HERALD

OF

THE FUTURE AGE:

DEVOTED TO

THE RELIGION OF CHRIST AS TAUGHT BY HIS APOSTLES;

TO THE ILLUSTRATION OF THE

"DISPENSATION OF THE FULNESS OF TIMES,"
OR "WORLD TO COME;"

AND TO

THE PREPARATION OF A PEOPLE, EXPECTANT OF THE KING OF KINGS,

WHEN HE SHALL APPEAR IN POWER AND GREAT GLORY.

With other Miscellaneous Matter.

"We look for the Saviour, the Lord Jesus Christ, from Heaven: who shall change our vile body, that it may be fashioned like unto his glorious body."—*Phil.* iii. 20, 21.

"We know that when He shall appear, we shall be like Him; for we shall see Him as he is. And every man that hath this hope in him purifieth himself, even as He is pure."—1 *John* iii. 2, 3.

"Unto them that look for Him, shall he appear the Second Time without sin unto salvation."—*Heb.* ix. 28.

BY JOHN THOMAS.

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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. RICHMOND, VA. VOL. III. NUMBER 1.

DISCUSSION PROPOSED

BY THE EDITOR.

"Fight the good fight of faith."—PAUL.

There is no subject of more, or even of equal importance to mankind than that contained in the inquiry *"If a man die shall he live?"* We need not argue here to prove, that it is paramount to all other questions; its superlative importance is self evident and admitted by all.

In this question the Patriarch in effect inquires. "If a man die *what is his state after death?*" or as he asks in another place, "When man gives up the ghost *where is he?*" In Job xiv. 12, the question is solved in these words; "He lieth down, and riseth not:—till the heavens be no more, they shall not awake, nor be raised out of their sleep." By this, this enlightened prophet instruct us plainly, that when man dies he does not live till "the heavens," or "times of the Gentiles," pass away, or "are fulfilled;" and that in the interval between his death and resurrection he sleeps in the dust of death. He teaches us, that man does not live till he rises from the dead; that he comes forth into the present state "like a flower; that he fleeth through this life as a shadow and *continueth not.*" In other words, he hath continued long enough to leave behind him a character, which remains written in the Book of Remembrance before God, and then passes away into nonentity until "a *set time*," when he will be raised identical with the character which the left behind. Character is alone perpetual; as a shadow and a fading flower its animal proprietor vanishes away, and 'is no more' till the spring time of immorality arrive.

Such was the doctrine taught and believed in the days of the Patriarchs. Upon what principles in detail this resurrcetion from nonentity or nothingness, to an antecedent identity was to be developed, they knew not; but, that they might attain to a resurrection to consciousness and all its correlates, has been the One Hope of the sons of light in all ages and generations since the world began.

☞In "the Word of the Truth of the Gospel" the realization of this Hope has been made consequent upon retaining the knowledge of the true doctrine thereof in memory; and on not holding traditions, the reasonings and conclusions of which nullify and therefore subvert it. Let the reader mark well what we have to say, let him think deeply upon the words of this paragraph, for they are words of fearful and weighty import.☜

Now it is notorious, that this doctrine is not the teaching of our day. On the contrary, a doctrine is taught, which is not only different, but subversive of the Hope of Israel, which is the only Hope that God acknowledges, and by which alone a man can be saved. Job's words are in effect denied; 'Man's body fleeth' say they, 'as a shadow, but he continueth;' the Patriarch saith, '*he* continueth *not*:' Job saith, that when men die 'they go to nothing;' others say, 'this is devilish doctrine; for there is something left that is immortal & cannot die;' Job saith, 'my life is wind;' they say, 'no, it is the essence of the Deity, or God in every man.' Job saith, 'that man in his nothingness is in a state analogous to sleep, and commingled with the dust;' they say, that this

is 'soul-sleeping,' which they call 'damnable heresy;' and pronounce that he is awake, and in consciousness dwelling with God or the Devil! Thus they make the word of God of 'none effect by their traditions,' for if these things are believed and maintained, to such persons at least, the Resurrection, and the Judgment of the Day of Christ are a mere nullity, an inconvenient and troublesome conceit.

These traditions constitute a part of the theology of all sectarian teachers, from His Infallibility the Pope down to the most recent edition of Infallibility in the Protestant World. They teach, one and all, that the descendants of the First Adam, the Great Progenitor of Sinners, have all in their animal bodies, and as a part of their fleshy natures, Immortal Souls! That, being immortal, when man dies his existence continues in Heaven or Hell, and consequently, that the Eternal Life and Eternal Death of the Holy Word are but Eternal Happiness and Misery.

Now we can prove, that these dogmas are not only untrue, but pernicious and damnatory to him that believes them as they are false and absurd. Being convinced that this is the case, we desire an opportunity of demonstrating it to mankind; but through what channel shall this demonstration flow into the minds of men? There is no particular medium through which all men may see; for there is no paper or periodical that all men will read. Our demonstration therefore, must be to a part, that through this part we may operate upon all who take an interest in the answer of the question "What is the Truth?"

Well, we have a periodical it is true; but then only a very small part of the public comparatively will or care to read it. As time and labor are precious, we would economize both as much as possible. We would therefore seek a vehicle more extensively diffusive than our own. But the great difficulty is, not the finding of such equipage for the way, but the lighting upon such a *conducteur* as would not be afraid, that, in admitting us as 'an inside' with our baggage, we should cause his *Diligence* to break down, and henceforth to be condemned as mere lumber by the way. But as there are periodicals which profess to be devoted to the apostolic precept "prove all things, and hold fast that which is good," we should judge, that such at least would not demur to take us up as a traveller by the way. On the other hand, can it be possible, that a paper professing to revere this admirable precept, can be found upon this planet, that would refuse to allow the question of Immortality to be fairly and fully discussed in its pages? We would hope that there is no such paper under the sun, which would act thus on any conceivable pretence whatever. But we shall see!

But what '*theologian*' under these heavens can be found, who has confidence enough in his own dogmas, who will come forward, panoplied in his Greek, Latin and Hebrew, and defend 'the Immortality of the Soul' *in all its relations* against the Editor of the Herald of the Future Age? There is one Champion in Theology, of whom we have some knowledge, whose spirit hath for years by-gone proved itself to be most chivalric and combative. He is a Knight, whose renown for "tilt and tourney" has echoed through the world, against whose lance the Anakim have been broken as the reed. We knew such an one, who has bestride his Bucephalus in the glory of his power, and become almost like another Alexander, in weeping because for him there remain no more champions to subdue! But *hinc illæ lachrymæ*. Avaunt these tears! 'Be followers of me' says the Apostle, 'and so walk as ye have us for an example.' Paul was a courageous and untiring combatant for the faith; a soldier of Christ, whose soldiership is worthy of admiration and imitation till the Lord of Hosts appear at the head of his celestial squadron. It was not till the end of service, that he said 'I have finished my course, henceforth there is laid up for me a crown of righteousness.' There was no resting upon his sword with him, and sighing for weariness, or for more Anakim to slay. 'Be thou faithful until death!' is the condition of 'the crown of life;' the 'fight of faith' is not crowned with victory to the soldier that faints or runs away-

Will that warlike theologian *on any pretence* seek to wage a combat for the truth? He is among the Philistines, whose 'Dagon, is the 'Immortality of the Soul,' and while he fraternizes with them we cannot but regard him as a champion of their Idol. If this fondly cherished dogma be the truth of God, if it be the doctrine of his Holy Word, it can easily be demonstrated. We deny it, and challenge the whole world to the proof; and we denounce it, as a pernicious falsehood, and dare this champion of it to make it appear from the scriptures that it is the truth.

But why do we challenge him to the combat before any other? Because he is

regarded as 'a Master in Israel,' and of great authority, by 'this Reformation,' with which we are identified,* and to perfect which in doctrine and morality we are *primarily* solicitous. Will the conductors of the Millennial Harbinger open their pages to a discussion of the subject of Immortality, the parties to which shall be the senior editor on the one side and the editor of the Herald of the Future Age on the other? We want a full and fair investigation of the matter in type, that the public may see where the truth lies; if with the Platonists, then let it be proclaimed as proved, that we are in error, and that 'life and incorruptibility were brought to light by Plato;' but, if the truth be with us, then let all embrace it, though persecution and reproach follow: or, if it be with neither, then may we all still search for it as hid treasure.

We do not forget, that the Senior Editor of the M. Harb. has said that he wants nothing to do with us in any way. This may be his desire truly; but neither the times, the circumstances, nor the relation he professes to hold to the truth will permit him to evade a discussion with us upon this matter. We are obliged 'to do with' many things and persons in this life which are by no means agreeable. Let Paul be his example in this particular; who 'wrestled against the rulers of the darkness of (this (his) world (or Age(— against wicked spirits in the Heavens;' or the Archangel Michael, who disputed with the Devil. Now, we argue, if Paul and Michael acted thus with devils, and the disputation of the latter was about a dead body, the Senior Editor may not fail of scripture precedents to dispute with us about the Hope of Israel, through which 'life and incorruptibility' are manifested in the Word!

