iv. 5 the Adversary took Jesus to a high moun-

tain in Palestine, and showed him all the kingdoms of the *oikoumene*; that is, obviously; all the kingdoms at that time in the Land of Israel. And again in Luke xxi. 26 men's hearts failing them for fear, and for looking after those things which are coming on the *oikoumene*. Verses, 19 & 21 explain what land being inhabited by these men is referred to. 'When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them who are in Judea (the *oikoumene gee*) flee to the mountains; and let them who are in the midst of it (the *oikoumene*) depart out; and let not them that are in (foreign) countries enter therein.' If *oikoumene* in verse 26, meant the whole globe, the Jews 'in the countries' would have been in as much danger as in Judea; but there, and in the mountains they were safe; while the hearts of those who remained 'in the midst of it' and did not 'depart out' failed them for fear, and for looking after those things which 'when Luke wrote' were coming on the Land of Judea.

10. In Acts xi. 28 it reads 'Agabus signified by the spirit, that there should be great dearth throughout all the *oikoumene*.' Agabus was then at Antioch in the Land of Israel as defined in paragraph 9. The action of the disciples shows what they understood the *oikoumene* to refer to; for it reads, concerning them, that 'every man according to his ability, determined to send relief to the brethren which dwell in Judea.' Acts xvi; 6, 'Those that have turned the *oikoumene* upside down have come hither also.' Here *the land inhabited* is defined by the facts in the case. Paul's travels indicate the land referred to. In verse 31, 'he hath appointed a day in which he will rule the *oikoumene* in righteousness by Jesus.' Paul was addressing the Athenian Council on matters which concerned Gentiles as well as Jews. He announced to them a King of Jehovah's appointment who should rule them; hence *oikoumene* in this passage must be in agreement with a noun which embraces 'the heathen' and 'utmost parts of the earth'—ps

ii. 8: and may, therefore, be truly rendered, as in the common version, *world*.' Jesus shall rule the world in righteousness as surely as God has raised him from the dead, and this reign is contemporary with the Future Age.

11. Acts xix. 27, 'whom all Asia, and the *oikoumene*, worships;' that is, Asia in particular, and the Empire at large, adore. Acts xxiv. 5, 'a mover of sedition among the Jews throughout all the *oikoumene*;' or country being inhabited by them. These passages are sufficient to show the use made by the New Testament writers of the participle *oikoumene*, which refers to things mundane and not celestial. However we must not omit to mention, that it also occurs in Heb. 1. 6, 'and again when he brought the only begotten into the *oikoumene*, he saith, 'Let all the angels of God worship him.' The *oikoumene* in this text is made to signify the place where Christ is now, by the writer quoted in paragraph 3; that is a dispensation in heaven. But he has evidently mistaken the epoch referred to in the text. 'And again when he bringeth,' is by some rendered 'and when he bringeth again the son into the world, he saith etc: and they suppose by thus arranging the words in the sentence, to make it more apparent that it has reference to the emergence from the tomb into the world above; as if Jesus by dying and being buried had departed from the Land being inhabited by the living and the dead. But the fact is, that Jesus never left the *oikoumene* until he ascended from the Mount of Olives; and God has never brought him again into the *oikoumene*, nor will he, until the time shall arrive when he shall descend to Olivet, and from thence make his triumphant entry into Jerusalem according to the Prophets. Paul quotes the ninety seventh psalm and part of verse 7, and says 'when God bringeth again the son into the inhabited land,' he saith, 'worship him all ye gods! God has not yet brought him into the Land of Israel again, therefore he has not yet in fact, though in prophecy made proclamation to the gods, or the

angels to worship him. The heaven is not yet open; nor has Israel yet beheld 'the angels of God ascending and descending upon the son of man;' but they will see it, when he shall sit upon the throne of David in the Future Age. Then will be accomplished the prediction of the Psalm, 'the Lord reign eth; let the earth rejoice; let the multitude of the isles be glad. Clouds & darkness are round about him: righteousness and judgment are the habitation of his throne. Zion heard and was glad, and the daughters of Judah rejoiced because of thy judgment, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods' or angels.

12. Having established these premises, we are prepared to sustain our rendering of Heb. ii. 5. The only phrase about which we need detain the reader in this text is *teen oikoumeneen teen mellousan*. The second and fourth words are participles, and require a substantive to be supplied to make sense. When literally rendered as they stand the meaning is 'the being inhabited the going to be.' The rendering is plainly elliptical, and might refer either to a house or country, though in the Greek, we should conclude, that it is not a house, because *oikos* is masculine, while the participles are feminine; the English, however, is not so precise. Participles and adjectives are sometimes construed as substantives, but before this can be, it is necessary to ascertain from the context, or subject discussed, what noun is expressed, or if not expressed, should be understood. To ascertain this in the case before us, we inquire, what is being inhabited? What is going to be? The reader will observe that the writer is a Jew; that they to whom he writes are also Jews; and that the person and things of which he treats are altogether, or peculiarly, Jewish. The writer, who is supposed to have been Paul, was residing in Italy when he wrote. Report, and doubtless a correct one, seems to have reached him, that persecution against the Hebrew Christians was rife. This appears from the following texts. 'It is impossible for those who were

once enlightened, and have tasted of the heavenly gift (repentance and remission in the name of Jesus) and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the million abson—*FUTURE AGE*—if they shall find away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—*Heb. vi. 4-5.* In another place he says, 'whose house we are, to we hold fast the confidence, and the rejoicing of the hope firm unto the end.—*ch. iii. 6.* 'Jesus was in all points put to the proof like as we are; yet without sin—he was persecuted even unto death, but did not rebel against God.—*ch. iv. 15.* 'If we sin wilfully, or apostatize, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment: and fiery indignation, which shall devour the adversaries.—*ch. x. 26.* 'Let us lay aside every incumbrance, and the sin which so easily begets. Consider him who endured such injurious treatment from sinners against himself, lest ye be wearied or faint in your minds. Ye have not yet resisted unto blood [as he did] striving against the sin. And have ye forgotten the exhortation which speaketh unto you as unto children, my son despise not the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, where of all are partakers, then are ye bastards and not sons.—*ch. xii. 1-8.* 'So that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth (Moses), much more shall not we escape, if we turn away from him (God) that speaketh from heaven.—*ver. 25.*

13. These persecuted Hebrews were not in dispersion, but citizens resident in Judea, while the Temple was yet standing. Speaking of existing

facts, the writer says, 'we have an altar, whereof they have no right to eat who serve the Tabernacle. For the bodies of those beasts, whose blood is brought, not used to be brought, but is now brought, into the Sanctuary by the High Priest for sin, are burned without the camp.—*ch. xiii. 10.* Thus Paul refers to things observed by them from day to day, and contrasts them with the substance in Christ Jesus.

14. When Paul wrote this letter to the Hebrews in Judea, the destruction of the city and Temple, and the dissolution of the commonwealth of Israel, were at hand. 'Consider one another, to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting; and so much the more as ye see the day approaching.—*ch. x. 25.* 'Yet a little while, and he that shall come will come, and will not tarry.—*verse 37; and Hab. ii. 2. 4.* 'The voice of God then shook the earth' when he spoke from Sinai; 'but he hath promised now, saying by Haggai, 'yet once' it is a little while, I shake not the earth on'y, but also heaven.' And this phrase 'yet once' signifieth the removing of those things that are shaken as of things that are made by the Law, 'that those things which are the antitypes of the things removed by the convulsion, and cannot be shaken may remain. Wherefore receiving an immovable kingdom when the desire of all nations shall come, we have grace now, whereby we may serve God acceptably, with reverence and godly fear.—*ch. xii. 26-28.*—We shall continue the elaboration of these things in our next.

EDITOR.

THE MAJORITY ALWAYS WRONG.

"But it is further objected," says Martin Luther, "that men in high station pursue me with censures. What then!—Do not the Scriptures clearly show that they who persecute are generally in the wrong, and they who suffer persecution in the right;—that the majority has always been on the side of falsehood, and the minority only on the side of truth? It is the fate of truth to occasion an outcry.

"MARK THEM WHO CAUSE DIVISIONS."

THE Pope and his angels preached from this text half a century, while Luther, Zwingle, Meantion, etc. were exposing the filthiness of the Mother of Harlots. As Luther gave the Pope no quarters, he wreaked his vengeance on the Reformers, denouncing them as heretics, schismatics, sowers of discord among brethren, haughty, self-willed, and contumacious dignitaries.

He learned that lesson from his predecessors, who denounced the Messiah as this Apostles by similar arguments. Jesus was not a good man, for he made divisions among the people; and the Apostles were heresiarchs, for they turned the world upside down.

Elijah too, was a disturber of the peace of Israel; and Daniel greatly

marred the harmony of the devout fraternity who paid court to Nebuchadnezzar. In short, from the time that Moses caused divisions in the kingdom of Pharaoh, to the last Dover Association, this text, "Mark and avoid them that cause divisions," has never been unreasonable amongst the opponents of reform and of change; for as there can be no reformation without change—and as all who preach reformation preach a change, the consequences must be, that those who will not change, must, to justify themselves, denounce the reformers; and no text does better than this—"Mark those who cause divisions, and avoid them."

A. CAMPBELL.

MODERN PROTESTANTISM.

'Modern Protestantism, like old Catholicism, is, in itself, a thing from which nothing can be hoped—a thing quite powerless. Something very different is necessary to restore to men of our day the energy, that saves. A something is necessary which is not of man, but of God. 'Give me,' said Archimedes, 'a point out of the world and I will raise the world from its poles.' True Christianity is this standing beyond the world, which lifts the heart of man from its double pivot of selfishness and sensuality, and which will one day move the whole world from its evil way, and cause it to turn on a new axis of righteousness and peace.

'Whenever religion has been the subject of discussion there have been three points to which our attention has been directed. God, Man, and the Priest. There are but three kinds of religion on this earth, God, Man, or the Priest, is its author or its head. I call that the religion of the Priest,

which is devised by the Priest, for the glory of the priest, and in which a priestly cast is dominant. I apply the name of the religion of Man to those systems, and various opinions framed by Man's reason, and which, as they are the offspring of his infirmity, are, by consequence, destitute of all sanative efficacy. I apply the word, Religion of God, to the Truth, such as God himself has given it, and of which the object and the effect are God's glory and Man's salvation.

'Hierarchism, or the Religion of the Priest; Christianity or the Religion of God; Rationalism, or the Religion of Man;—such are the three doctrines which in our day divide Christendom. There is no salvation either for Man or Society, in Hierarchism, or in Rationalism. Christianity alone can give life to the world; and unhappily, of the three prevailing systems, it is not that which numbers most followers.'—*D' Aubigne Pref. ix.*

"SORER PUNISHMENT."

Post-resurrectional unmixed evil for a thousand years consummated in the Second Death.

1. "The dead in CHRIST shall rise first.—1 Thess. iv. 16.
2. Brethren in Christ, "we shall all stand before *"his"* judgment-seat For it is written, 'as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' So then, *every one of us shall give account of himself to God.*—Rom. xiv. 10, 12.
3. "I, Jesus, say unto you, that every injurious word (*rhema*) that men shall speak, they shall reveal concerning it a reason in the day of judgment. For by thy motives (*logoi*) thou shalt be justified, and by thy motives thou shalt be condemned.—Mat. xii. 36, 37."
4. "We," disciples of Jesus, "must all appear before the judgment seat of Christ, that every one "of us" may receive the things IN THE BODY according to what he hath done, whether good, or evil. "Knowing therefore the terror" or *terribleness* "of the Lord, we persuade men.—2 Cor. v. 10, 11."
5. "And as it is appointed unto men once to die," that is, to the High Priests to enter once a year into the Most Holy, "but after *'his* judgment," that is, to pronounce sentence of acceptance when he comes out again: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the SECOND time without a sin-offering unto salvation.—Heb. ix. 27, 26."
6. "For as the Father hath life in himself—so hath he given to the Son to have life in himself; and hath given him *authority to execute judgment* ALSO, because he is Son of Man. Marvel not at this, for the hour is coming, in which all that are in *their* graves shall hear his voice, and shall come forth; they that have done good unto a resurrection of life; and they that have done evil unto a RESURRECTION OF JUDGMENT.—Jno. v. 26, 29."
7. "And at that time," when Gog, the King of the North, shall plant his royal tent between the Mediterranean and Dead Sea, before Mount Zion, "shall Michael" or Messiah "stand up, the Great Prince which standeth for the children," or posterity, "of thy people" Daniel; "there shall be a time of trouble, such as never was since there was a nation to *that same time*; and at that time thy people Israel "shall be delivered, every one that shall be found written in the book," or "among the living in Jerusalem."—Isa. iv. 3. "And many of them that sleep in the dust of the earth shall awake, *some to everlasting life, and some to shame, to everlasting contempt*" rejection or abhorrence.—Dan. xii. 1, 2."
8. "If the word spoken," "or the Law announced, "by Angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and confirmed unto us by them that heard him.—Heb. ii. 2, 3."
9. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much *sorer punishment*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the

blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, 'Vengeance belongeth unto me, I will recompence, saith the Lord.' And again, 'the Lord shall judge his people.' It is a fearful thing to fall into the hands of the living God.—Heb. x. 26, 31,"

Hence they were both Israelites and Nazarenes, or Hebrew Christians.

3. In the second place, they had been, and were then suffering persecution for the name of him whom they had confessed. "Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly while ye were made a gazing stock both by reproaches and afflictions; and partly while ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods (how few in this age would rejoice in this; they are too miserly to diffuse with energy a knowledge of the truth, much less would they suffer spoliation on its account)—knowing in yourselves that ye have in heaven (the Future Age) a better and enduring substance." And because of their present sufferings, the Apostle exhorted them to "consider him that endured such contradiction of sinners against himself *lest ye be wearied and faint in your minds*. Ye have not yet resisted unto blood, striving or antagonizing "against the sin." Thus we see, they were in a state of resistance to "the sin"—a sin, which gave rise to this letter to strengthen the christians of Judea against it. It was a sin which constantly beset them, and in resisting which, multitudes had antagonized even unto death.

1. The caption of this article is quoted from Heb. x. 26. If the reader turn to the passage, he will find that in the context the writer is discoursing to christian Israelites of a certain "day" which was then drawing nigh. He exhorts them, not to forsake the assembling of themselves together as was the case with some; but to convene, and encourage one another, and so much the more earnestly and punctually as they perceived "the Day approaching." Reader, reflect upon this phrase. To whom was the Apostle writing? What were their circumstances at the time he addressed them? What "day" was he alluding to? Let us see if we cannot aid you a little in your investigations, that you may understand the doctrine of the "sorer punishment" to which reference is made.

2. First then, the Apostle was writing to Israelites. This is plain from the application of the ninety fifth psalm to the persons he addressed. "Harden not your hearts," saith the spirit in David, "as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, and saw my works forty years." Who were these fathers? Men whose carcasses fell in the wilderness; and to whom God swore "that they should not enter into his rest" in the Future Age. They were the unbelieving generation of Israelites contemporary with Moses; and, to their children, living "in the end of the world" constituted by his law, the Apostle says "holy brethren, partakers of the heavenly gift consider the Apostle and High Priest of our profession," or whom we have confessed to be the Messiah even "Christ Jesus."—

4. "Let us," says the Apostle to them, "abstain from the sin which constantly surrounds us." What was this sin? He tells them in ch. x. 29. It was that of *treading under foot the Son of God, and counting the blood of the Covenant, wherewith one was sanctified, an unholy thing and doing despite to the Spirit of Grace*; in other words, it was denying that Jesus was the Christ after having once admitted, that he was the Messiah the Son of God; which was equivalent to counting his blood, "the blood of the New Institution," an unholy, or common thing, and to charging the Holy Spirit with falsehood in giving testimony for Jesus. This was 'drawing back to perdition,' or apostacy, and equal to

"crucifying the Son of God afresh and putting him to an open shame." This was to "sin wilfully after having received the knowledge of the truth"—ch. x. 25;—sin for which there is no atonement, or remission. And why not? Because, "without the shedding of blood there is no remission," and to the Israelite who once receives the truth and then denies it, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries"—2, 27.

5. Was this *Day of Judgment and fiery indignation* then near or afar off? The letter to the Hebrews was written about six or eight years before the city and temple were destroyed. The epistle of James was penned some four years before the Hebrews; and the second of Peter about two years after. In his letter, James says, "*the coming of the Lord draweth nigh*"—ch. v. 8; in his first epistle, which bears date four years before that of Hebrews, Peter says, "*the end of all things is at hand*"—ch. iv. 7: and in second letter, chapter three, he presents his christian fellow-countrymen with a glowing and thrilling outline of "the day of the Lord" in which "all these things should be dissolved." The reader naturally inquires, "what things?" The things we opine, which were dissolved about four years after Peter wrote, and to which he alludes in this chapter; such as "the heavens," "the earth," or land, "and the works that are therein," namely, its cities, towns, villages, temple, synagogues, villas, castles, &c. &c., as foretold by Moses, Daniel, Malachi, John the Baptist, Jesus and Paul. These were things pertaining to the Commonwealth of Israel as constituted by the Law of Moses, which was then "decayed and waxed old and ready to vanish away."—Heb. viii. 13.

6 "Our beloved brother Paul," says Peter, "according to the wisdom given unto him, hath also written unto you; as also in all his epistles, *speaking in them of these things.*" Let us remem-

ber then, that Paul in all his epistles, when speaking to the brethren of the House of Israel, treated of the dissolution or removal of the things constituted by the law. Jesus styled this event "the coming of the Son of Man;" and referring to this day, he said to his Apostles, "Ye shall not have gone over the cities of Israel till the Son of Man be come.—Mat. x. 53; and again he saith, "these be the days of vengeance that all things which are written may be fulfilled—Luko xxi. 22; from all which it is apparent, that the desolation of Jerusalem and the subversion of the Mosaic Polity are identical with "the coming of the Son of Man," and "the end of all things." This was "the Day of God" which Jesus denounced upon the Pharisees; a day of national judgment and fiery indignation which should devour them in the Valley of Hinnom; and a "day," which Paul saw "approaching" when he penned the passage before us.

7. This "coming of the Son of Man," however, must not be confounded with "the Day of Christ" spoken of by Paul to the Thessalonians. The former was the Day of Judgment to Israel under the old constitution; the latter is the Day of Judgment to the nations as at present organized under the Man of Sin. This day was not "at hand" in the apostolic age; but, concerning the former, Paul says, "yet a little while and he that shall come will come, and will not tarry.—Heb. x. 37, "which was strictly true; for, although "the adversaries" saw him not, he brought the Romans against them and burned their city, as he had foretold.

8. Now all those guilty of the sin defined in our fourth paragraph, were doomed to this "judgment and fiery indignation." In this particular, their lot was the same as those unbelieving Israelites who rejected Jesus and persecuted his disciples. In this respect, then, their "punishment" was not "a sorer" one than theirs; though, we think, it will be admitted, that it was a "sorer punishment" than "death without mercy" under Moses' Law.

Let him that doubteth read Deuteronomy xxviii. 49, 58, which sets forth this national judgment, and Josephus' History of the War, which records its fulfilment; and then let him peruse the account of the punishment of the man who picked up sticks on the Sabbath, or even of Nadab and Abihu—Lev. x. 1;—and then say: "death without mercy" was as severe a punishment as the "weeping, wailing and gnashing of teeth" of the apostates, and adversaries of Jesus in the furnace of Jerusalem. This was a "sorer punishment" than the penalty of the Law.

9. But, in what respect, is the "punishment" of the Apostates "sorer" than that of "the Adversaries?" To answer this question satisfactorily we must first examine some of the other passages which stand at the head of this article. In his first letter to the Thessalonians, Paul observes, that "the dead in Christ shall rise first." In relation to Christ Jesus, the human race is separable into two grand divisions; the one comprehending all who are *in him*; the other, all who are *not in him*. To be *in or out of Christ* is a very important consideration; but it is of infinitely more importance, that being "*in Christ Jesus*" we be found "walking not after the flesh, but after the Spirit." But men may be in Christ, and yet, like Demas, love this present world; or like the christians of whom Peter speaks, like washed hogs return to their wallowing in the mire. But, though apostates, they are still *in Christ*, even as the Israelites who came out of Egypt were *in Moses*, though they murmured and rebelled against him, and in their hearts went back into Egypt. "They were all baptized into Moses in the cloud and in the sea."—1 Cor. x. 3; even so apostates and evil doers who have discredited their confession, having been baptized into Jesus in the water, are in Jesus, and remain in him, whether dead or alive; and no power can denaturalize, or put them out of Jesus, but Christ himself who is the sole judge of the living and the dead.

10. There are; then, two classes of persons "*in Christ Jesus*"; first, those professors "*who walk after the spirit*"; and second, those "*who walk after the flesh*." To the former it is said, "*ye shall live*"; but to the latter it is said "*ye shall die*." Both classes, however, die once like all other men; it follows, therefore, that the latter shall rise again that they may suffer a second death. Now let it be remembered that when these two classes of professors "*sleep in the dust of the earth*," they are both *constitutionally* "*in Christ*." They are "*the dead in Christ*." If this reasoning be admitted as conclusive, and we see not how it can be avoided, if it be granted, that Jesus only can unconstitute a professor, then good and evil persons will awake to life at the first resurrection.

11. We shall note then, for the present, that "the dead in Christ rise first" as the scripture saith; and that among them are persons of good and evil report. The good are they whose characters will stand the scrutiny of the word; the vile, christians "who mind earthly things," "fleshly, sensual, devilish" and apostate. Such, we suppose, is the company which is to "*rise first*." But, for what purpose are they to arise? We answer, according to the doctrine of text No. 2 at the head of this article, that they are to rise that they may "all stand before the judgment seat of Christ;" and that when there, they may every one give account of themselves to God. They that have denied Jesus before men to save their lives after having confessed him, will have to bow the knee, and re-confess his lordship; and, in the presence of the angels who accompany him, receive a denial of acceptance from his lips, and hear the sentence of "the Second Death" pronounced upon them without scope for amendment, though they may seek it earnestly with bitter anguish and remorse. This, in the language of text 6, is "*a resurrection of judgment*;" which, we think, is contradistinguishable from the last resurrection, which occurs 1000 years after the first.

12. But it is notorious that all evil doers among christians are not all equally vile. Some are drunkards, some "fearful," some "men-pleasers," some apostates, some worldly-minded, &c., &c., &c., yet all violators of the spirit and letter of the truth: is there to be no discrimination, no apportionment of punishment proportionate to the intensity of their misdeeds? Our text No. 4 says, they are to receive according to what they have done in the previous state; if they have done evil they are to receive evil accordingly; and the evil to be awarded to them is to affect them *bodily*—they are to receive "*in the body*" according to, or, in proportion to, what they have done, "whether good or evil." The same rule holds good in both cases. He who in the present state does most in accordance with the will of God will rank highest in the Future Age; while he that knows his master's will, and, not only does it not, but vilely transcends his fellows in iniquity, will be beaten with many and severest stripes.

13. But to carry out this arrangement of things, *time and place* are needed. Time, not an epoch merely, but an era—a *succession of years*. This necessity appears to have been provided for according to the teaching of text No. 7. The *epoch* of the resurrection is there fixed at the time when Messiah shall stand up for Israel; and the *dispensation* indicated as "everlasting." "And *many* of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame, to *everlasting* contempt." The first thing to be noted here is, that the text does not say "all," but only "many shall awake;" and secondly, the "many" is divided into two classes as expressed by "some to life," "some to contempt," according to our reasoning in paragraphs 9 and 10. Here, then, are "many" dead men made alive again, "some" of them good, and some of them contemptible, all standing on the earth together.—What is next to follow? Jesus will "separate them (*autous*) from one another,

as a shepherd divideth the sheep from the goats."—Mat. xxv. 32. Then, sitting as a King upon his throne, he addresses the righteous, and bids them welcome to the Kingdom he had received; but to the contemptible he says, "Depart from me ye cursed into everlasting fire." "And these shall go away into everlasting punishment; but the righteous into life eternal."

14. "Shame," "everlasting contempt," and "everlasting fire" are pronounced, as we see, upon the vile. But can these three be coetaneous? "Shame" is the mental suffering they will endure; "contempt," the obloquy heaped upon them by others; and the "fire," the inextinguishable agent of their final destruction. These three things cannot obtain on the same person at one and the same time, for the "fire" would put an end to the "shame" and "contempt." What then, is the probable solution of the difficulty? May it not be this, that *those who are condemned will be the subject of shame and contempt in proportion to their misdeeds during an EVERLASTING ERA; and that when this shall have terminated, they will all be turned into the fire which shall finally extinguish their existence?*

15. "Everlasting fire," "everlasting life," "everlasting contempt"—three everlastings; is not their duration continuous through the same interminable succession of years? "Everlasting," as used in the scriptures, does not necessarily imply continuance without end. The Hebrew word, which in Dan. xii. 2, answers to the English word "everlasting" is *oulm*; and the Greek *aionios*. Mr. Parkhurst says, it is used "for *time hidden or concealed from man*;" and in another place, he remarks, that "it seems to be much more frequently used for an *indefinite*, than for *infinite time*." Whether it mean *indefinite or infinite time* in any particular text, is *determinable only by the nature of the subject to which it is added, or which is treated of in the passage*. Here are four substantives, *fire, life, contempt and punishment*. Infinity is

an essential property of any of these things but the reverse; it is a property of fire to go out when the fuel is consumed; experience teaches that life may cease; contempt and punishment may last for a moment, an hour, a day, a year, or a series of years or ages of years. "Everlasting fire" may therefore be a *fire which continues for an indefinite time*; "everlasting life," *life of an indefinite duration*; "everlasting contempt," and "everlasting punishment," *contempt and punishment for a period undefined*. But, on the other hand, "God" is a substantive, which, when applied to the self-existent creator, contains in itself the idea of infinity; when, therefore, "everlasting" is added to "God," the phrase "everlasting God," represents a being, who has neither beginning of days nor end of years: "everlasting" then expresses *infinite time or eternity*, that is, "from everlasting to everlasting," which is without beginning or end.

16. "Everlasting life" is indefinite. It may continue a thousand, or ten thousand, years more or less; the duration is not defined. Other phrases must be appended to "life" to certify us of its continuance. Thus, when we read that they who are accounted worthy of the resurrection to life "*shall die no more*," we learn that "everlasting life" is a life, which shall never again be interrupted by death. This then gives us a duration, continuous as the future existence of God, which is endless.

17. As to "everlasting fire" there are no parallel expressions which make it co-existent with the years of God. "Unquenchable" might be supposed by some to express this eternity. But this simply states a fact, that the fire cannot be quenched. But the fire stands related to *two powers*; the power of those who suffer, and the power of God, who sends it up in them. By which of these powers is the "everlasting fire" *unquenchable*? Have "the Devil and his Angels," and the "cursed" who are burned with them, the power to extinguish or quench it?

No. Has God the power to quench it? Unquestionably. Then the "everlasting fire" is not absolutely unquenchable, but only relatively so; and "everlasting" signifies, a fire which human power cannot quench, and which will burn for an indefinite time: other phrases show that it will burn till the wicked are consumed like the fat of lambs "into smoke shall they consume away," and "they shall be no more." How long the fuel burns after this is of no importance to men or angels.

18. "Everlasting contempt" and "everlasting punishment," are contempt and punishment for a period not defined in the texts quoted; though other passages prove that they are neither of them infinite as far as the consciousness of the subject of them is concerned. Paul says, that "*their end is destruction*," and that they "*shall reap corruption*." Men who have ceased to exist; who have "consumed away into smoke;" who are "no more," cannot be conscious of "shame," "contempt," or "punishment;" therefore, when "everlasting" is prefixed to these words, it signifies an indefinite period, and that of a limited duration. We must search elsewhere for the *terminus*.

19. "Punishment" may be "everlasting" in another sense. When a man is burned to death he is punished; but if he come to life again, the punishment is temporal, or for a limited time only, the *terminus*, or limit of which is his restoration to life. But another may be burned into smoke and ashes, and never come to life again; this man is also punished; but his punishment differs from the other in that it lasts indefinitely, and perhaps infinitely. He is blotted out of existence by fire, and as he never comes into existence again, his punishment is "everlasting" as the future existence of the Eternal.

20. If the destiny of the wicked was to be endlessly conscious of a painful and miserable existence, "everlasting punishment"—is not the

phrase which expresses it. It should have been *everlastingly punishing*. But this is a dogma untaught in the scriptures of truth. The phrase is not there, therefore we need not seek for the idea which it represents.

21. The following are a few texts in which the words answering to "everlasting" and "forever" are used in a very limited sense. In 2 Sam. xiii. 13, the Lord tells David that "the sword shall never depart from his house" But has it not departed from David's family, and will any more of David's house be slain after Messiah ascends his throne? "Never," or *not ever*, does not express infinity in this place. In Exod. xxi. 6, one Israelite is sentenced by the law to be the servant of another Israelite *for ever*. In Ex. xl. 15, Aaron's descendants are constituted "an everlasting priesthood;" but "everlasting" is here limited by the phrase "throughout their generations." Where is the Aaronic priesthood now? It has been abolished upwards of 1700 years. In Ps. xxiv. 7, the gates of Jerusalem are styled "the everlasting doors." In 2 Peter i. 11, and in Ps. cxlv. 13, Messiah's Kingdom is styled "an everlasting kingdom," but here the "everlasting" is limited by the phrase "throughout all generations;" and Paul declares its termination when "the end" comes, "he shall deliver up the Kingdom to the Father:" after "the end" there will be no "generations," for thenceforth men will cease to die, and therefore reproduction will be unnecessary. In Lev. xxiv. 8, the appointment of the 'show-bread' is said to be 'by an everlasting covenant,' which in verse 9, is styled 'a perpetual statute.'

22. In Isa. ix. 6, we find the word 'everlasting,' but not as a translation of *oulm*. In the Hebrew text the phrase is 'Abi od,' which is rendered by Ptolemy's seventy translators *pater tou mellontos aionos*, that is, Father of FOUNDER OF THE FUTURE AGE. In our common version, the Hebrew words are rendered by 'Everlasting Father,' which is erroneous. *Abi* and *od* are two substantives, the former

of which is 'in construction' with *od*, and signifies *author*, or *founder of*; the radical meaning of *od* is *beyond*; further, or besides, and, as a noun, signifies time onward, futurity, or duration to come, without assigning any precise limit. *Od* is therefore correctly rendered the Future Age; or, the succession of years, which is coeval with Messiah's 'Everlasting Kingdom,' restricted, as we have seen, in paragraph 21, to the last generation that shall be born. The Future Age is therefore an Everlasting Age, and all the things which belong to it are 'everlasting' things. Hence, the 'gospel' which is to be proclaimed, announcing the arrival of the Day of Judgement by which the Future Age is introduced, is styled 'everlasting;' it is the glad tidings that the everlasting Kingdom of Messiah's Age has come. The outpourings of wrath at that time are termed 'everlasting burnings,' or the devouring fires of the Everlasting Age; when the eyes of the righteous 'shall see the King in his beauty.'—Isa. xxxiii. 14, 17. It commences with fiery indignation, and it ends by destruction in the fiery lake. The gladness and rejoicing of the Future Age are styled 'everlasting joy,' 'when sorrow and sighing shall flee away,' though the subjects of this 'joy' are mortal Israelites, who have been ransomed from political degradation and returned to Zion to live under the sceptre of David's Son.—Isa. xxxv. 10; Lt. 11; Lvi. 7. These are of that class of men of whom it is written, 'Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors.'—Rev. xiv. 13. The condition of Israel in that Age is termed 'an everlasting salvation.'—Isa. xxv. 17. Messiah is styled the 'everlasting light' of Jerusalem in the Future Age.—Isa. xl. 19, 20.

23. The ideas which have fixed themselves upon our mind by this inquiry are, that 'the dead in Christ' are good and bad individuals, who have been inducted into Christ; that they will rise when Messiah comes to introduce the Future Age; that they

will then stand before his Judgment seat; that all will give an account of their conduct while living in the present state; that those who are accepted will share with Messiah in the Kingdom of the Future Age; and that those who are rejected will not be immediately hurled into the Lake of Fire, but will live during the Everlasting Age, the subjects of 'shame and everlasting contempt,' and at 'the end,' when the Kingdom shall be delivered up to the Father, they will become the victims of the Second Death, after which they will exist no more.

24. The fortunes of Israel in their dispersion since the overthrow of their state by the Romans, would seem to be somewhat illustrative of the condition of those who 'shall be condemned' to the 'shame and contempt' of the world in the everlasting Age. 'Behold,' said the Lord to Israel, 'I will cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.'—Jer. xxiii. 39. Thus Israelites have been for ages past, the subjects of 'shame and everlasting contempt,' as also Daniel says 'some of them shall be, who awake from sleep in the dust of the earth; when the Ancient of Days shall set up the throne of David, and his 'King shall reign and prosper, and shall execute judgment and justice.'—Jer. xxiii. 5. The unhappy and cruel lot of the Jews during 'the times of the Gentiles,' is detailed prophetically in Isa. lxxv. 11, 15; and history verifies it: they have been 'numbered to the sword and bowed down to the slaughter;' they have suffered 'by hunger,' by 'thirst,' by 'shame, and by sorrow of heart;' they have 'howled for vexation of spirit,' and 'left their name for a curse unto the chosen of God,' whom he has called by 'another name.' And why all this 'everlasting' reproach, and perpetual shame? Because when Jehovah 'called' them by Messiah, 'they did not answer; when he spake, they did not hear; but did evil before his eyes, and did not choose (him) in whom he delighted.'—v. 12. If such be the 'everlasting reproach and per-

petual shame' of those Israelites who, in past and present times, do reject Jesus as the Christ; why should not the 'shame and everlasting contempt' of apostates and others, who crucify Jesus afresh and put him to an open shame, be similar in the Age to come? Why should not the one be illustrative of the other? We say 'similar,' not in all respects; but in the great leading characteristics of their destiny. Those who arise to 'a resurrection of judgment' will probably be doomed to struggle with hunger and thirst, shame and contempt, sorrow of heart, and vexation of spirit for a thousand years; this will be a 'sorer punishment' than even 'the fiery indignation which devoured the adversaries' when the Temple and City were destroyed.

25. We can now easily comprehend in what respect the 'punishment' of those who sin wilfully is 'sorer' than that of 'the adversaries' who never acknowledged the Messiahship of Jesus. What was 'death without mercy' by Moses' law, compared to an existence of 1000 years in shame and contempt, together with those bodily sufferings which will necessarily affect persons having corruptible bodies. They are 'of the flesh to reap corruption,' and to receive recompense in the body according to the evil they have done.

26. Behold, then, a Judgment Day of a thousand years; this is the day which God hath appointed, in which he will judge the world in righteousness by Jesus Christ. Paul styles it 'the Day of Christ.' We are living on the verge of the 'dawn of this terrible day,' when 'the terribleness of the Lord' will be displayed, and who of this faithless and rebellious generation shall abide the day of his coming! This Millennial Day is bounded by two resurrections; the first, and the last. Judgment attends the first and judgment the second. The former is styled 'a resurrection to judgment,' because 'the First Resurrection,' we conceive, is principally of the Kings and Priests of God who shall reign with Christ on earth a thousand years; the latter is the resurrection to judg-

ment when 'the rest of the dead,' who have never been inducted into Christ, shall arise to be punished in the Lake of Fire.

27. The Kings and Priests of God, who have part in the first resurrection to life, with the living saints who are transformed, are styled 'the Lamb's wife,' 'the Holy City,' 'the New Jerusalem.' Those 'in Christ' who rise with them, and are accursed, are not included in the City. Concerning these it is said, 'without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.'—Rev. xxii. 15; to these are added 'the fearful, and unbelieving and abominable.'—ch. xxi. 8, whose 'part' is declared to be 'in the lake which burneth with fire and brimstone: which is the second death.' According to Daniel, these will arise when Messiah stands up for Israel; but 'the Second Death' does not occur till a thousand years after; hence the conclusion is, that these reprobate and apostate christians will be outcasts without the city; Cain-like vagabonds in the earth, who shall be trodden down as the ashes under the soles of the feet of Messiah's associate kings.—Mal. iv. 3.

28. The following objection to these views is not so insuperable as it would seem to be. If wicked professors rise 'to shame and everlasting contempt' at the first resurrection what is to be understood by the saying 'Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power;' and again, 'the rest of

the dead lived not again until the thousand years were finished.' To this we reply, that we consider 'the first resurrection' not as a numerical, but as a generic phrase, meaning the ingathering of the harvest, of 'the first-born,' of whom Jesus was the first-fruit. This generic resurrection comprehends kinds of 'first-born;' so that when a blessing is pronounced upon the subjects of it, it is to be understood of those only who, on examination are accounted worthy of life. They have part in 'a resurrection to life.' The unworthy among the first-born are not alluded to in this text any more than they are in 1 Cor. xv. We read the passage thus, 'Blessed and holy is he that hath part in the resurrection of the first-born to life: upon them the second death hath no power. As to the phrase 'the rest of the dead,' we consider that as referring to those who, though living under times of knowledge, had never been inducted into Christ. These were never numbered with the first-born, and therefore are not raised till the thousand years are accomplished.

29. Though this article is rather long, the subject is far from being exhausted; nevertheless for the present, we must lay down the pen, and leave our readers to study and digest these 'speculative and untaught questions,' as some may term them, who know more of the last novel, or of the latest style, than they do of the 'deep things of God.' But we speak as to wise men; judge ye what we say.

EDITOR.

LUTHER AND STAUPITZ.

"You exhort me to be humble," said Luther to Staupitz; "I, on the other hand, exhort you to be firm; for you have too much humility, as I have too much pride. I shall be called a proud man, I know; a covetous man, an adulterer, a homicide, an anti-pope, a wretch guilty of every crime. It matters little, so that no one can charge

me with having impiously kept silent while the Lord was complaining. I looked on my right hand and beheld; but there was no man that would know me." The word of Christ is a word, not of peace, but of the word. If you will not follow Christ, let me advance alone. I will press forward, and the prize of the high calling shall be mine."

GERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

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FUNERIAL ODE

BY THE EDITOR.

The trumpet shall sound, and the (righteous) dead shall be raised incorruptible.—Paul. 1

Why do we mourn the tranquil dead,
Or fear when death appears?
'Tis but the sign that Nature gives,
Of rest from earthly cares.

Are we not tending thither too,
As fast as time can fly?
Nought should we wish that we should move,
Less swiftly on to die.

Why should we sorrow to convey,
This body to the dust?
Since Christ himself therein was laid—
Their hope, who in him trust.

Where is thy vict'ry, then, O Grave!
And where thy sting, O Death!
Messiah hath unbarr'd thy gates:—
Thou'rt of thy sting bereft!

In twain he burst thy bonds, O Grave!
And left the sleeping dead;
So all in Him shall yet awake,
To praise their glorious Head.

Thus he made known "the path of life,"
Which righteous men shall tread;
He show'd the way, the truth, the life,
In rising from the dead.

Then let these fleshly yearnings cease,
Let joy our hearts expand;
Death is to them a peaceful sleep,
Who keep their Lord's commands.

Then thanks to God, who giveth us,
Through Jesus Christ our Lord,
Eternal vict'ry o'er the grave,
When death shall be no more!

Who would not, then, a conqu'ror be,
O'er sin, the world, and death?
Who would not by the truth be freed,
And enter on "THE REST?*"

Where sorrow—crying are unknown,
Nor racking pain to grieve;
Where curse shall vex the saints no more,
Nor sickness wound their peace.

Come, mortals, then, and warning take;
You thus in death must lie:
Choose now, and say, will ye accept,
Death, or unending life?

If death—then tremble at the scythe
Which soon must mow you down,
A pris'ner chained in death you'll lie,
Until the trumpet sounds.

Then shall all faithless cowards stand
At Jesus bar arraign'd,*
Remorse, contempt, and shame † their lot,
Throughout "THE FUTURE AGE."

"Then comes the End" ‡—the Age is closed,
The great white throne is set;||
When they become as curling smoke,
From flames of "SECOND DEATH."

Should life eternal be your choice,
O happy then are ye;
Obey the truth, whose still small voice,
Invites you to be free!

Repentance, pardon, life, are giv'n,
In th' name of Christ the Lord;¶
Rise then and eat the bread of heav'n,
And never hunger more.

* Heb. iv. 9. † Rev. xxi. 4; xxii. 3. ** Rom. xiv. 10; 2 Cor. v. 10. ‡ Dan. xii. 2. § 1 Cor. xv. 24. || Rev. xx. 11.—14; xxi. 8. ¶ Luke xxiv. 47; Acts v. 31; xi. 18; Jno. xx. 31; vi. 50, 51.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 7.

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Deuteronomy iv. 2.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this I pray thee; & he saith I am not learned
Isaiah xxix. 11, 12.

Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings and calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? HE HATH SHOWED THEE O MAN WHAT IS GOOD: & what doth the Lord require of thee, but, to do justly, to love mercy, and to walk humbly with thy God?

Micah vi. 6, 7, 8.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my father, and I will love him, and will manifest myself to him.

Jesus of Nazareth—John xiv. 21.

For when, for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat.

Hebrews v. 12.

Though it has been clearly established that the ministry of the Lord Jesus is the common obligation and privilege of all his ransomed people, the best services of each belonging to him who hath purchased them; and though this doctrine must commend itself to the common sense and best feelings of mankind as the rational consequences of the mighty price paid, and the inappreciable favor conferred; still as the principle is hostile to the clerical order, and its adoption would supersede their services, it seems due to long cherished and deep rooted prejudices, to show, that the abolition of that order is as necessary to the practice, as it is to the theory of the religion of the Lord Jesus.

Many of the ablest infidel writers assail the devices and dogmas grafted by Theolo-

gians on the Bible, rather than the Bible itself. Voltaire's *Huron* contains a caustic exposition of many of those inconsistencies and contradictions. And the reader of the public debate between Mr. A. Campbell of Bethany, and Mr. R. Dale Owen, cannot fail to observe how completely the former triumphed by rejecting every sectarian name, with all human theology, and resting on the bible alone, and how vain were the utmost efforts of the latter to find a vulnerable point in the citadel, 'whose builder and maker is God. Nor should any forget, that the great Exemplar, the King of Glory still foiled the mighty Tempter with the sword of the Spirit: 'thus IT IS WRITTEN.' It is also remarkable that whilst those of the Laity who are most prominent in religious matters among the various sects, are often more distinguished for their enthusiasm, partizan bigotry or pharisaical exclusiveness, than for sound judgment, biblical knowledge or personal amiability; many strong minded benevolent men have lived & died without ever confessing the name of Jesus, amid, as it is sometimes called, the full blaze of the gospel ministry. This is one of the consequences of that unhappy policy which has impressed the public mind with the idea, that to question the pretensions and authority of the clergy, is equivalent to forsailing the religion of the Lord Jesus Christ. Hence those strong minded benevolent men have perished; supposing that these cruel assumptions were true; that it was part of the system to give rank, authority and legislative prerogative to a special order, which by no means necessarily evinced in their own deportment, the meekness, humility and love of the gospel; nor were distinguished by a disregard of the wealth, power, and fading honours of a passing world: they concluded that a system which required such a ministry, such creeds, such dogmas, and such pious frauds, could not be of divine origin, and madly turned from the investigation before they had even reached the threshold. If they had penetrated through the thick crust of human traditions and devices into the pure and lovely "simplicity which is in Christ," they would have discovered nobler incentives with a glorious unworldly example, to the

expanded exercise of their benevolence, and could hardly have failed, "to love, to wonder and adore." The following extract from the ninth lecture on Ecclesiastical History of Dr. George Campbell of Aberdeen, the celebrated Presbyterian Divine, will throw much light on the origin of this order, and as he is no mean star in the clerical constellation, he will not be suspected of prejudices unfavorable to it.

"However as in the space of a few centuries matters were in this respect greatly altered, and the church wore a new face, and as these came at last to be totally excluded, it began of course to be maintained as a doctrine that those persons who did not belong to any of the sacred orders, were absolutely unfit to be received into any of their councils, to deliberate and judge in spiritual and holy things: that for the pastors to admit them, would be to betray their trust, and profane their office; and for such unhallowed men to arrogate any power in these matters, would be no better than a sacrilegious usurpation.

But before such tenets as these, which savour so much of the political views of an aspiring faction, and so little of the liberal spirit of the Gospel, could generally obtain, several causes had contributed in preparing the minds of the people. On every occurrence the pastors had taken care to improve the respect of the lower ranks, by widening the distance between their own order, and the condition of their christian brethren; and for this purpose had early broached a distinction, which in process of time universally prevailed, of the whole christian commonwealth into clergy and laity. The terms are derived from two greek words, *kleros*, lot or inheritance, and *laos* people. The plain intention was to suggest that the former, the pastors or clergy, for they appropriated the term *kleros* to themselves, were selected and contradistinguished from the multitude, as being in the present world by way of eminence, God's peculiar or special inheritance.

It is impossible to conceive a claim in appearance more arrogant or in reality worse founded. God is indeed in the Old Testament said to be the inheritance of the Levites, because a determined share of the sacrifice and offerings made to God was in part

to serve them instead of an estate in hand, such as was given to each of the other tribes. But, I pray you mark the difference, no where is the tribe of Levi called God's inheritance, though that expression is repeatedly used of the whole nation, concerning the whole Israelitish nation, Moses, who was himself a Levite, says in an address to God, Deutry. ix. 29.—"They are thy people, (*laos*) and thine inheritance (*kleros*) which thou broughtest out by thy mighty power"—The words in the Septuagint translation deserve our particular attention * * The same persons are in the same sentence declared to be both the *laos* and *kleros*, what says the canonist, at once layman and clergy? This is certainly absurd: the characters are incompatible: yet it did not then appear so to Moses * * * When we recur to the use of the term in the New Testament, we find one passage, and but one, wherein it is applied to persons. The passage is in the first epistle of Peter, the fifth chapter and third verse which is thus rendered in our version. "Neither as being Lords over God's heritage (*kleron*) but being ensamples to the flock."—They are part of a charge given to the Presbyters, or pastors, relating to the care of the people committed to them, who are called God's flock, which they are commanded to feed, of which they are to take the oversight, not the mastery, and to which they are to serve as patterns."

The Doctor's candor is fatal to the claims of 'the Sacred Orders' of which he speaks in the language of Ashdod, and he is himself an illustration of the necessity of the Saviour's warning: 'if therefore thine eye be single, thy whole body will be full of light.' For instead of regarding the truth with an eye single to the glory of the great King, he is evidently though perhaps unconsciously swayed by the system of which he is a member, and though willing to acknowledge much for the Truth's sake, he cannot entirely sacrifice Presbyterianism. He therefore talks of Pastors more prominently than of Bishops or Overseers; & in his writings generally, vouchsafed greater respect than is due to the authority of "the Fathers," considering they were the principal parties in establishing that claim of which he himself says that there could be none "in appearance more arrogant, or in reality worse founded."

The first and most baleful corrupters of the Truth were those weak superstitious old

men "the Fathers;" and it seems strange that any impartial enquirer conversant with their actions and dogmas, can doubt for a moment, that it was under their auspices the Church of Christ was driven into the wilderness, whence she has never emerged; and the foundations of that bloody Mystery Babylon was laid. Paul told the Thess. that even in his day, "the mystery of iniquity doth already work" waiting only the removal of its hinderance—the bodily presence of the Apostles: for surely it is as wild a fancy as even theology ever originated, and as contrary to historical fact, to say that the Roman Emperors preserved the Church for the first two or three centuries from that power "which changed times and seasons," from "the man of Sin who exalted himself above all that is called God," by substituting his own authority in place of God's in his holy Temple. The first Gregory never seated himself in the "temple of God;" he merely attained to preeminence in that "cage of unclean and hateful birds," in which he was born and educated. "Even now, says John, in his latter day, there are many Antichrists:" accordingly the first act of the clerici, be they called Bishops, Pastors, Popes or Evangelists, the name matters not, it is the assumption of "the Sacred character," that designates the man of Sin; was to annul the proclamation of Christ's mercy—"he that believeth & is baptized shall be saved," & set up an institution of their own, which has given for 1700 years and still yearly gives to this order innumerable millions of subjects, often ripening into unscrupulous partizans, "without a single thought, volition, or action of their own." In the language of the distinguished biblical scholar to whom I owe this striking presentation of the results of human legislation in a divine sphere: "can any one regard that as a very unimportant ceremony which binds forever to the Papal throne, so many of our race, by five drops of water and the sign of the cross imposed upon them with their christian name?" This institution has stricken from the Gospel the Saviour's Mercy Seat, and transferred virtually to those who have perpetrated this outrage, his pardoning power. If even before the last of the Apostles had left the scene of his earthly labors, he declared that "many false prophets had gone forth into the world,"

and charged the disciples to "try such spirits" by the apostolic word; he is surely convicted of folly who admits as of divine authority anything not found in the holy volume. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20.

Whilst there have been in all ages staunch advocates "for the unadulterated milk of the word," but few of their writings are extant, nor indeed do we learn that they ever wrote much. The reason is obvious and instructive: they needed no metaphysical theology, no "strifes about words to no profit, but to the subverting of the hearers," in order to show forth the simplicity of the Truth: they avoided "profane and vain babblings" and oppositions of science falsely so called, and presented the testimony of the Prophets and Apostles; knowing that if they would not believe them "neither would they be persuaded though one rose from the dead." They remembered the Apostles; warning—"If a man strive for masteries, yet is he not crowned except he strive lawfully" 2. Tim. ii 5. and were therefore careful to obey his injunction: "Hold fast the FORM OF SOUND WORDS, which thou hast heard of ME, in faith and love which is in Christ Jesus" 2. Tim. i. 13. They trusted in facts, commandments and promises, plainly set forth in God's holy word, which can derive neither strength nor ornament from human ingenuity. Not so the early Fathers: not so the modern Theologians! Their voluminous writings bear testimony to the number of their errors whilst their laboured casuistry shows how difficult is the effort to darken the counsels of Light and Knowledge. The heresies of each Sect will be found proportioned to the theological volumes necessary to support and explain its doctrines: "For according to the number of the cities are thy Gods O Judah: and according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing (human authority devices and traditions), even altars to burn incense unto Baal. Jeremiah xi. 13. Milton thus answered those who appealed to Ignatius in his day, and his triumphant argument is equally fatal to the authority of all the Fathers.

"These and other like places in abundance through all those short epistles must either be adulterate or else Ignatius was not Ignatius

nor a martyr, but most adulterate and corrupt himself. In the midst therefore of so many forgeries, where shall we fix to dare say, this is Ignatius? As for his style, who knows it, so disfigured and interrupted as it is, except they think that where they meet with any thing sound and orthodoxal there they find Ignatius? And then they believe him not for his own authority, but for a truth's sake which they derive from elsewhere. To what end should they cite him as authentic for episcopacy, when they cannot know what is authentic in him, but by the judgment which they brought with them, and not by any judgment which they might safely learn from him? How can they bring satisfaction from such an author, to whose very essence the reader must be fain to contribute his own understanding? Had God ever intended that we should have sought any part of useful instruction from Ignatius, doubtless he would not have so ill provided for our knowledge, as to send him to our hands in this broken and disjointed plight; and if he intended no such thing, we do injuriously in thinking to taste better the pure evangelic manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table; and searching among the verminous & polluted rags dropped overworn from the tailing shoulders of time; with these deformedly to gilt and interlace the entire, the spotless & undecaying robe of truth, the daughter, not of time, but of heaven, only bred up here below in christian hearts between two grave and holy nurses, the doctrines and discipline of the gospel."

But let the clerical tree be judged by its fruits: its abundant harvest of strife, persecution and bloodshed; but those which are regarded by its friends as its legitimate fruits, the development and elucidation of God's Holy Word. Nor is it necessary to go beyond Luther's reformation to the superstitious fancies, old wives' fables, and arrogant presumption of the earlier Theologians; to show that it is the invariable practice, as it is indeed essential to the support of the order, to mystify rather than elucidate the teachings of Him who is the giver of speech and understanding. Archbishop Usher thus defines a state frequently mentioned in the New Testament, the right apprehension of which is absolutely necessary to a Christian: "sanctification is nothing less than

for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and at a whole burnt offering to Christ." Now what rational mind ever was, or ever can be profited either in knowledge or practice, by this elucidation of the Archbishop? How does his sublimated nonsense contrast with the simple heavenly teaching? "If ye love me keep my commandments." It is of course the pure coinage of his own brain, and directly opposed to the whole tenor of the Bible. This last tells us: that God sanctified the seventh day; that Moses, (Gen. xi) sanctified the tabernacle and its furniture by anointing them; and Aaron and his sons, by washing them with water at the door of the Tabernacle, putting on the former the holy garments, and anointing them all with oil. Sanctification therefore simply means the state of any thing, animate & inanimate, set apart from a common to a sacred purpose, dedicated to the Lord. Thus also the Master uses it when he reproachfully asks the Scribes and Pharisees: (Matt. xxiii. 17.) "Whether is greater the gold or the temple that sanctifieth the gold? Thus Paul (Eph. v. 25.) "even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." The same Apostle addressed the Church at Corinth as "Sanctified in Christ Jesus," though he was by no means satisfied with their moral state, and christian advancement: for he tells them at I. Cor. iii that they are "Carnal"—"babes in Christ." After further exposition of their misconduct, he tells them at vi. 11. of same Epistle: 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." Clearly showing that even as babes in Christ, and under carnal influences, they, having believed the word of God, the proclamation of Christ's mercy, were sanctified, cleansed and justified in the sight of God and all believers, when they dedicated themselves to Him in the watery grave, being "buried with Christ by baptism" even sanctified and cleansed with the washing of water by the word. Thus the scriptural sanctification is something intelligible and practical: and explains how Christ hath by one offering perfected

forever [blotted out all the sins of] them that are SANCTIFIED: but it is by no means as popular as that of the Archbishop, which being unintelligible & impracticable, suits better the superstitious lethargy of sentimental religionists.

The next witness shall be Thomas Scott the celebrated commentator on the Bible. Amongst many passages one is selected, because of its baleful and extended influence and manifest contradiction of the scriptures of Truth. It is his commentary on 2 Cor. iii. 6. "Who hath also made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

"Nor had they been ministers only of a mere letter, but of a doctrine, which was accompanied by the operation of the Holy Spirit to render it efficacious; for the mere letter would have proved an occasion of condemnation and death to the hearers; but the spirit gave life and salvation to them through the gospel.

This is commonly understood restrictively, of the legal and evangelical dispensations contrasted with each other, and the context seems to favor this interpretation; yet it is not satisfactory, as proposed in a general manner; for the Mosaic Dispensation was not a killing letter to all who were under it; nor is the Gospel in all cases attended by the life-giving spirit. But the Mosaic Dispensation derived all its saving efficacy from the gospel to which it referred; and after the publication of Christianity, it became altogether a "killing letter" to those who cleaved to it. For the gospel was the ministration of the spirit and the only doctrine through which life and salvation were communicated to sinners; as the apostle shows more fully in the next verses.

But then it was to be remembered that the gospel itself, and its ministers are a savor of death unto death to unbelievers; who often make the same formal use of some evangelical truths, and an attendance on christian ordinances, which the Jews did of the Mosaic ceremonies, and the traditions of the elders: and in this way and in many others, "the letter" even of the New Testament "kills," and it only gives life when accompanied "by the spirit of life in Christ Jesus."

To understand "the letter and the spirit"

of a literal and allegorical interpretation of scripture, is both foreign to the apostle's argument, and also palpably absurd and extremely dangerous. Some parts of scripture are allegorical, and must be so interpreted; but surely laws, doctrines, promises, exhortations, and historical facts, must be literally understood by all who do not purposely seek to misunderstand them!"

Hear also the distinguished Adam Clark L. L. D. &c., on the same passage! "Every institution has its 'letter' as well as its 'spirit'; as every word must refer to something of which it is the sign or signification. The gospel has both its letter and its spirit; and multitudes of professing christians, by resting in the letter, receive not the life, which it is calculated to impart. Water in baptism is the letter that points out the purification of the soul; they who rest in this letter, are without this purification; and dying in that state they die eternally. Bread and wine, in the sacrament of the Lord's supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of the believer, are the spirit: multitudes rest in this letter; simply receiving these symbols, without reference to the atonement, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. The whole christian life comprehended by our Lord under the letter 'follow me.' Does not any one see, that a man taking up this letter only, and following Christ through Judea, Galilee, Samaria, &c., to the city, temple, villages, sea coast, mountains, &c., fulfilled no part of the spirit, and might, with all this following, lose his soul? Whereas the spirit, viz., receive my doctrine, believe my sayings, look by faith for the fulfillment of my promises, imitate my example, would necessarily lead him to life eternal."

Jehovah asked of old, "Who is this that darkeneth counsel by words without knowledge?" In the present instance they are standard divines, almost universally acknowledged as such by Protestant Christendom. In the commentaries before us they contradict the whole gospel plan, the repeated declarations of the Saviour and his apostles, the dictates of reason and the daily experience of every rational being. Their comments are also self-contradictory, yet they agree in de-

claring that at least in some cases the letter of the gospel kills! But whom does it kill? The dead! Yes, these called and sent ministers of the gospel, chosen as they tell us by the Holy Spirit, gravely tell us that the letter of the gospel kills them whom it found already dead in trespasses and sins, and whose only inheritance without that letter, was and is eternal death. In vain the Lord Jesus declared, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved." Jno iii. 16, 17. The letter proclaiming this wonderful interposition of divine mercy to save a race already condemned, kills that doomed race. It kills the dead to hear Jesus say, "come unto me all ye that are weary and heavy laden and I will give you rest." "Go, preach the gospel to every creature, he that believeth and is baptised shall be saved." To hear Paul assure Agrippa that his mission to the Gentiles was, "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in the Lord Jesus Christ" Acts xxvi. 18.—and John's universal invitation, "and the Spirit and the Bride say 'come;' and let him that heareth say, come, and let him that is athirst, come, and whosoever will, let him take of the water of life freely." Rev. xxii. 17.

Mr. Scott says, "the letter even of the New Testament 'kills,' and only gives life when accompanied by 'the spirit of life in Christ Jesus,' mutilating the quotation to suit his own theory. The apostle's words are, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2. Where is this law of the spirit to be found? In the impulses of sudden excitement, the filial carnal affections, or hallucinations of a morbid imagination, which make men Episcopalians, Presbyterians, Baptists, Methodists, or Friends, according to the circumstances in which they are plac'd? Or in the words, the letter spoken by the Lord Jesus to his Father's covenanted people during his earthly pilgrimage, when the Spirit spoke only through him; and in the words of his

commissioned apostles, when he gifted them with the same spirit; that they might be "endued with power from on high," to make known his gospel to the Gentiles as well as Jews? Of whom he testified, "he that heareth you heareth me" whilst they declare, that "he is the same yesterday, to-day, and forever." The Lord says, "therefore every one that heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock," Mat. vii. 24. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are LIFE" Jno vi. 63. "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. ch. xii. 48. "If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love. ch. xv. 10. "Howbeit when he the spirit of truth is come, he will guide you into all truth for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come." ch. xvi. 13. Now hear the apostles; "for what man knows the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God; which things also we speak, not in words which man's wisdom teacheth. but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I Cor. ii. 11-13. "Who shall tell thee words whereby thou and thy house shall be saved. Acts xi. 14. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified. ch. xx. 32." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. i. 13. Preach the word. ch. iv. 2. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word and not hearers only, deceiving yourselves. James i. 21, 22. "Being born again, not of corruptible seed, but of in-

corruptible, by the word of God, which lives and abides forever. 1 Pet. i. 23. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. 1. Jno ii. 4, 5.

It is in contradiction of testimony so direct and luminous, and of which the above is but a small portion, that these standards of orthodox divinity presume to tell mankind that the letter, the life-giving word of the gospel, kills; and that a literal obedience to the commandments of Christ will not secure to the obedient eternal life. But the further development of these irrational, destructive doctrines must lay over for another number; in the meantime remember, "these be thy gods,

O Israel, which brought thee up out of the land of Egypt!"

RICHARD LEMMON.

Baltimore, Dec. 22. 1846.

ERRATA IN NO. 5.

- P. 65 Col. 2 l. 16 from top, for administration, read admiration.
- : 66 : 1 : 12 : bottom, for truth, read trust.
- : 2 : 18 : top, for circumscribed read moistened, I think.
- : 69 : 2 : 4 : : for 4 Titus, read 1 Timothy.
- : 70 : 1 : 23 : bottom, for times, read ties.
- : 2 : 10 : : for bodies, read abodes.

SLAVERY AND ABOLITIONISM.

LETTERS TO THE EDITOR.

NO. 1.

Doctor Thomas,—Dear Sir,

Enclosed is 2,00 to pay for the Herald 1st and 2nd volume; at the end of which, please discontinue sending, unless hereafter ordered with cash to pay in advance.* Here I might, and, perhaps, ought, to close this letter; but, when it is recollected how enthusiastic we were but a few years ago to get hold of any thing from your pen, you may very naturally inquire, what is the matter?—what has happened to our northern friends that they are getting so cool?

Now, I will in all candor [though incapable of making an argument] say, I think you are not out and out upon the greatest evil and sin in the world—INVOLUNTARY SLAVERY. This is THE subject of the present day with us at the North. We believe in no organic sins; as individuals, we know slavery is wrong and grievous to be borne, and have raised our standard in support of that "one idea," and will never change the issue; if the Bible condemns it, all good men, who be-

*The price of the Herald is \$1.50 per volume; hence there remains \$1.00 due.

lieve it inspiration, should bear testimony against it: if it does not condemn it, I will not make it my guide in all things.

The disciples in this vicinity are somewhat divided on this subject. You are aware that the writer is not of their number, nor even a professor of any of the faiths; but hopes he is true to the cause of Antislavery

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N. Y. Oct. 21 1845

Nota Bene. I send you a Herald of Freedom; see Henry C Wright's Letter.

NO. 2.

Illinois, Dec. 15 1845.

Dear Doctor,—Enclosed find \$7.00, &c. The one dollar on my account will, I believe, pay for eight numbers of volume 2. Please forward the four remaining numbers, and, if I should not again write you before the reception of the eighth number, you will then please discontinue. You have, my dear sir, given your subscribers every thing promised in your Prospectus in an able and efficient manner. But, it seems to me, that

you have too much overlooked the personal and practical conduct of the church in your efforts to restore a pure speech. No matter how orthodox (scripturally) our southern friends may be in theory, they have not, and I believe never can have the slightest influence in the North, as christians while they hold men in bondage.

Disciples should be consistent, and while endeavouring to snap the chains of Priestcraft, should themselves undo every heavy burden. Northern disciples have, no doubt, many and very grievous sins at their door, and are not pious above others. But slavery is THE abomination of the age, and nothing great can, in my opinion, be attained in other departments of Reform, until it, slavery, is transferred to its appropriate place (the nethermost Hell.)—I have not the slightest intention of dictating to any one, certainly not to yourself, in this matter of grappling with slavery. I believe that no man is more conscientious in all his movements than yourself, and that you have done much good in arresting the downward tendency of the "current reformation;" and I shall hope yet to see you foremost in the cause of Human Rights, in the antislavery sense; firmly believing on my part, that pure religion can find no place in the breast of any people without a proper appreciation of those rights.

The little band in this city meet regularly every first day to break the loaf, and edit and encourage each other. We are not increasing rapidly.

Yours in the Hope of Life,

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REMARKS BY THE EDITOR.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. Rom. vi. 16.

The letters, Nos. 1 and 2, are from gentlemen of respectability and influence in the States of New York and Illinois; and, if we remember rightly, the latter, who is a brother in Christ of good report, is the legal advocate of the Sons of Ham, who are overtaken in his city by the Egyptians in their flight from the House of Bondage by way of the Sea of Michigan to the British territory. We believe they are perfectly conscientious

in the course they are pursuing; and that none in these parts can surpass them, in what the World terms "Patriotism." They are devoted to Liberty and the Rights of Man, and are as benevolent and humane as other people. We thank them for their "candor" and faithfulness; for, when administered in a good and friendly spirit, we always, we think, can appreciate them as we ought.

But persons may be very conscientious and patriotic, and yet be mistaken in the principles upon which they are based; and, tho' we admit their devotion, benevolence, and humanity, we do not believe, that the people of the north are radically, or more truly pious benevolent, and humane, than those of the middle states of the Union. To be as candid upon this point as the truth demands, experience leads us to the conclusion, that Northern, Western, and Middle State professors and non-professors have great need of improvement in all these points of character. Christianity especially is more a thing of name than fact, of theory than practice, among all classes of religionists throughout the world. We would not give the toss of a button for the difference between Northern, Western, and Middle State Christianity; Party, and not Principle, Men, and not the Word, are the Spirit of the whole; and until this radical defect is amended, the vassalage, or freedom of a barbarous race is an affair of very subordinate consideration.

According to letter No. 1, our editorial offence appears to consist in not being "out and out upon the greatest evil and sin in the world, involuntary slavery." In the Herald, we are neither in nor out on this topic, as "involuntary slavery" is not the subject proposed to be discussed in our pages. We cannot agree with our New York friend, that "involuntary slavery is the greatest evil and sin in the world." There is a greater evil and sin than this, and that is, *voluntary slavery to sin and Satan*. The whites and blacks are all enslaved by the god of this world; they are his willing slaves to work iniquity; and like the black and copper-colored races among themselves, "they exercise lordship over one another" to the extremes of despotism and oppression. Our New York friend, by his own confession, is a *voluntary slave*; "you are aware," says he, "that the writer is not a professor of any of the faiths, but hopes

he is true to the cause of Anti-slavery," the English of which is, that he has not been released from the slavery of sin, but hopes he is true to the cause of liberating the blacks from servitude to the white man! We think a man should first emancipate himself from bondage before he undertakes to knock off the chains of others. The Herald is "out and out" against voluntary slavery—"the dominion of sin;" a principle which reigns in the mortal bodies of the dwellers at all points of the compass, be they clergy or people, abolitionists or "task-masters of the south." "Do ye not know," saith Paul to voluntary slaves, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Voluntary slaves are the most abject of mortals; they hug their chains, working in cheerful toil all the days of their lives, for a resurrection unto the Second Death as their reward; for "the wages of sin is death;" surely the lot of the negro is not worse than this, for where little is bestowed from such little is required. We wish to emancipate men from the slavery of Sin; this is the abolition we go in for "out and out;" and if a man be called being a slave, let him remain in his calling; but, if he can be free, let him use it rather if it be likely to conduce to his spiritual welfare; otherwise not. Political or civil liberty for a few short years is of very little consequence to the freedmen of truth, who are destined to share in the government of the world with Jesus Christ in the Future Age. "Having food and raiment let us learn therewith to be content." This is the doctrine we advocate—bondage to Jesus, vassalage to truth and righteousness, and emancipation from Sin, Satan, and the World.

Letter No 2, imputes to us a sin of omission, which is synonymous with the former, tho' differently expressed, namely, of "having too much overlooked the personal and practical conduct of the church in our efforts to restore a pure speech." This ill comports with a charge from another quarter, that we are too rigid a disciplinarian. But, if Philemon continued to hold Onesimus in servitude "forever"—v. 15—after he became a disciple, and continued to have such great influence with the apostle, that Paul sent his "son Onesimus" back to bondage, why should disciples in the

south "not have the slightest influence" with their brethren "in the north" while they hold "the children of the Devil" in bondage to them? Have christians in the north greater abhorrence of slavery than the apostle? If they have, then they have just so much too much as their abhorrence exceeds nix.

As to "Human Rights," no one is a greater friend to these than we are; but, we would arbitrate them in righteousness. The slave owner is "human" as well as the slave, and has "rights" as well as he. We are opposed to that doctrine of "Human Rights," which recognises rights only on one side. The relation of master and slave is based upon the constitution of sinful flesh; and regulated, but not abolished, by the word of God. The scripture recognizes these two parties, and defines the "rights" which subsist between them. First, the slave owner has a right of property in his slave. This right is recognized by Paul in his letter to Philemon, and therefore he sent Onesimus back, and offered to pay Philemon any thing he had a right to from Onesimus. Masters have a right to the obedience of their slaves; to a conscientious and God-fearing obedience, doing service with a good will—Eph. vi. 5-8; and singleness of heart, doing it heartily Col. iii. 22-24; he has a right also to chastise them when they do wrong, verse 25, and 1 Pet. ii. 18; 1 Tim. vi. 1; Tit. ii. 9.

Secondly, the slave has a right to that which is just and equal Col. iv. 1. These are the "Human Rights" which the scripture sets forth as subsisting between Masters and Slaves, who are the disciples of the same Lord; that is, are in Christ by obedience to the gospel of Jesus: but, as to masters and slaves, who are "dead in trespasses and in sins;" who are "lying under the Wicked One;" who are voluntary slaves to sin; who live to themselves; "whose god is their appetite;" who "mind earthly things;" whose "wages is death;" whose "harvest is corruption;" and "whose end is destruction," the scriptures regard them as having no rights, but what Sin and Satan, whom they serve, can give them.

The principle is excellent in its general application for masters to give their servants, white and black, not only in the south, but in all parts of the earth, "what is just and equal;"

but, it is imperative on disciples to act thus toward their colored brethren in Christ, if they would be accepted by their Master who is in heaven, who, in his distributions is no respecter of persons: but, it is no part of this justice or equality, to emancipate them, to amalgamate with them, to set them in the parlor or drawing room, and place themselves in the kitchen, &c., &c. The scriptures enjoin, that all things should be done decently and in order; and the best society is that which is organized in conformity with them:

We believe that God controls the world, and that "the powers that be" in every land are ordained of Him as best adapted to the people, and the development of the purposes he has devised. Mankind is incapable of governing itself in a manner acceptable to God. Its wisdom is but folly, and its liberty licentiousness. In all parts of the world, men have as much liberty as they are fit for, and therefore as much as they deserve. This remark applies to man without distinction of race or color. Observation convinces us, that it is true in relation to the negroes especially; and so long as society is based upon the sensual and selfish propensities of human nature political subordination must and will continue; the compulsoriness of which will be more or less intense in proportion to the relative development of acquisitiveness, etc., or mitigated in the ratio of the manifestation of the moral sentiments in the governors and the governed.

Slavery is a great evil; but, Sin, the cause of slavery, is a greater; abolish sin from among men, and slavery will cease spontaneously. But what power is there out of heaven can do it? Not all the Antislavery Societies in the world, for then they would necessarily abolish themselves, slaves, as they are, to sin. Slavery is an enormous evil, but not a sin; for "sin is the transgression of law;" and we have yet to learn where God has caused it to be written, "thou shalt not hold man in bondage." It is an evil, a sore evil under the sun; and so are war, poverty, and disease; but it is an evil, which is far more ruinous to the white man, than vexatious to the black. Ride through Virginia, as we have done, and behold how cheerless and desolate its fields; its impoverished soil, its deeply gullied surface, its dilapidated farmsteads, &c., &c: see

the almost total absence of public improvement and of private enterprise; view the low standard of morals and intelligence among its religionists, and leading men: to what can we attribute this, but to this plague spot among the people? But, is this their crime? Nay, rather their misfortune. The present generation did not, nor would they, originate the evil: but it was made subject to it not willingly. It has inherited the evil from the kingly and antichristian colonial system which introduced it. No abolitionist of the most attenuated antislavery sensibilities can more piously repudiate "the sin," than do enlightened Virginians deplore the evil inflicted upon them by their fathers. Their judgment is against it: but, how to get rid of it without prejudice to all concerned, is a problem which the legislation of the country has yet to solve.

But what shall we say of the children of Ham? A light-hearted, improvident, and fickle generation. We need not describe what they were. Every one who has read Bruce, Mungo Park, and the Landers, travels to discover the sources of the Nile and the Niger, well knows the worse than bestial degradation of the blacks in the vast regions they explored. European civilization has elevated the American Negro as far above the Native African, we had almost said, as the angels are above civilized man, but certainly as an enlightened American mechanic is superior to the white factory slaves of Manchester, who know nought of liberty but the name. They are certainly the happiest class in Virginia, if laughing, joking, and singing be indications of content. When sick, they are visited, and when old they are supported at the expense of their masters: while poor whites have to scuffle as they best can, and end their days, perhaps, in the poor house.