Nor let him excuse himself on the plea of our inferiority. This will not avail him; for, if in 1838, he demured not then on account of inferiority, he can have no just cause to do so now. If he is strong and we weak, let him show his strength by proving his propositions. Our strength is in the trnth; if this be against us, we shall be exhibited as weak indeed. We were then 'a *very* young man' & 'a stripling;' yet he, or his friends, we forget which, proposed a debate: it was then sought for by our opponents; now *we* seek it, not to steal a march upon them unawares, but that the truth may be made manifest.

We invite to a discussion in the Harbinger upon fair and equal grounds. We ask nothing we are not willing to grant. We would not put all the burden of proof on him, but divide it into two sets of propositions; the one expressing the dogmas on the side of which we find him; and the other the things we affirm in opposition thereto. With these views we submit the following particulars.

FIRST SET OF PROPOSITIONS.

1. There is a principle, or essence, in all Animal Men, which is inherently and necessarily immortal.

2. When Animal Men die, their inherent and hereditary immortal essence, commonly styled, 'the Immortal Soul,' lives in Heaven, Hell, or in an intermediate place other than the Grave. Hence 'eternal *life*' is simply 'eternal *happiness*;' and 'death,' *misery* without end.

3. The Heaven promised to the Saints in the scripture is 'beyond the skies;' is the place of 'immortal souls,' and is entered when the body dies.

4. The Hell spoken of in the scriptures is the place of the unrighteous 'immortal souls,' burning with fire and brimstone; into which 'immortal souls' are placed at the instant of death.

These four propositions embody the hopes and fears of orthodox professors. As the Senior Editor is now reputed orthodox to a considerable extent, he can affirm these perhaps; and we will meet him with a denial, saving only a slight modification on the fourth. But, from our recollection of his sentiments as expressed

*We say advisedly, that we are identifide with "this Reformation;" not that we regard ourselves belonging to it in a sectarian sense. All that has been proved to be good in relation to it we believe, teach and earnestly maintain; the principles of reformation we advocate even to a preparation for the Lord at his coming We are, however, opposed to these things of "this reformation" which consist in the building up by reformers what they formerly destroyed. We wish and we are ready, to co-operate with reformsis in going on to perfection in knowledge and morality; but in so doing, we feel bound to protest agsinst their practice, if in our judgment, they are contrary to the truth. We trust we shall never be found the apologist for iniquity, transgression and sin, because the abominations happen to be current among those with whom we associate.

in his debate with us in 1838, we have a misgiving that he will not affirm the third and fourth of these. We would therefore present him the two following as alternates, which, if he pleases, he may affirm instead, we also denying.

SUBSTITUTIONAL PROPOSITIONS.

5. The Heaven promised to the Saints in the scriptures is 'beyond the skies;' it consists of two departments, the one proximate and the other remote; the proximate heaven is a place, and a state intermediate between the death of the body and its resurrection, and is tenanted by 'disembodied immortal souls;' these enter into it at the instant of death, and there remain till the end of time. At this crisis 'disembodied immortal souls,' or 'departed spirits,' leave the proximate, or intermediate, heaven, and are united with their bodies in the graves from which they issue forth to judgment, after which, they enter the ultimate heaven as disembodied immortal souls.

6. The Hell spoken of in the scriptures is the place where the unjustified dwell coeval with the years of God, burning in fire and brimstone. It consists of two departments, proximate and remote. These are states of being in one place or two, the proximate being for wicked departed immortal disembodied souls or spirits; and the ultimate or remote, for the same spirits when embodied which embodiment is a reunion of the spirits with their bodies at the end of time, when they come forth from their graves to judgment, after which they enter upon the fulness of their torment.

These six propositions we believe, cover the whole ground of our opponents; and if they contain the truth, it can easily be shown without many words. But until we can meet with something like proof, we cannot justly be condemned for not assenting to them. In the meanwhile, we offer to demonstrate, subject to the denial and critique of the Senior Editor of the Harbinger, this

SECOND SET OF PROPOSITIONS.

1. From the Creation until the proclamation of the Gospel of the Kingdom of God by the Apostles all men were ignorant of the true doctrine concerning Immortality.

2. Immortality is not an essence, or abstract substance, but a quality or property of body.

3. Immortality is a part of 'the recompense of reward,' and therefore promised only to the righteous.

4. The 'Great Recompence of Reward,' or 'Hope of the Gospel,' glory, honor, incorruptibility, life, corporeal might, political majesty, and dominion and power over the existing nations, in association with Jesus Christ, reigning in person on the throne of his father David, to be re-established, exercising supreme ecclesiastical political jurisdiction over the Restored Twelve Tribes of Israel, and the Gentiles for 1000 years; at the end of which, this Everlasting Kingdom and Empire will be discontinued.

5. Heaven is a place and a state of being. Its locality is the planet Earth, as reformed and renewed when the Future Age, or, 'Dispensation of the fulness of Times,' shall have passed away. Its population will then be to a single individual, all sinless, glorious, and immortal as the Angels of God. This, and this only, is the Heaven to which God invites mankind, on the terms of the Gospel of the Kingdom of David's Son.

6. Before the Saints can enter Heav" en they must reign with Christ on earth 1000 years, or 'a season and a time.' This reign is 'the state' *intermediate* between this and the Eternal World.

7. 'Hell,' as importing the punishment of men, is periodical and confined to time; it is on the Earth's surface, and makes no part of the arrangements of the Eternal World. The Day of Judgment is the Day of Christ.

8. For men to inherit 'the Things of the Kingdom of God,' who live prior to the Resurrection of the First Fruits, it is necessary, that they become citizens of the Commonwealth of Israel, or they are without part or lot in the matter.

9. All who hold traditions subversive of the One Hope of Israel as preached by the Holy Apostles will be rejected from the Kingdom of God.

10. The things preached by 'this Reformation' as the reward of righteousness, are contrary to, and subversive of, the Hope of the Gospel which Paul announced to all men by revelation of God.

The following we propose, as the rules by which the discussion shall be regulated.

RULES.

1. Nothing to be admitted as proof of these two sets of propositions, but the Sciptures of the Old and New Testament.

2. The scriptures may be reasoned upon for and against the propositions.

3. All other matter, though admissible at the expense of the time and space of the party introducing it, shall be considered as irrevelant 'and proof only of defficiency, in scripture testimony. The opposite party may notice it at his own option; not to do so, shall not be construed unfavorably to the propositions in hand.

4. He that first indulges in personalities shall be regarded as averring in so many words, the weakness of his position, that it cannot be sustained by reason and scripture.

5. No reference shall be made to, nor quotation from any thing which either party may have said, or written, upon the matter in dispute, previous to this discussion.

6. The discussion to be conducted in the pages of the Harbinger and Herald of the Future Age.

7 Equal space to be afforded to each; & nothing to be construed in the arrangements in favor of the one which is not equally admissible for the other.

All which is submitted in the spirit of truth, candor and oblivion of the past, for the sake of the 'One Hope' of 'the Majesty of God.'

LET 'THIS REFORMATION' ATTEND!

"If I build again the things I destroyed I make myself a transgressor."—PAUL.

In August 1842, we published a column in the Investigator replying to a Universalist preacher, who charged us with 'bigotry and exclusiveness.' To show him and our contemporaries, that these, as far as related to us, were measured by the Word of God, we published the 'Memorandum of Agreement,' which a few in St. Charles, who had obeyed the Gospel, voluntarily signed, as declarative of our state and calling; of our intention to walk together in Christian Fellowship, and of our willingness to fraternize with all, who had believed, obeyed, and continued to walk in the truth. We should have required every immersed person to sign it upon the same principle, that we had signed it ourselves, *not as the measure of his faith*, but as a declarative of his association with us for the purposes therein specified.

When the Investigator came to hand in Eastern Virginia, the Baptist Party in 'this Reformation,' and, perhaps, some others with them, made a great handle of this 'Memorandum of Agreement,' in order to prove, that we had published 'a creed' by which we were going to carry into effect very wicked intentions. In raising this cry, they displayed their ignorance, and, as the events of the last three months evince, their hypocrisy. The phrase 'I believe' is not in the document, nor is there in it a single passage declarative of what we do believe; but simply expressive of the things for which reformers in the begining used to contend, but from which, as can easily be proved, they have wofully apostatized. That the reader may be convinced of this, we republish the said

"MEMORANDUM OF AGREEMENT."

'We the undersigned, '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—do "assemble ourselves together"—v. 24—as "Kings and Priests to God"—Rev. 1. 5.—that we "may show forth his praises—1 Pet. ii. 9—henceforth as the "one Body" of Christ in the village of St. Charles.

"By this memorandum we certify, that we do agree to "walk in the ordinances and commandments of the Lord—Luke 1. 6— and to "observe all things whatsoever Jesus hath commandeth the Apostles to teach—Matt. xxviii. 20—the faithful in Him; namely, to "continue steadfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers—Acts ii. 42.

And do hereby invite all men who do believe THE GOSPEL proclaimed by the Apostle Peter on the Day of Pentecost, and have "received his word"—Acts ii. 14.—in repenting and being immersed in the name of Jesus Christ for the remission of sins—Acts ii. 38—and who do "by patient continuance in well doing, *seek for* glory, honor, and immortality,'—Rom. ii. 7—to manifest themselves with us as the 'mem-

Apocalyptic book) if it prove bitter to the mouth it will be found sweet to the belly. At least we shall expect no more clamoring against Baptist creeds. The creed question is now settled. The Baptists certainly have as much right by all law human and divine, to make and publish a creed as Mr. Campbell. The conflict then is over, and peace restored on this subject. The skull of the great champion against creeds is broken by a pebble from his own brook: he is decapitated by his own sword. *Requiescat in pace!*"

Deferring till some other time any remarks in detail upon the creed, we shall now dismiss the subject by saying, that we reject it as at once too abstract and too meagre a measure of faith for a man whose mind is enlightened by the "things of the Spirit of God." It may do very well as a strait waistcoat for those lunarians, who, having been simple enough to permit the collar of spiritual pride and domination to be hame-stringed around their necks, manifest a turbulent and mischievous disposition in the harness of Mr. Campbell's Denomination. To those unsubjected to this "yoke of bondage, we say in the Apostle's words, "stand fast brethren, in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage." But more anon.

EDITOR.

October 2. 1846.

A WORD OR TWO ADDITIONAL.

Having returned to the city we would add a word or two on Mr. Campbell's creed before our departure for New York to morrow morning.

We would ask a question on the second article of his faith. If the Father, Son, and Holy Spirit be "one in nature," are we to understand, that the Father and the Spirit were *once* "of the seed of David, and *now* of a spiritual nature "by a resurrection from the dead?" Is the "nature" of the Holy Spirit, through which the Father "raised up Jesus from the dead," the same as the nature of Jesus?

On his third article we have a question to put. Let the reader re-peruse it. He says that "every human being is born into the world frail and depraved in all his moral powers and capacities:"—are we not by this to understand, that the new born infant, before it has done good or evil, is frail and depraved in all its *moral* powers and capacities? Now, he says truly, that, while in this state, such a depraved being cannot please God. This item also teaches, that it is faith in Christ which changes the state; if this be so, when is the infant, the idiot, and the pagan's state changed, seeing they are without faith; and if, as he says, it be impossible to please God without this change predicated on faith, does he not in effect teach the reprobation of every human being that is faithless from whatever cause? Now, as Mr. Campbell believes, that all human beings will be raised from some intermediate state to full happiness in heaven or misery in Hell, we conclude, from this article of his creed, that he sends all to misery who are "without faith in Christ!"

In the fourth article of his creed it is doubtful what he means exactly, whether, that God made a sacrifice of himself, or the flesh through which God manifested himself. If the former, then he has come in his old age to believe that

"God the mighty maker died!"

If the latter, how can he affirm, that the "nature" which suffered for sin was "super-human and super-angelic," seeing that, Paul says, "he took not on him the nature of Angels; but he took on him the seed of Abraham. Wherefore it behooved him *in all things* to be made like his brethren;" and again, "forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" and again "thou madest him a little lower than the Angels;" and again, "God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.' Here "an expiation of sin" was made, not in the spiritual nature, but in the human nature. This is very unlike "super-human and super-angelic" expiation. Man sinned; it was therefore necessary, that a sinless man should expiate sin. We cannot reconcile these passages with the fourth article of this new creed.

In article fifth, we are presented with *two justifications*, the one, the justification of the sinner by faith; the other, the justification of the Christian by obedience! This is the grammatical construction of the article. It is divisible into two parts; 1st. "I believe in the justification of a sinner by faith;" 2ndly "I believe in the justification of a Christian by obedience of faith." So that, the sinner is justified by faith alone; and the Christian by faith and obedience; hence a Sinner becomes a Christian by faith alone; but what this faith alone christian gets by obedience, this new creed does not specify! This article of his faith, is the basis of his dogmas of "Christians among the sects;" after this, there is no mistake but that Mr. C. is a thorough going sectarian, and very well qualified to sit in the *World's* Convention of faith-alone christians!

In his sixth article, he believes in the operation of the Holy Spirit through the word alone in the conversion and sanctification of sinners; if so, how are infants, idiots, and pagans saved for which he contends. When and how does the Holy Spirit operate upon these faithless beings? We should like to know!

Article 7. declares his belief "in the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures;" but experience proves, that he approves of the exercising of this right only in subserviency to his dictation.

So reader, you perceive the supervisor is out at last in full dress. In No. 1. Vol. 1. of the Harb. he denounces creeds and colleges as "Marks of the Beast." This was in 1832; what are they in 1846? He used to argue against faith alone; now he believes it! He was wont to ridicule the one man system; now he upholds it in his "evangelical ministry." Once he was understood to teach baptism for remission of sins; now sinners can become christians and cleansed without it! How like Aaron in the wilderness; "they gave me their earings and I cast them into the fire, and there came out this calf!"

October 5th 1846.

ONE WORD MORE.

We learn from the Western Baptist Review, that friend Alexander's Creed was elicited by the articles of the "Christian Alliance," upon which he was commenting. Now it is curious enough, that these are *nine* in number; while his are only *eight*; The Convention people resolved, "that the parties composing the Alliance shall be such persons only as hold and maintain what was usually understood to be evangelical views, in regard to the matter of doctrine understated." Their *ninth* item is, that the candidate for alliance shall believe "*the immortality of the soul*, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the *eternal punishment of the wicked*" Reader! Mr. C. has defined his position in his new creed in relation to all the items except this last; of this he has said nothing, leaving the Alliance entirely in the dark whether he believes in the "immortality of the soul," etc, or not. Suppose he had knocked at the door of the Alliance for admission to their deliberations, and their President, Sir Cullen Eardly Smith of the National Church of England, had enquired of him, "Do you believe our ninth article concerning the immortality of the soul?"—what would he have replied? Why has he not defined his position on this point? Has he renounced it? We are curious to know.

October 8.1846 EDITOR.

WHO ARE THE MINISTERS OF THE LORD JESUS? No. 9.

Sir didst thou not sow good seed in thy field! From whence then hath it tares! He said unto them an enemy hath done this. Matthew XIII. 27. 28.

The above pertinent enquiry has been anticipated and answered: the tares have been sowed by those enemies who took advantage of the facility with which the legitimate guardians of the field surrendered its cultivation into the hands of usurpers desiring to lord it over the heritage of God. Yes, "while men slept" whilst the congregation of the Lord, the constituted 'pillar and ground of the Truth" slumbered forgetful of their duty and the great command—"Watch;" these theological usurpers, without even a shadow like to right, seized on the heavenly field, and under their baneful tillage the good seed which divine wisdom planted that it might "yield the peaceable fruits of righteousness," has been choked by poisonous tares teeming with anger, malice, and all uncharitableness. Religion no longer an active principle regulating the professor's conduct, purifying his life, and expanding his benevolence, has become a mere sentiment exercising no influence on his actions, beyond his blind bigotted adher-

ence to his particular sect, or his slavish devotion to his admired preacher. He hears this preacher declare time after time "that which is born of the flesh is flesh," yet the palpable fact never occurs to him that, whether he calls himself Catholic, Episcopalian, Presbyterian, Methodist or by the name of any other birthright sect, all his religious hopes as well as his religious name are almost invariably derived from his fleshly parents or guardians; and he stakes his eternal interests on his fleshly birth and fleshly guide, without calling into exercise one spiritual faculty. Though he may peruse the annals of the church to which he has been thus blindly devoted, and find them stained with blood, polluted with ignorance, rapine, and falsehood, yet in his warped judgment he can regard it as the Spiritual Temple of the Lord of life and glory. He may see his idolized preacher or spiritual guide from the calm solitude of his study issuing the fiercest denunciations against his sectarian antagonist, manifesting 'the works of the flesh,' 'hatred, variance, emulations, wrath, strife,' & still madly believe him a minister called and sent by the Prince of Peace to cultivate in his fellow men "the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith!!" Verily instead of sending missionaries to the Heathen, we ought to take the mote out of our own eye, for amid their wildest superstitions few can be found more deleterious to moral principle, more destructive to christian character. Mankind are thus judged by what they *think*, not by what they *do*, and the axiom of the Lord Jesus that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" is flatly contradicted. But alas, who regards the axioms, the laws or the institutions of the King of Zion? 'There are none so poor as do him reverence." Baptists and Methodists differ in their respective ecclesiastical establishments about the morality of slave-holding. They profess to acknowledge the New Testament as the supreme law in each of their sects; as the wisdom of God legislating for the purification of the church, and the preservation of its unity: and though the Law speaks clearly in precept and example, it is not sufficiently elevated in its standard of morals for sectarian saints. The apostles recognizing Masters and slaves as members with themselves of Christ's Body, direct each how to discharge their relative duties, and regard both classes with equal affection: but though slave-holders are thus deemed by the Holy Twelve fit for their brotherhood, they will not be admitted into the Holier Circle of certain, select exclusive Pharisees.—"I thank thee, O Lord, that I am not as other men!,'