But to conclude, we take no ground in relation to these matters, but the apostolic: on this we stand and "view the landscape o'er." We invite all men to life, liberty, and happiness on the terms of the gospel. Idolatry in Africa, the negroes have become sectarians in America. This is certainly an advance: for, though Sectarianism is not christianity, it is an improvement on idolatry, and an agent in the social exaltation of savage man. We leave sectarianism to battle with slavery.

we shoot at higher game: we aim to elevate civilized men to communion with God. Antislavery men may emancipate negroes from political thrall, while we would liberate them from the bondage and degradation of sin. How impolitic, then, for such to discontinue the Herald: in so doing they inflict chastisement on none but themselves—for their discontinuances will only excite others to make up the loss. Our respected friend and brother in Illinois thinks we "have given our subscribers every thing promised in our Prospe-

ctus:" this is conceding too much—more, indeed, than we deserve. We have done something: but what we have done is the mere earnest of what we intend and are prepared to do. Pity he should deprive himself of the repast which is to come, on account of the "one idea" of involuntary political slavery. Our "call" is not to suffer death in combatting against this; when we dangle by the neck between earth and sky, or roast on faggots, it must be for a principle which will secure us "great reward in heaven."

THE TRUTH UNDER NO OBLIGATION TO THE RICH.

We are indebted to the poor of past and present times, that divine truth is not abolished from among men. It is under no obligation to the rich. The mite of the widow was more than the ostentatious abundance of the rich in the treasury of the Lord. This was fact in the days of Jesus, and continues to be a fact now. It is the poor, who contend earnestly for the faith before the world, while they are struggling with pinching poverty at home; it is the poor, who in the spirit of Christ, minister to the necessities of the poor; it is the poor, who deny themselves, that they may enlighten the rich; it is the poor at starvation point, who defend the right and establish the truth in the earth, and who, having sunk in the noble conflict, are commemorated by statues, raised to their intrepidity after death, by the rich, who seek to glorify themselves in doing honor to departed worth. While the poor are laboring thus for the Kingdom of God, the rich are adding field to field, and house to house, and accumulating treasure upon earth, confiding more in their own providence than in God's. Is it the rich that go forth at their own charges to diffuse the knowledge of God's truth among the people? Had the world awaited their movement, truth would have perished from the earth. They are not only deficient themselves in this holy enterprize, but covetously withhold efficient aid from the poor who would if they had the means. The rich are too indolent to qualify themselves to teach; hence the poor generally outstrip

them in religious knowledge, and become their real benefactors, freely giving them an understanding of the truth, which but too often proves a savor of death unto death. Sell all that thou hast and give to the poor, and take up thy cross and follow Jesus in his truth is the spirit of God's dealings with the rich; it is hard for a rich man to enter the kingdom of God. Let the poor, then, be thankful that they are not rich; and let the rich tremble for their covetousness; for **THE COVETOUS HAVE NO PART IN THE FUTURE AGE.**

EDITOR.

ANECDOTE.

One day the Elector of Saxony said to Staupitz, "all sermons made up of mere subtleties and human traditions, are marvellously cold, without nerve or power, since there is no subtlety we can advance that may not by another subtlety be overturned. Holy Scripture alone is clothed with such power and majesty, that shaming us out of our rules of reasoning, it compels us to cry out, "Never man spake as this!" The Vicar General assenting entirely to this opinion, the Elector cordially extended his hand to him, and said, "Promise me that you will always think thus!"—*Luther.*

Our next number will be wholly occupied with an article on the Chronology of Prophecy, demonstrating by facts, the ending of the times before arranged in Daniel, John, &c. "Behold, I come as a thief; blessed he that watcheth!"—*Jesus.*

'GOD IS IN HISTORY.'

"Many will be inclined," says D'Aubigne, "even to charge us with superstition, when we shall ascribe to God the accomplishment of the Reformation. And yet that thought is what we particularly cherish. The history takes as its guiding star the simple and pregnant truth that God is IN HISTORY. But this truth is commonly forgotten, and sometimes disputed."

D'Aubigne is right, "God is in History;" for History is the narrative of his doings among the nations. A captive of Judah once declared to a pagan king, "there is a God in heaven that revealeth secrets * * and he hath made known to thee what shall come to pass hereafter;" and at the close of the first century of the christian era, this same God revealed to Jesus, the ascended King of Israel, who thereupon made known to his servant John by an angel, "things which must shortly come to pass"—things which must begin to happen soon after they were declared to John: who was commanded to "write the things which are, and the things which shall be hereafter." In this there is no hypothesis; all is declarative of what shall be. If the record had said 'write the things that *may* be,' we should have seen only Man, and not God, in History; but it says, "write the things that *shall* be," and therefore we recognize the events which happen as predetermined of God for the elaboration of his own purposes.

Prophecy is history in anticipation, and History is prophecy fulfilled. Hence to God, as the efficient cause, may be ascribed all the great revolutions which have convulsed the world. Men, governments, and nations are but the instruments by which he works; how he acts upon these agents of his power, is not the question; but that he doth order events, the scriptures explicitly declare. He caused the kings of the fifth, sixth, and seventh centuries, whose kingdoms were formed from the fragments of the Western Limb of the Roman Empire, to acknowledge the supremacy, and to uphold the authority of the Papal Horn; and when the time came for his consumption, he filled some of them with hatred against it, that they might consume his dominion to the end: as it is written, "God hath

put in their hearts to fulfil his will, and to agree, and give their dominion to the Beast, until the words of God be fulfilled—Rev. xvii. 17;" so we see, that "the powers that be are ordained of God," that they may fulfil his will and how they accomplish it, History narrates.

The events are God's; they are many, but harmonious withal, and the principle which develops them, is one, omnipotent, and positive. This almighty principle is his Spirit. He wills, and men, not knowing the hand that sways them, obey the impulse, supposing that they are the efficient of their own purposes. "God hath put in their hearts to fulfil his will." But these were Pagan Kings, who knew not the scriptures; they were therefore operated upon by his word. If we might venture to use a modern phrase, we could express our views of the manner in which He acted upon the hearts of these kings; first, to patronize the Roman High Priest of the Apostacy; and secondly, to hate him. But on account of ignorant prejudice, and the malignant clamor of evil men, we will state the facts in the case and leave the reader to name them for himself. It is a thing which has become common, and therefore it is a common fact, that *two men may be placed in such a relation to each other, that one of them can compel the actions of the other by the simple exercise of his will, without the subject being conscious of any extraneous influence being exerted upon him.* This is a principle, which has been demonstrated, and which we have often witnessed, and verified by experiment, and do therefore, assuredly know that it is true, and a law of the animal world. What man can do in miniature, the Almighty effects upon a grand scale. Man can will the actions of his fellow man under certain special conditions; but God, by the same law, doubtless, wills the leading acts of principalities, and powers, in every locality of his dominion, in heaven above and on the earth beneath. The special condition to which we refer, is common to God and all animate and inanimate things; for in him and by him all things consist.

God then is in history, for by his spirit he elaborates its leading, or controlling, facts.

But, while this is admitted, it by no means follows, that he approbates the wickedness of the agents. "He creates evil," but he does not create wickedness and sin: the evil is the Lord's, but the wickedness is man's; and with the evil God punishes his sin. "The wicked are his sword;" he makes use of them "to fulfil his will," and when that will is accomplished, he awards to them according to their demerit, as in the case of Pharaoh and his host.

The Reformation was reformatory of the politico-ecclesiastical system of the Papal Empire to a considerable extent. It produced new political and ecclesiastical combinations, which favored the development, but did not establish, civil and religious liberty among the nations. It was the period of the "seven thunders," whose voices have been unsealed by the events, and their utterances revealed upon the ample page of the history of subsequent centuries. All these things the hand of God accomplished; but for the speculative vagaries of those who have been mixed up with these events, he is not, therefore,

responsible; he will certainly acknowledge only that doctrine which truly interprets his word, be the actors on the world's theatre who they may. While, therefore, we admit with D'Aubigne, that God accomplished the Reformation, we do not agree with him in the conclusion, to wit, that "Christianity and the Reformation are the same revolution, but working at different periods, and in dissimilar circumstances. They differ in secondary features:—they are alike in their first lines and leading characteristics. The one is the re-appearance of the other." To this we cannot subscribe. Luther styled it, "the Reformation of Christianity;" but Christianity needs not to be reformed, but only to be revived. The reformation of Christianity must be something different from the thing reformed. The "secondary features" have destroyed the "first lines and leading characteristics," so that their identity is wanting, and the one cannot be regarded as the "reappearance of the other."

EDITOR.

SHOULD CHRISTIANS TAKE AN OATH?

Brother Thomas—It has sometimes occurred to me that christians too lightly regard the authority of the Master, when they scruple not to take oaths on the Bible, and swear by the Almighty in Courts of Justice [Courts of Law—ED.] and before magistrates, and civil officers. It should be remembered that it is in the New Testament, we are admonished "Swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool; neither by Jerusalem, for it is the City of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.—Matt. v. 34, 38. Again, the apostle James says, ch. v. 12: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay; lest ye fall into condemnation." Now

it is notorious that notwithstanding these positive inhibitions, many of our brethren do not hesitate, in open violation of them, as it seems to me, when called upon, to march up to the book and to swear by the name of the very Being who has thus expressly forbidden them to do so.

There is the less excuse too, for such a practice, because the laws of the land authorize and permit us to give evidence without swearing or using the name of the Godhead. Any one at all scrupulous about taking an oath, profaning the name of the Almighty, or appealing to the word of God in this way, has a right to state or affirm his evidence or other declaration in the following form or to the same effect.

"I do solemnly and truly declare and affirm, that the evidence I shall give in this matter, &c., shall be the truth, the whole truth, and nothing but the truth."

Here is no oath, but a simple, solemn dec-

laration.

If you deem the foregoing in any manner fallacious or untenable by scriptural testimony, please point it out. The question is em-

inently a practical one, as it relates to our daily duties and responsibilities, and on that account merits grave consideration.

ZENAS.

"THE JUDGMENT SHALL SIT."

D'Aubigne very truly remarks, "the history of the Reformation is altogether distinct from that of Protestantism. In the former, all bears the character of a regeneration of human nature, a religious and social transformation emanating from God himself. In the latter, we see too often a glaring depravation of first principles, the conflict of parties, a sectarian spirit, and the operation of private interests. The History of Protestantism might claim the attention only of Protestants. The history of the Reformation is a book for all Christians, or rather for all mankind."

D'Aubigne is doubtless correct; the Reformation emanated from God. Not that we are to regard its agents, who played so conspicuous a part in its development, or its doctrine, as christian and approved of God; but, that His Word, operating upon the mind of the 16th century, caused that Revolution in the Papal Empire, which history styles the Reformation. It was the beginning of that Judgment predetermined of God, and foretold in the book of Daniel viii. 26, and repeated by Paul 2 Thess. ii. 8:—the Judgment of the Little Horn "that had eyes, and a mouth that spake very great things." In consulting Daniel, the reader will perceive, that the Judgment is to sit, and that during its sitting, two things are to be expected: first, a consuming away; and secondly, an ending of the consumption, which is its destruction. By these two things, a consumption, and a final destruction, will the "dominion" of the Papacy be subverted utterly. "The Judgment shall sit, and they shall take away his dominion;" that is, while the Judgment is sitting, they shall take away the Little Horn's dominion. This is a thing which requires time. It has already occupied over three hundred years. The Lutherans may be said to have commenced it; and the Lord Jesus will consummate it at his appearing. "And they shall take away his dominion." Who are these? The Spirit says, "the Ten Horns which thou sawest, are Ten Kings; these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. xvii. 12, 16. "The Harlot is that great city which reigneth over the Kings of the Earth—ver. 18, that is, ROME, the throne of the Little Horn's dominion; hence the change of gender from 'he' to 'she' in the prophecies of Daniel and John.

"The Kings," however, are but the instruments in the hand of Jesus for the consumption of the Papal Dominion; for Paul ascribes

to the Lord what John affirms to be done by the Kings. Speaking of the Wicked One, he says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The Lord, then, consumes, or takes away, the dominion of the Wicked One, by the kings and princes of the earth, who are stirred up to effect his purpose, by the spirit of his mouth, or the word of his testimony, contended for by men who have been, and are many of them, themselves a part of the Apostasy.

Consumption, however, might go on indefinitely; or, consuming away his dominion, it might reduce the sovereignty of the Roman High Priest to the limits of the Great City, as the Sultan of the Turks did that of the Greek emperor to the walls of Constantinople. The Pontifical authority might even be abolished; still the power that suppressed it would remain; and perhaps perpetuate a despotism, if not more devilish, certainly more energetic and formidable, as really happened in the case of the Ottoman and Greek in 1453. But, God has not predetermined that despotism shall establish itself upon the earth forever. He has appointed a time, when "he will destroy them who destroy the earth;" that is, when he will destroy them who oppress mankind, or "break in pieces the oppressor—Pa. lxxii. 4. But this cannot be effected by the destruction of one despotism by another, which must be stronger than that destroyed and which would only aggravate the miseries of the oppressed. The necessity of the case, therefore, requires, that the power and dominion of the Wicked One should be destroyed by one, who, though mighty, should be holy, just and good. The conquest by such a Hero, would ensure to the world, surviving the terrific strife, a victorious ruler, indeed, but a monarch, too, under whose sceptre "all nations should be blessed." And we rejoice in believing, that the Ancient of Days has provided such a Ruler for the world. The decree hath gone forth, and who can stay his hand? "I have set my King upon Zion the hill of my holiness;" and to him Jehovah hath said, "thou art my Son; this day (of thy resurrection) have I begotten thee. Ask of me, and I will give thee the heathen (or, nations) for thine inheritance, and the uttermost part of the Land for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is to this period Paul alludes when he says, "whom the Lord shall destroy with the brightness of his coming." A glo-

rious prospect this to the sons of liberty and truth. The day of Christ will be a day of wonders. The Devil and his agents shall be cast into the burning lake, and the Judgment of the Little Horn will be complete.

In this sense, then, we agree with D'Augbigne, that the Reformation emanated from God himself. Yes, "sit thou on my right hand," said Jehovah to David's Lord, "until I make thy foes thy footstool." He gave the word. It was transferred from manuscript to type, which gave it wing to the nations of the Papal Dominion. They had heard of its fame, but had never seen its light. It was the spirit of the Lord's mouth; but they had never heard it speak in their own tongues wherein they were born. But now they could read for themselves the wonderful works of God. It made the darkness of the Apostasy visible, which before they had regarded as the light of heaven. Their eyes were dazzled. They beheld the Devil on his throne, encircled with angels in scarlet livery;—they beheld him transformed into an angel of light, and his servants into ministers of righteousness! Indulgences to sin, were the appropriate missives of the Man of Sin, which overspread the cities, towns and villages of his dominion. "None can forgive sin but God & the just: are righteous because of faith, and not by virtue of human merit; for, it is written, 'the just shall live by faith.'" Such was the sentiment imbibed by a monk of the Augustine Order from reading the word. Others, doubtless, were impressed with the same idea; but Luther was the first, who had the courage to proclaim it in opposition to Pope Leo's license to sin. Sentence was pronounced, and that sentence echoed throughout the nations. The Judgment began; and the strife commenced, which has wasted the Papal dominion to what we now behold it. In the beginning of the 16th century, the Papal Empire was one and undivided; after three centuries we behold it tottering to its fall; and in Italy itself, sustained only by the presence of the Imperial Romano-Germanic Power, whose chief formerly crouched at the feet of the Sovereign Pontiff! Truly his dominion has been consumed: may the time soon come, when the Lord shall consummate the Judgment at his appearing with power and great glory!

While we regard neither the Great Reformation of Popery, nor Protestantism into which it was fractured, as Christianity, we, nevertheless, thank God for them both. While Secularism is essentially antichristian, we regard it, relatively, as a blessing. Christianity as established by the agency of the apostles, was one and undivided. To sectarianize this was a great sin; and a woe is pronounced upon the men by whom this offence came. But Romanism and Grecism constitute the Apostasy from Original Christianity; and the Great Reformation, and Protestantism are divisions of the Apostasy, and though Antipapal, they are still antichristian. So long as the Western Horn of the Apostasy

was in harmony with itself, Truth and Liberty were suppressed: the Bible was sealed up in a dead language, and none dared dissent from the established order of things under penalty of fire and sword. There was then a "union of christians" such as they were; and were this union to be restored, the rights of conscience, and civil and religious liberty would cease to be respected. To sectarianize Protestantism is as much a virtue, as it was for Paul to sow dissension among his oppressors for his own safety. The more sects there are, the less likely is Protestant Union to be effected: we pray, therefore, that sects may be multiplied, that the Apostasy in all its branches may be consumed. "A house divided against itself must fall; and a kingdom torn by intestine dissensions must come to nothing. Such is the condition of Satan's kingdom: its consumption has paralysed it. The god of this world can gnash his teeth at the defenders of the truth, but he cannot bite. His strength is wasting away, and he has become decrepid: he awaits only his annihilation at the hand of the Lord our King.

All christians, who are such by believing on Jesus through the word of the Apostles are united in all things. They may hold some variant opinions: but their fellowship is with the apostles, whose fellowship was with the Father, and his son Jesus Christ. They "walk in the light, as he is in the light," and thus "have fellowship one with another." True, they are in the dispersion; but, they endeavor to keep the unity of the spirit (not of corrupt churches) in the bond of peace: holding to the One Body, seen of God though invisible to men: and the One Spirit, even as they have been called in One Hope of their calling. When such persons come together, and "talk of God's power, and the glorious majesty of his kingdom," they see eye to eye and love one another for the truth's sake, rejoicing in hope of the glory of God. Wanderers in the wilderness for a time, like Joshua and Caleb, they are one: their brethren after the flesh may go back in their hearts to Egypt, and prostrate themselves before a calf of gold, but as for them, they walk in the light of the promise made to the fathers, to which instantly serving God day and night they hope to attain. Above all things let us strive for this. Every one should read D'Augbigne.

EDITOR.

Plutarch in his life of Cesar has well observed, that "no beginnings of things however small are to be neglected: because continuance makes them great: and the very contempt they are held in, gives them opportunity to gain that strength which cannot be resisted."

☞ The Law slays, curses, and condemns whatsoever is not in Christ.—Luther.

We expect to be at Independence in Hanover, on 3rd Sunday in April, & day before. Also at Mount Harmony, Albemarle, 1st in May &c. Bro. Magruder will attend to this.

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

RICHMOND, Va.

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CHRONOLOGY OF PROPHECY.

BY THE EDITOR.

CHRONOLOGY, CHRONOLOGIA, is derived from two Greek words, *chronos* "time, in its simple abstract form, which we perceive and measure by the succession of objects and events;" and *logos*, a discourse, or reckoning: hence Chronology is *the science of time*; or the "method of measuring or computing time by regular divisions or periods, according to the revolutions of the sun or moon, of ascertaining the true periods or years when past events or transactions took place, and arranging them in their proper order according to their dates."

In the Oracles of God, which are contained in the Old and New Testaments, there are dates, and times, and seasons, which are indicated by signs, symbols, events, numbers, &c.: these are the *chronoi* or times, of which the Prophets discourse (*legousi*): hence, we have styled the things contained in this article, CHRONOLOGY OF PROPHECY.

The initials B. C., which precede the numbers, stand for *Before Christ*.

B. C. 1921. The year of the Confirmation of the New, or Everlasting Covenant made with Abram, concerning the MESSIAH, and THE INHERITANCE OF THE LAND, lying between the Mediterranean, Mountains of Amanus, the Euphrates, Persian Gulph, and the Nile: comprehending a territory of 300,000 square miles, being the area upon which, God has promised to set up the Messiah's Kingdom, which thus located and established, is the "PARADISE" of the New Testament, in the FUTURE AGE. See, Gen. xv. 7-21: Dan. ii. 34, 35, 44: Isaiah xxxiii. 17, 20; Gal. iii. 16-19.

B. C. 1491. On the 14th. day of Abib, or Nisan, the first month of the Hebrew calendar, the Israelites commenced their departure from Egypt under the command of Moses. This was 430 years to a day from the Confirmation of the Everlasting Covenant.—See Exod. xii. 40-42: Gal. iii. 17.

On the third day of the third month, or Sivan, of this year, being fifty days after the 14th of Nisan, the Lord came down "in the sight of all the people upon Mount Sinai," and gave the Israelites a Constitution: by which

they became *saints*, or "a kingdom of priests and a holy nation," and He their king.—Exod. xix. 1, 5, 6, 8, 11.

B. C. 1042. Jehovah makes a promise to David, that one of his descendants shall sit upon his throne, whose kingdom shall be established throughout all generations; and that he, David, shall witness it; that this personage shall be Son of God, and Son of Man: that He shall suffer for the iniquity of men; but that he shall be his, Jehovah's, First-Born, and higher than the kings of the earth. These are styled, "the sure mercies of David." See 2: an. vii, 12-16, 19; Ps. lxxxix. 3, 4, 19-37: Isa. lv. 3: Acts xiii. 31.

B. C. 1034. After seven years Solomon's Temple is finished in the 8th month of this year, when the "glory of the Lord" descends, and abides in the Most Holy Place.

B. C. 975. Ten of the Tribes rebel against the House of David, so that the Israelites are divided into two nations and two kingdoms. The descendants of David in the line of Rehoboam reign over the Kingdom of Judah: and those of Jeroboam, the son of Nebat, reign over Ephraim, and the rest of the tribes, except Benjamin, which adheres to Judah. "They (the Ten Tribes) have set up kings, but not by me.—Hcs. viii. 4

B. C. 721. "The Kingdom of the House of Israel," or Ephraim, subverted by the king of Assyria in the ninth year of Hoshea. The Israelites were carried away into the Assyrian Empire, and dispersed through Halah, and Habor by the river Gozan, and in the cities of the Medes. See 2 Ki. xvii. 6, 23. This event fulfilled the predictions of Hosea 1: 4; xiii. 16: and Isa. vii. 8. This kingdom had now existed 254 years.

The Ten Tribes which composed the kingdom of Ephraim, are to remain a dispersed people until Messiah comes in his glory; that is, until some time in the third period of one thousand years after the subversion of their kingdom, when "the children of Judah, and the children of Israel will be gathered together, and appoint themselves ONE HEAD.—Hos. i-11; iii. 4, 5; v. 15; vi. 2. 2567 years have

elapsed since "Ephraim was broken, that it be not a people;" their return may therefore be looked for soon.

B. C. 606. Coeval with the 19th of the reign of Nebuchadnezzar, King of Babylon. On the 7th day of the 5th month, or Ab, the Temple built by Solomon was destroyed, after having continued 398 years; also the city of Jerusalem, and its walls; and the Kingdom of Judah and the throne of David were subverted, having subsisted 369 years from the revolt of the Ten Tribes. 885 years to this date since the giving of the Constitution from Sinai, or the Foundation of the State; styled in some passages of Scripture, "the beginning of the world."

This year commences the Babylonish Captivity, which was to continue 70 years, as it is written in Jer. xxv. 11, 12; xxix. 10. This prophet was contemporary with the destruction of the Temple, &c. Daniel and Ezekiel lived during the captivity, and Haggai and Zachariah after the end thereof.—Babylon "the Head of Gold" of Nebuchadnezzar's Image.

B. C. 536. Belshazzar, grandson of Nebuchadnezzar, slain; the empire of the Medes and Persians begins, and the seventy years of the captivity terminate. Cyrus, whom, upwards of 170 years before, Jehovah had surnamed by his prophet Isaiah xlv. 28: xlv. 1—4—makes a proclamation, or decree, saying to Jerusalem, "thou shalt be built: and to the Temple, 'Thy foundation shall be laid.—Ezra i. 1.—Medo-Persia, the Image's "breast and arms of silver."

B. C. 520. Second year of Darius, King of Persia. He is styled "the King of Assyria" in Ezra vi. 22. He issues a decree for the continuance of the rebuilding, which had been interrupted.

B. C. 515. Sixth year of Darius. The Temple is finished on the third day of the month Adar.—ch. 15, by Zerubbabel and Jeshua, ch. vi. 2.

B. C. 457. The seventh year of Artaxerxes. On the first day of Nisan the first month of the year, this king made a decree, commanding a restoration of the Temple Worship to the full extent of the requirements of the Law of Moses; and to "set magistrates and judges, which may judge all the people that are beyond (west of) the river Euphrates, all such, Ezra, as know the laws of thy God; and teach them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment—ch. vii. 25, 26.

This decree is styled "the commandment

to restore and to build Jerusalem—Dan. ix. 25: and marks the epoch from which commence the "Seventy Weeks," or 490 years, at the expiration of which, MESSIAH THE PRINCE is to be put to death—verse 26.

From this epoch also begin the 2300 day-years, after the end of which, the Kingdom and Throne of David are to be restored. The Seventy Weeks are the first 490 years of this long period. These are subdivided into lesser periods of 7 weeks, 62 weeks, and 1 week: or 49 years, the duration of Ezra and Nehemiah's administration: 434 years, and 7 years.

The State of Judah begins to be re-established in 457: but not the Throne of David. Power does not again depart from this tribe until he comes whose right it is.

B. C. 445. The twentieth of Artaxerxes. He issues a decree for rebuilding the walls and city of Jerusalem. The walls are finished in 52 days, and the city fortified.

B. C. 330. End of the empire of the Persian Ram after containing 208 years. The Macedonian succeeds it, answering to the "belly and thighs of brass" of Nebuchadnezzar's Image, and the Rough Goat of Daniel. Alexander, the conqueror, its "Notable Horn." He dies B. C. 324, when the Great Horn is broken.

B. C. 301. The Macedonian dominion subdivided into the Four Horns or Kingdoms, represented by the Four Heads of the Leopard, and the Four Horns of the Goat—Dan. viii. 3. The Southern Horn rules Egypt, Lybia, Arabia, Cæle-Syria, and Palestine: the Northern, Syria to the Euphrates and thence to the Indus. These were the "thighs of brass." The other two governed Macedonia, Thrace, Bythia, &c. In Dan xi the first horn is styled "the king of the South"—the second, "the King of the North."

B. C. 67. The Roman Power appears in the Kingdom of Syria, or the Northern Horn of the Macedonian Goat, as its fifth or LITTLE HORN.

B. C. 37. Jerusalem is taken, and Judea subjected to the dominion of the Little, or Roman, Horn of the Goat.

After Christ's birth is hereafter denoted by the initials A. C.

A. C. 26. The 62 weeks end. The proclamation of John, styled "the beginning of the gospel of Jesus Christ, the Son of God—Mark i. 1. The Seventieth Week begins. In Daniel, this is divided into "half parts," in one of which Messiah will cause the acceptableness of "the sacrifice and the oblation to cease."

A. C. 30. The Most Holy being anointed, and John being cast into

prison—Mark i. 14—"Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, 'The time is fulfilled, and the Kingdom of God is at hand, repent ye and believe the gospel.'"

A. C. 33. * End of the Seventy Weeks in the month Nisan. Jesus is cut off "for the people, that the whole nation (of Israel) perish not—Jno xi. 50—"not for himself—Dan. ix. 26. The transgression of the Law of Moses is no longer criminal in the sight of God; an end is made of sin-offerings as acceptable worship; reconciliation is made for iniquity by the death of Jesus; and a righteousness is introduced, which lasts for ever.

The 37 years, which remain between the end of the Seventy Weeks and the destruc-

tion of the City and Temple, are styled in scripture, 'the last days,' 'the end of the world,' 'the last time,' 'all the days.' These phrases relate to the World, or Age, constituted by the Law of Moses, which, having "decayed and waxed old is ready to vanish away."

A. C. 70. The people, or soldiery, of Messiah the Prince, come and destroy the City and Temple of Jerusalem. They cast down the truth, or Law, to the ground; they take away the Daily Sacrifice; and destroy the mighty and the holy people. Dan ix. 26; viii. 11, 12, 24; xii. 11. But, of the day, or the hour, when this national judgment should happen, no man knew until it had arrived.

CHRONOLOGY OF "THE WOMAN" AND "THE WITNESSES"

A. C. 312-3. This is 280 years, or a "set time," after Pentecost, when the Kingdom of Messiah was constituted with reference to its manifestation in the Future Age. 280 day-years is a period of symbolical gestation—*nine months and ten days*, a day for a year. In relation to the Woman spoken of in Rev. xii. 2, 5, 5, it is a set time. *Enceinte* till now, she is delivered of Constantine, the Man-child of Sin, who is carried up by violence to the throne of God, or supreme government of the world. He is the founder of a novel dynasty, which is henceforth "to rule all nations with a rod of iron."

Coeval with his politico-ecclesiastical birth or manifestation, "the Woman," or parent institution, disrobed of the Sun, Moon & twelve Stars, the symbols of political and ecclesiastical attributes of a dignified character, becomes the subject of persecution. She flies from Cæsar's court, and seeks a refuge in the wilderness of the people, who are symbolised as "the earth"—verse 16.

From this epoch is to be dated the 1260 years, during which she is nourished in the wilderness—vs. 6, 14. The Woman had two seeds; the Man-child, and the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, ver. 17. The remnant of her seed, then, is a class of "Witnesses," which stands, as a Lamp, before the God of the earth. *The Earth* is the symbol of another class, which is characterised by *helping the woman*; and her remnant, by interposing the ægis of their protection between them and the Beast, or tyranny, that "makes war upon them, and overcomes them and kills them—ch. xi. 7.

"The remnant of the woman's seed," "the earth," "the two witnesses," "the two olive trees," and "the two candlesticks," are phrases which relate to the same classes of per-

sons during the period of 1260 years, which succeed the birth of the Woman's Man-child of Sin.

A. C. 1572. St. Bartholomew's massacre. The testimony of the Witnesses about finished; the Francie Horn of the Beast, instigated by *Onoma Blasphemus*—the Blasphemous Character upon its Heads, makes war upon them—Rev. xi. 7; xiii. 7; xvii. 14, 17.

A. C. 1685. Revocation of the Edict of Nantes. The Beast, at length overcomes and kills the Witnesses with political death, after much blood, shed in war and massacre—Rev. xi. 7; xiii. 7, 15. 'Thy' politically defunct, so that they can no longer destroy their enemies in the battle-field, they are not hid from the view of the nations; but remain politically unburied upon the Broad Way of the Great City for "three days and a half"—ch. xi. 8, 9. Great rejoicings at Rome because of their death.

A. C. 1788. The French troops return to Europe from the United States carrying with them the *spirit of liberty and republicanism*. Thus, "the breath of life from God" breathes upon the nation; and,

A. C. 1790 enters into the Witnesses, & "they stand upon their feet," or assume a political and threatening attitude before their enemies. They ascend to power, and, as the Third Estate, sit in the political heaven. The French Revolution convulses the world. The political earth quakes. The French Monarchy, which is "a tenth of the city," is subverted; and all titles of men are abolished. TERROR REIGNS; for, "the remnant are affrighted."

A. C. 1794. The Revolution ends with the fall of Robespierre. Shortly

before this crisis, God, whose existence had been denied, is formally acknowledged by the nation, which "gives glory to the God of heaven," by a national celebration of his power and glorious majesty. This consummates the period of the Second Woe. Rev xi 11-14.

CHRONOLOGY OF THE DESOLATING ABOMINATION OF 1290 YEARS.

"And from the time of vengeance the Daily shall be taken away: and an Abomination that maketh desolate shall be set up a thousand two hundred and ninety days—Dan. xii. 1.

A. C. 531. NUSHEERWAN invades the Land of Israel. Antioch is taken, and its inhabitants translated to the banks of the Tigris. The wars were long & desolating; and continued through the reigns of Justinian, Justin, and Tiberius. Syria was reduced, and the Persian standards advanced to the shores of the Mediterranean. At this period the Samaritan Jews revolt, engage the Romans, and are defeated with the loss of 100,000 men.

612 Mohammed begins to publish the Koran. The bottomless pit opened, whence the smoke of war rolls forth as from a great furnace—Rev. ix. 1.

630 Battle of Muta, in Syria, three days journey eastward of Jerusalem. The Saracen Locusts issue forth upon the Land, ver. 3. Mohammed is their King, styled in scripture the Destroyer. v. 11.

836. Jerusalem taken by the Saracens.

637, The Romans in Palestine subdued. Power is given them to advance their conquests over the Eastern Empire of Rome during "five months," or 150 years.

787. The five months end. From

this epoch their power declines until it becomes incorporated with the Turkish in 1258. End of the Fifth Trumpet.

1062 The four messengers of war are loosed from the Euphrates; and their preparation for the overthrow of the Eastern Roman Empire begins. v. 14. They take Jerusalem from the Saracens.

1299 Othman appears as the Sultan and founder of the existing Ottoman Dynasty. He unites the minor sovereignties into one empire.

1453. Being fully prepared, the Four Angels of the Euphrates, under the standard of the Destroyer, besiege and capture Constantinople. By this event, the imperial purple *a la Grec* is taken from the Dragon, and he is invested *a la Turc* in pelisse and slippers. These Euphrateans are prepared, that they may "slay the third part of men" with political death, and with war during "an hour, a day, a month, and a year," or 391 years and 30 days.

1821. Sixth Vial begins to be poured out on the river Euphrates to dry it up. And here the 1290 years end.

CHRONOLOGY OF THE TEN HORNED BEAST.

This may be distributed into the times of the Heads, of the Horns, and of the Name of Blasphemy upon the heads.

B. C. 752 Rome founded by Romulus. The first head, or kingly form of government.

509 Second head. Kingly authority abolished after subsisting 243 years. The Consular Dignity succeeds it.

451 Third head, or Decemvirate

445 Fourth head, or Military Tribunate.

59 Fifth head, or Triumvirate ending with the republic.

31 Sixth head, or IMPERIAL. Augustus Cæsar the first emperor.

A. C. 96 Concerning these Six Heads, John says, "five are fallen, and one is—Rev. xvii. 10. The one then existing was the imperial. Under this sixth form of government in Rome, Jesus was born and crucified; the gospel was proclaimed; the apostles executed their commission; and John still survived, and, in Patmos, beheld the vision of the Beast, which had also been shown to Daniel about 650 years before.

476 The Sixth, or Imperial, Head wounded with a deadly wound Rev. xiii. 3. The Seventh Head, or dynasty of Gothic Kings, takes its place in Rome. Odoacer the first king.

537 Belisarius vanquishes the Ostrogoths in Italy.

243 Totila, the Goth, recovers Italy which does homage to the Beast—ver. 3.

547 Totila plunders Rome. He sends an embassy to Justinian Emperor of Constantinople, offering to respect him as a father, and to assist him on any future occasion, if he would accept his alliance, and recognize him as King of Italy. But the Dragon Emperor refuses to surrender his power and seat in this country to Totila. Incensed at this refusal, he emptied Rome of all its inhabitants, and with the Roman Senate sent them under a strong escort into Lucania. The city remained depopulated during forty days.

549 Rome retaken by Belisarius, Justinian's general, who reinstates the inhabitants in their houses and possessions. Totila attacks the city again, but is repulsed.

550 Totila recovers Rome. Having restored the Senate to their rank and estates, he repairs and embellishes the city, and amuses the public mind by the exhibition of the Circensian games. All Italy wonders after the Beast—Rev. xiii. 3. He again despatches ambassadors to Constantinople with proposals for peace; offering, upon the Emperor's acknowledging him Sovereign of Italy, to assist him as a faithful ally against any other nation. Justinian, however, refuses to grant the envoys an audience. Thus, again the Dragon Emperor refuses to surrender to the Seventh Head of the Beast "his power, and his seat, and great authority" ver. 2. Totila is therefore obliged to pursue the war with redoubled vigor.

551 Totila makes overtures to Justinian again; but the emperor is inflexible. Narses, successor to Belisarius, arrives at Ravenna. He invites Totila either to relinquish his pretensions to Italy, or to appoint a day for a general engagement. Totila replies, that his pretensions must be decided by the sword. He is slain in battle the day after. Teia succeeds him.

553 After a general battle in which Teia is slain, the Goths lay down their arms on condition of being permitted either to retire peaceably with all their effects, or to retain their Italian estates as subjects of the empire. Thus expired the dominion of the Seventh Head of the Beast, in the 26th year of Justinian's reign, having continued 77 years in the ascendant from the wounding of the Sixth Head with political death by Odoacer in 476.

By this event, Italy was again annexed to the Empire of the Dragon; the Imperial Authority again pervaded the country, "and they worshipped the Dragon," when "the deadly wound of the Sixth Head was healed" by the victorious general of Justinian.

Italy is now governed by an Exarch, who resides at Ravenna, an officer who represents the Imperial Dragon. Narses is the first exarch. He administers its affairs about 13 yrs. Falling a victim to intrigues at the Court of Constantinople, he is recalled. Upon this the Lombards invade the country.

568 Italy is conquered by the Lombards. The Emperor, however, still retains Ravenna, Romagna, Rimini, Pesaro, Fano, Sinigaglia, Ancona, and Rome, which was governed by a *Patrician* in his name—THE DUKE OF ROME.

606 Title of UNIVERSAL BISHOP conferred on Pope Boniface III by the Emperor.

730 LEO, the Isaurian, forbids the worship of Images by his Italian subjects. This edict alarms the Bishop of Rome, now Gregory II, who, instead of applying to the Emperor for aid against the Lombards, who had sacked Ravenna, seeks assistance from the Duke of Venice.

Enraged at this, the Imperial Dragon sends a successor to the Exarch, with orders to destroy the Roman Pontiff, to seize him, and send him in chains to Constantinople. Luitprand, who had been dispossessed of Ravenna by the Duke of Venice, turns his arms to the assistance of the Bishop against Leo. Gregory communicates the new exarch, who is murdered by the Ravennese; and the citizens of Rome, rallying around their Bishop, withdraw their allegiance from the Emperor of Constantinople.

731 Leo sends a large army into Italy to avenge this outrage on his authority, and to subdue the rebels. Gregory sought aid from the Franks; but, the Pope and Emperor both dying, and the Saracen Locusts having penetrated into France, the parties were arrested in their belligerent purposes.

Thus "the Dragon surrendered his power, and his seat, and great authority—Rev. xiii. 2. *Dunamin*, "power," or Hereditary Imperial Right; *Thronon*, "seat," or ancient throne of the empire; and *exousian*, "authority," or prerogative: these he was made to give up, so that a way is opened to "HIM," who is a constituent of the Beast, and styled by the Spirit, *Onoma Blasphemias* A CHARACTER OF BLASPHEMY.

CHRONOLOGY OF THE TEN HORNS.

After Christ 395 to 568. "If a man were called," says Dr Robertson, "to fix upon a period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would without hesitation, name that which elapsed from the death of Theodosius the Great A. D. 395 to the establishment of the Lombards in Italy A. D. 568."

It was during this period, that the Visigoths, Franks, Saxons, Huns, Burgundians, Suevi, Vandals, and Lombards—eight principal hordes of Barbarians—seized upon the provinces of the Western Division of the Roman Empire. They founded New Kingdoms, all Pagan in their origin, and caused an almost total change in the state of Europe. We have not named the Ostrogoths among these new governments, as they constituted the Seventh Head of the Beast; and the Heads must not be confounded with the Horns. It will be observed also that the Ninth and Tenth Horns are wanting. These we consider to be the EXARCHATE OF RAVENNA, and Dukedom of Rome; for, although the Sixth, or Imperial, Head was wounded to death in the dethronement of Augustulus A D 476, who was the last emperor of the Sixth Head that reigned in Old Rome; and, though that wound was healed by Belisarius and Narses in 553, when the Imperial supremacy was acknowledged by the Italians; yet the Emperor nor his Viceroys, the Exarch, ever more reigned in Rome, which at this epoch had fallen to the Second City in the Empire, and only gave the title of "Duke" to a Patrician appointed by the By-

CHRONOLOGY OF THE BLASPHEMER.

478 to 553 The High Priests of the Roman superstition are subject to the Seventh Head, or Gothic Kings of Rome. In 553, Italy is reannexed to the Empire of Constantinople. Emmodius, Bishop of Pavia, styles Symmachus, Bp. of Rome, "Judge in the place of God, and Vicegerent of the Most High."

558 The Patriarch of Constantinople assumes the title of *Universal Bishop*, in which he is confirmed by a Council convened in that capital.

589 Pelagius II, Bp of Rome, styles the assumption of this title "an execrable, profane and diabolical procedure."

590 Gregory, surnamed *the Great*, Bp of Rome. He writes a letter to the Emperor Mauricius at Constantinople, denouncing the Patriarch John for assuming the title of Universal Bishop. In this letter, he acknowledges the sovereignty of the Emperor, "whom God hath placed over us." He claims that the care of the whole church is commit-

ted to St Peter; that the principality of the whole church is bestowed upon him; and yet he is not called "Universal Apostle"—"tho' this holy man, John, my fellow priest, labors to be called 'Universal Bishop!' I am compelled to cry out, 'O the corruptions of times and manners!'"

"Behold," says he, "the Barbarians are become Lords of all Europe." This justifies the conclusion, that at this time, the Ten Horns were all complete. "Who is he," continues he, "that presumes to usurp this new title against both the law of the gospel and of the Canons? I wish to God there might be one called *Universal* without doing injustice to others." "If every one in the church assumes the name by which he makes himself the head of all good men, the Catholic Church must needs be overthrown when he falls who is called *UNIVERSAL*. But far from Christians be this *Blasphemous Name* by which all honor is taken from all other priests while it is foolishly arrogated by one. It was offered to the Bp of Rome by the Council of Chalcedon in honor of St Peter, Prince of the

zantine Court. RAVENNA, and not Rome, became the "Seat" of government after the wounded head was healed. Another consideration inducing us to number the Exarchate and Dukedom among the Ten Horns is, that Daniel says, that "three of the first horns were (to be) plucked up by the roots" before the Little Horn or *Onoma Blasphemias* of the Apocalypse; and it is a fact, the Exarchate of Ravenna and Dukedom of Rome were two that were plucked up by the roots by the Franks and given to the Roman High Priest.

568-9 The Lombards invade Italy, which they enter without opposition, and make themselves masters of several important cities.

585 The Lombards, who for ten years past, were ruled by Dukes with absolute authority, in general assembly convened, confer on Autharis the title of King. "And they" of Italy, "worshipped the Beast, saying, 'who is like unto the Beast? Who is able to make war with him?'"

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Apostles; but none of them either assumed or consented to use it. Why should we refuse this title when it was offered, and another assume it without any offer at all? This man, John, should be humbled by the commands of our most pious sovereign; this man, whose heart is puffed up, who seeks to please himself by a name of singularity, by which he would elevate himself above the Emperor." "In obedience to my sovereign, I have written to my brother priest both gently and humbly urging him to desist from this vain glory."

Cynacus, who succeeds John, adopts the same pompous title as his predecessor. He writes to Gregory styling himself "Universal Bishop." He shows disrespect to the Patriarch's agents in consequence. These complain to the Emperor, who writes to Gregory and advises him to treat them better in future, and "not to insist so far on punctilios of style, as to create a scandal about a title, and fall out about a few syllables." The Bishop of Rome replies, "that the innovation in the style did not consist much in the quantity and alphabet; but the bulk of the iniquity was weighty enough to sink and destroy all. And therefore I am bold to say, that whoever adopts or affects the title of Universal Bishop has the pride and character of Antichrist, and in some manner is his forerunner in this haughty quality of elevating himself above the rest of his order."—Ep. Greg. 1. 6. Ep 30.

602 The Emperor Mauritius assassinated, and his Queen Constantia and nine children massacred by Phocas, a centurion, who usurps the throne of Constantinople, Gregory, Bishop of Rome, contemporary with Phocas for two years. In his letters of congratulation he salutes the fortune of the detestable assassin with joyful applause. He dies in 604, and is succeeded by Sabinianus, who dies next year.

606 Boniface III succeeds him, & importunes the Emperor Phocas to confer upon him the title of "Universal Bishop;" with the privilege also of transmitting it to all his successors. This profligate emperor, to gratify the inordinate ambition of this court sycophant, deprived the Patriarch of Constantinople of the title which he had

borne hitherto, and conferred it on Boniface, at the same time declaring the Church of Rome to be the Head of all other Churches. Thus was the title transferred from the Bishop of the Dragon-City to the Bishop of the City of the Beast; who henceforth is distinguished, according to Gregory, by a *Blasphemous Name*, which elevates the subject of it above the Emperor himself.

In this manner, "there was given unto the Beast," by the Dragon, "a Mouth speaking great things and blasphemies.—Rev. xiii. 5, compare Dan. vii 8, 11, 20, 24, 25, 26; xi 36, 37. Thus the Bishop of Rome became the Mouth of the Beast; the *Onoma Blasphemias*, the "Name of Blasphemy" upon his heads, which not only signify seven forms of government, but the seven mountains upon which the woman, or city of Rome, sits—Rev. xvii. 9.

The year 606 is a vastly important epoch. If the reader will translate himself mentally to this year, and contemplate the aspect of things in Rome, he will behold there a power, which claims to *OVERSEE* the spiritual concerns of all the earth; a power, which, though destitute of a single warrior, can bring thousands of armed men into collision in the plains of Italy; a power of high pretensions, and uttering great and blasphemous things. He will see before him, the organization of the Ten Horned Beast complete, having A MOUTH; for, though it has Seven Heads, yet it has *but One Mouth*. The Beast, we say, is now complete. It has nothing Imperial about it; for, the Imperial Authority of the Dragon is yet an obstacle to the manifestation of the IMPERIAL IMAGE, into which the Beast's Mouth is to be transformed. The Beast thus organized represents the politico-ecclesiastical constitution of Europe from 606 to 774, when it is doomed to undergo a modification. This change is expressed in a few words, namely, "I considered the Horns, and behold, there came up among them another Little Horn before whom there were three of the first Horns plucked up by the roots—Dan vii 8. This eradication of the horns is the thing we have next to chronologize; for before the Little Horn can appear as the Imperial Image, 'three horns' must be removed out of the way.

EXTIRPATION OF THREE OF THE TEN HORNS.

601 Gregory, miscalled 'the great,' sanctions the use of paintings in churches, but characterizes the worshipping of Images a 'criminal excess.' This concession in favor of church pictures, leads to the rapid diffusion of a superstitious veneration for symbols throughout his episcopate. During all this century, pictorial and image worship progressed rapidly; and arrived at its zenith in the next.

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716 Leo Isaurius ascends the Dra-

gon throne. He openly opposes the worship of images in the empire. He assembles the people; avows his conviction of the idolatrous nature of the practice; and protests against the setting up of images, relics, and the intercession of saints. His subjects murmur against him as a tyrant and a persecutor; and the Patriarch of Constantinople and the Bishop of Rome oppose the Emperor. The "Universal Bishop" writes to Leo saying, "you now accuse the Catholics of idolatry; and by the accusation, you betray

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your own impiety and ignorance. To this ignorance we are compelled to adapt the coarseness of our style and arguments; the first elements of holy letters are sufficient for your confusion, and were you to enter a grammar school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn-books at your head." "You assault us, O tyrant, with a carnal and military hand. You declare with foolish arrogance "I will despatch my orders to Rome: I will break in pieces the image of St. Peter; and Gregory, like his predecessor, Martin, shall be transported in chains, and in exile to the foot of the Imperial Throne." "Incapable as you are of defending your Roman subjects, the maritime situation of the City may perhaps expose it to your depredation; but, we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then - you may pursue the winds. Are you ignorant that the Popes are the bond of union between the East & West? The eyes of the nations are fixed on our humility; and they revere as a God upon earth the Apostle St Peter, whose image you threaten to destroy."

730 Leo issues an edict against images; deposes the Patriarch of Constantinople, and appoints Anastasius who takes part with him against Idolatry. An officer is murdered by women, while removing an image of Christ from the porch of the palace. An insurrection ensues, which is quelled with the loss of several lives. The news flies rapidly to Rome where the same rage for idolatry prevails. The Emperor's statues are immediately pulled down, and trodden under foot. All Italy is thrown into confusion. Attempts are made to elect another emperor in place of Leo, and the Pope encourages these attempts; but dies in the midst of turbulence.

731 Gregory III becomes Pope. He writes to Leo, "you say that we adore stones, walls and boards. It is not so, my lord; but these symbols make us recollect the persons whose names they bear, and exalt our grovelling minds. We might, as having the power of St. Peter, pronounce punishments against you; but, as you have pronounced the curse upon yourself, let it stick to you. You write to us to assemble a general council, of which there is no need. Do you cease to persecute images, and all will be quiet; we fear not your threats." This letter shut the door against all further intercourse between the parties.

732 Gregory in a council, excommunicates all who should remove, or speak contemptuously of, images. Italy being in a state of rebellion, Leo fits out a fleet with the view of quashing the refractory conduct of his subjects, but it is wrecked in the Adriatic, and the object of the expedition frustrated.

The Pope intrigues with the court of France

offering to withdraw his allegiance from the Emperor, and give the Consulship of Rome to Charles Martel, the Premier, if he would take him under his protection. The invasion of France by the Saracens renders it inconvenient to comply with the request.

741 Leo, Gregory, and Chas. Martel are all removed by death. Constantine Copronymus succeeds Leo, and inherits all his zeal against images. Zachary an aspiring politician, succeeds Gregory. He fomented discord among the Lombards, and contrives to wrest from their king, as addition to the patrimony of the Roman Church. Charles Martel is succeeded by his son Pepin who incarcerates Childeric, and assumes the title of king.

752 Stephen III becomes Pope. He quarrels with the Lombards, and forges a letter, as from St Peter, to the king of the Franks and his sons, Charles and Carloman, saying, "if you will not fight for me, I declare to you by the Holy Trinity, and by my apostleship, that you shall have no share in heaven."

754 Pepin accepts the forged invitation of Peter. He crosses the Alps with an army of Franks to assist the Pope against the Lombards, who, under Astolphus, had reduced the Exarchate of Ravenna, and changed it into a Dukedom. The Lombard king requires the Romans to acknowledge him for their sovereign, alleging that the Exarchate which he held by right of conquest, gave him the same power which the Emperor had formerly possessed over that part of Italy and the Dukedom of Rome. He advances upon the city, proclaiming his intention to plunder it, unless the inhabitants consented to his demands. The Pope had tried to divert him from his purpose by arguments, entreaties, and sumptuous presents. These had been rejected with contempt, and an application to the Emperor for aid had been equally unsuccessful. The Franks however, invest Italy on every side, and compel Astolphus to restore the Exarchate, together with Pentapolis, and all the places he had seized in the Roman Dukedom, to the Pope.

772 Charlemagne is king of the Franks; Adrian, Universal Bishop; and Desiderius, king of the Lombards. A quarrel ensues. While the Lombards are busy ravaging the Pentapolis, and threatening Rome with destruction, Charlemagne crosses into Italy, and attacks them with such irresistible fury, that they fly before him in the utmost consternation.

774 He enters Rome with every demonstration of honor, gratitude and esteem. He confirms the donation of Pepin; abolishes the kingdom of the Lombards in Italy; and enriches the Universal Bishop with the spoils of the Emperor and the Lombardian Kings. Thus, the Exarchate, the Roman Dukedom, and Kingdom of the

Lombards—Three of the Ten Horns fall before him to make room for the IMPERIAL IMAGE OF THE BEAST. The dispute about Image-worship alienated the Emperor and the Roman Pontiff, and caused the latter in his extremity

to throw himself into the arms of the Franks. Thus was the sceptre added to the Keys, and the Universal Bishopric incorporated with the temporalities of the Horns, which were "plucked up by the roots."

CHRONOLOGY OF THE BEAST WITH TWO HORNS.

It will be noted, that, although the Dragon surrendered his power, seat, and authority to the Beast in the period of the Ten Horns, it never gave Imperial, or political, authority to the Universal Bishop. This was reserved for another power to accomplish; a power, that should embody in itself all the legislative and executive authority of the Beast in its Heads and Horns, especially of its Sixth, or Imperial, Head.

This Power is symbolized in Rev. xiii. 11, as a Beast, having two horns like a lamb, & speaking as the Dragon. We may know from this, it would be unlike the Ten Horns in their beginning, which were Pagan and non-imperial, but kingly; whereas this Two Horned Beast, would be nominally, at least, a Christian Power and Imperial. This Imperial Catholic BEAST (for there exist no christian powers in the world then or since) it is which compels the West to submit to the political and ecclesiastical organization, which had arisen consequent on the breaking up of the Roman Dominion in Italy and its provinces; and which "gives life," Imperial Life "to the Image of the" Sixth Head of the "Beast;" and which coerces the world into subjection to the Imperial Image. This Power, then, may be known by these signs. What "Two Horns" or powers, originating from One Beast or Body Politic in and through past ages to the present time, have been the special protectors of the Universal Bishop; made him Imperial; caused him to speak great swelling words; and to wear out the Saints of the Most High? The answer to this question may be discerned in the following chronology.

751 Pope Zachary receives the ambassadors of Pepin, Mayor of the palace, and of the French Nobility. They request him to release them from their oath to Childeric, their king. He grants them a dispensation by virtue of the right now first claimed by the Universal Bishop of making and deposing kings. Childeric is dethroned; and Pepin assumes the title of King of France

754 Pope Stephen III. crosses the Alps to solicit the protection of the French King against Astolphus, king of the Lombards. Pepin receives him with great respect, and attends him in person during a dangerous sickness. On his recovery, Stephen solemnly placed the diadem on the head of Pepin, bestowed the regnum on his sons, Charles and Carloman, and conferred upon the three the title of Patricians of

Rome. This was treason against the rights of the Dragon, or Emperor of Constantinople. In return for these honors, Pepin accompanies the Pope into Italy with a powerful army, and compels the king of the Lombards to renounce all pretensions to the sovereignty of Rome, and to restore the City, and Exarchate of Ravenna. Having presented them to the Pope as a recompense "for the remission of his sins, and the salvation of his soul," he draws off his army into France. Astolphus again reduces the Pope to distress. He now sends the forged letter of St. Peter to Pepin, commanding him to return to Italy and fight for his successor in his extremity. This inflames the zeal of Pepin so much, that he marches to his aid forthwith, and compels Astolphus a second time to submit to his terms. Thus Pepin "catcheth the earth (Italy) and them which dwell therein to worship," or do homage to "the First Beast," the Mouth of its Imperial Head, "whose deadly wound was healed.—Rev. xiii. 12.

772 CHARLEMAGNE, son of Pepin, reigns King of France. He is involved in a series of wars with the Saxons for thirty years, which end in their subjugation to his sway.

774 He conquers the Lombards, & is himself crowned king of Lombardy at Milan.

793-8 He compels the Saxons to receive the Papal Ecclesiastical Yoke; and also exterminates the Huns.

800 Having been invited by the Pope to receive the oath of fidelity from the Romans, he makes his fourth and last visit to Rome. On the festival of Christmas, having devoutly assisted at Mass in the Cathedral, Pope Leo suddenly placed a crown upon his head; which the multitude applauded, crying out, "Long life to Charles, the Augustus, crowned by the hand of God! Long life and victory to the great and pious Emperor of the Romans!" His body was then consecrated and anointed with holy oil; and after being conducted by the Pope to a magnificent throne, he was treated with all the respect usually paid to the ancient Cæsars. Leo presents him with the Imperial Mantle, after which Charlemagne returns to his palace amid the acclamations of the people. Nicephorus, Emperor of the East, acknowledges his new dignity of Augustus, and the boundaries of the two Empires of the East & West

are amicably settled. Europe dates a New Era from this restoration of the Western Roman Empire.

Thus we behold in France, Germany, & Italy a New Power founded by the sword upon the ruins of some of the Ten Horns. The Saxon Horn, or Heptarchy, in England, and the Visigothic in Spain, still continued struggling for existence with the Saracens and other enemies. These Ten Horns likewise answer to the Ten Toes of Nebuchadnezzar's Image. These were "part of iron and part of clay;" indicating, that the confederated kingdoms which they represent, should be "partly strong and partly broken." We see this verified in the reconstitution of the West by Charlemagne; yet some of the Horns being strong, are destined to continue "UNTIL the word be fulfilled," when "the Lamb will overcome them" in battle—Rev. xvii. 17, 14. Here are the two Iron Legs of the Image with the Toes; the Roman Empires of the East & West with the fragments of the Ten Kingdoms.

At this epoch, we behold this New Power as a **BODY POLITIC**, of which Rome is again the Head. When John wrote, this power symbolized by a Beast, did not exist; but having appeared, he styles him "the Eighth Head," which "is of the Seven," that is, it is

CHRONOLOGY OF THE TWO HORNS.

842 Civil war between Lothaire, Charles, and Louis, sons of the deceased emperor. *It results in a partition of the Empire.* Lothaire retains the whole of Italy with the tract of country between the Rhone and the Rhine, as well as that between the Meuse and Scheldt; Charles has Aquitaine, with the country lying between the Loire and Meuse; and Louis has Bavaria with the rest of Germany. Thus, the Western Empire, or "Great City is divided into three parts—Rev. xvi. 10; by which partition, GERMANY and FRANCE are so completely separated, that they are never again united under One Head, until the revival of the Empire of Charlemagne in that of Napoleon Buonaparte.

Thus we behold the Two Horned Beast complete; its Head is Rome; its Body, Italy; and its Two Horns, Germany and France. The chronology of its organization is from A. C. 751 to 842. Papal writers style this **THE HOLY ROMAN EMPIRE**, in which the spiritual and political power and authority are combined. But while Rome was the Capital of the Body Politic, its Imperial Sovereign did not make it his Seat of Government. Pepin resided in France; and Charlemagne's usual residence was at Aix la Chapelle. It did not become the "Seat of the Beast," until an Image of the Beast was created, whose abode it should be. The Pope as the Mouth, or Un-

IMPERIAL; "and exerciseth all the power of the First Beast before him."

814 Charlemagne dies at Aix la Chapelle, in the 72nd year of his age, and 46th of his reign. He associated his son Louis with him in the empire in his latter years; and, as if foreseeing the usurpations of the Roman Church, he placed the imperial crown upon the altar, and ordered Louis to put it on his own head, thereby intimating that he held it of God only, and not of the Pope. Louis is said to have been an amiable, superstitious, weak man. Taking advantage of this, the Bishops and Clergy exalt themselves above the throne, and claim exemption from all civil jurisdiction.

832 The three sons of Louis rebel against him a second time. Pope Gregory IV. accompanies the army of Lothaire, the eldest, into France. Louis falls into the hands of the Pope and his rebellious sons. He is deposed in a tumultuous assembly, and Lothaire proclaimed in his stead; after which the Pope returns to Rome. Louis is subsequently reinstated as emperor.

840 Louis dies. Lothaire succeeds him in the imperial dignity.

versal Bishop, was not the Image; first, because he was not then Imperial, but subject to Imperiality; second, the Beast had not then appeared; and third, Pepin, to whom he was indebted for his temporalities, not being an emperor, but simply King of the Franks, could not impart to him universal political jurisdiction.

Illustrative of the manner in which Charlemagne "caused the earth and them that dwell therein to do homage to the" Imperial Sovereignty, we cite the following. "One of the leading objects of his reign was the conversion of the Pagan Saxons to the Papal Religion. To accomplish this, he sent his armies to invade their country. After many battles gallantly fought and many cruelties perpetrated on both sides, they were totally subjected. Being no less tenacious of their religious than of their civil liberty, persecution marched in the train of war. Four thousand five hundred of their chief men, because they refused to give up their famous general, Witikind, were massacred; and he compelled the Saxons under pain of death to receive Baptism and everywhere substituted force for persuasion." Thus he Papalized continental Europe by coercion unto death.

He established the payment of tithes, and admitted the clergy into the national assemblies, and associated them with the secular nobles in the administration of justice; in re-

turn for which they honored him with the most marked ecclesiastical distinctions. Accordingly, in the year 794, we find him seated on a throne in the Council of Frankfort with one of the Pope's legates on each hand, and 300 bishops awaiting his nod. As the result of his decision in this council, he addresses a letter to the Roman Churches in

Spain, in which he expresses himself in these remarkable words—"You entreated me to judge of myself. I have done so. I have assisted as an auditor and an arbiter in an assembly of bishops; we have examined, and by the grace of God, we have settled what must be believed!"

CHRONOLOGY OF THE IMAGE OF THE BEAST.

The Two Horned Beast in its primitive organization, is like the Sixth Head of the Ten Horned Beast when healed of its deadly wound. The Image of the Beast must, therefore, be like "the First Beast," as reflected in the undivided empire of Charlemagne; in other words, the Mouth of the First Beast must be imperialized, that it may be the incarnation of the imperial dignity in Rome. Charlemagne had "deceived the world" by his victorious career, into the conclusion that he was the approved of God. His wish becomes a command; and his will, a law. In the style of scripture, he says in effect, "to them that dwell on the earth, that they should make an Image to the Beast, which had the wound by a sword, (the sword of Odoacer) and did live" by Belisarius and Narses—Rev. xiii. 14.

800 Favors such as those conferred by the agency of Leo III. on the French Monarch, imperiously called for an adequate return, and it is due to Charlemagne to say, that he was by no means deficient in gratitude. His name, and those of his successors are consecrated as the saviours and benefactors of the Roman Church. We have already seen how the temporalities of the Universal Bishop were acquired through the valor and liberality of Pepin. This splendid donation was granted in supreme and absolute dominion; and the world then beheld for the first time, a Bishop invested with the prerogatives of a king; the choice of magistrates and the administration of law; the imposition of taxes; and the wealth of the palace of Ravenna. Still, however, he did not yet "reign over the Kings of the Earth;" and was therefore, not yet Imperial.

By the profuse liberality of the French Kings and New Emperors of the West, the ancient patrimony of the Papal Church, which consisted of farms and houses, was converted into the secular dominion of cities and provinces. The cities and islands which had formerly been annexed to the Exarchate of Ravenna were now also, by the gratitude of Charlemagne, yielded to the Universal Bishop to enlarge the circle of the Ecclesiastical State; and the New Emperor lived to behold in his Ecclesiastical Ally, a greatness which, in the cool moments of reflection, he was unable to contemplate without jealousy.

832 Gregory IV, then pope, asserts

the supremacy and independence of the Pontificate, in effecting the deposition of Louis the son and successor of Charlemagne. To give stability to this infamous transaction, bishops in the interest of the Pope, affirmed that, "a penitent is incapable of all civil offices; a royal penitent must, therefore, be incapable of reigning; let us subject Louis to a perpetual penance, and he can never ascend the throne." He was accordingly arraigned in an assembly of the States, and condemned to do penance for life. He was then prisoner in the monastery of Soissons. He was taken from prison, and subjected to a public degradation; and a humiliating confession being extorted from him, at the command of the archbishop who presided, he laid aside his sword and belt, divested himself of his royal robes, put on the penitential sackcloth, and retired to the cell appointed for his reception.

A very popular argument with the episcopal order in this age was, "that the splendor of their dignity was to the majesty of the emperors and kings, as the effulgence of the sun to the borrowed light of the moon; and therefore they demanded and extorted from crowned heads the most extravagant marks of respect and the most debasing humiliations."

858 Nicholas I is pope; one of the most obstinate, inflexible, and ambitious of the Bishops of Rome. His own clergy accuse him of making himself **EMPEROR OF THE WORLD**. He issues his orders in the most authoritative style, to regulate the disputed succession to the kingdom of Provence. "Let no one prevent the Emperor," says he, "from governing the kingdoms which he holds in virtue of a succession confirmed by the Holy See, and by the crown which the Sovereign Pontiff has set on his head."

877 One of the canons of a council convened at Troyes, asserts that "the powers of the world shall not dare to seat themselves in the presence of the bishops unless desired."

1056 Nicholas II. is Pontiff; Henry IV., surnamed the Great, Emperor of the German Horn. This pope convened a Council, consisting of 113 bishops,

which decreed, that, in future, the Cardinals only should elect the Pope, and that the election should be confirmed by the rest of the Roman Clergy and the People, "saving the honor," it was added, "due to our dear son Henry, now king; and who, if it please God, shall one day be Emperor, according to the privilege we have already conferred upon him; and saving the honor of his successors, on whom the Apostolic See shall confer the same high privilege."

1073 Hildebrand is elected Pope by the name of Gregory VII. The Image of the Beast is perfected in this character. Charlemagne had given life to the Universal Bishop, which had enabled him to speak, so as to change times and laws, and to acquire Imperial Dominion. His arrogance and audacity had become astounding. He was elected Pope by the Roman People without consulting the Emperor, as had hitherto been customary. He plunged the Papal Church into open war with all the Sovereigns of Europe, by excommunicating every ecclesiastic who should receive a benefice from a layman, and every layman by whom such benefice should be conferred. He proposes a crusade against the Turks, offering to head the troops in person, and desires Henry IV. to serve as a volunteer under his command.

The king of Hungary being dethroned he flies to the Emperor of Germany for protection, to whom he renews his homage as Head of the Empire. Upon this, Gregory writes to Solomon, "You ought to know, that the kingdom of Hungary belongs to the Roman church and learn that you will incur the indignation of the Holy See, if you do not acknowledge that you hold your dominions of the Pope & not of the Emperor."

At another time, a council consisting of 110 bishops, unanimously agreed, that the Pope had just ground to depose Henry. A decree was immediately fulminated against him and his adherents. "In the name of Almighty God, and by your authority," said he, addressing the members of the council, "I prohibit Henry from governing the Teutonic Kingdom and Italy. I release all Christians from their oath of allegiance to him; I strictly forbid all persons to serve or attend him as a king."

1077 The Emperor crosses the Alps. He presents himself at the pope's residence as an humble penitent. Wrapped in sackcloth, he is compelled to remain three days in January, barefoot and fasting, before admission. He throws himself at the feet of the Imperial Image; kisses his toe; and having received absolution, swears obedience to the Pope in all things. Elate with triumph, the Roman Pontiff now considers himself as the Lord and Master of all crowned heads of Christendom, declaring in several of his letters, that "it was his duty to pull

down the pride of kings."

Thus it occupied about 470 years from 606 to develop the Image of the Beast. He is the "Eighth Head," or form of government which has obtained in Rome; he is also the last; for "the goeth into perdition"—Rev. xvii. 11. The Eighth Head, the Name of Blaphemy, the Mouth of the Beast, the Image of the Beast, the Man of Sin, the Son of Perdition, the Wicked One, and the Little Horn, whose look is more seditious than his fellows, are all phrases, which refer to the same power, tho' under different circumstances and times of manifestation.

"And power was given him over all kindreds, tongues and nations; and all that dwell upon the earth shall do homage to him whose names are not written in the Book of Life—Rev. xiii. 7. After the empire of Charlemagne was divided into the Two Horns of France and Germany, to the latter of which, Italy, in after times was attached by conquest in 864; power was continued to the Image of the Beast by these two antagonist dominions. The page of history affords us abundant evidence of the truth of this. During the troubles in Italy, which began early in the 14th century, and continued 70 years, we find the Popes residing under the protection of the French Horn; while, in the times of Charles the Fifth, Emperor of Germany and King of Spain and Italy, we find him co-operating against the French in alliance with the German Horn. In 1524, these two horns contended with great gallantry for the supremacy on the theatre of Italy. The war terminated in the defeat and capture of Francis I. of France at the siege of Pavia.

The contest between these two horns has been renewed in these latter days; the result of which was the reverse of that in the 16th century with the additional feature in the strife, that in the French Conqueror, we have beheld the revival of the Empire of Charlemagne in the dominion of Napoleon, Emperor of the French and King of Italy, crowned by the hand of the Image of the Beast, A. D. 1805. In the extraordinary events of these times we have seen the Pope a prisoner in the hands of the French; and the German Power crushed as effectually, at the same time being, under the feet of Buonaparte, the Saxons of the 8th century were under the tyranny of Charlemagne. One of the Ten Horns of the Beast, however, in which there is the strength of the iron, which has survived to these latter days, is seen to have been reserved by Providence, to turn the scale in favor of the German Horn. The British power is the antagonist which holds the balance of power between these two Horns of the Beast. By its ships and gold, etc. it overthrew the New Empire of the West; liberated the Image of the Beast, and raised the German Empire from the dust. The decisive battle of Waterloo, in 1815, we believe, has terminated forever the contest between France and Ger-

many for dominion. The Imperial Image of the Sixth Head of the Beast has been, indeed, restored to the seat of the Roman Emperors; but his tenure is short. We do not say precariously; for though Italy may be agitated by faction, and Rome itself tumultuous with insurrection, the Papal throne must stand, "until the words of God shall be fulfilled." "The powers of Europe have one mind, and shall give their power and strength unto the Beast."—Rev. xvii. 13. Hence, when insurrection breaks out in Italy against the Papal tyranny, the Austrian Emperor puts his troops in motion, and suppresses it at once. In default of this imperial succor, the Universal Bishop could not maintain his authority in his own city for twenty-four hours; but, under the protectorate of Austria it will continue for twenty years, and then cease to exist for ever.

CHRONOLOGY OF THE SEVEN VIALS.

The Seven Vials are comprehended in the time of the sounding of the Seventh or Last Trumpet. They are, as it were, so many blasts of the Trumpet. They are the seven last plagues which occupy the period between the end of the second war 1793-4, and the destruction of the Image of the Beast, which takes place at the appearing of Messiah with power and great glory.

1794-7. The First Vial poured out upon the earth. Belgium conquered by the French; also Holland; and Germany, Spain, and Italy invaded. Peace of Campo Formio closes the war.

1798. The second vial poured out upon the sea. The maritime war between England and France begins. Battle of Aboukir. Conquest of Egypt. Invasion of Syria.

1799. The Third Vial poured out upon the rivers and fountains of water. War is renewed generally in Germany and Italy. The Russo-German host overthrown in Switzerland. The battle of Marengo fought and Italy conquered by the French. Universal peace in 1802.

1805. The Fourth Vial poured upon the Sun. A new confederacy against France, causes an invasion of Germany by Napoleon who appears before Vienna and takes it. He gains the battle of Austerlitz. Holland revolutionized. He is crowned Emperor of the French and King of Italy, by which the sun of Europe is darkened, and Napoleon becomes a regular successor of Charlemagne. Battle of Jena, Eylau, and Friedland. Peace of Tilsit. Crown of Spain given Joseph Buonaparte. Louis Buonaparte made King of Holland. At this period Napoleon made kings and princes at pleasure at the expense of the old dynasties.

1809. The Fifth Vial is poured out upon the seat of the Beast. War recommenced between France and Austria. Battle of Ratisbon. Takes Vienna. Nov 8. dictates peace to the Emperor of Austria; and from the capital proclaimed the end of the secular authority of the Image of the Beast, and the union of the

Ecclesiastical States with France. Rome once more becomes the second city of the empire, and the Pope becomes a pensioner of France. War rages in Spain and Portugal. Theatre of war transferred to Russia beyond the view of the prophecy. Disasters to the French. Battle of Leipzig. Siege of Paris. Capture of Napoleon. Sent to Elba. Returns. Fights the Battle of Waterloo. The five vials exhausted.

1821 The Sixth Vial begins to be poured out on the river Euphrates. The 1290 years end at this date—Dan. xii. 11. Greek Revolution begins. The Janizaries in Constantinople revolt; Sultan Mahmoud orders them to be massacred without mercy; 4000 were destroyed by grape shot and fire in their barracks; about 20,000 were removed by death or exile. They are suppressed.

1827 Battle of Navarino, in which the Turko-Egyptian Armada of 110 ships was destroyed by the combined fleets of England, France and Russia.

1828. War between Russia and Turkey. The former takes possession of Adrianople, after a very disastrous campaign to the Turks. So completely was his power broken, that on being asked, what propositions the Sultan had to submit to the conqueror, his plenipotentiaries replied, that he left it entirely to the discretion of the Emperor of Russia to make his own terms.

1829-30. A French army of 37,577 foot, and 4000 horse invade Algiers. They have held it fifteen years, in which they have lost, upwards of 200,000 men by the sword, and climate. Mahammed Ali wrests Egypt and Syria, from the Turks, under this vial.

1839. War between Egypt and Turkey. The Turks defeated on the banks of Euphrates. Their fleet revolts to the Egyptians.

1840. Mahammed Ali compelled to surrender Syria and the fleet; but is permitted to retain Egypt.

1844. The 2300 years end at this date—see Dan. viii. 14. The Turks massacre 50,000 Nestorians in Syria.

CHRONOLOGY OF PROPHECY.

RELIGIOUS LIBERTY conceded by the Porte to the demands of FRANCE and ENGLAND. The 391 years and 30 days from the capture of Constantinople A. D. 1453 end here.