I propose to examine this matter more closely, not as attaching any particular consequence to the controversy itself, nor as feeling any personal interest in the matter, for I am not and never will be a slave-holder; but as an illustration of two highly important facts: the first is, the ignorance of God's Truth, and the object of that Truth, manifested herein by so large a number of professors of christianity, who in all other matters are highly intelligent; and the second—the fulfilment of the apostolic minatory prediction, in the Almighty giving them over to such strong delusions, to the belief of palpable falsehoods, "because they would not receive the truth in the love of it." It is contended by this party that God created all men free and equal. If the proposition be confined to man's creation in Eden, it is true; but if asserted of his birth since sin drove him from Paradise and alienated him from the favor of God, it is visibly, glaringly false. What equality is there between the children of honest, intelligent, moral parents, and the offspring of the vicious, the vile, or even the ignorant? What slavery is so demoralizing, enduring, and fatal, as the early example, and early training of vice and guilty passions? There cannot be greater inequalities imagined than are daily exhibited before our eyes, in what has been called 'the accidents of birth.' Mankind in fact are not in a state of nature, but in a state of sin. It is therefore irrational to expect to govern them by principles of natural justice. If these principles could not avail to preserve man in a state of innocence, they surely will not suffice to restrain him in a state of sin, and still less can they bring him back to his pristine purity. Hence the necessity of Law to protect the race from their own evil dispositions, or with them as with the beasts of the forest, *might* would be the only rule of *right*. Law therefore was established by general consent, for mutual benefit, and its wilful violation ought ever to be regarded as a common enemy, and held answerable to its penalty. Equitable Law faithfully administered will protect mankind in what it acknowledges as their just rights, but under no circumstances can it restore to them that divine favor in which Adam was created: it is mighty to punish, but powerless to redeem. But God in his great benevolence has devised a system for the redemption of man: it is his own plan, the conception of infinite wisdom, manifested in the gospel of the Lord Jesus Christ: and whilst Law sways by terror, it works by love. Hence the party who obeys the gospel, can never violate the Law made for the protection of his neighbors and himself. To him, the command comes with all authority—"submit yourselves to every ordinance of man for the Lord's sake" 1. Pet. II. 15. And therefore he who violates Law, by depriving or striving to deprive his fellow-citizen of his slaves, or of any property to which the Law recognizes his right cannot be a christian. He incurs not only the penalty of the Law, but also the ban of the gospel: for in direct connection with the duties of slaves, the apostle declares—"If any man teach otherwise and consent not to wholesome words, even the word of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings etc,, 1 Tim. IV. 3. Thus prophetically has the "Holy Spirit" depicted modern Abolitionists and their fruits. With undaunted presumption they claim to be wise and more benevolent than the Law or the gospel, and recklessly violate the letter and spirit of both. If they would "receive the truth in the love of it," they would see in the divine system the only efficient remedy for all the evils which beset us: they could not fail to perceive that to make Master and Slave love as christian brethren, would be the surest way to abolish slavery; whilst to awaken in their respective bosoms jealousy, suspicion, and hatred, is as wicked as it is unavailing. The apostolic panacea was love, & as the sternest Slave-holder in any country would cheerfully admit the Holy Twelve to preach to his Slaves in public or private: whilst the Abolitionists deprive the poor slaves of apostolic instruction by mingling with it their own crude conceits. In their sentimental sympathies they never seem to notice the overruling benevolence of God in extracting good even from the inhuman traffic of Slaves by giving names and places in his gospel Kingdom to many, who otherwise would perish forever amidst the brutal ignorance of their native land: nor do they evince any interest in the actions of Colonization Societies, who by restoring her descendants to benighted Africa, are illuming her gloomy forests with the beams of heavenly light. When we read the narrative of Paul, recounting some of his own sufferings in 2. Cor. XI. 24 to 27, so far surpassing all that slaves endure, and find him at the tenth verse of the succeeding chapter declaring, that he took pleasure in reproaches, persecutions, distresses for Christ sake," it is very evident that he never could have participated in the holy indignation, which, with so many Abolitionists, is the sum and substance of religion. The reason is sufficiently apparent; the Apostle regarded eternal life in the presence of Jehovah, as a blissful reality cheaply purchased by stripes, imprisonment, contumely, by the loss of every earthly good: whilst those sentimental professors look on religion only in the light of present comfort and respectability, and therefore are unwilling to sacrifice to it the approbation of men, or even the pride of their own prejudices and opinions. They would laugh at the folly of their own principles, when brought to bear on their interest: and unhesitatingly reject the operation of their own cherished doctrine of *Natural Rights*. There is no proposition more obviously true, than that the Creator gave the earth, as he did freedom and the vital air, for the equal benefit of all his Creatures: but with the exception of Canaan bestowed after a long lapse of time on his chosen people, he gave no man a fee simple in the soil, authorising him to exclude his fellow-being from a participation in its fruits. And if man had continued in his natural state of innocence, none of the race would have ever acquired or desired such a possession. But in our preternatural state, it follows of necessity, that as the stronger & more ambitious will attain to mastery over the weaker, so the more industrious and enterprising will gather the wealth disregarded or neglected by idleness and folly. Hence the definitions of *meum* and *tuum*, the necessary protection of the fruits of industry from the rapacity of profligate idleness. If then the principle of Abolitionism, that man cannot forfeit rights that he once possessed be true; not only was the most High unjust in excluding him from Paradise, but it follows as a necessary consequence, that the frugal industrious, and intelligent must become the hewers of wood and drawers of water for the prodigal, the lazy & the ignorant, & thus defeat the divine decree, that "the way of the transgressor is hard." For the party who enjoins the Slave-holder to liberate his Slaves, ought also to require the Slave-holder to divide his lands, reserving no more than according to the doctrine of natural rights he is entitled to. Nor can it be denied that the inequalities of wealth and talent create a moral slavery in one party, and a moral tyranny in the other, often more debasing and vicious than that produced by mere physical bonds. Yet to destroy those relations arbitrarily would work cruel injustice and calamity, whilst to remove them by

sion to the faith—there is a God of mercy and a Savior; a faith which nothing but the pangs of a guilty conscience and the fear of Hell have begotten in his craven bosom. The poor driveller, when in possession of health and those bounties which God so liberally bestows on the unjust as well as the just, may have mocked at his gospel and despised the weak and lowly people who confessed the name and followed the steps of the humble Nazarene; yet he is dismissed from the scenes of his iniquity, under the miserable delusion that he is going to be rewarded not 'according to deeds done in the body,' but according to the superstitious yearnings of a guilty conscience, the necessary consequence of a polluted existence. If he be even at the foot of the scaffold, the summary justice of which alone has arrested his guilty career, and he will there suffer himself to be enrolled as a believer in the pure, the holy Redeemer; he shall be dismissed from the tree of infamy into the society of Patriarchs, Prophets, and Apostles, into the company of Cherubim and Seraphim, into the presence of the King of Kings and Lord of Lords. In vain the Holy Spirit declares, Proverbs I. 24: 'Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.' In vain the Apostle warns in Gal VI. 7. 'Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' And surely it would be a cruel mockery of every principle of justice, if such miserable offenders should find everlasting bliss in the pangs of a guilty conscience, the result of reckless crime; whilst those whose moral upright lives have exempted them from such horrors, must receive everlasting condemnation, because they have never examined the testimonies of Jesus and bowed to his sceptre. The gospel teaches no such absurdity; it is the sheer invention of the clergy, who by such doctrines drive from the truth the moral and intelligent, whilst they dedicate it to the encouragement of the vicious and ignorant. When Luther exposed the folly of Pope Leo's indulgence, he busied himself with minor reforms. Such palpable folly could deceive the most superstitious and ignorant only; but this indulgence to crime has been specially founded on scripture wrested from its true and obvious meaning: wrapped in a pye-balled robe of mercy, but holding no fellowship with the divine ermine, it is skilfully adapted to gratify all man's lusts in this world, and then endow him with all that Heaven can bestow. And alas! mankind are too willing to receive a doctrine which is so comfortable and convenient: but in their large drafts on the mercy of God they entirely overlook his attribute of justice, and it is difficult to determine whether they represent Him most irrational in his acquittal or condemnation. The only passage of scripture which countenances in any degree this demoralising doctrine. is the interesting narrative of the pardon of the thief on the Cross; but what are the facts? The thief was a Jew, entitled to all the benefits of the Abrahamic and Mosaic covenants; of which the chief was, that to all who acknowledged him, the Messiah should give power "to become Sons of God." The thief thus acknowledged him when even his chosen apostles stood afar off in despairing unbelief. When mockery and crucifixion would seem to have barred every avenue to faith: when he hung "despised and rejected of men"—"despised and esteemed not," then this poor thief, like his great progenitor and prototype, Abraham, "against hope believed in hope," and offered his trustful homage to the thorn-crowned crucified King. The history makes no mention of, no allusion to those burning torments which appal so dreadfully the dying sinner now: it is

not fear of Hell, but admiration of the despised Nazarene that prompts his action, nor does he appear ever before to have had the opportunity of hailing King Messiah. Such facts thus striking and significant carry no comfort to the dying hour of one who, amid circumstances the most auspicious, has day after day rejected the Saviour, prefering to devote all his days of health and strength to the services of the Devil; and only when physically unable to serve him longer, moved by the fear of impending punishment, seeks for salvation in a gloomy late remorse, unavailing to the improvement of his character, habits, or temper, or the redress of the many wrongs done to his fellow creatures. There is no analogy between such a character and that poor thief, whose mind, not engrossed by fears for himself, but convinced and subdued by the lovely patience and benevolence of Jesus, yielded a willing faith to his declaration that he was "Christ the chosen of God." Whilst there is a most important and fatal difference in the fact—the thief had the *word* of Jesus for his pardon, but the King has left in the sacred volume no such *word* of pardon for such a tardy penitent, and *there* only can we learn his mind and will.