1845. War of extermination in Syria between the Druses and Maronites, fomented by the Turks.

This is the period in which the 'unclean spirits' intrigue among the governments of the whole world, to bring these armies together to battle in the plains of Palestine. Rev. xvi. 13, 14, 16.

Reader! peruse the announcement, and caution, contained in the 15th verse of this chapter. The time is at hand.

1848. 'The British and Foreign Society for Promoting the Colonization of the Holy Land.' The Society is restricted to the making all necessary preparations to facilitate realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the committee consists, alike of Jews, Protestants, etc, Englishmen and foreigners. The co-operation of good men, of every country, sect and rank, is invited, it being a fundamental rule of the society, that it shall be entirely silent and neutral on every point of religious controversy. The object of the Association is restricted, at present, to the making of efforts with a view to excite the interest and obtain the influence of the government and of the nation at large, which, it is concluded, must be preparatory to any final arrangement as to any particular plan for the best mode of establishing a prosperous colony.

Upon this subject, Colonel Gawler remarks; 'The planting of Jewish Colonies in Palestine, I believe to be one of the most important of the political objects of our day.

There is in providential events a voice which wise men will not dare to despise, and this voice is now speaking to the point at issue, through three channels—through the immense vacuity which has been formed in the population of Palestine;—through the breaking down every where of the mighty barriers which kept Gentiles in opposition to Jews, —and through the rising of the Jewish Nation throughout the world to a sense of its proper standing and duties. These certainly are not illusions or mere transient appearances, but great sober facts.

Even the great barrier of Mohammedan power and prejudice is really gone. The men who now govern at Constantinople and Cairo have minds to perceive the immense advantages that should flow to their territories respectfully, from the establishment of an energetic, civilized nation in Palestine.

The last is not the present question; solemn are the objects; but even were this measure at a future day and by greater means to be followed by the establishment of the whole Jewish Nation in Palestine, Turkey and Egypt would both have reason to rejoice at the conclusion. Turkey requires a barrier against Egypt, and the elevation of the character and habits of her population in the immense neighboring district of Assyria and Asia Minor and Egypt, which would ever be prevented by European policy and power, from laying hold of Palestine, requires also for her population that stimulus to trade, commerce and improvement, which Jews in Palestine would communicate.—*Prot. Union.*

1830. *The Seventh Vial begins to be poured out upon the Air.* Revolution in Paris. Charles the X. dethroned, and Louis Philippe elected King of the French. This event becomes in the political atmosphere like electricity in a magazine of powder. The Kingdom of the Netherlands is severed into the Kingdom of Belgium, and the Kingdom of Holland. The Poles take to arms against the Russians. A bloody war ensues, in which the Poles are worsted; and the Kingdom of Poland extinguished forever. Great agitation and insurrectionary disposition among the people of Great Britain. Civil war in Spain and Portugal for several years hence.

☞ The Sixth and Seventh Vials will terminate synchronically with the 1335 and 1260 years of Daniel; and forty two months, or 1260 years continuance of the Mouth or Image of the Beast, of Rev. xiii. 5, and ch. xi. 2. Read from Rev. xvi. 14—21; ch. xviii. and xix, the whole of them; ch. xx. 1—6; and ch. xi. 15.—19—and you will have an account of what yet remains to be done during the time that the remainder of these two last vials are pouring out upon the earth.

1866. The Sixth and Seventh Vials end; also the 1335 years (Dan. xii. 12) and the 'forty two months.' The Austrian bayonets can no longer henceforth perpetuate the reign of the Image of the Beast. Rome sinks like a millstone into the abyss. A time of trouble now such as never was since the confusion of tongues. The scattering of the power of the Holy People is now accomplished. All things are now fulfilled. The Russo-Magogian Host that comes up to battle against Jerusalem is destroyed with incredible slaughter. The governments of the world are overthrown. All tyranny is abolished. Messiah descends from heaven in glorious majesty. The dead who sleep in him, arise to receive recompense according to their deeds. The living who remain, and are found looking for him, waiting, and prepared, are transformed like Enoch and Elijah. The Kingdom is restored to Israel; and the Throne of David established on Mount Zion. The times of the Gen-

tiles are fulfilled; their iniquity is visited upon them. Jesus ascends the throne of his Father-David; he sways the sceptre of the world: the times are changed; and THE FUTURE AGE bursts upon the gaze of an astonished universe in the Sun-surpassing splendor of the Lord of Hosts.

1906. It is probable, from what is written in Ezekiel, that it will take about 40 years after the re-establishment of David's throne, A. D. 1866, to plant the Ten Tribes in the Land of Israel under the New Constitution. 'The days come, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the Land of Egypt; but, The Lord liveth that brought up the children of Israel from the Land of the North, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.' But before this is accomplished, he says, 'I will send for many fishers and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. And, first I will recompense their iniquity and their sin double, etc'—Jer. xv. 14.—15.—Hence, the order of the restoration of the Ten Tribes appears to be, first, by proclamation through these hunters and 'fishers of men,' inviting them, as Moses did, to leave the countries of the North in which they are, and to follow them into a country which they will show them; but secondly, before they arrive at the promised land, they are to be purged from their iniquity and sin. Here, then, are three things to be considered; first, the setting out; secondly, the journey; and thirdly, the arrival in the land of Israel.

The Lord says by Ezekiel, "As I live, with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered. And I will bring you into the Wilderness of the People, and

THERE WILL I PLEAD WITH YOU FACE TO FACE. LIKE AS I PLEADED WITH YOUR FATHERS IN THE Wilderness of Egypt, so will I plead with you. And I will cause you to pass under the rod, and I will bring you into the Bond of the Covenant," or New Constitution. "And I will purge out from among you the rebels, and them that transgress against me; I will bring them out of the country in which they sojourn, and they shall not enter into the Land of Israel"—Ezk. xx. 33—38.

From this passage it appears, that they will sojourn for a time in the Wilderness of Central Asia after they have commenced their journey towards Jerusalem; and that God will deal with them there as he did with the generation that came out of Egypt under Moses. This passage of their ancient history being cited as an illustration of the probation that awaits them, it is probable, that it is equally illustrative of the time as well as of the manner of the training, which the Ten Tribes are to undergo before they will be permitted to enter the Land of Israel. We conclude, therefore, that it is probable that but few of the generation which moves into the wilderness of the people, will reach the end of their journey; but that their little ones will be permitted to enter after a period of 40 years. Thus will they recross the Euphrates, as along "a highway" from Assyria, like as it was on the day when they crossed the Jordan in coming up out of the Wilderness of the Land of Egypt.—Isa. xi. 16—for the first time since their dispersion by Salmaazar, B. C. 721; here they will find, in the land of their fathers, "Him of whom the prophets speak," reigning on David's Throne in transcendent splendor in the midst of the lights and constellations of THE FUTURE AGE. Thus are they "brought into the Bond of the Covenant"—under the New Constitution of the House of Israel—never more to be expatriated from Syria, now become glorious as Eden, THE PARADISE OF GOD.—Ezk. xxxvi. 35; Isa. LI. 3.

VISIT TO INDEPENDENCE.

On the third Lord's Day in April, we were at Independence, Hanover County. The House was nearly full; and the proportion of males about one third more than that of females. Nine brethren and sisters (almost the only ones which remain of 'this reformation' in that neighborhood, who take any abiding interest in 'the things of the spirit of God,') commemorated the love of God in the death and resurrection of his son in hope of his near and glorious appearing in majesty and power.

We read and commented upon, the 53rd of Isaiah, and part of the 22nd of Luke, especially on those passages of the Hebrew physician's narrative, namely, 'For I Jesus say unto you, I will not any more eat of the ras-sover, UNTIL it be fulfilled in the Kingdom of God;'—and 'I will not drink of the fruit of the vine, UNTIL THE KINGDOM OF GOD SHALL COME.'—'And my Apostles, I appoint unto you a Kingdom, as my Father has appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on

thrones, judging the Twelve Tribes of Israel.—vs. 16, 18, 29, 30.—We showed, that this was part of the One Hope, and, in every particular, yet to be accomplished; for the Passover is not yet fulfilled in the Kingdom of God; 'the Kingdom of God,' in the sense of this passage, is *not yet come*; neither has Jesus, nor his Apostles, yet received their Kingdom, nor do they 'sit on thrones judging the Twelve Tribes.' All these things, therefore, are the legitimate topics of the thanksgiving, and prayer. 'Thy Kingdom come and thy will be done on earth as it is in heaven!'—ought as earnestly to be entreated as when Jesus instructed his disciples thus to pray: for, when his Kingdom comes, his Father's will will be done on earth, and not before. At his appearing, he will make Jehovah's laws victorious, and only He.

Having finished the celebration of the goodness and love of God in the affliction and redemption of Jesus from the grave, we read Rev. xix., after which we labored to prove to the conviction of the hearers, that all existing governments are foredoomed to a certain and speedy subversion; as complete as those of Babylon, Medo-Persia, Macedonia and Rome:—that the present rulers of the nations, and all in office under them, will be superseded, by Jesus and his associates, who will 'bind their Kings with chains,' and their nobles with fetters of iron; and execute upon them the judgment written; that the Kingdom of Messiah will be as political and ecclesiastical a monarchy as any existing in the Old World at the present time; that the saints will govern the Kingdom with him; that they are destined to reign with him on earth, and not in heaven for a 1000 years; and that this Kingdom will at the end of this period be surrendered to Jehovah, who will thenceforth be in all the redeemed, as he is now in the Son, continuously and without end.

We are told, that a profound impression was made on the hearers; we heard of none who did not admit, that we had maintained our positions. Let every one, then, who believes PREPARE! For all must face the judgment by which 'the Times of the Gentiles' are consummated.]

Two weeks before, we are informed, that the 'Reformed Baptists,' commonly termed 'Campbellites' in these parts, had a meeting at this place. Messrs James Baghy, Hunter, and Short are said to have been the 'proclaimers,' or 'evangelists,' general and particular, who co-operated. Their audience exceeded ours numerically; they had more females, and consequently more of the listless, so usual upon 'big meeting' occasions. Our congregation consisted, we are told, of Methodists, Baptists, Episcopalians, Nothingarians, and a few disciples, upon whose necks the 'proclaimers' have been unable to fasten their yoke. It is believed, that not a single 'Campbellite' was present, we say 'Campbellite,' as designating those Immersionists, who assent to the theory of 'this reformation,' and

other 'Reformers,' who, without reading both sides, and hearing for themselves, judge us and the things we teach from mere report. It is in this sense only that we use the name. Prejudice and Laodiceanism are very prevalent in this vicinity among such. They know very little of the word, and their leaders prevent them from learning more by working upon their timidity.

☞ Bread and wine were sent to the meeting, but the three 'proclaimers' had no mind to partake of them in remembrance of Jesus! They did not, and therefore, it is thus concluded. Here is a flagrant departure from the theory and practice of 'this reformation' before it was corrupted by Baptist preachers; who, unable to shine in their old sect, sought distinction in a rising denomination, but too easily flattered and deceived by such allies. It was a first principle earnestly contended for by the early reformers, that *if there be but two or three in a neighborhood, these disciples ought to meet together every first day of the week for the especial purpose of celebrating the death and resurrection of Jesus in breaking the loaf, &c.* So prominently was this duty set forth, that he who presided, generally entered into an argument to prove, that this was a primitive custom; that it ought to be imitated now; and that it was sinful to omit its scriptural and spiritual observance. But here we have three 'preachers,' who eat the bread of the titling, that they may enlarge the bounds, & consolidate 'the reformation,' by example proclaiming to the world, that hitherto the reformers have made much ado about nothing, and that it is not at all imperative, that they should continue in the 'all things' of Acts ii. 42, any further than their prejudice or convenience may dictate. These three did not decline the celebration, because of the presence of 'heretics,' or 'factionists;' this pretence will not serve them, for they eat bread in other churches where such are alleged to be. The true cause may be found in the fact, that there were Campbellites and alleged heretics before them; and among the former were some who would not sit at table with 'heretics;' hence, rather than encounter their opprobrium they virtually abolished the institution of the Lord; if they say, they 'did not think of it,' though, it is not the first manifestation of their thoughtlessness by many times, they show plainly the faintness of the impression made upon their hearts by the 'things of the Spirit of God.' Those who pay, or promise to pay, or are expected to pay, (for the pay-master is said to be of questionable existence)—ought to call these transgressors of first principles to account. We hope, that no disciple, zealous of the truth will contribute to sustain such unfaithful 'evangelists;' rather let him, 'rebuke them sharply.' One of these persons, also, we hear, is preaching the *salvation of the heathen without the gospel.* This of course is no speculation the "US" being judges!!

Editor.

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

RECHAONA, Va.

VOL. II. NUMBER 10

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 8.

Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished O ye Heavens, at this, and be horribly afraid, be ye very desolate saith the Lord; For my people have committed two evils; they have forsaken me the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water.

Jeremiah II. 11. 12. 13.

Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Isaiah xxix. 13. 14.

Wo unto them that call evil good, and good evil: that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Ibid v. 20.

And now we call the proud happy; yea they that work wickedness are set up; yea they that tempt God are even delivered.

Malachi III. 15.

Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them; I will liken him unto a wise man which built his house upon a Rock:

Jesus of Nazareth, Matt. vii. 22. 23. 24.

The reader is requested to peruse again the extracts from Scott's and Clarke's commentaries in the last number. The former with unsuspecting ignorance contradicts at its close all his previous assertions and deductions, For if the laws, doctrines, promises,

exhortations, and historical facts must be literally understood by all, what else is there to be found in the letter of the Gospel either to kill or to make alive? The Lord Jesus moreover has declared, as above quoted, that any man or woman who shall HEAR and DO these sayings of his, shall bid defiance to the rain, floods and winds, to all the assaults of Sin and Death. Therefore, 'It is God that justifieth: who is he that condemneth?' These two standards of orthodox theology!!

But, says Mr. Scot', 'the Mosaic dispensation was not a killing letter to all who were under it,' and also speaks of its 'saving efficacy.' It is difficult to decide whether he displayed most ignorance in his view of its killing or saving power. Paul says, Rom. III. 20. that the Law can justify no one, that is give them eternal life; which he assured us, vi. 23 of same epistle is the 'GIFT of God through Jesus Christ;' that by the Law was the Knowledge of Sin, with no promise save that declared by Moses and quoted, Gal. III. 12. 'The man that doeth them shall live in them.' Paul also shews I. Tim. I 9 that the Law operated actively only on the 'lawless and disobedient;' thus protecting the righteous Israelites who, walking in the faith of their father Abraham, looked for the hope of Israel; by restraining or punishing the wicked. It contained no promise, offered no reward or hope beyond the present world. It did not even recognize a future state, and afforded the upright Israelite nearly the same benefits which the civil law of our respective states confers on the unoffending citizen, protection. It visited only transgressors, and hence was called a killing letter. For as the apostle says, the law made nothing perfect: It had no connection with the hope of

the gospel, except so far as God pleased to afford in the tabernacle service 'a shadow of heavenly things' until 'Christ being come, a high Priest of good things TO COME, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the Holy place, having obtained eternal redemption.' Hebrews ix. 12. It was this lack of all future hope and promise that caused the Law to be designated as the 'letter': its rewards being present, its penalties instant; & as it took cognizance of transgressors to punish, not to pardon, it was also called 'the ministration of death'—'of condemnation.' It admitted neither faith nor hope which are intellectual, and therefore spiritual exercises; hence its subjects were said to be 'born after the flesh' and were called the children of the bond-woman, and in bondage. On the other hand the gospel being realized and enjoyed solely through faith and hope, can only be intellectually apprehended, and therefore is called the 'ministration of the spirit.' Its subjects having remission of sins, and become sons of God through faith in Christ Jesus, their great intercessor at his right hand; are called the children of the free woman, more free from the Law of sin and death, and with whom, it is declared, that the son of the bond woman shall not inherit Gal. iv. 21. to 31. 'The saving efficacy of the Law' is about as scriptural as the daily preaching of those called and sent ministers, who charge the gentiles with heinous guilt for having violated this Law, to which they never were amenable; and which when in force, excluded them from its services, and forbade their profane feet to tread its sanctuaries! It was an exclusive covenant made by God with the chosen descendants of Abraham, added to the promise given to that Patriarch, because of transgression, till the seed should come to whom the promise was made. Gal. iii. 19. None but the circumcised were entitled to its benefits, or subject to its penalties; and if one of its beneficiaries should ask for eternal life because he had not transgressed it he would act as absurdly as a citizen of our country appealing to the sovereign power, for a great reward; because he had not violated our laws, thereby incurring their condemnation.

But he also says that 'the gospel itself and its ministers are a savor of death unto death to unbelievers.' Truly it is so, in the simple fact that its offer of eternal life is an 'earnest' to those who hear its testimonies that, without its remediable power, eternal death is their doom: Therefore it bears with it the odor of death ending in death to those who reject, as it does the odor of life ending in life to those who obey it, as the apostle literally declares.

The language of the prophet might be most appropriately addressed to both these 'Masters in Israel': 'How do ye say we are wise, and the law of the Lord is with us? So, certainly in vain made he it: the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them. Jer. viii. 8. 9. For Doctor Clarke even transcends his 'theological brother in the determined affluency with which he strives to 'make void the commandment of God that he may keep his own tradition.' He sagely illustrates the *letter* and *spirit*, by the word and its meaning; the something of which it is the *sign*, or *signification*. Therefore, his professing christians resting in the letter, must have found the theological method of robbing God's word of all meaning, making it the *sign* or *signification* of NOTHING; which is the principle on which Theology is founded, and all christianism, with rare exceptions, now practices *Water* in baptism is the *letter*!! says the Doctor: so is 'baptism itself; likewise remission o' sins' for which it was first instituted by Jehovah and proclaimed by his messenger John and afterwards by the apostles of the Lamb, is the letter: and the Lord Jesus says that he who believes this letter and obeys this letter shall receive remission of sins, not 'the purification of the soul': this is the *Doctor's letter* and having no definite practical meaning it is a happy exponent of Theology, but entirely unsuitable to 'the simplicity which is in Christ.' 'Bread and Wine are the letter' in which if believers do not put faith, 'their souls will receive atoning efficacy &c., and grace.' Thus the Doctor speaks; but the Lord says, that he appointed the bread and wine for his people to commemorate the great sacrifice, in virtue of the atoning efficacy of which

they had already been made partakers of his wondrous grace or favor, 'This is my body broken for you, this cup is the new Testament in my blood'—'do this in remembrance of me; this is the letter, the word of the Lord—He and the Doctor are at direct issue, and 'no man can serve two Masters.' It is a commemorative institution admirably adapted to nourish in the hearts of believers grateful recollections of their King and Saviour; and 'to shew (publish, preach) the Lord's death till he comes.' But a citizen of this country might as rationally and as truly be told, that his participation in the celebration of the national anniversary, confers on him some portion of the independence it commemorates, as a christian be assured that the atoning efficacy of the blood of Jesus, and consequent favor, can be attained by any one in this monumental institution. Their neglect of it shows little affection for the Master, whilst any irreverence or unworthy manner of partaking makes them 'guilty of the body and blood of the Lord;' but its scriptural observance simply meets one of the tests proposed by the Saviour—'If ye love me keep my commandments.' The Doctor also supposes the possibility or rather asserts the fact of professing christians 'simply receiving these symbols, without reference to the atonement or to their guilt;' when the symbol, the letter, the institution and the participant impart no other facts, breathe no other ideas. And people who venture to say that they need the aid of such expounders to understand the lucid word of Jesus and his apostles, will nevertheless pretend to comprehend such senseless dogmas as this!

But the climax of theological illumination has not yet been reached. The Doctor says: 'The whole christian life is comprehended by our Lord under the letter 'follow me.' And yet a man might follow him through Judea, Galilee, &c., and fulfil no part of the spirit, thus supposing that a rational being might literally follow the Lord Jesus without believing in him or desiring his guidance! If however he does believe in and follow him, and not even an idiot would otherwise follow him, the Lord assures every such follower that he shall not lose his soul. In Mat. ix. 9. that apostle relates his own calling, and records the only instance in the New Testa-

ment of the command 'follow me,' unaccompanied by any other intimation in the letter. But the parallel passage in the Evangelist Luke shows what this modest believing follower of Christ did not choose to relate—that at his command 'he left all, rose up and followed him,' and found in his obedience not only his own salvation, but the glorious distinction of being appointed a Herald of glad Tidings to a perishing world. How contradictory and absurd is scholastic divinity! It teaches that implicit obedience, which is assuredly the strongest proof of faith, the only one admitted by the Bible, or by common sense; for it is the only evidence of respect and confidence accepted by man from his subordinates and dependants; may be rendered in vain to the gracious Saviour who, the apostle declares, 'became the author of eternal Salvation to all who obey him;' but it has no fears, at least expresses no apprehension for the destiny of those whose opinions are in accordance with its standard; who believe (think) aright, but who change or repudiate his institutions, obeying so far only as their own judgment approves; who cry Lord, Lord, but do not the things which he has commanded!!

But it is evident that literal obedience, even literally to *follow Jesus*, must be fatal to the Theology of the schools: To stand on Jordan's banks, and behold his sacred form emerging from its wave, having heard from his own lips, that thus it became even him 'to fulfil all righteousness;' (justification,) to contemplate this event which all that is Glorious, Holy, and Wise combine to honor and magnify; the opening Heavens! the Father's awful voice attesting his beloved Son! and the descending Spirit resting on his gracious person! To gaze upon this the most august, the most merciful, the most interesting display which mortals ever witnessed, whether the parties, their condescension or their object be considered; cannot but make insipid and absurd that unmeaning ceremony which substitutes the innocent and ignorant infant for the intelligent believer, & the mere water for justification through faith. *To follow Jesus!* and amidst that throng which listen to his heavenly teaching and wonder at his miracles of mercy; to hear the suppliant Centurion say, 'speak the word on-

ly and my servant shall be healed' and the master's responsive declaration, 'I have not found so great faith, no, not in Israel?' *faith in his word, the letter!* to behold the wind and sea obey that mighty word, disease and deformity vanish at its bidding, and the exorable King of Terrors yield up his prey at its omnipotent command: in vain would the theological builders try to persuade such a follower that he needed a better guide to, or could find a surer guaranty for the favor of God, than that word which in the beginning said 'let there be light and there was light.' To follow Jesus to Calvary! to look with wonder, gratitude, and awe, upon that consummation of his work of love; to observe, that not until the vinegar had bathed those lips of truth and mercy, did he hold his own obedience to be complete, and pronounced the triumphant words, 'It is finished:' he would listen with cold incredulity to such presumptuous self styled ministers of Jesus, as should endeavor to persuade him that there could be one command of that august sufferer too trivial to require his reverential obedience, or non-essential to fit him for the society of the redeemed: To mingle in the crowd around his cross and see that, 'He trod ALONE the wine press of his Father's wrath:' that of his chosen ministers one betrayed, and the rest deserted him: he would in that speaking fact perceive the egregiousness of that folly which has substituted man's laws and institutions for those of the blessed King, and applied to 'Dust and Ashes' the designation appropriated by the Holy Spirit to God alone—'Holy and reverend is his name.' Psalm cxi 9.

Having thus briefly but conclusively shown that this standard theology is not only of human origin, but diametrically opposed to the divine system, a single example from history will suffice to exhibit its violation of all the dictates of reason and common sense. It is taken from a letter from Beverly R. Wilson a missionary to Africa, belonging, it is believed to the Methodist connexion. The letter is dated 'White Plains March, 1842' and copied into the Maryland Colonization Journal No. 15 of the same year. Passing over many circumstances of interest attending Mr. Wilson's journey who, 'with three of our native lads;'—'A. C. Utridge;'—'and five converted natives' had penetrated some dis-

tance into the interior of Africa, his own narrative of the manner in which he preached the gospel is here presented.

"Sabbath morning we held a lovefeast. Though our number was small we had a fine time. At eleven o'clock we blew our trumpet, and the Kings with their head men and people were assembled, and we had a fine congregation. I preached from Hosea xiv. 9. Who is wise and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

I never saw people in all my life pay better attention. Some of the old Kings trembled, and looked as though their very eyes would start out of their heads; especially when I spoke of the resurrection of the body, and of the judgment, and of eternal happiness and misery. I was followed by brother Utridge, Simon Peter, and brother Joe a native; all of whom spoke in the spirit, and it did appear as though they had the victory. Several were convinced, and they said they would seek a new heart; others said, How can these things be? After preaching I administered the Lord's supper to those who were in full connection and had accompanied us, and a brother who had joined us on our way. This appeared to increase their astonishment and wonder. After our meeting was concluded there were several followed us to our lodgings again, enquiring to know more of this way; for said they, 'If Kings agree not, we must look to God for ourselves.' One man with tears in his eyes, enquired what he should do to be saved, and after conversing with him for a while, we saw him in deep conviction. We advised him to go into the woods and pray; he immediately consented. Our native brethren took him into the woods, and after the space of one hour he came out praising God, and then we had a season of rejoicing in the wilderness. Glory be to God for his wonderful works to the children of men."

Here is a practical illustration of Messrs Scott and Clarke's divinity. Mr. Wilson has travelled by sea and land some thousands of miles, at a cost sufficiently great to support and educate many of the numerous destitute orphans left in his own country; he professes

to be called by the Holy Spirit to preach the Gospel, and now surrounded by the benighted Sons of Africa, none of whom understand and many of whom hear of it for the first time he begins to enlighten them with a text from the prophet Hosea!! No doubt he also tells them of the free sovereign mercy offered to ALL by the Lord Jesus Christ, but when one poor suppliant anxious to participate in that mercy draws nigh and asks, 'what shall I do to be saved,' this Herald of salvation, professing to act under the great commission of unlimited mercy—the proclamation of Jesus—'Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved,' this Herald replies to the anxious enquiry—GO INTO THE WOODS AND PRAY. The poor African was previously a believer in some idolatrous worship called the "Devil's Bush," as Mr. Wilson elsewhere in his letter mentions; of course mentally ignorant and benighted; and into that woods where flourishes his Devil's Bush, he is sent, and to the oracle in his own ignorant and degraded bosom he is referred by this professed preacher of that Saviour who says by his apostle, 'The Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' He can find no particle of authority, not the shadow of an example for his course in the living oracles. On the contrary he is there assured, that since the resurrection of the Lord Jesus, prayer is the privilege of a christian only; that they alone have access by the new and living way, whose hearts are sprinkled from an evil conscience, and whose bodies are washed in pure water: for in the emphatic language of the King of Zion—'I am the way and the truth, and the life: no man cometh to the Father but by me' John xiv. 6., and he never told a sinner, one not under his covenant of mercy, to pray for anything. He sent his message of mercy with a clear well defined proposition, whereby those who seek to participate in its benefits may intelligently apprehend them. No system ever had one more plainly set forth in word or action: it was graced by the King's own submission to it; declared in his proclamation above quoted; announced by Peter on the day of Pentecost in the first sermon ever preached under the Apostolic Commis-

sion: it caused great joy in the city of Samaria; Saul of Tarsus found its healing power, as also did the good Cornelius whose alms & prayers could not avail to save him from condemnation, 'and many of the Corinthians hearing, believed and were baptized.' The whole volume shows that the only answer authorised by 'Jesus Christ, the same yesterday, to day and forever,' to be given to the enquiring, therefore believing sinner, is, 'Repent and be baptized in the name of the Lord Jesus for the remission of your sins.' And why did not Mr. Wilson give this gracious response to the poor African? Who authorised him to change the Lord's proclamation of mercy? Or was his plan so superior to the divine one in fitness and reason, as to authorise its dividers and advocates, thus to set aside the laws of Heaven, thus to sit in the temple of God claiming not only to exercise, but even to set aside the authority of God; thus opposing and exalting themselves above all that is called God, or that is worshipped? The very existence of the clerical order rests upon this palpably absurd dogma laid down by Messrs Scott & Clarke, that to literally obey the Lord Jesus will not save a sinner, but to literally obey the Clergy will. It is a well known fact that man is prone to persuade himself of the truth of any doctrine which commends itself to his own desires and gratification: the oracle within him, but two generally responds in consonance with his own earnest wishes; and it is therefore not surprising that this ignorant heathen could be easily persuaded by men so far his superiors in all things, to think that in his new born emotions, God spoke peace to his anxious spirit. When intelligent educated men professing christianity, have found in emotions similarly begotten, a divine command to persecute, to plunder, and slay their fellow creatures in the name of the Prince of peace, it is not surprising that the poor African should be made the victim of such delusion. But if when religion had nothing to recommend it, but its truth and innate loveliness; when its ministers incurred contumely and contradiction, instead of honors and adulation; it is easy to perceive that its development would have been nipped in its bud, if the apostles had replied to the enquiries of the men of Israel and the philosophers of Greece and Rome, with, 'Go into the woods

Lord of all things Jesus is the same yesterday, to day and forever, his words cannot be changed.

(or even into your closets) and pray. 'But blessed be the glorious King, non tali auxilio, nec defensoribus istis, was the banner of redeeming love unfurled; or none of this age had ever found the salvation of which it is the Harbinger.

Nor let it be supposed that only in the wilds of Africa would a rational being venture to propose salvation on such unauthorised and impotent tests; it is the daily practice of what is anomalously, perhaps ominously, called the christian world. The far-famed Dr. Chalmers, eloquent, learned and first among the leaders of the 'Free Church of Scotland,' thus closes his work entitled,—'The evidence and authority of the Christian Revelation;' 'Its authenticity must be something more than acknowledged. It must be felt an act of obedience, submitted to. Let us put them to the test! 'Verily I say unto you, says our Saviour, unless a man shall be born again he shall not enter into the Kingdom of God. By grace ye are saved through faith, & that not of yourselves it is the gift of God.—Justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.'—We need not multiply quotations; but if there be any repugnance to the obvious truths which we have announced to the reader in the language of the Bible, his mind is not yet tutored to the philosophy of the subject.' etc. The same author says on a neighboring page: 'The Commentator who opens this book (the Bible) with one hand, and carries his system in the other, has nothing to do with it: We admit of no other instrument than the vocabulary and lexicon. The Master says: 'by your words ye shall be justified, and by your words ye shall be condemned.' And what answer can this victim of human system make to the natural question.—Why in your test have you omitted the only practical one, & that too set forth in a document so imposing as the proclamation of King Jesus? What test is presented in the assertion, 'you must be born again,' unless you show that it must be his own individual act, as well as that agreeably to that proclamation he must be 'born of water and the Spirit,' 'believe and be baptized?' What avails to tell him that he must be 'saved by grace through faith' etc 'justified freely by

his grace through the redemption that is in Christ Jesus, without showing, how he may appropriate to himself that grace, that justification, through faith in the blood of the great propitiation set forth by God? Alas! that the builders of modern, like those of ancient Israel, should thus reject the stone which God hath made the head of the corner, and that they may keep their own traditions, and become the very converse of Paul who for himself and fellow laborers says; 'For we are not as many, which corrupt the word of God: but as of sincerity, but as of God in the sight of God speak we in Christ. 2. Cor. II. 17.

One historical illustration of the fruit of the apostolic mode of preaching the gospel, shall close this article. It is probably familiar to most of the readers that Mr. Judson, a distinguished baptist minister, made some years ago, a translation of the scriptures into the language of Burmah, where he was residing as a Missionary. The translation was universally acknowledged to be literal and faithful, but in as much as he could not transfer the greek word *baptizo*, and therefore translated it, *immerse*, the American Bible Society, without daring to question the fidelity of the rendering, refused to publish it; although a large portion of their funds was derived from the baptist connexion, and they had previously printed a chinese translation, which avoided the true meaning by rendering the word *baptizo* 'a water ceremony.' Many of the baptists however, with a tameness which it manifested for the truth's sake, might be termed 'meek and poor in spirit' still support that imperious body 'who have taken away the Key of Knowledge, who entered not in themselves, and them that were entering in they hindered.' Two Burmese Converts, in company with some of the missionaries, visited this country some eleven or twelve years ago, about which time the writer heard the following facts from a Baptist Minister. One of them was asked: 'what is faith?' he replied through the interpreter, for they neither spoke nor understood english: 'It is taking the Lord Jesus Christ at his word?' To the question—'What have you noticed as most astonishing in this country?' the answer was: 'The most astonishing thing to me is, that whilst here the holy scriptures are in the hands of every body, with entire freedom to learn the will of God, with numerous build-

ings wherein to worship Him, the people seem as much absorbed with the things of this world as though there was no god, no Eternity.' The writer knows that he has given the first answer literally, but is sure of the second only so far as the purport is concerned; and he concluded that these parties had been converted by Judson's faithful translation, because the missionaries had not sufficiently

learned their language to be able to mystify the word with theological speculations, and because he heard a missionary who accompanied those disciples preach the same doctrine with Scott, Clarke and all other sectarians.

RICHARD LEMMON.

Baltimore, January, 22. 1846

LACONICS.

To preach Christ Jesus and him crucified, is to expound the testimony of God, as contained in the Law and the Prophets, the Psalms and the Apostles, concerning the things of the Kingdom of God, and the name of the Lord Jesus.

The poor in this world, who are rich in faith, are not only the *Heirs* of the Kingdom, but they are also of God, chosen to confound the wise and mighty, by the word of their testimony, and to bring to nothing the things that are.

'A false civilization is, of all conditions of a nation, that which is most repugnant to the Gospel.'

'History has sufficiently proved; that a candid exhibition of the Truth, and a decided war against imposture, could alone ensure the victory.'

'Courage is as necessary to effect a reformation as to capture a city.'

'It is dangerous to speak,' said Erasmus, 'and it is dangerous to be silent.'—In all religious movements, there are such undecided characters—respectable in some things, but hindering the truth, and who from a desire to displease no one, displease all.'

'When truth and error stand in hostile array, justice halts not in the middle ground.'

God is with them who contend for his word, let them therefore never doubt of victory.

'The life of man here is a warfare,' said Zwingle;—'he who would inherit glory must face the world as an enemy, and, like

David, force the haughty Goliath, exulting in his strength, to bite the dust.'

There are many in the church, who preferring truth to error, are nevertheless more tender of error than concerned for truth; and are frequently found at last opposed to those in whose ranks they ought to be contending.—*D' Aubigne*.

Those persons have but low thoughts of the gospel, who regard whatever they think incompatible with their reason as of no consequence, unnecessary or unjust. Men are not permitted to bend the gospel according to their pleasure, to *their own interpretations*. Zwingle.

I study, Origen, Ambrose, Augustine, and Chrysostom, said the Swiss Reformer, 'just as we ask a friend *how do you understand this?*—Holy scripture was, in his judgment, the touchstone by which the most renowned doctors should themselves be tested.

'If the people see clearly what is true,' thought Zwingle, 'they will at once discern what is false.' This maxim is good in the commencement of a reformation, but a time arrives, when error must be boldly denounced. *D' Aubigne*

As men's sins were not put into Christ, but laid upon him, so his righteousness is not put into them, but laid upon them, when entering into Him.

By faith men's hearts are purified, and by obedience, their souls.

True Men in Christ are circumcised of heart by the circumcision of Jesus, in the pur-

ting off of the body of the sins of the flesh by obedience to the Ancient Apostolic Gospel.

Circumcision was to faith, what baptism is to the faith.

The sword of the spirit is the word of God, which the christian soldier, and not the spirit, wields.

It is only a question of time, not a question

of power, as to the fulfilment of God's purposes.

The wheels of Providence are often most fervid in their rotations, when we least perceive their motion.

Great principles rightly propounded, will produce great results.

There will be no popularity-hunters, or cowards, in the Kingdom of God.

THE JEWS.