When the prophet Isaiah speaks in ch. XL. "comfortably to Jerusalem" he proclaims as indicating the necessity for Messiah's mission, that "all flesh is grass." Therefore the wisdom of God *only* can avail to save and guide his creature man. In accordance with this axiom, the Lord Jesus told his disciples to call no man on earth Master or Teacher, and history testifies that it was neglect of this positive command which has divided professing christians into innumerable sects; as well as that there can be no perfect union, where there is not perfect equality and one unchanging absolute Ruler. This perfect equality and absolute rule the Lord has enjoined, as has been abundantly shown in these numbers. He declares to his people 'ye are all brethren, having one Master which is Christ, one Father who is God:" and he requires each according to his best ability to serve him in that sphere in which his mercy found him. The business of all is to strive which shall glorify him most by individual adherence to his institutions, by personal obedience to his commands. In such a noble rivalry there is no place for strife or wrath; neither among such volunteers will the services of hirelings be needed; they will all preach Jesus in that most efficient of all ways, by action, whilst gratitude and love will make eloquent the more gifted, to proclaim in word also the wonders of his love. Each will carry into his own peculiar sphere the odor of that love which emanates only from its daily exercise, and thus the truth will unobtrusively but surely like the leaven, hid in the measures of meal, work on till it all be leavened. And thus the Master will be glorified and sinners saved by the mighty working of his truth alone.

RICHARD LEMMON.

Baltimore, August 1. 1846

PENCILLINGS BY THE WAY.

The summer of 1846 has passed, and the sear and yellow leaf of autumn gilds the groves. During the season now numbered with the days bye-gone, we have not consumed the bread of idleness nor of the hireling. From the early part of May to the end of August, we have travelled between 950 and 1000 miles in the Old Dominion, and addressed the people 47 times on "*the things of the* KINGDOM *of God and the* NAME *of the Lord Jesus*;" to say nothing of the time and labor bestowed upon the little flock in this idolatrous city. Our tour has been through King William, King & Queen, Essex, Louisa, Albemarle, Goochland, Powhatan, Amelia, Prince Edward, Charlotte, Lunenburg, Nottoway, &c. With a few exceptions, our audiences have been excellent; and as to attention, unexceptionable. As we have remarked elsewhere, but few of our Reformed Baptist friends venture to come out and hear; were it otherwise, as before their ears were turned aside to fables by the evangelicals who mislead them, our congregations would be full to overflowing, for they them-

selves are sufficient to make up a goodly number. As it is, the other sects and non-professors make up the bulk of those to whom on our tour we have "expounded the scriptures," concerning the Hope of the Gospel and the Future Age.

On the 2nd Lord's Day in July we were at Acquinton in King William. This is one of the old colonial religious houses where in the palmy days of tithes and easter offerings, vain words were wont to be repeated of "Common Prayer" for "our sovereign lord, King George the Third the Queen and all the Royal Family;" but in these days, the Kings and Queens and lesser royalties have all become so immaculate, that it is only Presidents and republican authorities that need the prayers of the Church of England in the United States of America! When Jesus, the Head of his body the Church, shall reign on the throne of his father David, "prayer shall be made for him continually" by all nations; ought not the Episcopalian Priesthood in like manner to pray for Queen Victoria, seeing that she is as much the Head of their Church and the Defender of the Faith as George? A church should always pray for its head. Or does their church make "Heads," or Popes, and unmake them to suit the times? Episcopalianism has taught the people that Kings reign by the grace of God; by what right then, do they resist the grace, and refuse their prayers for her who defends their Faith with carnal weapons and political authority sitting on the throne of England? But the times being changed, they claim the right, we suppose, to "change the laws" after the precedent of Him who sits as a god in the Temple of God.

Notwithstanding the ingratitude of Episcopacy to the Royal Dynasty by whose mighty power it was planted and rooted in the virgin soil of the Old Dominion, the days were indeed palmy when it luxuriated in the sunshine of political authority and patronage. If Puritanism burnt its witches and hanged Quakers, and exiled Baptists in New England, Episcopacy was not without its "Blue Laws" in Virginia. An act was passed in 1662, in the reign of Charles, 11. "Head of the Church," "King by the Grace of God," and Defender of the Faith," and history adds, master of many concubines, with a strong predilection for Popery—under the reign of this "our most gracious and religious sovereign lord," we repeat, an act was passed for the spiritual profit of "schismatical persons," who, 'either out of averseness to the Orthodox Established Religion, or out of the new fangled conceits of their own heretical inventions, refused to have their children baptized." It provided that every person, who, when it was in his power, refused to carry his child to a lawful minister to have it baptized, should be "amerced two thousand pounds of tobacco, half to the Parish, half to the Informer." A writer in the Boston Atlas well says, "tobacco has been applied to many uses but to none more remarkable than the enforcing of orthodoxy and Paido-Baptism."

But what a complete revolution do we contemplate in the parishes of King William. The once royal and established episcopacy, whose drowsy, *bon-vivants* sacerdotals, once legislated for the Public Conscience; now stripped of the imperial purple, stands the mere ghost of its former self, and finds its memorial only in the decaying sepulchres of its former glory, known as Acquinton, West Point, Cat-Tail and Mangohick. The once tributary Baptists, now proclaim freely their anti-episcopal doctrine in the very pulpits of the old parsons, who robbed them of their tobacco according to law in the shape of tithes, and amercements for non-conformity to the traditions of "the church!" The American Revolution, one of the greatest blessings ever confered upon mankind by the providence of God, almost wounded Episcopalianism to death; for without wealth or state patronage it cannot possibly flourish. These were wrested from it by the rude passions its tyranny had aroused. In King William its suppression has been complete; let us, therefore, rejoice, and give thanks to Him, who has so signally manifested his displeasure and poured out his indignation upon the spurious church, oppressor of the conscience, spoiler of the goods, and invader of the rights of men.

Yet there are parts of the country in which the Second Daughter of Rome is again lifting up the head. In large and wealthy cities she is rearing temples which may vie with those of the Greek and Roman deities. In this city we have "churches" to the honor of many saints, who were they to visit us, would doubtless, not only not be admitted into their 'sacred desks,' but denied admission even to the boxes or pews, and if they did not leave the temples in disgust, would be sent aloft among "the gallery critics." Men and women, unadorned with the decorations of fashion, indifferently apparelled or not of gentlemanly and ladylike appearance, donot make up the tenants of the area below. The meaner class "to which

the saints of God belong, cannot commingle with the respectable in these "Bazaars of Guardian Saints;" therefore, we say, if found in these temples, it would be where fellows of the baser sort in concourse meet. Peter has a temple to his honor here; and so have James, John, and Paul: also in the woods of Powhatan, our Esculapian brother Luke has one dedicated to him. Though these five saints could say in their day, "Silver and gold we have none," yet among ourselves, their professed friends are very rich; showing conclusively that the poor have many friends as well as the rich!

But the most remarkable thing we met with in our travels connected with Episcopacy was that in Powhatan the Episcopalians were holding a big meeting! We were not present; we should like to have been there to witness the pantomine of the royal Dame. An episcopalian clergyman, whose English Mother is the World, looking to the pride of life for patronage and support, to condescend to play the revivalist before Jack Nokes and Dick Stiles, in order to augment his flock, is a sign and wonder in the heavens! The worldly policy of the church, however, dictates the necessity of laying aside some of the anglo-episcopal dignity, and of doing in Rome as Romans are accustomed to do. It was an "all-day meeting." The "Common Prayer" was read, and then preaching; after a short intermission, the "Common Prayer" for the afternoon was again read, and then preaching. These "Common Prayers" are long, dry recitals & confessions, attended with many genuflexions, uprisings and down-sittings. A congregation of Episcopalians is not a congregation of saints, but of miserable unholy characters; for in their "Common Prayer," they say "Lord have mercy upon us *miserable sinners*." To these miserable sinners, then, we say, hear and understand what the Lord saith to you,—"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; therefore let thy words be few. A fool's voice is known by multitude of words; and God hath no pleasure in fools.—Eccl. v. 1, 4. And when thou prayest, thou shalt not be as the hypocrite for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, who is in secret; and thy Father who seeth in secret, shall reward thee openly. But when ye pray, *use not vain repetitions, as the heathen do*, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them.—Matt. vi. 5. "If I regard iniquity in my heart, the Lord will not hear me.—Psalm LXVI. 18. "God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.—Jno. IX. 31. "The ears of the Lord are open to the prayers of the righteous; but his face is against them that do evil.—1. Pet. iii. 12.

As already intimated, the Baptist Democracy humbled Episcopacy in the dust, and aided by "the powers that be," obtained a co-equal occupancy with other sects of the Parish Churches. In the exercise of this right, they assembled on the 3rd Lord's Day in July at Acquinton to celebrate the "sacrament." A gentleman preached, whose name we do not remember. From the remarks which fell from him, we conclude, that, whatever Baptistism may have been in times past. it is in a condition but little better, if any, than that of its old rival. The preacher remarked, "our religion is oftentimes but an empty form. There is very little spirituality among us. The church is laboring under spiritual depression. What a formal thing our sabbath worship is!" These confessions we pencilled from his own lips. In our address in the afternoon we reminded our hearers of what he had said in the morning; and observed that, had we said these things they would doubtless have been offended; but considering the source from which they emanated they were probably strictly true. It was the very thing that we maintained, namely, that the religion of this age was "but an empty form," a mere formal and unspiritual affair. Hence the necessity of reform; and not of reform only, but of a purification, an individual, a personal purification of life, that believers might be prepared for the Passover, which should be fulfilled in the Kingdom of God.

We spoke twice at Jerusalem Here our congregations were most freezingly small This may, and doubtless is attributable to prejudice, to carnality, to indifference to truth, to unbelief—to all or to each and singular of these. But the smallness of a congregation is at no time personally mortifying. It inflicts no loss upon us of any kind. The loss is to those, who are so puerile and weakminded as to permit the spermologists * of the day to turn their

*Properly *seed-gatherers*, a noisy, talkative sort of men, who spout forth the opinions of others, and palm them off on the ignorant for their own.

ears, if not *from* the truth, at least *to* fables. We are extremely sorry, that men, who used to boast of their fearlessness and liberality, how ready they were to "prove all things and hold fast that which is good," to call no man master but Jesus, and so forth, that they having ears will not hear, and having eyes will not see, and be converted and healed. We cannot express the pity we have for such a truly miserable and unfortunate people. We would inquire of such—Is not *all* scripture given by inspiration of God profitable? Is not the scripture able to make you wise? Ought you not therefore to embrace every opportunity, especially such as come to your very doors, to get light upon them? Are you afraid of knowing too much? Do you understand all that may or is necessary to be known? How can you increase in wisdom & knowledge unless you study the word and hear it expounded? Is he not likely to be able to enlighten you in the truth, who instead of being absorbed in the world as you are, instead of devoting all his energies to selfishness, laying up treasures upon earth, to glorifying men for the sake of worldly profit; instead of wasting the fleeting present in these follies, makes it his daily bread to study the Holy Scripture? Suppose his expositions be not always unexceptionable, could you not learn more, yea infinitely more, than your listless indifference permit you to know? Alas, poor people! The spirit says, " he that hath ears to hear let him hear;" but you will not! The light is brought to your homes, but you will not come to the light, lest your deeds be reproved. Jerusalem indeed! A pretty Jerusalem this! The saints of Jerusalem delighted in the truth; and were not afraid of it. They met every first day of the week to hear the word with joy. They did not scatter to the winds of doctrine around them, they were not addicted to covetousness, they did not walk according to the flesh, nor "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, being past feeling." And this we are sorry to say, is not the condition of the King William Jerusalem only, but of all the "reformed Churches," whose practices have been reported to us by observers in the adjacent region. Reformers, you must reform indeed. You must awake to righteousness, for if you continue in your present state of fleshly mindedness you will die; but, if through the Spirit you will put to death the deeds of the body you shall live, and possess the Kingdom of the Future Age.

Bro. Albert Anderson is laboring faithfully in the word. He visits this county every month. If the people knew the day of their visitation they would turn out to hear him. If there is a man in Virginia, or in the United States, devoted to the truth, it is he. We trust the brethren, for whom he labors with so much perseverance and self denial, will strengthen his hands by the excellency of their own examples, in the faith, and will permit him to want for no good thing, with which they have the ability to supply him. We held several meetings together in this county and King and Queen.

Having fulfilled our engagements in King William, we visited Rappahannock, in Essex. We spoke two days in the week. The congregations were good in point of attention and numbers. This is the first visit we have paid since our first return to Virginia. From all we heard, "this reformation" is prostrate in this county. The Rappahannock congregation when we first knew it, used to stand well before "the people;" how it stood before the Lord will appear in the day of Judgment. But, judging from the premises before us, we fear that both the Lord and "the people" condemn it. When we say before "the people," we mean, that it had a "good report with them without ;" which it does not seem to have now. If what we hear be true, then woe awaits the Rappahannock when the Lord appears! On our way back to Richmond, we informed a brother of some of the things (not mentioning names) which we had heard. He named them to another, but without intending to produce discord. This third person carried the news back to Essex, with what intent we neither know, nor are we solicitous to know. A letter was very soon despatched to us, to ascertain if we had stated to the brother, that the Rappahannock congregation was one of the most corrupt bodies on earth, and that they kept among them, and countenanced as members, liars, slanderers, gamblers, and whoremasters, or something to the same effect? It is reported with us, says the writer, that "you have done this thing;' which continues he, 'I am not prepared to believe." The letter was dated "Aug. 11. 1846," to which, being requested, we replied as follows:

Richmond, Va; Sept. 8. 1846

Dr. Brother,

Your enquiry has come to hand. I was informed by more persons than one, of which fact I have witnesses

that there were "among them" some such characters as you state; 'whoremasters' were not mentioned; this is an addition made by some one unknown to me and to Mr. Gibson. I told him what had been reported to me by persons in Essex who are the professors of reformation principles; whether the things reported be true, or not, is for you and others, not for me to determine; all that I can say of the matter is, that if true, they ought not to be true, and that the congregation which looks with tolerance upon them is "carnal and sold under sin;" the destiny of such you know.

"One thing I will mention. I was informed, that one lately an elder, and still, I believe, a member of the church, on being questioned about a lie with which he was charged, excused himself on the ground, that he was drunk when he told it! I could mention other incidents but I forbear. An "apostolic church" should be like Cæsar's wife "above suspicion."

"In hope that the longer you live the less you will be wedded to earthly things and that you will increase in all wisdom, and knowledge, and spiritual mindedness, 'hating even the garment spotted with the flesh,' 'mortifying your members which are upon the earth.' and "seeking those things which are above where Christ sits at the right hand of God,"

I subscribe myself

Yours faithfully

John Thomas.

We regret exceedingly that there should be any ground for the things we heard. We had hoped better things of this body; yet we need not wonder at present results when we consider how they have been fed by their "spiritual guides." If the poor fare of human tradition, and the battling of sects out of religious newspapers, and sermons on politics, wives, &c, &c, be the diet and antiphlogistic regimen to which they are subjected, no marvel, that men's souls become lean and impoverished; and their understandings darkened. Applicable to this church, the reader may turn to Rev. iii. 4.

From Essex we went to Perkins' Seats in Louisa. Here the congregation was very good. We expounded the scriptures to the people at this place on two days. We are glad to hear as a result of our labors, that men are buying bibles that they may read and see if the things set before them are indeed so. This is what we want and is wanting—A REVIVAL OF READING AND SEARCHING THE HOLY SCRIPTURES. If we can effect this, the truth will triumph in hearts where only prejudice, carnality, and ignorance now reign. We dare our opponents to hear us, and to compare what they hear with the things written in the word of God. 'To the law and to the testimony;' it is here we would meet the people. By this we stand or fall.

To be continued.

☞An extensive emigration of Jews from Russia, is expected in 1847, 10 000 of them having decided to settle in Palestine. This is a sign of the times.—ED.

MR. ALBERT ANDERSON TO THE CHRISTIAN DISCIPLES.

To the Brethren in Christ, grace and peace from God, the Father, and from the Lord Jesus Christ.

If afflictions, if changing, and trying scenes, and the contemplation of things, places and persons as developed in the light of the living testimonies,—may have brought, any individuals of the present times to a full determination in regard to christian liberty, I humbly conceive myself to be one of them. There were many temporal inducements to occupy a position in the "majority," but these are as dust upon the balance, in opposition to those of an eternal nature. As one of the few, I prefer opposition in any, in every form,—to submission to the usurped authority of any man, of any number of men on the globe. When one attempts to prescribe to another what he is to teach or not to teach, such a one becomes a usurper of authority, belonging to God only, and is not to be submitted to, or aided by any of the sons of God This dictator becomes the author of a human creed, and thus is in opposition to God the autbor of the Bible, the only creed which the free men now in Christ can acknowledge. Brethren, with the Bible in

our hearts, and in our lives, need we fear on account of our being few, or reviled, or persecuted? No! Students of God's word we are made participants in the divine nature, and thus are superior to that which is human.

If for the sake of temporal liberty, right, and glory, 10,000 men at Marathon fought and conquered 100,000; if, even now, the few are achieving wonders against the many—what shall not Christians do and suffer? Christians animated by the hope set before them in the Gospel of the glorious Kingdom of God, a kingdom to be established not many years hence, thro' the coming of the Lord from heaven? Let us, then, serve him. If any man serve him, he shall receive honor from the Heavenly Father.