When divine providences flash upon us in a vision of glory, or burst over our heads in a tempest of retribution, we are aroused, and contemplate them for a moment. But Empires rise and fall; the glory of the world passes by; the marvellous doings of God transpire before our eyes, and in most instances we heed them not; we feel them not; we continue the same. One more move on the political chess-board of Europe and the Jews will very probably return to the land of their fathers. Seventeen centuries have expired since they were expatriated and driven from that land by the iron-girt arm of Roman despotism. Since that they have had no home but the grave. In the eloquent language of the prophet they have been "scattered into all nations and made a hissing and proverb among the people. But it should quicken our devotion, as it must certainly excite our astonishment, that while this fugitive people are glancing at this late date towards the land of the patriarchs, and longing to return thither, not a man exists who can lay his hand upon his bosom and say he holds for his pedigree of the warlike race who eighteen centuries ago destroyed them; that man does not exist who can demonstrate he is a Roman! The Empire, since Jerusalem was shorn of her splendor, has been literally cloven down from the north to south; it has been hacked to pieces with the sword, burnt with fire and made to reel to and fro on the face of the world like a drunken man. It has indeed been annihilated. *Sic transit gloria mundi.*

The powers of the earth are now surbishing their swords. They are pointing their spears. In the language of the scriptures, "The Gentiles prepare war, they wake up their mighty men; they beat their plough-shares into swords and their pruning-hooks into spears. The army and the navy, the soldier and the sailor ring the note of preparation for the last war—the war that shall divide the Ottoman Empire among the other European powers, and send home to the land of their fathers—to Judea—the long exiled nation. The moment for devouring Turkey is at hand! The wild Beasts both of air and earth already howl for their share; the eagle, the bear and the lion—Russia, Austria, France and England make ready for the prey. And poor Israel must be restored to his native mountains, amid the clash of arms, the din of war! Great and marvellous are thy ways, thou King of saints *Rev. 14.*

Forty years ago a writer deduced from *Is. xlix. 17.* "they that made thee waste shall go forth of thee," that the Turks would leave the land and insensibly fade away out of it. What was then conjecture is now become fact. The country is to a great extent emptied of its inhabitants. The pastoral hills of the glorious land invite the shepherd's care. Her plains and valleys call for the husbandman. All her famous cities, towns and villages plead to be rebuilt; the very stones of the streets call for the return of the tribes—that they should go up and inherit the land. A once mighty empire has fallen prostrate to make room for them. Earth's greatest tyrant is rousing them from their ancient hiding places, and the most illustrious nation in the world is moving in their restoration. Soon, we trust, shall this ancient people be heard to sing, "I will praise thee, O Lord; for thou wast angry with me, yet now is thine anger turned away and thou comfortest me."

Prot. Un

WHO IS AUTHORISED TO ADMINISTER ORDINANCES.

Leaf River, Ogle Co. Ill. March, 17, 1848.

Brother Thomas,
A question of importance agitates the minds of some of us who hitherto have been called 'disciples of the Lord,' and some difficulty respecting the solution of it, leaves us in a dilemma. The question is—*What authority from the sacred writings can any man have in this late period of the christian dispensation, to baptise an applicant?*

Not to mention any other in this part of Ill. I will state my own case as it has been and as it is. I was immersed in 1834 in Washington Co. Md. I applied for baptism on Saturday, and expected to be immersed forthwith: but was put off till the following day (Lord's day), James Henshall being principal proclaimer. The reason of postponement was, a number were expected to be drawn out by making me a kind of stool pigeon speaking figuratively. If I had been properly impregnated with the truth, I should not have submitted to their postponement. *Dissatisfaction now.* Another reminiscence. I distinctly recollect it, that I expected some extra gift which was in connexion with baptism as preached by the Reformers at that time. *Dissatisfaction now.* Thirdly, I also clearly recollect that I learned what the truths of the gospel were some time after my immersion. *Dissatisfaction now.* I am now resolved to be baptised understandingly if I can come to a satisfactory knowledge of what I must do to be saved.

The question above, solved by some plain intimation, command, precept, or prophecy, would be conferring a favor, on more than one. We are about to meet to discuss the subject of difficulty. The evening of to-morrow for the first. You may use your pleasure about this letter—answer privately or in "The Herald."

The first question for discussion is, How much knowledge is necessary for a candidate to have?

The second, Who has authority to baptize?

To be consistent I quit breaking the loaf some time since, but regularly attend the congregation every Lord's day.

Yours, &c.

LAUNCELOT BELL.

REPLY.

No man, be he 'Evangelist,' 'Pastor,' 'Elder,' 'Minister,' or a 'Successor of the Apostles,' has any 'authority' to preach or 'administer ordinances,' by virtue of the command, 'Go ye into all the world, and preach the Gospel unto every Creature'—Mark xvi. 15; 'teaching the Disciples to observe all things whatsoever I have commanded you'—Matt. xxviii. 20. This injunction was laid upon the Apostles, on whom alone it was of indispensable obligation. All others in the Apostolic Age acted under the authority of the Apostles and Elders of the Churches, with the exception of Matthias, Ananias, and Paul. Woe was to them if they preached not the gospel, for Jesus had authoritatively commanded them to do it, hence not to comply, was to rebel against his command. Jesus not only ordered them to make proclamation 'in his name,' but qualified & equipped them for the work, according to his promise, 'Lo, I am with you all the days until the end of the Age,' Matt. xxviii. 20—which is interpreted in the words of Mark, '& they (the Apostles) going forth preached every where, the Lord co-working, and confirming the Word with accompanying attestations—ch. xvi. 20.

True though it be, that this command conferred authority to preach and baptize only on the Apostles, it is equally true, that others besides them co-operated with them in the same work; and that their labors also were accepted and attested by the Lord. Philip, Stephen, Barnabas, Silvanus, Apollos, Titus, Timothy, etc. are cases in point; to whom may be added the Disciples composing the Congregation in Jerusalem; who it is testified 'were all scattered abroad throughout the region of Judea and Samaria' in consequence of a 'great persecution;' so that they went everywhere preaching the word—Acts viii. 1, 4. Be it remembered too, that the Apostles remained in Jerusalem; so that, these 'lay preachers' must also have baptized those who received the word, as in the case of Philip and the Samaritans, and the Eunuch; indeed it would have been an useless expedition to travel about preaching the word, if they had no authority to baptize; for the Word or 'Law of Faith' requires, that he

who believes it should be baptized. Philip who was a deacon and one of the dispersed, preached and administered baptism; though he could not confer 'the gift of the Holy Spirit;' it was necessary to send to Jerusalem for Apostles to come down and communicate this 'grace;' but to baptize required only that men should be disciples.

But it may be objected, if these Jewish brethren preached and baptized by authority derived from the Apostles and attested by the Lord, no one in the 19 century can be authorized in the like manner to do these things. True, but this objection lies equally against the observance of the Lord's Day and the weekly breaking of Bread. It should be remembered, that to us some things are matters of precedent, which to them were affairs of precept. If we do a thing because it was so done by those who practised the precepts of the Apostles, we have the very best authority for what we do. The Father commanded the Son; the Son, his holy Apostles; the Apostles, them who believed on the Son through their word; and we imitate these as practical exponents of the Father's will.

But, in truth, we expound the scriptures and immerse believers of the gospel, not because we claim authority under the command 'Go and preach,' or because disciples were authorized by the Apostles in their time, or because of the example set us by these disciples; but we do so, because it is written in Holy Scripture, 'the Spirit and the Bride say, come. And let him that heareth (understandeth) say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely'—Rev. xxii. 17. Whosoever hears the word and understandeth is the man who is disciplined to Jesus Christ. He is one who hath believed the truth and obeyed it; and such an one is a king and a holy priest to God, whose present functions are to offer up spiritual sacrifices, acceptable to God by Jesus Christ; and 'to show forth the praises of him who hath called him out of darkness into his marvellous light'—1. Pet. ii. 5. 9.

All who are in Christ are the clergy of God, and among these are none who can confer greater efficacy on gospel ordinances than the others. Baptism and the Lord's Supper are as valid when administered by the least

as by the greatest. Their efficacy consists not in the administrator, but in the truth discerned and heartily believed by him who has the honor and privilege of partaking in them. In the days of the Apostles, and for many ages after, 'the church was the pillar and support of the truth;' though now it depends more upon individual than combined effort. If therefore there be in a vicinity a body of disciples, they can authorize any one of their number to baptize for the sake of the rule which requires all things to be done decently and in order; otherwise any of their number might say to the believer 'Come, and I will administer to you an introduction into the name of the Father, Son, and Holy Spirit.' It is the belief of the gospel which purifies the heart, not the administration of ordinances; baptism simply puts the person in possession of the things most surely apprehended and believed for repentance and the remission of sins. 'If thou believest with all thine heart, thou mayest be baptized;' and any immersed believer of the gospel is competent to perform it. *Acts. 8. 12*

It is quite a mistake to style the aggregate of ages and generations which has obtained since the destruction of Jerusalem to the present time 'the Christian Dispensation.' We are not living in the Christian Dispensation; but in what the scripture styles, 'the Times of the Gentiles,' and in 'the latter days' of those times. The Christian Dispensation is 'the world to come,' or Future Age. We should be careful to call things by their proper names. The Apostolic Age belonged to the Mosaic Age. The interval between the fall of Jerusalem and its future restoration is the Wilderness State of the True Israel of God.

As to the question 'How much knowledge is necessary for a candidate to have?' we would say, as much as will make him a believer in the One Faith and Hope of the Gospel, and not a believer only, but as will make this faith in him work by love, so that he may become revolutionized in his inner man, and made implicitly subject to the will of God as it is done in heaven. Whether a man possesses this amount of knowledge may be known by the effect. To mind earthly things; to be conformed to the world; to lay up treasures upon earth; to love the

world and things of the world; to be covetous and parsimonious, etc, etc, are the attributes of the unrenewed creature; if by knowledge his heart is changed in these its carnal affections, and he have become the reverse of all these, yea, ready to be offered up a living

sacrifice to God's will, he has knowledge enough to BEGIN WITH. 'We are renewed by knowledge after the image of him that hath created us.' How much intelligent faith of this kind is there in the world?

EDITOR.

IMMERSION THE THIRD TIME, &c.

— Illinois, April, 24, 1846.

Dear Friend, and I was going to say Brother, and I sincerely wish I could say so in good faith; but from my peculiar position at this time, I cannot say it conscientiously. I have come to the conclusion, that (although it is "neither immersion nor re-immersion, but obedience to the gospel,"—I must be immersed the third time before I can have a well grounded hope of attaining to glory, honor, incorruptibility and eternal life. Now you may think this strange, seeing that you introduced me into the kingdom as it was thought; but so it is. I was superlatively ignorant of every thing connected with the Hope of the gospel, which I find was preached by the Apostles wherever repentance and remission of sins were proclaimed in the name of Jesus. They always went together. But so ignorant was I, that I even believed, that I should receive the Gift of the Holy Spirit on being immersed, to enable me to prepare for 'Mansions in the Skies.' The fact is, I was a mere believer in Alexander Campbell, that is, I received his interpretation as authority; and perhaps had I remained ignorant of what is written in the Psalms and Prophets concerning Messiah, and still believed in immortal soul salvation in the skies, or conscious torment in Hell for ever and aye, I might have continued to be a Campbellite in good standing to the present time; but there would be small consolation in that. I trust you will confer on me the favor of a few lines on this subject. 157.

I received the Herald No. 8. I like your views on Abolitionism. I have taken the Abolition paper nearly two years, and the more I see of it, the more I am disgusted; but to be a Temperance Man, and a Liberty Man is to be a good christian in this town. I

like the Herald of the Future Age next to the Bible itself. You may send me five copies of the "Things of the Spirit of God."

Yours in much esteem.

REPLY.

Richmond, Virginia

May. 27. 1846

Dear Brother,

I am glad to hear from you, though I am somewhat surprised at the contents of your letter, concerning yourself. I hope you do not think it necessary to be immersed on every accession of knowledge to your original stock. The Faith that purifies the heart, is that faith which is "the confidence of things hoped for and the evidence of things not seen," and one which "works by love"—a love, in which there is no fear; for fear hath torment:—a perfect love which casts out fear. Did you hope for the things evidenced by the apostles and the prophets confidently; did the exhibition of these things in God's word "the wonderful works of God"—lead you to repentance from dead works; did they fill you with admiration of his goodness, and produce in you a desire to serve him day and night all the rest of your days, that you might attain that crown of righteousness, which is for the righteous only, which the Lord, the righteous Judge, shall give unto all them that love his appearing? If you had this faith, which comes by reading the word of God although you did not know all knowable things, you had the right faith and consequently your immersion communicated to you an effectual introduction into Christ.

But, if your faith was not of this kind, you still remain an inheritor of the curse; for fifty immersions cannot supply the deficiencies of a man's faith in the truth. *Be it unto thee according to thy faith; not according to the accidents of your immersion.* I immersed you, but if you had not this faith, although I immersed you for remission of sins your immersion was nought. I could not read your heart; as I hear I judge, if I judged wrong in your case, you have still the ability to set yourself right; and I beseech you, see that you do get right this time; for a man should not be undoing all his days, lest at last he find himself undone. Remember you have not only to be *betrothed* lawfully unto Christ, but you have to form such a *subsequent* character as will entitle you to a recognition as an integral of the Bride when she shall come to be *married* to her beloved. Read Eph. v. 26, 27; Tit. ii. 11—14; Rev. xix. 7—9.

"A well founded hope" rests upon a faith that works by love, an immersion predicated upon such a faith, and subsequent patient continuance in well doing: and not upon faith alone, or immersion alone, or morality without immersion, or morality with immersion but without faith; for "the just (justified) shall live (eternally) by faith," not by faith or any other one thing alone. Beware of trusting to the validity of an immersion, or to the neglect of subsequent worthiness of life. Many who have been validly baptized will fail to enter into the rest which remains for the people of God.

You approve of my views on abolitionism. I hope and believe they are scriptural; as the only question with me on all subjects is "What is the truth?" If I can ascertain this, I am prepared without circumlocution, to avow and defend it before God, angels, men, and Devils.

All disciples in your country, however, do not agree with you in your approval. Two brethren in Chicago, have sent me a very denunciatory epistle. They have ordered a discontinuance of the Herald. They say, that before I defined my views "on the chattering of God's Image" they considered me a fearless advocate of truth, justice, and mercy; "but now," say they, "our opinion of your character is changed." It is no use arguing with men, who are in the dark upon the

subject on which they dispute. The 'morality of slavery' is unquestionably unscriptural but this is not the only immorality of which American Society is guilty. If slavery were abolished to-morrow, the world would still be guilty before God; it would still be 'lying under the Wicked One,' and obnoxious to the penalty due to sin. My argument is this, that the duty of christians is to separate themselves from the world. If men of the world will cheat, lie, steal, murder and oppress one another; if they will make war, &c, 'let the potsherd of the earth strive with the potsherd of the earth'—the faithful have no right to mix themselves up with their disputes. The judge is at the door. The time is not yet come for the saints to settle the World's affairs. Let us be patient unto the coming of the Lord. He will abolish slavery, and cause wars to cease unto the ends of the earth. I am perfectly willing to leave the whole affair to his disposal.

Though these brethren are filled with an unchastened zeal by the article referred to, it seems to have produced quite a different effect upon a non-slaveholding brother in one of our Atlantic cities, who writes as follows:—

"I read with much gratification your answer to your two abolition correspondents; you take in my judgment the true christian ground: I have long regarded as a sort of treason, to our master, every effort on the part of a *christian* to meliorate the condition of this world in any way which is not in conformity with his counsels. As you well say, Christianity in the ascendant will abolish slavery: and it will do it by making master & slave love each other! the Abolitionists are striving to accomplish it through the opposite means, *hatred*."

The same idea, to which my 'cis-Atlantic correspondent refers, is also beautifully expressed in the following extract from *Archives du Christianism*:

"This monstrous evil [the slavery of woman to man in countries unblest by the light of life] the religion of Jesus Christ overcomes, not by aiming a direct blow, but by diffusing a pure light amidst which its antagonist disappears. It is thus that Christianity possesses a latent force—an indirect influence, which it exerts in things temporal, and

which is as potent as that direct influence which it seeks over the soul; it is thus that Christianity in deed exceeds its promises, and while appearing to labor only for the eternal happiness of man, blesses him in the life that now is. It is thus that it everywhere abolishes slavery by preaching nothing to the slaves but obedience to their masters. It is thus, that it daily tends every where to substitute liberal institutions for despotic governments, though it preaches nothing on this subject but submission to the powers that be, and respect for constituted authorities."

As time is short, and the abolition of slavery is beyond their power, our friends in Chicago had better economize their efforts, and with the same energy of persuasion with which they denounce me, devote all their leisure time to the conversion of their white and colored neighbors in their city from sin and satan unto God. When by their labors there are no more slaves to sin left in Chicago,

and the region round about, they can proceed to Canada, where they will find men of color in abundance, politically free, but still chafed by the galling chains of the god of this world. If their insatiable philanthropy be not yet cloyed, there are the West India Islands, St. Domingo & Liberia; for it is unquestionable that their chance of success will be greater among the free. The report of their glorious deeds, and the social happiness reigning among all colors through their agency, will doubtless ameliorate things here, and stimulate the south to the Mexican Gulph to proclaim liberty to the captive and the opening of the prison to them that are bound for offences perpetrated at the instigation of abolitionists. We have no sympathy with that zeal which "strains at a gnat and swallows a camel."

With best wishes I subscribe myself
Yours faithfully

J. T.

VISIT TO ALBEMARLE.

"And Paul, as his manner was, went in unto them, and reasoned with them out of the Law, the Prophets and the Psalms. Acts xvii. 2.

According to appointment we visited this county in the early part of May. It was on Friday evening previous to meeting at Mount Harmony on the following two days, that we arrived in Charlottesville. Here we found bro. Allan B. Magruder and family, in good health, and with interest in the things of the spirit of God, unimpaired by the epiruitual malaria, emanating from the dying and the dead, in the midst of whom he breathes the breath of life. This town is the locality of 'the model church' of Eastern Virginia! The first that presented itself to the public on our visit to this state in 1843, denouncing us for a factionist, and every thing else beside. There is evidently a great change among the Reformers since that time in C—. It seems to have been an expiring effort: for the little life that blazed forth, like the flickering flame of an almost extinguished wick, is now unquestionably extinct. 'El-

der,' Goss has retired to his farm; and stationary 'evangelist' Coleman has gone to his; and 'The Christian Intelligencer' ekes out a languishing existence as the organ of a party, which is dead, twice dead, plucked up by the roots, for any good it can effect in behalf of the religion of the New Testament. We understand, that the members of the church do not exceed 25 or 30; if there are more, they are a dispersion. Bigotry and sectarianism broods over them like the darkness that covered the face of the deep waters before God said, 'Let there be light.' Such is reformation in Charlottesville. The late stationary, but now oscillating, evangelist visits them twice a month; while the more liberal and enlightened Mr. Abell occupies the other vacant days. This gentleman has been reimmersed, but upon what premises we cannot say. We understand, he considers his brethren in this town as too sectarian; they are excessively so

is well known to all. How greatly have the times changed in this town! Reformers used to boast of their liberality; how ready they were to prove all things, to hear both sides of a question; and to open their meeting house doors to all! The very reverse of this is now the fact. Hence their boasted liberality has become a mere bye word with the people, and their moral influence consequently dissolved. They have become so renegade to first principles, that even Mr. Campbell in whom they boast is impotent in Charlottesville. When last there, he was to preach on education, but we are informed, did not for want of an audience!

We did not speak here until nearly a week after our arrival. A subject of the Sun and Moon's Brother from the Celestial Empire was to exhibit himself at the Baptist House on Tuesday and Wednesday nights. The people crowded to see the man with the long queue. Mr. Shuck, 'pastor of the First Baptist Church in Canton,' preached, after which his Celestial proselyte enunciated some aphorisms in Chinese which, we suppose, he translated to the audience. If what we heard was a specimen of native preaching, we anticipate but small effects from his labors.

To have entered into competition with such a lion as this would have been Quixotic. Could we have promised a speech from the Emperor of China himself (who by-the-by, has been promoted to the honorary membership of the London Baptist Missionary Society)—we should doubtless have borne away the palm for the larger audience: but in default of this, or of some other exhibition, what chance could we have of a congregation to bear an exposition of the Word? We gave it up, and patiently abided our time until the excitement had passed away.

We spoke in the Court House on three nights; Celestials, Orpheans and rain pre-occupying all other evenings while in town. Forty or fifty gentlemen ventured to listen to us; but the influence of the priests over the female mind, effectually prevented their attendance. Two ladies the first night, one the second, and none the third is all we can report, illustrative of female independence, contiguous to Monticello! Bro. M. made application to the "Reformers" for the use of their house for the better accommodation of

their fellow citizens: but, like the dog in the manger, they would neither use it themselves, nor permit them to use it. If we have room, we will place his letter and their reply on record, for a memorial against them.

We visited the University to hear a lecture from Mr. Shuck, on "the Literature of the Chinese." Here we were introduced by a gentleman to the Neophyte who appeared to be a very polite and inoffensive man. If he be a phrenological specimen of his countrymen, we do not wonder at the facility with which the British subdued them. The diameter of the head is narrow from ear to ear, which indicates timidity. In speaking of the Opium war, Mr Shuck pronounced it just and necessary, if any wars could be so styled.

Notwithstanding the rain, we had a very good audience at Mount Harmony and Free Union. We laid before the people "the words of this life." If we had the gift of discerning spirits, we should be able to report whether any good was done. But not being able to see into men's hearts, we cannot tell whether the seed sown had taken root. Experience has taught us, that *the dipping of proselytes* is no evidence of good being done. We could point out hundreds of proselytes who were immersed ten or fifteen years ago, who instead of "for the time being teachers, have need that one teach them again what are the first principles of the Oracles of God; and have become such as have need of milk, and not of strong meat." This is pre-eminently the case in Richmond and Charlottesville. In the latter place, "reformation" (profanation of the term!) is dying out under the ministrations of old baptist preachers, who have mildewed it by their traditions. In both these places stationaryism prevails. The brother of the Ex-Vice president Johnson (I notice, that this relationship is generally advertized in the papers) has added a considerable number to the flock in Richmond; and will perhaps succeed in swelling the body in Charlottesville, as he has elsewhere. We hope that the hearts of some of them may have been purified by faith. Their future lives will show. But, how is it, that if Messrs. Coleman, Goss, Henshall, &c. have been preaching the gospel for years past, the gospel could do nothing for their hearers until

the brother of the Ex-Vice president was imported from Kentucky? When Mr. Alexander Campbell was here recently he could do nothing in the way of proselyting; did he do no good? What is the reason of this; the converts are chiefly attendants upon the 'ministry' of these 'evangelists,' what is the cause? We believe, that *the work is of man, and not of the truth.* There may be a few exceptions to this remark; but observation of the carnality, worldly-mindedness, and deadness of these churches; demonstrates to our entire conviction, that unless there is a thorough renovation, but few, very few, will be accounted worthy of a resurrection to life eternal.

"Good," we think has been done in the neighborhood of Free Union. The Charlottesville preachers had succeeded in breaking up the congregation to some extent. But, prejudice is dying away, the truth is attracting them into a state of cohesion, and there is evidently *a revival of reading the word.* Their minds have been interested in the scriptures of the prophets, and some are convinced

of the necessity of preparing to meet the Lord. This is the sort of revival we want; not an inundation of the churches with girls and boys, but of faithful men and women, who will walk by the light of God's testimonies in spirit and in truth. Such a revival we think is occurring at Free Union; at least our prayer to God is, that it may be so!

EDITOR.

Richmond, Virginia,
May 26th 1846.

In our quotation from Acts xvii. 2. at the head of this article, we have paraphrased the word "Scriptures" by the expression "the Law, the Prophets, and the Psalms;" because this was the style by which they were designated in the Apostle's day. When we reason out of the scriptures, our researches extend to the Apostolic Writings. To reason out of the scriptures is the Apostolic model of *preaching the word*: not attended with much success, however, in these days; but it ought not therefore to be abandoned for *ad captandum* exhibitions by which proselytes are made.

123456 WE ARE NOT ALONE IN THE TRUTH WE ADVOCATE.

"The Christian believes as well as the Jew, that at some future period, the Present Order of Things will come to an end. Nay, many christians believe, that Messiah will shortly establish a Kingdom on the earth, and reign visibly over all its inhabitants. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from pulpits, both of the Scottish and English churches. Noblemen and members of parliament, have written in defence of it. These expect, that before this generation shall pass away, all the Kingdoms of the Earth will be swallowed up in One Divine Empire."

We quote the above from Macaulay's *Essays, art.* the "Civil disabilities of the Jews." He is combatting the objection of the opponents to the emancipation of the Israelites in

England, that they do not feel as citizens, because they are looking forward to and hoping for a settlement in the Holy Land. He replies that for the same reason, a more numerous class of native born English ought to be deprived of their political rights, seeing that they are also expecting and desiring the subversion of all kingdoms, & the establishment of a Divine and Universal Monarchy in their place. We present the extract to our readers, that they may know that we are not alone in contending for these things. We were not aware that this belief was so prevalent until we cast our eye upon this passage of Macaulay's about two weeks ago. We rejoice to find there are other tongues and other pens engaged in defending the truth on these topics: and it shows, that if men study the prophets as they would study any other book, that is upon the grammatical principle, they will come to the same conclusion, though they be as far apart as the

poles or antipodes from one another. We believe that, as the prophecies have been strictly and literally fulfilled in relation to the sufferings of Messiah, they will be as literally and materially accomplished in regard to the glory that shall follow. Shame be upon those, who treat the Holy Prophets as 'an old almanac' and fit only for 'carnal Jews.' The true christian is built upon the Prophets as well as the Apostles; & it is because of the gross ignorance of the prophetic writings which prevails, that the Sectarian World in general, and 'this Reformation' in particular, are the subject of so 'general and alarming a dearth of all religious interest—a dearth which is consuming and wasting the body of

Christ, and which threatens to reduce Christianity to a cold—a lifeless formality." *Char. Christ. Intell.*

It is doubtless true, that the God of Heaven will soon give Messiah a Kingdom and establish it in the Promised Land. We long for his appearing, that we may be united to him, and share with him in the glory, honor and delight of the Future Age. Every one that has this hope must purify himself even as he is pure, if he would realize it. Let us labor for this consummation even unto death if need be.

EDITOR.

May 26th 1846.

HINT TO THIS REFORMATION—MEMENTO FOR BETHANY.

HINT TO THIS REFORMATION.—It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.—*D'Aubigne*. This is the secret of the existing deadness, which pervades "this reformation;" a deadness, which is not at all enlivened by the many children, and unilluminated adults, which have been recently immersed into its cold, unbelieving, and worldly-minded community. Its body is full to repletion; it needs no more additions for ten years to come, but only that they should become believers who have already been dipped into the traditions of men. Faith in the Word of God is the one thing needful for reform.

EDITOR.

MEMENTO FOR BETHANY.—We mail the Herald regularly to Bethany, for Mr. Alexander Campbell's especial illumination; but our courteousness and solicitude for his welfare meet with no reciprocation. It is true, he said, he 'wanted nothing to do with Dr. Thomas politically, ecclesiastically, or in any other way;' we wish however, to have something to do with him. We wish to convert him from the error of his way, and to know how he gets along in building up the things he formerly destroyed; therefore we send him the Herald; and therefore, he might send us his "Family Magazine." We are unacquainted with any one here who takes it. We sent for it to the Religious Herald office the other day, but it was mislaid. We should like to see it for we are informed that articles are occasionally admitted into it, such as, on "the use and abuse of preaching," advocating principles, for which, we are de-

nonced heretical. We hear, too, that Mr. Campbell has again fallen on evil times, and that he is breaking a lance against an Orthodox Preacher, who is reported to have "fallen from grace;" and that he is not upon first rate terms with the former Echo of himself—D. S. Burnett, and his new invention the American Christian (Reformed Baptist) Bible Society. Reformed Baptist Bible, and Missionary Societies are neither expedient, nor compatible with a Reformed Baptist College, whose "Bank of Heaven" is most precariously supplied. The vocation of 'this Reformation' is not in Societies and Colleges, but in *preaching the word, that men may become righteous, and ready to receive the Lord*. The Reformed Baptist new born zeal for those things, proves that they have sectarianized, and bartered for human applause the things for which previously they suffered reproach. If these things be so, our old friend has again fallen upon evil times indeed. The cushion of the supervisariate is not without its thorns. If men will "set their affections on things on the earth" they must expect trouble; we fear if he should live, when the Lord comes he will find Mr. Campbell overwhelmed in College rivalries, vexations and oppositions, instead of being content with food and raiment, and "contending earnestly for the faith once delivered to the saints." But about our exchange. The most inveterate political foemen of the *Corps Editorial* exchange papers, why should not we? We oppose Mr. C. because we believe him in error; our heart entertains no bitterness against him. Conscious of recititude, we can afford to be generous. Will he exchange? If not we shall still send him the Herald.

EDITOR.

June 12. 1846.

HERALD OF THE FUTURE AGE.

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

REDFORD, Va.

VOL. II. NUMBER 11.

THE THREE CITIES.

ROME—CONSTANTINOPLE—JERUSALEM.

There are three cities in the world which are remarkable above all others. These are *Rome*, CONSTANTINOPLE, and JERUSALEM. The first is styled 'the Great Harlot, which sitteth upon many waters; with whom the Kings of the Earth have committed fornication & the inhabitants of the Earth have been made drunk with the wine of her fornication—*Rev. xvii. 1, 2*. In the 5th verse of the chapter, it is written, 'the waters on which the Harlot sitteth, are people, & multitudes, and nations, and tongues;' and in verse 15, 'the Woman is that Great City, which reigneth over the Kings of the Earth.'

'The waters' in their politico-ecclesiastical organization and connexion with Rome are represented in verse 3, as a 'Scarlet colored Beast, full of names of blasphemy, having seven heads and ten horns;' while the City is described as being 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead a name written *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth—vs. 4, 5*. 'Fornication is the symbol of idolatry, and all spiritual im-

purity. In verse 6, it is described as a persecuting city drunk with the blood of the saints, and with the blood of the martyrs of Jesus.—The 'seven heads are seven mountains, on which the Woman sitteth'—v. 9.

The destiny of this City is that it shall be consumed, or wasted with desolation, and finally and suddenly destroyed. Its consumption is thus expressed, 'the ten horns which thou sawest upon the Beast, these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire'—v. 1. 16. To this condition is Rome, which in the days of the Apostle was peopled with hundreds of thousands, now reduced; a scanty population and ruins are all that remain of its former glory. Her future destiny is thus decreed, 'in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her'—ch. xviii. 8. Rome is to vanish from the face of Italy: to be engulfed in the vast and bottomless abyss, as it is written, 'thus, like a great mill-stone cast into the sea, shall that great City Babylon with violence be thrown down, and SHALL BE FOUND NO MORE AT ALL'—v. 21.

CONSTANTINOPLE.

Of CONSTANTINOPLE more is hinted than expressed in the scriptures of truth. It is the City of 'the Dragon,' of 'the King who does according to his will,' of the Fifth Horn of the Goat, 'the City of 'Him' against whom, 'the King of the North shall come like a whirlwind,' and of the Euphrateans who were pre-

pared for 391 years and 30 days. The 'great Red Dragon' of *Rev. xii. 3*, is the symbol of the *Pagan Roman Empire*, but in ch. xiii, 'the Dragon' represents the *GRECO-CATHOLIC Roman Empire*; but in ch. xvii. 13; xx. 2. ii symbolizes the Eastern Roman Empire under the Ottoman, and hereafter, for a short

time, under the 'Autocrat of All the Russias.' The City, or Seat, or 'place in heaven,' in which the Great Red Dragon reigned before he was 'cast out' by 'Michael' Constantine and his adherents, was Rome. Rev. xii. 8, 9: but, at the time when 'the Dragon' surrendered his seat to the Beast like a leopard, ch. xiii. 2—he had provided himself a *new* one; and this was Constantinople, which continued to be the Imperial City of the Roman Empire until it was taken by the Ottoman Turks in 1453. It is yet destined to absorb the attention of the Great World, and to become the seat of a power, that will cause even England and France to tremble for their independence. The power, of which Constantinople will become the capital, will extend its dominion & alliance over 'many countries, which shall be overthrown.' It will swallow up the Turkish Empire and the ancient Assyria; and extend from Lybia and

Egypt, to the Caspian and Persian Gulpha. Persia will itself be with it, so that it will meet the Merchants of Tarshish and its Lions, or the Anglo-Indian Power, in the plains of the greater Asia. But its triumph will be short. 'Tidings out of the East'—from India, 'and out of the North'—from Britain &c. 'shall trouble him: therefore shall he go forth with great fury to destroy, and utterly to make away many. And he shall encamp between the seas before the glorious holy mountain; yet he shall come to his end and none shall help him'—Dan. xi. 44. 45. 'He shall stand up against the Prince of princes; But he shall be broken without hand'—ch. viii. 25. From that time, Constantinople will cease to be imperial. Rome will be abolished from the earth; 'and the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven' will be transferred to

"JERUSALEM THE CITY OF THE GREAT KING."

"O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come even the First Dominion: the Kingdom shall come to the Daughter of Jerusalem. Micah. iv. 8.

JERUSALEM, *Jebus* or *Salem*, was doubtless contemporary with Abram and Melchizedec. Its name literally and prophetically imports VISION OF PEACE: for to this City shall flow 'peace like a river, and the glory of the gentiles like a flowing stream;' and when the Nations shall behold it, they shall be 'glad with her, and rejoice for her.'

The first allusion to this renowned City is contained in Gen. xiv. 18., where it is termed Salem: and Melchizedec, King of righteousness, its King. This was about the year 2023; so that it has now figured upon the page of history 3869 years, which makes it 1313 years more ancient than Rome, the City of the Antichristian Blasphemer.

In the days of Joshua, Jerusalem was in the possession of the Amorite, and governed by Adonizedec, who with other kings, was slain and hanged upon a tree until sun down. Adonizedec signifies *Lord of Righteousness*; and, it is a remarkable coincidence, but one upon which we lay no stress, that the next

King of Jerusalem hanged upon a tree by Israel till sun down, was the **LORD OF RIGHTEOUSNESS—Adonizedec Messiah the Nazarene.**

In the reign of David, it became the Capital of the Kingdom of Israel. It thenceforth maintained its eminence for a period of 477 years, when it was destroyed by Nebuchadnezzar. During the 70 years captivity, it lay in ruins, after which it was restored by Zerubabel and his associates, and continued 562 years, when it was destroyed by the Romans.

The City of Jerusalem is situated in 31 degrees 50 minutes north latitude, & 35 degrees 20 minutes east longitude; about 25 miles west of Jordan, and 42 east of the Mediterranean, 102 miles south of Damascus, and 150 north of the Elnatic Gulph of the Red Sea. It was built on four hills called Zion, Agra, Moriah, and Bezetha. The city white in the hands of the Jebusite from whom David took it, was built upon Agra; and 'the strong hold of Zion'—2 Sam. v. 7—upon the hill bearing that name. After having possessed himself of these important places, this magnificent prince appropriated Zion for the royal residence, and named it 'the City of David.'

Mount Zion was divided from Mount Moriah by a valley, called by Josephus, the

Valley of the Cheesemongers. Across this valley Solomon raised a causeway, leading from the royal palace on Mount Zion to the Temple, which he built on Mount Moriah. The way was not level, but an easy ascent and descent from one mountain to the other. Hence we read of 'the ascent by which Solomon went up, to the House of the Lord,' and of 'the causeway,' or 'going up.'

Jerusalem is the City, which Jehovah had chosen to place his name there, as it is written in the Law, 'when ye go over Jordan, and dwell in the Land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety: then there shall be a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; * * * and ye shall rejoice before the Lord your God. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of thy tribes there thou shalt offer thy burnt offerings, and there thou shalt do all I command thee.—Deut. xii. 8—14. Because the Lord chose Jerusalem to put his name there, therefore it is called the HOLY CITY of which glorious things are spoken in the scriptures of truth.

Speaking of Zion and Jerusalem, David says, 'Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, is the City of the Great King. God is known in her palaces for a refuge. As we have heard, so have we seen in the City of the Lord of Hosts, in the City of our God: God will establish it forever. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.—Ps. xlviii. 'This is the Hill which God desireth to dwell in yea, the Lord will dwell in it forever. LXXVIII 16. In Salem is God's tabernacle, and his dwelling place in Zion. There broke he the arrows of the bow, the shield, and the sword, and the battle.—Ps. lxxvi. 'The Lord chose the tribe of Judah, the Mount Zion which he loved. And he built his Temple like high palaces, like the Earth which he hath established forever.—Ps. lxxxvii. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O City of God.—ALL MY

SPRINGS ARE IN THEE:—Ps. lxxxvii. 'WHEN THE LORD SHALL BUILD UP ZION, HE SHALL APPEAR IN HIS GLORY:' then 'thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come;—Ps. cxii. 'The Lord shall send the rod of thy strength (O Messiah) out of Zion.—Ps. cx. 'They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abide forever.—Ps. cxxv. 'The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the Horn of David to bud.—Ps. cxxxii. There the Lord commanded the blessing even life forever more. cxxxiii. 'Blessed be the Lord out of Zion, who dwelleth at Jerusalem.—cxxxv. 'The Lord shall reign forever, even thy King O Zion, unto all generations.—cxlvi. 'Let the children of Zion be joyful in their King.—cxlix. We shall now proceed to quote some of the 'glorious things' spoken of Zion and Jerusalem, premising only, that they are to continue 'trodden down of the Gentiles until the time of the Gentiles shall be fulfilled'—Luke xxi. 24: and that when these times are accomplished, [and unquestionably their consummation is at the very door]—'the set time to favor Zion' will have come.

We quote first from the prophet Isaiah. 'I will restore thy judges as at the first, & thy counsellors as at the beginning; afterwards thou shalt be called The City of Righteousness, the Faithful City. Zion shall be redeemed with Judgment, and they that return to her with righteousness.—Ch. I. 26, 57.

'And it shall come to pass in the latter days, that the Mountain of the Lord's House (Moriah, on which the Temple shall be built in the Future Age) shall be established on the tops of the Mountains, and shall be exalted above the Hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye' and let us go up to the Mountain of the Lord, to the House (Temple) of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And He, (the

Lord) shall judge among the nations, and shall rebuke many people: 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.—ch. ii. 2—4 There will then be no more pilgrimages to Rome, or to Mecca, or to the Sacred Ganges, but all hearts will be turned to Jerusalem, and thither will the faithful wend their way.

'In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem (compare Jer. l. 20; Dan. xii. 1.) And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, for above all the glory there shall be a covering. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. ch. iv. 2—6. How radiant with light will this City be! A glorious residence for the King of Glory! His Rest will indeed be glorious!

'Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee—ch. xii. 6. 'The Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously—ch. xxiv. 23. 'And on this Mountain shall the Lord of Hosts make unto all people a feast of fat things a feast of wines on the lees, &c. And he will destroy on this mountain the face of the covering [the 'strong delusion—2 Thess. ii. 11.] cast over all people, & the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken. And it shall be said on that day, Lo, this is our King; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation—ch. xxv. 6—9.

'The Lord of Host shall come down to fight

for Mount Zion, and for the Hill thereof. As birds flying, so will the Lord of Hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. Then shall the Assyrian fall with the sword not of a mighty man; and the sword not of a mean man, shall devour him: and he shall pass over to his strong holds for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion and his furnace in Jerusalem—ch. xxxi. 4, 5, 9

'The Lord is exalted; for he dwelleth on high; he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, & strength of salvation.—Messiah's Times constitute the Dispensation of the Future Age, which will be characterized among other things, by wisdom and knowledge; hence it will present a remarkable contrast to the Age that now is, which is notable principally for its ignorance and folly.

'The eyes of the righteous shall see the King in his beauty, they shall behold the Land that is very far off [as to time when the prophet wrote.] Look upon Zion the City of our Solemnities; thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken. But there the glorious Lord will be to us a place of broad rivers and streams; for the Lord is our Judge; the Lord is our Lawgiver (not Moses) the Lord is our King; he will save us. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity—ch. xxxiii. 5, 6, 17, 20—24.

'The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away—xxxv. 10. 'I will defend this City to save it, for mine own sake, and for my servant David's sake.—xxxvii. 35.

'But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on him? Yea, she may forget, yet will I not forget thee, O Zion. Behold I have graven thee on the palms of my hands; thy walls are continually before

me. Thy children shall make haste; thy destroyers and they that made the waste shall go forth of thee. Thus saith the Lord, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their face toward the earth and lick the dust of thy feet; and thou

shalt know that I am the Lord: for they shall not be ashamed that wait for me.—ch. xlix. 14—26.

'The Lord will comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the Garden of the Lord (he will establish PARADISE in the Land); joy and gladness shall be found therein, thanksgiving, and the voice of melody.—ch. li. 3.

To be continued.

UTOPIAN SPECULATIONS.

Charlottesville, Va. June 23rd 1846.

Brother Thomas:

Our Town has been recently the theatre of a violent and protracted effort, on the part of our good friends 'of this Reformation' to build up their Zion in which Mr. J. T. Johnson, the great Evangelist of the West, has been the chief speaker. Attracted by his fame, among his brethren, as the Great Western recruiting officer, and, among other men, as the brother of 'the man, who killed Tecumseh,' I went several times to hear him preach. My prepossessions were all in favor of Mr. Johnson, as a strong advocate, I supposed, of 'the faith once delivered to the Saints' as a discreet sensible man, yet, I confess, I was no little disappointed when I heard him. True, he had not given very good evidence of his prudence and good sense, in assuring parson H—of the Sycamore Church 'for his consolation,' that he considered the Richmond Church, the best organized and most orderly congregation he knew—(a fact which the parson took care to give to the public) when he [Mr. J.] had probably sojourned, at the time, in Richmond fully three days and of course had thus enjoyed a capital opportunity of becoming well acquainted with its members in all their Social and church relations, and could pronounce a very enlightened opinion on the subject!! But except this offering at the shrine of vanity, I thought well of Mr. J. from what I had heard of him. The manner of his preach-

ing is certainly peculiar—being chiefly analogous to the methodist order.—It was however in the matter of his discourse that I found most occasion for surprize and disappointment.

He announced, to his audience on Sunday morning, that the great object of all his labors was to accomplish two things—the union of christians, and the conversion of the world. Whilst he was attacking the supposed obstacles to this consummation with the customary weapons of 'this Reformation,' in the course of which, by the way, he took occasion to introduce—not the apostles or prophets—but Mr. Alexander Campbell, as one whom he 'loved and admired' &c. I could not refrain from pitying the fruitless attempt to achieve that which has been already accomplished, in the one case, and the folly of expecting in the other, what has never been promised, and will therefore never be realized. Christians are united—the world never will be converted under the present constitution of things. Is he not then laboring for nought? Mr. J. argues that christians are divided. Then they are no longer 'one.' Where is then the 'one body,' I ask? Christ prayed that 'those who believe on him might be one,' or united. Has his prayer been denied? Then has the Father been deaf to the Son! Yet the latter affirms 'I know that thou hearest me always.'—Because sectarians and unbelievers, despising the authority of God, maintain that sprinkling is baptism, does that prove that there is no longer, the

one baptism? Nay more, Mr. J. and his prototype, whom he delights to *admire*, both contend that division, disunion, sectarianism &c., is *treason* against Christ. A greater than they embraces 'sects' in his enumeration of the 'works of the flesh,' yet these *traitors and rebels* are the very '*christians*,' whom they seek to unite!!! Paul argued to shew its absurdity. 'Is Christ divided?' Mr. J. affirms that Christ is divided—for if not, why plead for union? That cannot be united which is not divided before. True indeed, the same Apostle recognizes the Corinthians as Saints, tho' there were divisions amongst them, but this toleration of their error, arose from the circumstance of their want of acquaintance with the law which forbade it. So too, until the Apostles had, in Acts the 13th, propounded the decrees concerning circumcision, &c. The Antioch brethren were excused for their strife, on the score of *ignorance*. But who would argue, because of this, that *we* to whom the *whole law* is now revealed might hope for similar impunity, should we violate them. Can we plead *ignorance*? Paul declared that these Corinthians, so long as their 'divisions' continued, were '*carnal*' and walked '*as (other) men*.' He added elsewhere, 'to be *carnally* minded is death,' and if I seek to please *men*, I cease to be the *servant of Christ*.'

If then to make divisions be criminal in the sight of God and *contrary* to the spirit of Christ, and if any man have not the spirit of Christ *he is none of his*, that is '*no christian*,' how will Mr. J. *unite* as '*christians*' those who are '*no christians*'?

Again: Jesus affirms 'A house divided against itself *must* come to destruction'—Mr. J. argues in opposition, however, that tho' 'the church ('whose *house* are ye') be divided against itself, it is *not* 'come to destruction.' Now, his declaration and Christ's do not stand together. If the church (which is composed of *christians*) be divided against itself as he says, then it is no longer 'one body' which the apostle affirms expressly it is—Mr. J. is wrong. Christians are one—but sectarians and those who make them, whether they reside at Westminster or Geneva, at Bethany or Charlottesville, are divided against themselves and therefore, they will assuredly come to destruction, 'for the mouth of the Lord hath spoken it.'

I should add that Mr. J. was very latitudinous in his plan of '*christian union*.' He had 'no doubt there were good *christians* among Calvinists and Arminians,' &c.

Mr. J. expects, 'the conversion of the world' to Christ, by the gospel. Can he shew a solitary promise to this effect, in the divine Record? True, the apostles were commanded to 'teach all nations;' but have all nations consented to learn and receive the truth? If 'all the world are to be converted to Christ,' as Mr. J. and his Bethany leader teach, what is the true meaning of such scriptures as these 'and he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my father.' 'He shall bind their kings with chains, & their nobles with fetters of iron, to execute upon them the judgment written.' Mr. J. argues, that these nations and nobles, are all to be 'converted,' for they are a part of the 'world,' and thus, according to his theory, Jesus is to punish his own followers and friends? Such is an example of the poor speculations served up to their famishing hearers, by the 'orthodox' teachers of 'this Reformation!' Verily they deserve commiseration.

Mr. Johnson's other addresses were in harmony with the first. It was all of course going to Heaven or Hell as soon as you die, with the usual attractions, ascribed to the former, of affording a happy re-union with deceased friends and relatives; and to the latter, the usual awful drapery of hell fire and damnation as being the 'only stuff' that would do for sinners. Not one word was said about the resurrection of the dead! no more than if such a doctrine was not to be found in the Book! No preaching a day in which the Lord would judge the world in righteousness! No emphasis given to the gospel as being the great revealer of 'life and incorruptibility'—no candid and faithful warnings to the wicked of 'everlasting destruction from the presence of the Lord and the Glory of his power;' of their exposure to a 'death ending in death,' to 'punishment according to their works,' 'whose end is destruction.' These were contraband. This would have had an awful squinting at 'Thomasism,' and could not therefore be en-

dured. Yet Mr. J. denounced almost fiercely those who preached 'another gospel' than Paul's—Query. Will he shew where Paul ever preached, as the motive to obey the Saviour, or with any other view, the meeting in Heaven with one's 'companion,' and 'little prattlers,' and 'aged fathers,' and 'venerated mothers,' &c? Where he ever called on his hearers to say if they 'did not want to go to Heaven' when they died, &c. No; Paul never preached such inventions. He 'preached thro' Jesus, the resurrection of the dead.' Nay, more he argued, 'what advantageth it me, if the dead rise not? Let us eat and drink for to-morrow we die.' Strange indeed, Paul should have spoken thus, if he knew that when he died, he would be in bliss in presence of God, whether the dead rise or not!

And Job too, what a pity he did not know Mr. Johnson and his brethren! Think you, he would then, have written, 'As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the Heavens be no more they shall not awake, nor be raised out of their sleep.'

Now, I ask, according to Mr. Johnson's own citation, is he not preaching 'another gospel' than that which Paul announced, for Paul announced the resurrection from the dead as the christian's hope, but Mr. J. substitutes for this, 'being borne on angel's wings to Heaven' as soon as you die, and no resurrection at all.

For the information of your readers, and to advance the cause of truth, by exposing the follies of error, you are at liberty to publish the above in the Herald, not doubting, however, 't will procure me the honor of being gazetted in some of the Journals of the 'Reformation'—will they have the fairness to copy the article if they comment on it. *Nous verrons*.

ALLAN B. MAGRUDER.

P. S. I had forgotten to say that the result of the great efforts of Mr. Johnson aided by all the powers of Mr. Bullard, &c.,—nearly a whole week's hard work, was—one convert, a lady—(Slow progress in 'converting the world' this!)—*Ed.*

THE DEGENERACY OF "THIS REFORMATION" ILLUSTRATED.

OUR 'UNTIRING EFFORTS' ILLUSTRATIVE OF 'THE LORD'S GOODNESS'—A CRYING SIN AMONG REFORMERS—'PARSON HENSHALL'S' ADMIRATION OF 'THE GOOD AND ENNOBLING MANNERS OF ENGLISH LIFE'—AN ENGLISH GENTLEMAN DEFINED—MYTHIC GENTLEMEN ILLUSTRATED BY A FABLE—THE PRACTICE OF 'HONEST TRADES,' HOWEVER HUMBLE, HONORABLE AND CREDITABLE TO PREACHERS—THE 'BEST ORGANIZED,' ONE OF THE MOST WORLDLY AND SECTARIAN, OF CHURCHES—THE NEW MAN IN CHRIST JESUS THE TRUE GENTLEMAN—'PARSON H.' FLATTERS KENTUCKY PREACHERS, AND THEY COMPLEMENT HIM—MR. J. MISTAKES DEATH FOR LIFE—THE NEW ECCLESIASTICAL CODE OF THE 'BEST ORGANIZED'—CRITIQUE ON MESSRS JOHNSON AND M^r CHESNEY'S PREACHING—THE WATCHWORD OF THE AGE.

If the testimony of Mr. Johnson be true alas, alas, for Kentucky! Mr. Johnson is doubtless a very competent judge of the organization and order of a congregation of some 200 individuals after the bows and shakes and 'wreathedsmites' of a three days acquaintance! But seriously, if the Reformed Baptists here were truly apostolic; three days is not a sufficient time in which to form a judgment. We suspect the truth of the matter is, that 'Parson H * * *' told him so, and taking it for granted (a hazardous thing at

all times in any case) that he told him the truth, which he ought to have done and not have misled him, he proclaimed 'for his consolation,' that it was even so! 'Parson H.' doubtless, needed 'consolation' from some quarter, seeing that the Word of God failed to console him. Like his Master at Bethany, he has fallen upon evil times; yet 'goodness' tempers their severity, if we may believe him: this ought to console him. But perhaps he has of late forgotten 'the goodness of the Lord' of which he spoke to the 'fine popula-

tion' of Kentucky in the words which follow:—'For the first time in my life, I think I see the goodness of the Lord in bringing good out of evil, by permitting us to be greatly annoyed by the presence of a Schismatic of no ordinary powers, and in allowing us to be scourged by his untiring efforts to lead away disciples after him'—*Chr. Jour. Nov. 29. 1845.* From the late incense of 'consolation' burned to James' spirit, we suspect the *annoyance* has extinguished his sense of the Lord's goodness, for the *scourge* still continues, one of his flock having renounced his ministration, & joined the 'Heretics,' during the revival of Messrs Johnson and Mc Chesney. May it not be for the advantage of his flock, though it may detract from the salary, and in this particular be a great and scourging annoyance, that the Lord should show his goodness more conspicuously in this way? We think it would, and sincerely hope, that his truth may yet insinuate itself among them, and cause a gr. at shaking among the 'dry bones,' which at present are 'very dry.'

One of the crying sins of 'this Reformation' is the *mutual puffs and flatteries of its leaders and partisans.* The over wearing vanity, conceit, and self adulation of some of them is truly fulsome. Whoever joins them, especially if he is rich, is heralded forth as highly intelligent and most respectable; but if he discover that 'the whole truth and nothing but the truth' is not with them, he is then denounced as weak headed and spoiled, and accordingly proscribed as pestilent. This same James is very guilty of this offence against good taste, good manners, and truth. He says to 'Dear Bro. Kendrick' of the *Chr. Jour.* 'You have a fine population, greatly Virginian in its character; in general refined, and always companionable. This to an Englishman who has by choice, become a Virginian by adoption, and who admires the land of his preference because it retains the good and ennobling manners of English life is always delightful and gratifying wherever found.' What, in the name of truth and fact, does James know of 'the good and ennobling manners of English life?' Journeyman shoemakers in England do not move in that class of society, the manners of which are either good or ennobling; place such an Englishman in such an ennobling circle and he would

neither be 'delighted' nor 'gratified'—but very ill at ease, not being accustomed by education or association to good and ennobling society there. If James had been of that class in England, which is characterized by the phrase 'Old English Gentleman,' he would display more good breeding towards religious non-contents than he is distinguished for. A gentleman, to say nothing of the Christian, does not circulate among people sapping and mining, and traducing the characters of men, though they may be opponents. An English gentleman is open hearted, open faced, destitute of low cunning; respectful to all men, princely, courageous, benevolent & above board, these are the 'good and ennobling' qualities of the refined English gentleman, which, for the honor of our common Fatherland, we would delight to observe distinguish him as 'an English man' who has by choice become a Virginian by adoption.

By these remarks we would not be misunderstood. It is the fable of the Jack Daw and Peacock, which illustrates the spirit of this critique. The Daw admired the noble bearing and plumage of Peacock manners, and determined, if possible, to display the same. Finding some feathers about the yard he stuck them in his tail, and straightway aped the gait and carriage of his betters. Upon seeing this, the indignant birds beset him, & soon stripped him of his borrowed plumes. A Daw, though a black and undignified bird, is excellent in the sphere which nature assigns him; but when he aspires to denizenship with birds of elegant, gay, and portly *ensemble*, he only makes himself ridiculous.

The King of Kings was once a carpenter; the Apostles were men of humble walk in life; and Angels doubtless, have served their time and practiced the mechanic arts. Else whence that chariot in which Elijah rode to heaven? And those garments which they wear? And that sword drawn in the Angel's hand with which to slay Balaam? Some intellectually great and distinguished men have hammered soles upon lapstones. 'Honest trades,' whatever they may be, are honorable to all who practice them; and for ourselves, we more highly respect the Christian artizan who works at the last in the week, and does what he can to edify the church

when convened, than those salaried shepherds who feeding themselves and not the flock, are too idle, or too proud, to work. This used to be practiced in 'this Reformation'; & when James lived in Baltimore, the principles of the church there, confined him to this wholesome regulation. Reformation went ahead in those days; but its wheels are locked now. A non-working and hireling priesthood has sprung up, which is creating calls for itself by societies of divers kinds. It is creating a cry for Pastors, whose work will be to build the walls of their Babylon, extinguish lay enterprise, and proscribe the truth under the name of heresy. This is the working of the system in the 'best organized & most orderly congregation' known to Mr. Johnson. Their Pastor has closed their eyes and shut their ears against every thing but the lust of the flesh, lust of the eye, pride of life, and his own traditions. How long they will continue shut up to the truth, heaven only knows. If we can get them to read, there is hope. It is a singular fact, but true, that when they used to listen to our voice, they cried out against our severity upon the Apostacy; it would do harm; it would drive the sectarians away, and they would not come to hear! But what is the fact now? These very 'sectarians' constitute the great bulk of our audiences, and the exception to the rule is, to find a Reformed Baptist among them. When people are themselves apostatizing they sympathize greatly with the apostates. The 'Evangelists' and 'Pastors' have closed their ears; for well they know, that, if their flocks are permitted to hear and read without molestation, their deadening influence will be dispelled, lay enterprise rekindled, and themselves sent back to the workshop and the plough.

This flattering of the 'fine populations' of the world emanates from a man pleasing spirit it is a part of the popularity-hunting mania with which Christianity is cursed in this age. These fine populations are the incarnations of sin; and thereby subordinate to the carnal mind which is enmity against God, is not subject to his law, neither indeed can be. Do not flatter, but tell these populations the truth. God's word does not flatter or compliment the World. It deals plainly with it. It tells its 'fine populations,' that they are lying under the Wicked One; that his spirit works in them as the children of disobedience; tell them not of their 'refined & companionable' qualities; but tell them truthfully, that they are Godless and Christless, living without God and without Christ in the world; and that because they are all this, and sowing to the flesh, they will of the flesh reap condemnation, corruption, and the Second Death. O James, doff the Englishman and the Virginian, with their 'delightful and gratifying companionable refinements,' & become a New Man in Christ Jesus, if it be possible! This is Heaven's Gentleman, 'good and ennobled' by the Word of

God; a pilgrim and a sojourner here, but an heir of that country promised to Abraham under a constitution from the 'possessor of heaven and earth.'

Mr. Johnson's compliment to 'Parson Hen shall's' Church (for to compliment a church, is to belaud its Guardian Saint) was no doubt also the exuberance of his gratitude to James for the flattering style in which he had spoken of Kentucky preaching and zeal in the *Christian Journal.* 'One good turn deserves another,' and here is James' turn:—'In comparing Kentucky with Virginia, to be faithful I must remark, that in Effective Preaching you are largely in advance of us. Your zeal bids defiance to indifference, and forms a tide which moves all along in spite of every resistance. In Church matters as to Order, Discipline, and Regular Attention to the Ordinances, we are in advance of you. I know few churches in Virginia but what are orderly; and under a regular supervision of scriptural officers.' Who could withstand this? Are not preachers flesh and blood? Shall two of Kentucky's Effective Preachers, one of them her most Effective Preacher, come to the church of such a Turner and not turn for him again? It would be certainly very unprofessional to make no speech adulatory of such a writer's work in return Hence Mr. Johnson corroborates Parson H's faithfulness, and after three days congealing and so forth, proclaims for James' consolation, that his, at least is the best organized and most orderly congregation he knows. O the wheels within wheels!

But Mr. Johnson mistakes death for life! James, perhaps, did not tell him, that their present Order, Organization and Discipline were based upon a NEW ECCLESIASTICAL CODE which had superseded the Word of God, which had been found inadequate to the Order, Organization and Discipline of the church according to their notions. But it is even so; and the following is its substance.

1st. That all should be excommunicated, who fellowshiped a member excluded from a sister church;

2nd. That the Elders should carry this Law into effect without consulting the vote of the Church;

3rd. That all should be excommunicated, who fraternized with Dr. Thomas by breaking bread with him, or by admitting him to the hospitalities of their firesides; and,

4th. That all who persist in justifying themselves by the Word against a personal application of these Laws, shall be taken into custody by police captain White.

By this code, they have called into existence a new congregation, which now numbers about 30 members—the Church of the *Adventual Preparation*,* as we would style it.

* By *Adventual Preparation* is meant THE MAKING READY TO MEET THE LORD AT HIS

We also went twice to hear Messrs Johnson and Mc Chesney. Knowing what incompetent judges men are in general of what constitutes 'good preaching,' we are not to be misled by popular report. These 'effective preachers' are indeed greatly celebrated by party, but it is difficult for party to speak the truth. Mr. Mc Chesney we had heard several times in Louisville; Mr. Johnson, never. We did not expect great things; yet we went prepared to acknowledge all the greatness that should shine forth. As we heard we determined to judge. The result of our hearing is this. If the preaching of the Lord Jesus, and of his Holy Apostles and Evangelists, be received as the standard of good and efficient preaching, then we confess, we heard neither the one nor the other. We heard from Mr. Johnson things, that must have become proverbs to the merest tyros, unless their pastor has been so zealous against heresy as to have preached all first principles into oblivion. Mr. J. on one occasion read from some author a long list of great men, that is, sinners of all high ranks and degrees among worldlings, who professed to believe. This was mere *ad captandam*: would believing class a man among such great ones? He did not 'preach the word,' but preached about the word; and his illustrations were drawn, not from the Apostles and Prophets, but from burning steamboats, 'breasting the Mississippi,' 'creeks swollen by thunder showers, husbands, wives, widowers, and children,' in heaven above, and on the earth and in the brooks beneath! He did not 'reason with the people out of the scriptures;' and there might as well have been no prophets for any use that we heard him make of them. Mr. Johnson seems to be a man of good intentions and benevolent disposition, but by no means either a Paul, Peter, or an Apollus.

After Mr. Johnson, his friend Mc Chesney addressed the hearers. We have said, we had heard him before; once in his own 'Little Utica,' when he bid his very little flock of Lutherans adieu; and several times afterwards, when he lectured on Baptism at the First Baptist Church in Louisville. On all these occasions he did very well. His man-

SECOND COMING: this is the grand principle around which we rally. 'This Reformation' has answered its purpose, it is becoming obsolete; we must advance.—PREPARE! This is the watchword of the Age.—Ed

"THE HOPE OF THE GOSPEL."

March 29, 1839.

DEAR BROTHER WALLIS,

I beg to offer you an article for the 'Christian Messenger,' condensed in a few

words so as to occupy little space. I have endeavoured to speak as temperately as possible, so as not to offend people's prejudices; but, perhaps, it is rather difficult to succeed in his matter. The subject appears to me to be ner was without affectation, and his matter sensible and interesting. Since that time he has become Pastor, we believe of the Reformed Baptist Church in Lexington, Ky. What sort of influence he has been subjected to there, deponent saith not, we speak only what we know. When we heard him recently, alas, what a falling off was there! The young ladies, we are told, and the old too for anything we know, are quite ravished with bro. Mc Chesney. We heard him with astonishment, and finally with disgust. We could not help it. We study the Word to understand it, to imbibe its spirit, that our mode of thinking may be modelled by it after the pattern of the truth. His ideas and their mannerism, acted upon our mind as we have described. We were all ears, and we can testify truly, that on the first evening there was not only no quotation from the Word in his speech, but not even the remotest allusion to one; on the second, he favored us with one; Sunday schools, Sunday scholars, glorious meetings with such, and proselytes among them with all the *et ceteras* of New Platonism, made up the seraphics of this Effective Preacher from the 'fine population' of Ky. On the first night, one person responded to Mr. J's invitation, and one young man and two young girls to Mr. Mc C. On the second, we left before the machinery of song began to work; we cannot therefore report the result. 'Were there no more noble spirits that would come forward and confess the Lord?' Never Apostle spoke thus to sinners, the three accepted this patent of nobility, and signalized themselves as 'noble spirits' by presenting themselves before the Pastor.

'Do you believe said he, on the testimony of Apostles and Prophets, that Jesus is the Christ the Son of God?'—'Yes.'—'Thank the Lord!' exclaimed Mr. Henshall; and then passed through the same ceremony with the rest. We hope they told the truth; but from what we know of the criminal neglect of the Prophets and Apostles by professors, we confess we do not believe these sinners did tell the truth. They heard nothing of these two Effective Preachers, that had the least squinting at such a proposition; and if they were not students of the Word, where was their faith to come from? Answer this, ye that echo the sentiment 'no testimony no faith.' There is utterly a fault here.

Further than this, at present we forbear to write. We shall return to the subject hereafter. Editor.

of the utmost importance, because, if we do not know clearly and explicitly for what we are looking, we have no motive whatever for perseverance. And in a crisis like the present, when men are forming combinations for every real and imaginary purpose, except the preparing for those great events of which we shall so soon be the actual witnesses, it is not unfit, in some small measure, to protest against the all prevailing infatuation.

I remain dear Brother, yours, in hope of a kingdom which cannot be moved.

AN ANGLO-SCOTCH BAPTIST.

'The time has now come, in which a faithful testimony must be lifted up for those things which God has freely given to us, and especially for the hope of eternal life which God, who cannot lie, promised before the world began. We behold the ashes of the kingdom of antichrist giving birth to every foul spirit, and to every unclean and hateful bird, and we continually see, on every hand, a practical illustration of the prevailing idea, 'The Lord hath forsaken the earth, and seeth us not.' Can Babylon bring forth any thing except confusion? Will not the children partake of the qualities of the parent? Do not all the Sects seek to elevate a throne of judgment, thereby arrogating to themselves the office of the Lord, Messiah? Do not all see a religious ministry fully resolved, at all hazard, and in defiance of all conviction, to 'support those schemes which support them?' Do we not find formal profession and mere lip services, evrywhere assuming the place of vital godliness? Do we not find that those who pretend to the greatest sanctity and spirituality, are at the same time those who drink the most deeply into the spirit of the world, which is coverousness? Do we not find the most strenuous advocates of seventh-day observances playing the hypocrite on every day and all days? But those who sow to the wind shall reap the whirlwind, and those who sow to the flesh shall of the flesh reap corruption. The light which must soon enlighten the Gentile church, is the HOPE OF THE SECOND COMING OF OUR LORD, and no worship or ordinance can be considered acceptable, unless this great event be held up in the very front of every christian assembly. And in the same proportion as this hope be quickened, will be the advances made in knowledge, in faith, in life, and in purity. If, on the other hand, this hope be lost sight of, or kept in the back ground as a mere secondary object, no advances can possibly be made in any good or perfect gift, but a speedy and certain retrogression will be the attendant consequence. It was not till this hope was extinguished that the apostolic churches languished into the arms of the powers of the world, becoming, in that same hour, the prey of a vicious and tyrannical priesthood.

If the beacon of the coming of the Son of Man in the clouds of heaven had been preserved untainted and inviolate, no establishment of 'Clergy,' as a separate order, would have been brought into existence: if the hope of the Lord's coming into his kingdom, to strike through kings in the day of his wrath, had been continued, no 'reverend' wolv would have dared to act the spoliator of Christ's flock; no pampered prelaty would have been permitted to change the truth of God into a lie, and to render themselves the curse of the whole earth.

It became the interest of the hireling [officiating in sacred things] to envelope these great truths in darkness; to enshroud the hope of a future state in doubt and mysticism; to proclaim themselves as the medium by which wisdom and knowledge were to be perpetuated. Lo, we are the people, and unto us must you come for the bread of life!

When the Lord appears, he comes to destroy death, and also him that has the power of death: he comes to judge the world in righteousness: he comes to substitute his own glory, his own justice, and his own love in place of the partial and rotten governments which are now existing.—When this hope became extinguished, the Christian church was constituted an engine of political power on one hand, and of personal emolument on the other; the spirit of despotism commenced on the one hand, and the spirit of superstition on the other, and great has been the traffic in horses, chariots and slaves, and in the souls of men.—Rev. xviii.

One of the first steps made by the assumers of divine right, was to substitute the belief in a purgatorial state of the human soul, [an indescribable condition of probation] which no mortal can possibly realize or comprehend. We are not taught by the scriptures to expect any conditions of future happiness, except in the redemption of the dead from the power of the grave.

The Almighty Father of creation *breathed* into man's nostrils the breath of life, and he became a living soul. This shows us that a man's life is in the breath; when, therefore, this breath is withdrawn, his life is held by the Lord Jesus Christ until the great day, or in other words, the Lord Jesus Christ retains the power to himself to reproduce or to reanimate the fallen dust, and out of flesh and blood and breath to bring incorruption and immortality. We are not to look for heaven in any other way than by the medium of a HEAVENLY KINGDOM, for we do not find in the whole account of the Jewish economy, or in the Prophets, any mention whatever of a condition of abstract spiritual existence, and we have as much reason to assert the spirit's individual consciousness, 'prior' to the production of the body, as we have to assert it after the dissolution of the body.

Even in patriarchal days, when, life and immortality were not brought to light, rational ideas were entertained on this subject, and the memorable declaration of Job will here serve as an apt quotation. 'Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and laid in a rock for ever! For I know that my redeemer liveth, and that he shall stand in the latter days upon the earth, and though worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me.'

The word will ever remain a sealed book, (as it now is) unless the grammatical principle of interpretation be applied to it, and then indeed we shall behold wondrous things out of these records.

We shall see in the law given to Moses the shadows of good things, not fulfilled, but yet to come; we shall see in the prophetic word the manifestation of Messiah's kingdom, (not in the day of his humiliation) but in the day of his coming glory.

WITHOUT THE PROCLAMATION OF THE ANCIENT HOPE, THERE CANNOT BE ANY PROCLAMATION OF THE ANCIENT GOSPEL; and how was this gospel or these glad tidings declared? Behold, I bring you glad tidings of great joy, which shall be to all people.—(Luke ii. 10.) For unto you is born this day, in the city of Da-

vid, a Saviour, which is Christ the Lord.—(Luke i. 33.) He shall be great, and shall be called the Son of the Highest; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

In this gospel, there is no mention of being 'prepared to die,' [or any such 'prelatical mummery], but on the contrary, 'for life,' that whether we wake or sleep we should live together with him.'

Blessed be those servants who are found prepared when the Bridegroom cometh; for, if in the apostolic days the end of all things was declared to be at hand, how much greater necessity is there now [in these days of darkness] to be sober, and watch unto prayer.

The great signal of the immediate approach of the Son of Man will be found in the gathering together of the Jewish people into a national form, and in the conflict of nations in the day of Armageddon.

And the redeemed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads, and sorrow and sighing shall flee away.'

We subscribe to the above as the truth and nothing but the truth; and only wonder to find the article in the periodical whence we extract it.

EDITOR.

A FALSEHOOD CORRECTED.

Jeffersonville, June, 26th 1846.

BROTHER THOMAS,

Dear Sir:

There is a note over the signature of S. W. Leonard in the June number of the Millennial Harbinger, containing the important information, that the 'Christian' church at Jeffersonville has 'died out through the enervating influence of Soul-Sleeping, annihilation, &c., &c.' I have written to Mr. Campbell a letter correcting this statement, but I have little or no hope that he will publish it. I have long since despaired of ever seeing him rectify an error or do justice to an individual or church who may be misrepresented in his paper. Many years ago I thought him one of the most candid and magnanimous editors and theologians of this or any other age; but experience has proved to my satisfaction that my confidence was misplaced. Should he pub-

lish my letter, I must confess that I shall be disappointed.

Friend Leonard must have known when he wrote the note referred to, that it was false. He has been about Jeffersonville a good deal for several years past, has just closed a course of music lessons in this place, and was perfectly familiar with the state and standing of the church. He has been in town since the arrival of the June number of the Harbinger, and I understand he disclaims the authorship of the note; and intimates, that it was forged by Alexander Christian of this place, and published by Mr. Campbell, without his knowledge or consent.

The Church at Jeffersonville, contains about 140 members, and is in as good a state for morals, zeal, and piety, as any church in this vicinity. The only obstacle in the way of its prosperity, is the annoyance to which we are subjected from the Campbellites. They keep up a perpetual war of calumny

and detraction upon me and all connected with me. If the church is not dead, it is not because they have not done their utmost to destroy it. Friend Leonard thinks there are a few chosen spirits who have not bowed the knee to a phantom, that there is still a nucleus around which a church might be gathered, provided they had a sound and able preacher. What has become of their favorite dogma, that a church could live and prosper without an imported preacher? Have they not Christ and the Apostles? Why not go to work and edify one another and practice the ordinances and keep the commandments of Jesus? There is a preacher in town of friend Leonard's faith and order, of the real Campbellite stripe. Besides there are at least a dozen in the neighborhood. Why do they not get together and build up a church after the model presented by their master in theology? There is nothing in the way. Friend Leonard is a preacher himself. Would it not be well for him to quit singing comic songs, love songs, and all sorts of funny odes and ditties for the amusement of the giddy multitude who attend his music lectures and concerts, and turn his attention to the work of building up churches on Mr. Campbell's interpretations of the Bible? Were he to do this, in all probability he would have a little more life himself. For I confidently affirm that he is as cold and dry a professor of religion as can be found any where in this region: and he is about a fair specimen of his party—the nucleus of which he speaks without even the form of godliness. Indeed the churches throughout this region are in a state of asphyxia from which I apprehend they will never revive. The morals of their members take them generally are dreadfully low. They are mostly carnal, worldly-minded people, without prayer and without faith; filled with the love of mammon and pleasure. They advocate war, and many of them are volunteering to shoot the Mexicans. I can see no difference between them and men of the world, except that they profess religion without manifesting its spirit and fruits.

But I must close. I pray God that you may prosper in the cause of our blessed master, and contend earnestly for the faith once delivered to the saints. Insist my dear sir, on experimental and practical holiness, urge upon all your readers a spirit of prayer and sincere feeling of devotion. Teach them to

be a people zealous of good works. In all your essays aim to reach the heart as well as inform the judgment. A want of heart religion has run the Campbellites into sectarianism, spiritual pride, and dead formality. I am disgusted with cold and dry theory of every kind which has no influence on the heart and life of God's people. Let us have some feeling and enjoyment in our worship and christian intercourse. All theory and no practice, all form and no feeling, all profession and no faith, have been the fruitful cause of the declension of the Campbellite reformation. From such a state I pray that God may deliver all his dear children.

Yours looking for the blessed hope.

N. FIELD.

A WORD OR TWO ADDITIONAL.