One of the greatest evils of our times is an undue desire, a perfect craving, after proselytes. This leads its devoted subjects greatly astray from the truth, and induces them to use means, quite at variance with the scriptures of truth. There is a something in most men, which they appear not to be aware of, and which even blinds them to this matter. We ought to examine ourselves, and not be deceived. It is one thing to wish others to know the truth, and to be saved; but, it is quite a different thing, *to wish them added to ourselves*, whether they know the truth or not. Here it is that many are wrecked, and lost; they long after the accession of multitudes, and not seeing any such thing, they feel disappointed, and mortified, and ultimately tire out, and forsake the faithful advocates of unpopular truth. Oh, who will contend for Christianity in its holy scriptural purity? It will make the popular assemblies shut their doors. It will cause a christian in many places to be alone in regard to religion. What then can sustain him, what, but the all-animating hope of the coming Glory of God? Brethren, let us be faithful to him for whose coming we wait, we look, we hope. He will surely come, and at the due time, he will not tarry. The future is lighted up with his glory; we behold him in beauty, as the Morning Star, and in the resplendency, the Sun of Righteousness, arising with healing in his wings. Let us look to him, and for him, and not to the masses of flesh and blood, to encourage us. Let us endure hardness as good soldiers of Jesus Christ.

ALBERT ANDERSON.

November 1846.

A REMINISCENCE.

Brother Thomas,

Just after your Painville debate with Mr Alexander Campbell in 1838, taking the report of your utter *overthrow* (so industriously disseminated by Messrs Coleman and Goss) to be *true*, the writer communicated *their* account to Mr. P. W——, in C——county, and added that Campbell's demonstration had been so conclusive, that even you were probably convinced of the error of the ground you had taken as to the mortality of man, the destiny of the wicked, &c, I well remember the reply of P. W——. It was to this effect, 'Well if Campbell has convinced the doctor that he is wrong, he has to *convince me* also; for even if Doctor T——renounces his views, *I hold them to be true.* He cannot prove them to be false from the scriptures, and I shall adhere to them, because Dr. T——himself has clearly shown them to be true, and he cannot undo his own work'"—P. W——was not *then* a Disciple, but a warm and ardent friend of yours & of the truth you advocated. One of his family in the church then as now, added to his strong testimony in behalf of the truth you were defending, this emphatic declaration; "the fact is, Dr. Thomas is about *one hundred years ahead* of Alexander Campbell and of *this Reformation*, &c"—meaning in scriptural knowledge and attainment. *These very persons* are *now* among your bitterest opponents, and the most resolute enemies of the *very sentiments* which *then* they declared manifestly and irresistibly taught in the Holy Scriptures!!! Can you account for this? If you cannot I can with the aid of John ix. 22. A word to the wise is enough, &c.

JUSTUS.

Nov. 15. 1846

☞Messrs Coleman and Goss above alluded to were two of the individuals who signed the article of peace and reconciliation between me and Mr. Campbell as being present on that occasion. They had not reached their homes on their return from Painville, ere they vaunted A. C——'s victory and my extinction. This was nothing more than what might have been expected from such mere partizans; and such misrepresentation they hypocritically termed keeping the peace with Dr. Thomas! If my agreement had been with them instead of A. C., this treacherous conduct would have ruptured all harmony between us. But to the tombs of all the Capulets with such as these. Mr. Campbell neither convinced me nor routed me as can be testified by many impartial witnesses: if he thinks he can accomplish either let him accept the challenge already before the public, or confess that he is unable to maintain his ground.

Mr. P. W——has discovered that I am "a bad man;" strange that such a man should spend his best days in endeavoring to enlighten the world, and to turn men to the wisdom of the just, with nothing but reproach and proscription for his pains. Mr. P. W. and his coreligionists will have to meet me before the tribunal of the Judge of the living and the dead, and prove his words to my conviction or full and complete justification. Though persecuted now by lying tongues I would not then exchange positions with him for ten thousand worlds such as this.

EDITOR.

Nov. 16. 1846.

CHRISTIAN DISCIPLES

This term Disciple is derived from the latin noun *discipulus*, which signifies a *learner*, or *scholar*. He then who styles himself a Disciple, announces to mankind, that he is a student, whose object is to learn. If he adopt the term as a sectarian distinction, it then imports, that he is a student of the system of theology, approved by his Denomination, that he may learn all its mysteries. There are innumerable Disciples of this class, subdivided also into a multitude of orders. In this sense they are followers, and adherents to the doctrine of another, who is therefore always more or less in advance of themselves; and therefore their leader. But there is a non-sectarian sense in which men are styled Disciples, namely, when they are students of the Word, 'proving all things,' that they may be able to comprehend with all saints what is the breadth, and length, and depth, and heighth; and to *know* the love of Christ, which passeth knowledge, that they might be filled with the fulness of God; and so understanding what The Will of the Lord is. Hence a Church of Disciples is an Assembly of Learners; and a Church of Christian Disciples, is an assembly of persons, who believe the things of the Kingdom of God, and of the Name of the Lord Jesus, and, thus believing, have been immersed into Christ and patiently continue in the faith, and well doing of their vocation, reading, marking, learning, and inwardly digesting all things revealed in the scriptures of truth. Such were the Disciples first called Christians at Antioch. These christian Disciples shone as lights in the world, holding forth the Word of Life. They counted not their lives dear unto them: but hazarded every thing, reputation, liberty, wealth and friends, for the Word's sake. Their treasure was in heaven; therefore their anchor was within the veil. The icy coldness of their old nature was thawed into the genial sympathies of the new man by the benevolence of God. Heart clung to heart, and hand joined in hand, the expressive symbol of unity and love. We want to behold a Church of Christian Disciples such as these; we fear that such an one is yet a stranger in our world. When such a community of churches is restored, we shall glory in it as a Reformation in verity and deed.

EDITOR.

They that forsake the law praise the wicked: but such as keep the law contend with them. Prov. xxviii. 4.

READ THIS, AND ACT.

Circumstances the Editor could not control have delayed the issue of this number. Our wish is to have the Herald out rather before than after the expiration of the month; if therefore, it is behind it is not our fault. In answer to several inquiries we would say, that consists of 24 pages monthly, at $2.00 per vol. When its friends shall have increased its circulation to 1000 copies, we will still further increase its size without any further increase of price.

Let every one interested in the truth it advocates and who would serve his generation in promoting the work of faith and labor of love, righteousness, and liberty, consider himself an Agent for the Herald in his own individual sphere. There is a great work before us, noble and glorious in its consummation, to compass which, a self denying, valiant and continued effort must be made. If the professed friends of this press would awake to action, and exert themselves only one tithe as much as the Editor, the Gospel of the Kingdom of God and of his Christ would have an effective agency at work in this country which no combination of "wicked spirits in the heavens" could intimidate or overcome. We are 'untiring' our enemies being judges. Give us time and means, we will supply the power and material to pull down the strong holds and vain imaginings of ignorance, bigotry, prejudice and superstition. Behold, how men are sacrificing their lives by hundreds on the plains of Mexico for posthumous honor and renown! But alas, ye Soldiers of the Cross, what do ye, that ye may obtain imperishable honor, glory and immortality as Kings in the Everlasting Kingdom of David's Son! Labor not for the meat that perisheth, but for that which endures through an endless life. Let not the Sects shame you! We invite you to this labor and self denial & devotion. *Hic labor, hic opus est!* We are experimenting therein. It is a daily crucifixion of the flesh; let him who doubts it, try!

An account of our visit to New York City wil appear in our next. A door has been opened there and at Newark New Jersey, which, we trust, Satan may find himself too feeble to close. We were absent from this city on that expedition one month. All things concurring, we shall re-open the campaign in the spring.

We have received a long communication from bro. Murdoch, of Bridgend, Islay, Scotland, for the Herald. When we shall have cleared off much already on hand it shall appear. Our space is confined, there is much to say, and but a short time to make it known.

☞ *Multum in parvo*, MUCH MATTER IN A SMALL COMPASS, is an excellent rule for all writers to work by.

A. D. 1847, is considered by writers to be a very important epoch. It will doubtless be a crisis with the Herald of the Future Age. Shall it be for good or evil? We feel like a chained lion, ready to bound upon the prey, but, cribbed, caged and fettered by the iron-handed gripe of soul-binding necessity. Hail to the Rest! Hail to Messiah's reign!

EDITOR.

ERRATA.

P. 3. col. 1. l. 17 for instruct read instructs
" " " " " 34 " the read he.
" 4 " " " 19 " fleshy read fleshly.
" " " " " 26 " insert as after but.
" " " 2 " 24 " bestride read bestridden
" " " " " 36 " squadron r. squadrons
" " " " " 48 " wage read evade.
" 5 " " " 9 of note these read those.
16 " " for practice, practices
" 7 " 1 " 8 irrevelant r. irrelevant.

On the Title Page, instead of Vol. 2., the reader can alter it with his pen to Vol. 3.