As far as we are personally acquainted with things in Jeffersonville, Bro. Field has correctly stated the true cause of all the trouble there. A little clique of Bethanists, individually powerless for good, were strong enough collectively to cause a considerable disturbance for the time being. They made us the occasion of gratifying their spleen against Dr. Field; but, by his manly and christianlike defence of truth and righteousness, they received a discomfiture, which they and their co-workers will never forget. Without the least religious or moral influence in Jeffersonville, they appear to be still somewhat turbulent, and ready for any mischief their hands may find to do. Bro. Field is in their way. May he long remain so, while they are bent on evil. The congregation there is under great obligation to him. He has for yea's been laboring to enlighten them in the Word, and to preserve them from the corruptions which are in the World through lust; and when the few Bethanists among them, sought to stop all progress and to close their doors against those whom Mr. Campbell chose to denounce, he confounded their politics, and foiled all their devices. Honored be the names of Nathaniel Field, and of all other independent men, who have the courage and firmness to withstand the proscription and apostacy of 'this Reformation.'

EDITOR.

A FACTIONIST INDEED.

Powhatan, June, 24th 1846.

DEAR A.—

Your last came duly to hand, and I avail myself of the few leisure

moments which my business allows me to devote in that way, for replication. Though temperance is with me a favorite theme, yet as my time is limited, and expecting that you feel anxious to hear something connect-

ed with Mrs. T—— and the Church at Corinth, I with some reluctance, exchange the pleasing theme, to the sad narrative. Then to give you an idea of the last, it will be necessary to begin with first occurrences, in stating which I shall not be very particular, supposing that it would be a recapitulation of what you have heard.

The first Sunday Mrs. T—— attended, she was neglected by Edwin S——, on whom in consequence of the absence of the Deacons it devolved to hand the bread and wine round. Edwin's opposition to the Dr. and his co-adjutors induced him to pass her by neglected. Others complained, and said it was the Lord's table, and that it was as much her privilege as theirs to partake of the memorials of his broken body and spilt blood. The next Sunday, Wilson W—— one of the Deacons handed it to her and she partook, old Mr. Shelburne being witness, for he peeped round the pulpit to see whether she did, and he and every other member save Peter E—— partook with her. That week rolled round. Sunday came on apace; when the venerable old Mr. Wren (whose age as well as piety, should claim the respect even of infidelity itself) with elastic step and buoyant heart repaired to Corinth, where he was wont to enjoy himself, in unison with his brethren & sisters, in all the immunities and privileges of the house of God. But alas! what was his disappointment and chagrin when he came to administer the Lord's Supper to find that a portion of the church refused to commune with him, or take any part in the worship. After he had gotten through, Isaac Spencer arose and in the face of the congregation denounced Dr. T—— as a schismatic, and said that if Mrs. Thomas had conducted herself as a lady should have done, his sisters would have visited her, and he himself would have taken a pleasure in doing so, and ran on a good deal which by the congregation was esteemed unbecoming. There was an appointment for Mr. Hugart to preach at Corinth on the next Saturday, Sunday and Monday. Saturday, as soon as Hugart arrived, I. Spencer met and had a long conversation with him before preaching. After he had concluded his sermon, he called on Bro. Spencer to go to prayer, entirely to the neglect of Mr. Wren who was the senior Elder, which we don't know, but suppose to be one of the consequences of the interview alluded to above. The next

REMARKS.

We have now for a long time in relation to the proscriptionists, acted upon the principle of letting them alone, to see, if by such policy they would be induced to cease from their evil ways. But alas, no; they seem determined to commit suicide in their continu-

ed endeavors to destroy us! Strange that they have not learned, that it is vain to fight against God. Do they not yet know, that in persecuting men, who are conscientiously pleading for God's truth, they are warring against the author of that truth? Have they

day (Sunday) having been so badly-treated the Sunday before, Mr. Wren didn't feel like and did not attend Church. Spencer, after holding a conversation with some of his adherents, sent Mr. Wren word that if he would come up and promise that he would use his influence to avoid a repetition of a like occurrence, he would be restored to former favor and things assume their wonted order. Mr. Wren however, in his wisdom didn't see fit to go, but sent Spencer word that it was not a proper time and occasion to settle the matter. The hour to commence worship having arrived, Spencer in despite of the remonstrances of Winfree who entreated [for the sake of the cause which was bleeding at every pore,] not to do it, rose & exposed the whole matter to the largest congregation I have ever seen convened at Corinth, by taking the vote on the proposition. The substance of which I think was, 'All those who are opposed to receiving Dr. T. and his followers as communicants of this body will signify by rising,' calling upon the females to give their voice. Having gotten a majority in his favor, he remarked in substance, 'I hope we will never be troubled again,' and then proceeded to administer the supper. I believe Winfree would have had something to say but was too full; when he rose however to the negative of the proposition, he stepped out and looked around upon the congregation that they might read in his countenance and action, his sentiments. And poor old Mr. Wren, I am told, when he heard it was completely shocked, and said that it was 'an unscriptural proceeding' and that 'Spencer had rendered himself obnoxious to the very charge he prefers against Dr. Thomas—a factionist'. The case is yet to be disposed of, and how it will result, time alone can determine. I make this statement of the affair, which is substantially true, without comment. But would remark in conclusion, that the whole neighborhood is in array about it, and that Spencer and his party are very much censured, while the sympathies of the people are warmly and vehemently enlisted in Mr. Wren's behalf. All that I have to say is, that I don't fear but Mr. Wren will do his cause justice, for I know he has the Biblical attainments supported by that moral courage which the truth of his cause inspires. I hardly have room to write my name

R. C. G.—

yet to learn, that it is beyond their power to put down the things we advocate; must we repeat, that these things will yet triumph over all their opposition? Surely they ought at last to be convinced, after so many years of fruitless proscription, denunciation, and chicanery, that their enterprise is hopeless. Let them be assured, that they cannot overthrow the truth by resolutions and bye-laws.

This Spencer case is another illustration of the imbecility of our opponents. The report of it, which we publish is from a member of the Old Baptist Church, who therefore, is an impartial witness in the case. He narrates facts and abstains from all comment, which is the part of a good witness. It is evident that Mr. Spencer has made himself very ridiculously notorious. It is a great pity for the sake of his standing in society, that he has not got sense enough to act with propriety. He must feel very diminutive, when he overhears such remarks as, that's the man who thought to make himself conspicuous by attacking Dr. Thomas in the person of an unoffending and sick lady, his wife! O wonderful Mr. Spencer, was there no other way in which you could deserve well of your party and the world than this! O man of magnificently small courage! Don Quixote and Sancho Panza were heroes indeed to thee! Does the reader envy Mr. Spencer his renown; is he ambitious of the laurels he has gained!

Sure immortality like this,
If not iniquity, is bliss!

But we have since heard, that Mr. 'Elder' Spencer has already obtained his deserts, in part at least. Finding how contemptible he had made himself in the opinion of the public, he felt much mortified and chagrined. He has therefore, made confession of sorrow

for what he had done, and received a deserved rebuke for the insults he had inflicted upon his betters, for he has abundantly proved himself the worse. We suspect Mr. Spencer's sorrow is not for sin, but because of the turn which public indignation has taken against him. Had public sympathy been in his favor, we should have heard little about Mr. Spencer's sorrow. Of such sorrow, there is a great deal in our penitentiaries; not sorrow for sin, but sorrow for being found out and punished. But Mr. Spencer is that sort of man with whom to be unpopular is the plague. We trust, however, he has learned a lesson, not to run a tilt against venerable and virtuous old men of threescore years and ten, and sick inoffensive females, for no other reason upon earth, than because, they do not measure their faith by the Bethany Confession as interpreted by Mr. Spencer, and happen to be the friends of Dr. Thomas.

We trust, that the Church of Corinth will not disgrace itself by continuing such an incompetent person as Mr. Spencer in its Eldership. He ought to be publicly deposed, being evidently unfit for an example to the flock. For years, this church has preserved the peace within; the majority of the males being as we believe in favor of the things we advocate. No man was then troubled, because he fellowshipped Mr. Campbell, or because of his views. But after some 7 or eight were added to their number by the fanatical declamations of Chester B., the old members were swamped by these novices; the power being with the majority, religious demagoguism has turned it to its own account, & voted the fathers of the congregation out of doors. This ought to prove to the brethren that there is something rotten in 'this reformation.' These practices are not according to the truth; but grossly in violation of it.

EDITOR

IMPROVEMENT AND ENLARGEMENT OF THE HERALD.

One more number will conclude this volume of the Herald of the Future Age. We trust, that its friends will have been so much enlarged in their understanding of the Word of God by its means, that they will not only continue its devoted patrons for the sake of their own gratification and improvement, but will also make a sacrifice, if liberality indeed can be styled sacrifice in so worthy an enterprise, for its circulation among those who will read, but at present will not, or cannot, afford to pay. The public must be enlightened, and it is our privilege and duty to do it, who know the truth, and can

either plead for it, or furnish the means for its diffusion and defence.

We have not been lacking upon our part, as is well known; but have maintained "the good fight" against overwhelming odds. "Retreat" is a word, which cannot be found in the vocabulary of spiritual warfare. The idea never enters into our mind as possible. "Withstand in the evil day," is a command we have long obeyed; and, if we cannot advance, at all events, we never will show the white feather; but "having done all" we sleep at all hazards upon the battle field.

HERALD OF THE FUTURE AGE.

But we mean in some sort to advance; and, carrying our standard through the enemy's line, to plant it in their rear, and there defend it against all assailants. This movement will compel them to face about, which will place us in *avant*, and then consequently in the rear. We have outgenerated them in fact; they admit this; but we wish to make this more conspicuous by a more perfect and tasty display in our equipments.—The sign must coincide with the reality.—We have therefore concluded to increase the Herald to 24 pages, 8 vo., monthly, and to print it on an entirely new font of type. It shall be got up after the style of the most fashionable periodicals; so that, in appearance as well as in fact, it shall take the lead of all papers in the United States, or Kingdom of Great Britain, pleading for "the faith of the Saints." The originally delivered to the Saints." The price will henceforth be only two dollars instead of one dollar and fifty cents a volume. We hope that our endeavors will be ably seconded by the friends of progress and improvement of every kind.

RICHMOND, July 23rd, 1846.

EDITOR.

HERALD OF THE FUTURE AGE

If ye be Christ's, then are ye Abraham's Seed, and Heirs according to the Promise.

JOHN THOMAS, EDITOR.

RICHMOND, Va.

VOL. II. NUMBER 12

JERUSALEM THE CITY OF THE GREAT KING.

(Continued from No. XI. page 161.)

"Awake, awake, stand up, O Jerusalem, which has drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling and wrung them out. There is none to guide her of all the sons whom she hath brought up. These two things are come unto thee; who shall be sorry for thee? Desolation and destruction, and the famine and the sword: by whom shall I comfort thee? Therefore hear now this, thou afflicted and drunken, but not with wine: thus saith thy Lord the Lord, and thy God (King) that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; *thou shalt no more drink it again*: but I will put it into the hand of them that afflict thee (the Ottomans and the Russians) which have said to thy soul, 'Bow down that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over. 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; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O Captive Daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; *and ye shall be redeemed without money*. How beautiful upon the mountains are the feet of Him [Messiah] that bringeth good tidings, that publisheth peace [& no more 'division']; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy

watchman shall lift up the voice; with the voice to gether shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. *Is. LI. 17. 23; LU. 2. 3. 7. 9.*

"Sing, O Barren (Jerusalem trodden down of the Gentiles) thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the Desolate [Jerusalem restored from present desolation] than the children of the Married Wife (Jerusalem under the Mosaic Constitution,) saith the Lord. Enlarge the place of thy tent, and let them stretch the curtains of thine habitations; spare not, lengthen thy cords, & strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities (of the Holy Land) to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood [Jerusalem's present state] any more. For thy Maker is thy husband: the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel. For a small moment [now 1776 years] have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid myself from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have worn

A HINT.

One of the leading, and most popular Editors of this Reformation, and deservedly so, told us with his own lips, that 'next to the Advent Papers, there was no periodical he read with so much pleasure as the Herald of the Future Age. Yet, when he published some time ago in his paper, a list of periodicals supposed to be advocating the 'Faith once delivered to the Saints,' the Herald as usual was omitted. Why was this? Was it because, he considered it as not pleading for the truth? If so, why takes he more pleasure in reading it than any of the Reformation Papers? Does he take pleasure in that which advocates anything besides the truth? We know he does not. Why then does he not state fearlessly, that he takes more pleasure in the Herald than in the others because he takes pleasure in the truth?

He also told us, that 'the brethren were afraid of us.' If they have been inducted into Christ, believing on Jesus through the Word of the Apostles, the truth has made them free; they are Christ's freedmen, and freemen indeed. Such Brethren are courageous, and have nothing to fear from one who is contending earnestly for the faith according to the best of his judgment: but if they are not for the truth in its uncompromising non-conformity to the world; if they have forgotten first principles; and are sectarianizing; if they prefer to stand still or to go backward, if they will not go on to perfect-

tion—then let them fear and tremble too!

We ask for no "puffs;" we demand simple justice for the truth's sake. Our brother Editor knows well that the Reformation papers, styled "Our Periodicals," are not advocating "the Hope of the Gospel." How can they? They do not understand it; they cannot therefore believe it, and are therefore powerless for its defence. Will he not tell Reformers to lay aside their prejudices, and read what we have to say on this topic, in which also he takes so much pleasure? Will he monopolize this pleasure to himself? It is this Hope, that makes 'the Word of Truth joyful; the whole souled belief of this 'glorious Hope' would revolutionize 'this Reformation,' and save it from the jaws of that gaping chasm, the World, which yearns for its destruction.

Finally, this worthy and excellent, though too timid, friend of ours, declared to us, that 'nothing he had read of all that had been written against us, had at all lessened us in his estimation.' What then, must be his opinion of those Reformation Editors who have moved heaven and earth, to extinguish our name and destroy our standing among our contemporaries of the Living Age? Can anything be more contemptible than his private opinion of their business?

EDITOR.

that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee; nor rebuke thee. For the mountains [Empires] shall depart, and the hills [Kingdoms] be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. O thou afflicted [city,] tossed with tempest and not comforted! Behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold they (the Russian Armies—see Ezekiel xxxviii. 2. 8,) shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper; & every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, [Jerusalem Restored and placed under a heavenly constitution, with the Lord of Hosts, Messiah, residing in her midst] and their righteousness is of me, saith the Lord. Isa. LIV.

"The Redeemer shall come to Zion, and unto them that turn from their transgression in Jacob, saith the Lord. Arise, shine; for thy light is come [to thee O Zion] & the glory of the Lord is risen upon thee (O Jerusalem.) For behold, the darkness shall cover the earth, and gross darkness the people (how true is this!) but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy Light, and Kings to the brightness of thy rising. Lift up thine eyes round about and see; they all gather themselves together they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then, O Jerusalem, shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be turned toward thee, the wealth of the Gentiles shall come unto thee. The multitude of camels shall cover thee (thy Land), and dromedaries of Midian and

Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine Altar (Ezek xliii. 27) and I will glorify the House of my Glory (the Temple of the Future Age to be erected by Messiah see Eze. xl; xli; xlii; & Zech. vi. 12.) And the sons of strangers shall build thy walls, and their Kings shall minister unto thee for in my wrath I smote thee, O Jerusalem, but in my favor have I had mercy upon thee. Therefore thy gates shall be continually open; they shall not be shut day nor night; that men may bring unto thee the wealth of the gentiles, & that their Kings may be brought. For the Nation and Kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon (Cedar) shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my Sanctuary [Temple]; and I will make the place of my feet glorious. The sons also of them that afflicted thee, shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee THE CITY OF THE LORD, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the gentiles, and shalt suck the breast of Kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, & thine exactors righteousness. Violence shall no more be heard in thy land [Palestine] wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates praise. The Sun shall be no more thy light by day; neither for brightness shall the Moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God [King] thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, & the days of thy mourning shall be ended. Thy people al-

so shall be all righteous; they shall inherit the Land [of Israel] for ever [1000 years] the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time. ch. LX.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a burning lamp. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a New Name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed, 'Forsaken,' neither shall thy land any more be termed, 'Desolate;' but thou shalt be called Hephzibah, & thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength. Surely I will no more give thy corn to be meat for thine enemies (Turks, Arabians, &c.) and the sons of the stranger shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Behold, the Lord hath proclaimed to the end of the world, say ye to the daughter of Zion, BEHOLD, THY SAVIOR COMETH, BEHOLD, HIS REWARD IS WITH HIM, and his recompense before him! And they (the Gentiles) shall call them the Holy People, the redeemed of the Lord: and thou, O Zion, shalt be called, 'Sought Out,' a City not forsaken. ch. LXII.

In the sixty fourth chapter, Isaiah contemplates the Widowhood of Zion and the Holy Land. He deploras the desolation, and says, 'Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people. The Holy Cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful Temple, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain

thyself for these things, O Lord? Wilt thou hold thy peace, and afflict us very sore? ver 9.-12. In the next chapter, Jehovah says, 'the former troubles are forgotten, because they are hid from mine eyes.' This brings us to 'THE RESTORATION OF ALL THINGS' pertaining to Israel; as it is written,

"Behold, I create New Heavens and a New Earth; and the former (or Mosaic) shall not be remembered, nor come into mind. But be ye glad (O Israel) and rejoice for ever, (all your days) in that which I create; for behold, I create Jerusalem a rejoicing, and her people (Israel) a joy. And I will rejoice in Jerusalem, and joy in my people [Israel,] and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they [the Israelites] shall build houses & inhabit them; and they shall plant vineyards; and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree [for longevity] are the days of my people, and mine elect shall wear out the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the Seed of the blessed of the Lord—Abraham—and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not destroy in all my holy mountain, saith the Lord. ch. LXV.—25.

Rejoice ye with Jerusalem, and be glad with her, all ye that love: rejoice for joy with her, all ye that mourn for her: that ye may be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; & ye shall be comforted in Jerusalem. And when ye see this, your hearts shall rejoice, & your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. ch. LXIV. 10-14.

"Behold, the days come, saith the Lord

that the City—Jerusalem—shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, & shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more. Jer. xxxi. 38—40.

And when the City Jerusalem shall be built to the Lord its goings out on the north side shall be 4500 measures. And the gates of the City shall be called after the names of the Tribes of Israel: three gates northward. At the east side, 4500 measures; and three gates: and so for the south and west sides. It shall be round about, 18,000 measures: and the name of the City from that day shall be JEHOVAH-SHAMMAH, *the Lord is there.*—Ezek. xlvi. 31—35.

This will be an extensive city, and surpassing in magnificence any ever yet constructed upon the globe.

“The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the Heavens and Earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your King, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, & no strangers shall pass through her any more. Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: *for the Lord dwelleth in Zion.*—Joel iii. 16, 17, 20, 21.

“The Lord shall reign over Israel in Mount Zion, from henceforth, even for ever—1000 years.—And thou, O tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the FIRST DOMINION; the Kingdom shall come to the Daughter of Jerusalem.—Mic. iv. 7, 8.

“Sing O Daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy—the Ottoman, and after him the Russian;—THE KING OF ISRAEL, even the Lord, is in the midst of thee: *thou shalt not see evil any more.* In that day, it shall be said to Je-

rusalem, Fear thou not: and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.—Zeph. iii. 14—17.

“Sing and rejoice, O Daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again.—Zech. ii. 10—12.

“Yea, many people and strong nations shall come and seek the Lord of Hosts in Jerusalem, and to pray before the Lord.—Zech. viii. 23.

“Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege against Judah and Jerusalem. And on 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 shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day, shall be as David; and the house of David shall be as God, as the Angel of the Lord before them. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and *they shall look upon me whom they have pierced,* and they shall mourn for him. In that day there shall be a great mourning in Jerusalem. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. xii. xiii.

“Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the City shall be taken. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle—see Joshua xii. And it shall be in that day, that living waters shall

go out of Jerusalem; half of them toward the eastern sea—Dead Sea—and half of them toward the hinder sea—Mediterranean;—in summer and in winter shall it be. And THE LORD SHALL BE KING OVER ALL THE EARTH; in that day there shall be one Lord and his name one; and men shall dwell in Jerusalem, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, & to keep the Feast of Tabernacles—the Christian Worship of the Future Age. Zech. xiv.

Such is the destiny, the glorious destiny, of Zion and Jerusalem. Rome will disappear from the earth. The imperial sceptre will depart from Constantinople. The wealth and commerce of the nations will ebb from London, and pour into Jerusalem like a flowing stream; and Zion will become the Imperial Metropolis and glory of the world. These are some of the things which make up the Hope of the Gospel; and Jesus, Emperor of the World, dwelling in Zion is the Christ in us by faith the Hope of Glory. Surely, to share in a hope like this we may trials well endure. O that the time were come!

EDITOR.

RESTORATION OF ISRAEL.

“After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.” Hos. vi. 2.

1. Hosea prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, & in the reign of Jeroboam the son of Joash, King of Israel, who reigned previously to Uzziah’s ascending the throne of David, twenty seven years. He was contemporary with Isaiah, who delivered the word of the Lord principally concerning Judah and Jerusalem; while Hosea prophesied respecting Samaria and the Ten Tribes.

2. In ch. v. 14, Hosea records that the Lord ‘will be unto Ephraim as a lion;’ ‘I even I,’ saith Jehovah, ‘will tear and go away; I will take away, and none shall rescue.’ The meaning of this is, that God would by the Assyrians, destroy the Kingdom of Israel with the ferocity of a lion; that he would then go away, or abandon Israel to their fate; that they should be taken away from their own country by the conqueror; and that none should be able to deliver them out of his hand.

3. The verification of this threatening against Ephraim and his companion tribes is found on record in 2 King xvii. 6.—In the ninth year of Hosea the Kings of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in

Habor by the river of Gozan, in the cities of the Medes.’ And in verse 20, ‘the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight,’ that is out of Palestine. ‘For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria to this day.’

4. This remarkable event in the history of the descendants of Abraham, occurred 721 years before the birth of Christ; the word of the Lord was then fulfilled which he spoke by Hosea saying, ‘I will avenge the blood of Jezreel upon the house of Jehu, & will cause to cease the Kingdom of the House of Israel’—ch. 1, 4. ‘Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured, nor numbered; and it shall come to pass, that in the place where it was said unto them, ‘Ye are not my people, there it shall be said unto them, ‘Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves

ONE HEAD, and they shall come up out of the land—of Assyria;—for great shall be the Day of Jezreel. vs. 10, II.

5. The interval between the subversion of the Kingdom of the Ten Tribes and their re-union with Judah when they shall 'appoint themselves One Head or King, was destined to be very long. 'For the children of Israel,' saith Jehovah, 'shall abide many days without a King, and without a Prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim afterward shall the children of Israel return, and seek the Lord their God, and David—Messiah—their King; and shall fear the Lord and his goodness in the Latter Days—ch. iii. 4, 5.

6. During this long interval, the Lord represents himself as gone from them: 'I will,' says he, 'go and return to my place, TILL they acknowledge their offence, and seek my face—ch. v. 15. The sixth chapter of Hosea opens with the repentance of Israel, whom he represents as saying, 'Come, and let us return unto the Lord: for he hath torn us from our country—and he will heal us; he hath smitten, and he will heal us up. *After two days will he revive us; in the third day he will raise us up, and we shall live in his sight,*' that is, in their own land. 'Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain, to the earth'—vs. 1-3,

7. The second verse is a remarkable passage. We have set it in *italic*. Let the reader peruse it again, 'After two days: what 'days' are these? They cannot be but two revolutions of the earth upon its axis; neither can they mean a year on the principle of 'a day for a year.' For 'two' common days are not 'many days;' and, though 720 days are many days, facts prove that this is not the calculation; for the children of Israel did not 'return and seek the Lord their God, and David their King' in the third year after the conquest of Samaria; neither did the third year reach to the 'latter days;' these being the 'latter days' in which we live: Neither can they be regarded as indefinite time; for ordinal numbers are as definite as the article *the*. They signify, definite time, the solution of which is furnished 2 Pet. iii. 8, where the Apostle says 'Beloved, be not

ignorant of this one thing, that *one day is with the Lord as a thousand years, and a thousand years as one day.*' This then is the principle of interpretation; it harmonizes with the facts. Let us see how it fits the case.

8. According to this rule the passage may be thus paraphrased: '*After two thousand years will he cause us to live again in the estimation of the world; in the third period of a thousand years he will raise us up to political consideration, and we shall live again in our own land.* Then shall we know if we follow on to know the Lord.' Read Ezekiel xx. 33-44.

9. The phrase 'live in his sight' evidently means *live in Palestine*; for to be 'cast out of his sight'—2 Kings xvii. 20, is to suffer political death, and to be removed from Palestine into the cities of the Medes, &c.

10. 'In the third day' they are to be 'healed,' that is, 'the iniquity of Ephraim is bound up; his sin is hid'—Hos. xiii. 12. No one will pretend to say, that this is yet accomplished. What then, has hitherto been the duration of the interval since the subversion of the Kingdom of the House of Israel? Has it been two days of a thousand years each? It has been more. Has it been three days? No; but the year, or time present is in the third period of a thousand years since the dethronement of the last King of Israel. For, by adding 721 years, the epoch before Christ of Israel's captivity, to 1846 the years which have elapsed since his birth, we have the whole number of 2567 which is 67 years over two days and a half of a 1000 years for each day. Their restoration must be nigh at hand. 'After 2300 days,' it is said in Daniel, 'the Sanctuary shall be cleansed.' This period is interpreted, very properly too, by the rule in Ezekiel of 'a day for a year.' To make it 2300 days of a thousand years each would be very incongruous. But the two principles of calculation harmonize singularly well; for the 2300 days of years, which commence with 'the going forth of the commandment to restore' the Jewish State, in the 7th of the reign of Artaxerxes A. C. 457, terminate 'in the third day' when the Lord is to 'raise up' Israel to political life; as he has shown in Ezek. xxxvii.

11. We have also in this passage of Hosea a beautiful illustration of the use of the word 'day' in many passages of the holy

scriptures.' I know, says Job, 'that my Redeemer liveth, and that he shall stand upon the earth in the latter day'—ch. xix. 25, this 'latter day' is the 'third day,' or Future Age of 1000 years.' And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. Jno. vi. 39—that is 'in the third day' or *Age to come* 'Now God commandeth all men every where to repent: because he hath appointed a DAY in the which he will judge the world, by Jesus Christ.' Acts. xvii. 31—'whom he hath ordained to be the Judge of the living and the dead'—ch. x. 42.—Under the verb *Krino*, rendered 'judge' in ch. xvii. 31, the lexicographer says, 'since in the East the King is Judge, hence *Krino* signifies to regulate, rule, reign, judge with regal power and splendor.' Hence the Day of the World's judgment by Jesus Christ is the period of 1000 years during which he will reign as King upon this earth—Rev. xv. 4, 6; ch. v. 10. 'As many as have sinned under the Law of Moses' shall be judged by the Law in the DAY when God shall judge the secrets of men by Jesus Christ, according to my gospel—Rom. ii. 12, 16.—'in the day' of the Future Age when he shall sit as 'the Judge of Israel' on David's throne, he shall judge you, who now reject the gospel I, Paul announce to you.' 'Now is the Day of Salvation'—a day which has continued many centuries. In 2 Thess. ii. 2, the Apostle speaks of 'the Day of Christ,' that is, Messiah's Age, when he shall be King of the whole earth, and reign as a priest upon his throne' for 1000 years. 'We have also a more sure word of prophecy; whereunto ye do well to take heed, as to a light that shineth in a dark place, until the DAY dawn & the Day-Star (Jesus, 'the bright and the Morning Star') arise in your hearts.' 2 Pet. i. 19.—'the Day dawn,' the Day of 1000 years, when the Day-Star, 'the Sun of Righteousness,' who shall enlighten the world, shall arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall; when ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the—that Day'—Mal. iv. 2, 3. In Ps. cxviii, the spirit declares, that 'the Stone which the builders refused' shall become the chief stone of the building. The time when the Lord shall accomplish this, is termed,

'THE DAY.' In the 24th verse, Israel is represented as saying, '*This is the Day* the Lord hath made; we will rejoice and be glad in it.' Hence it is styled 'the Day of the Lord;' the Sabbatism of God, the antitype of the seventh day; that is, *the Day of rest to the people of God.* Heb. iii. 15.

12. When Hosea prophesied, the Ten Tribes were a nation under the Kings of their own choosing, concerning, whom he says, 'they have set up kings, but not by me: they have made princes, and I knew not' saith the Lord—ch. viii. 4. In the 8th verse, he foretells that they shall be among the Gentiles as a vessel wherein there is no pleasure; 'and they shall be wanderers among the nations—ix. 17.' In ch. xi. 5, he says, 'the Assyrians shall be their Kings;' and concerning the capital of their Kingdom, he prophesied, that 'Samaria shall become desolate for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women shall be ripped up'—ch. xiii. 16. Yet, when the 'third day' of their national calamity should arrive, the Lord says, 'Yea, though Ephraim have hired auxiliaries—among the nations, now will I gather them; and they shall sorrow a little for the burden of the King of Princes'—viii. 10. 'I will make Ephraim to ride; Judah shall plough, and Jacob shall break the clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come, and rain righteousness upon you—x. 12.'—'I will yet make thee to dwell in tabernacles, as in the days of the solemn feasts—xii. 9.'—'O Israel, thou hast destroyed thyself; but in me is thy help. *I will be thy King*—xiii. 9, 10.' In view of this re-union between Israel and the Lord, the prophet speaking of that time says, 'the iniquity of Ephraim is bound up; his sin is hid'—v. 12; and while predicting their ransom from political death and entombment in their exile from their native land, he foretells the abolition of Death and the destruction of the grave—v. 14. In the last chapter of his book, Hosea exhorts them to return unto the Lord, confess their iniquity—and supplicate his interference in their behalf. In answer to this, the Lord instructs the prophet to say 'I will heal their backsliding, I will love them freely; for mine anger

is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, & cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the Olive Tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow

as the vine; the scent thereof shall be as the wine of Lebanon.—xiv. 4. 7.—May God grant that their engraftment into their own Olive may soon come; for it will be life from the dead to the nations of the world.

EDITOR.

HERALD OF THE FUTURE AGE AND "COMMON SENSE."

—N. Y. June 23rd 1846.

DOCTOR THOMAS,

Dear Sir:

I most heartily agree with you, that 'Northern, Western, and Middle State professors, and non-professors have great need of improvement,' and that 'christianity is more a thing of name than fact;' though I marvel not that it is so; the wonder is, that mankind are not worse than they are, under such spiritual guides, who teach that a belief in a Book, and performance of certain ceremonies—written out two thousand years since by men who, to say

the least of it, never saw a printing press, nor dreamed of a steam engine—is of far more importance to us poor mortals, than a life spent doing good without such belief; and that without such belief, or faith, man is a voluntary slave to sin and satan, having no rights but what sin and satan, whom they serve, can give them; and finally that "sin is the cause of all slavery, and yet slavery is not necessarily sinful."—Oh 'Future Age' and common sense! are the north and south poles so far apart?

Yours Respectfully,

REMARKS.

"COMMON SENSE"—THE WORLD'S MORALITY VAIN—THE ODIOSNESS OF SIN—SYN, EVIL AND CRIME—CHRISTIANS AND SLAVERY.

The above is an extract from a note received from one of our abolition correspondents, that one, namely, who says he belongs to 'none of the faiths.' Our remarks seem to have excited in him no little astonishment, at least, so we should judge from his conclusion, 'Oh Future Age and Common Sense! are the north and south poles so far apart?'

But we marvel not at his surprise; for the closer the 'Future Age' adheres to the teaching of the Word of God, the more will 'Common Sense' be astonished. What is this thing, so belauded by the world, termed 'Common Sense?' If it mean, a perception of the relation of things, which is just and true, and common to all rational beings, our belief is, that the discovery of such a 'Sense' in the phrenology of man is yet to be made.

We risk nothing in saying, that such a sense does not exist. 'Common Sense' is a feeling universal as man, common indeed, and as stupid and incorrigible as the Man of Sin. It is a despicable sense; rebellious against all truth, and defiant of God himself. In brief, if we speak of 'Common Sense' in the language of scripture, it is neither more nor less than the 'Carnal Mind,' or the Mind of 'Sinful Flesh.' This kind of Flesh is *flesh full of sin*. Who, then, enlightened by the Word of God, would expect the mind, feeling, or sense manifested by such a machinery to be anything but what we see it in mankind, 'earthly, sensual, and devilish?' To men of Common, or Carnal, sense God saith, 'every imagination of the thoughts of your hearts is only evil continually.—Gen. vi 5;

'I am not in all your thoughts;' 'I know the thoughts of men, that they are vanity;' 'the thoughts of the wicked are not an abomination to me;' 'my thoughts are not your thoughts; neither my ways your ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' And lest the 'wise' among mankind should pride themselves, that the sense possessed by them is better esteemed of God, he says, 'I know the thoughts of the wise, that they are vain.' These things being so, the 'Future Age' and 'Common Sense' are doubtless as remote as from pole to pole. We speak the things of truth and soberness as we find them in the Word of God; marvel not then that the Common Sense of mankind should rebel against them; for the 'carnal mind is at enmity against God, it is not subject to the law of God, neither indeed can be; hence it cannot be converted; it may be controlled, but must be finally destroyed.

We write to put a new sense into men's heads, which shall subdue and spiritualize their evil hearts. We wish to show them God's thoughts as he has revealed them; that they may cease to think as foolish men think; that they may judge rightly and truly of the relation of things; and think in harmony with the mind of God. They will then acquire a divine sense of things, and think like Angels and the Son of God.

Our correspondent does not seem to apprehend clearly our views in regard to slavery etc. He would seem to impute to us the notion, that 'belief in a Book and performance of certain ceremonies is of far more importance than a life spent in doing good without such belief.' This may be an inference derivable from the practice of religionists; but we teach no such doctrine. We do not teach that any man is saved by 'belief of a Book and the performance of certain ceremonies.' Many a man who believes the Bible and performs religious ceremonies will be shut out from the Kingdom of God. We hold, that the Bible teaches, that salvation from past sins, is predicated on the belief of the Gospel of the Kingdom of God and being baptized into the Name of the Lord Jesus; but that, if a man take his stand here, and refuse to advance; if thenceforth he live conformably to the world and the flesh, he will lose

his life eternally: but if he, not only believe and obey the Gospel, but live in the light of the truth and continue in the practice thereof, he will be manifested as a Son of God and constituent of the New Jerusalem, when the Lord comes. And further more we hold, that no man will attain to the Inheritance of the Saints in Glory by virtue of a moral life, abstractly from the belief and obedience required by the Divine Wisdom: and because, 'the rule of human actions, which the world calls morality, is mere human authority; while the Law of Faith, which demands the obedience of faith, is the Law of God. Hence, to spend a life in doing what the world calls 'good,' will entitle the subject to no recompense: he must do good after God's fashion, or he will not be accepted. God is the only authority in morality and religion: and these are as inseparable as God and truth.

Yea, verily: without the faith which works by love and purifies the heart, although a man may be very moral in a worldly sense, he is a poor, miserable abject; unclean, unholy, a mere 'unwashed hog,' before Almighty God. He is in his sins: and every man, that will not obey the law of the Supreme Ruler of all worlds is a contumacious rebel, and voluntary slave to sin, the flesh and the devil. For such a sinner to talk about spending his life in doing good while he is doing his own pleasure, and living in practical defiance of the Good Being who feeds him, is to style light darkness, and evil good. He may clamor against slavery till speechless, and give his body to be burned in the cause of amalgamation and all other abolition crudities, still the loathsome leprosy of sin cleaves as in veneration to his character as to the poor miserable varlet who slays his friend in secret to rob him of his purse. If our correspondent only appreciated God's estimation of the heinousness, and loathsomeness of sin, he would gird himself with sackcloth, lay his hand upon his mouth, and put dust and ashes upon his head, and cry 'unclean, unclean!' He would be so penetrated with his own abjectness before God, that he would seek first his own emancipation, before he troubled himself about the remote circumstantial incident of slavery in Virginia, or Constantinople with which certainly he has nothing to do. We speak to him plainly, for we esteem him as a friend, and desire his everlasting.