The present number has been delayed in part by a portion of the second form being knocked into *pi*

He that hateth covetousness shall prolong his days: but he that maketh haste to be rich shall not be unpunished. *Proverbs.*

Aim after the true riches.

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. III. NUMBER 2.

IS IMMORTALITY CONGENITAL?

BY JOHN T. WALSH.

This, Mr. Editor, is *the* question of the age. Upon this turns the truth of the Gospel of Jesus Christ, and by it we can test all systems of religion, ancient or modern, pagan or otherwise. Immortality is the subject of the christian hope—the moral lever which raises him to Heaven, and enables him to hold converse with God, and his Christ. It is the light of the sun of righteousness, by which this dark world is illuminated, and apart from which all is darkness, desolation, and eternal death. But the question presents itself to our minds, is this immortality congenital? or is it the gracious gift of God, through our Lord Jesus Christ? We do not design, Mr. Editor, in this article to appeal to the Living Oracles on this question, because an appeal to that sacred volume has already been made, and sufficient evidence has been adduced, one would suppose, to remove all doubts on the subject; but we shall bring to bear on this point, those rational and philosophical reasons which the volume of nature discloses to our minds. We propose to raise those lines which are traced on the constitution of man, as he stands before us a monument of the vast skill, wisdom and power of Jehovah. God is the author of all truth; material and revealed, and he has endowed us with intellectual powers by which, we can learn those lessons which are written by his finger. You, Mr. Editor, have long since established by scriptural testimony the all important truth, that immortality is the gracious gift of God. But there are minds which cannot be reached in that way, but which, to say the least of it, may be favorably disposed by an appeal to reason and philosophy. It is to all men in general, and to all such men in particular, that the following considerations are submitted.

It is held by most men, whether they profess religion or not, that man has in him an immortal principle which survives the dissolution of the body, and is then the subject of endless happiness or misery.

Now, I affirm that this proposition is not only contrary to the teaching of the Holy Spirit, but is also opposed to the dictates of enlightened reason, and a sound philosophy.

If the mind of man were incorruptible it is clear it could not be the subject of derangement, imbecility, and disease. Incorruptibility is a *positive* state, and before an incorruptible thing can be the subject of decay it must pass from this positive state into a *passive* one, and thus it can be the subject of corruption. But as our opponents contend that the mind will remain immortal so long as the throne of God shall endure, of course, if it be incorruptible now it cannot be the subject of disease hereafter. I need not stop here to prove to any man of reflection, that incorruptibility is not corruptible; this is a self-evident proposition. If the reasoning of our opponents upon their favorite proposition be just, you see at once, that they must come to the conclusion that there is no such thing in the universe as *mental* disease, from the very fact assumed on their part, that the *mind* is immortal! So, Mr. Editor, it turns out that all the world have been deluded on the subject of mental disease—that all their

supposed sufferings were imaginary, and that the very idea of mental derangement is obsolete! This is certainly the legitimate result, if the doctrine of our opponents be true. On the other hand we know that mental disease in a thousand forms does exist, and *therefore* deny that the mind of man is incorruptible.

But we shall be told, that although the mind becomes diseased, it is not the mind *itself* but its *instrument* that is diseased.

But do not these transcendental philosophers, also teach, that when the clay tenement is resolved into dust, the mind will be unfettered, and act with greater freedom and power. They certainly do! And if the body be a hindrance to the operations of the mind—if the spirit can act with more power when liberated from its earthly cage; in a word, if it can act with more power without the intervention of an instrument, than with it, certainly it can act with considerable power, when the instrument is out of order! Why ascribe the imbecility of the mind to a diseased state of its organ when it can operate as well without the organ as with it? Again, when two opposing principles operate together, the weaker always yields to the stronger; and if the mind of man be immortal and incorruptible; if it possess all the durability, vigor, and power of an eternal existence, why should its energies be cramped, its faculties be paralysed, and its fires be extinguished by an association with a small piece of clay? The very idea is preposterous! If man possessed an immortal and incorruptible principle within him, so far from that principle being oppressed and cramped in its energies, we have reason to believe that, as the stronger power, it would leaven—immortalize the whole lump! Talk of paralyzing the power of an immortal mind—of extinguishing those vital sparks of intellectual life that kindles in the immortal soul! It is folly all! And yet we find that the loftiest genius becomes eclipsed—the most profound judgment becomes clouded—the most gigantic mind yields to the mighty sway of disease, decay, and death! Can such a mind be immortal? We find indeed, that the mind is subject to a thousand changes, produced by the slightest causes. It is oppressed by a damp and sultry atmosphere, and cheered and elevated by the cooling breeze. It is the sport of circumstances—of joy and grief—of pain and pleasure. Ardent spirits will extinguish it in the horrors of *delirium tremens*; a large dose of laudanum will soothe its powers to sleep in the arms of death, and claim it as its lawful prey! Tell me not, then, that man has immortality! No! he is a worm of the dust, corruptible and perishing. Immortality is the gift of God.

But it is said, man has such powers o mind—such vast intellectual faculties—such a comprehensive judgment, and such a prodigious memory that his mind must be immortal.

If this be so, why is it that all men do not possess these noble powers of mind, seeing that they all have an immortal soul if the popular hypothesis be true? Why is it that we have youthful idiots? adult simpletons, and the dotage of the evening of life? Why is it that these incorruptible fires of mind do not kindle, blaze, and burn with equal brightness in youth, manhood, and old age, seeing the same immortal genius-inspiring agent breathes its life giving spirit upon the strings of the exquisitely tuned instrument at each of these stages alike? If the mind be essentially immortal, why are its fortunes through life so variant? Ah! the answer is, that the instrument is imperfect in childhood, and out of order in old age. So it appears that every thing depends upon the perfection of the instrument at last, and thus the immortal mind, as our opponents will have it, is cast into the shade, and is made only of secondary importance in the manifestation of intellect!

We grant that the memory of a cultivated mind is very comprehensive, but, alas! how little is remembered of one's history, and of the history of the world!

The mind of man is exceedingly treacherous—the most important facts—the most startling truths—and the most overwhelming considerations are soon forgotten—vanished like the baseless fabric of a vision, leaving not a wreck behind! Reason declares that *forgetfulness* is not an attribute of an incorruptible mind. An incorruptible mind must have an incorruptible memory. The impressions made upon a mind that is mortal or corruptible, will be like those made upon the sand, while those made upon an immortal mind will be like those engraved upon the solid marble, and will never be effaced. If is not to be supposed then Angels are forgetful; indeed their history as recorded in the Bible clearly shows, that they remember every event, its date, circumstances, character, and object with perfect accuracy. And we presume they will never forget their communications with men in past ages of the world. There is no forgetfulness in Heaven— it is an attribute of "dull mortality," and not of incorruptibility! Impressions made upon immortal minds are stereotyped by the wisdom, knowledge, and power of God, and will remain indelible through the eternal ages! Memory, then, affords no proof of man's immortality here, but the reverse. So long as impressions fade from the tablet of his mind, just so long will that mind prove itself corruptible,

Ah! says an opponent, this is a strange doctrine—it is materialism and infidelity. Your doctrine leads to the opinion that matter can think, feel, and reason. Away with such notions! Hold! my friend, do not be so hasty in your conclusions. We all agree that man thinks—but by what means does he think? Does he think, feel, and reason because he has an immortal soul? Are thought, feeling, and sentiment attributes of immortality only? Such is evidently the drift of your argument; for you contend that unless man possessed an incorruptible mind he could not think and reason. Then it follows that all animals, not possessed of an immortal mind, are incapable of thought, reason, and sentiment; consequently all the lower animals, as well as all idiots, simpletons, or fools, have no immortality about them; because they are incapable of displaying these mental phenomena! This argument, therefore proves too much for the advocates of the immortal-soul system. It proves that *some men* have no immortality! Here the opposition are certainly in a dilemma, from which no rules of logic, on earth can deliver them! *Truth*, and not logic is now in demand. While it may be true, however, that idiots think, their thoughts and sentiments are not such as we should expect from a mind endowed with the principle of immortality and incorruptibility. Does it not follow, then, if some men, such as idiots, &c., display no trace of incorruptibility that this principle is not congenital? For if it were congenital or hereditary all men would be in possession of it.

But the ground of argument is changed, and now it is maintained that matter cannot think, or reason, no matter how organized and refined. Then, if this statement be true, all animals that think have immortal souls, minds, or spirits. But the brutes think; therefore they must possess immortal souls, minds, or spirits. Perhaps, Mr. Editor, it may be denied that the beasts do think, for I remember a certain Reformed Baptist Pastor once ridiculed the idea, and sneered at the writer for penning it. This I am disposed to believe, was a mere show of wisdom on his part, and an attempt to brow-beat me out of an honest conviction of the truth. He, who denies that the beasts think, has no occasion to trumpet his fame for wisdom and erudition, for his folly will be known and read by all men of the best mental calibre. The beasts do think, the opinions and assertions of Reformed Clergymen to the contrary notwithstanding. And now it follows, that an immortal mind is not essential to thought, or that the beasts are immortal. Here is another dilemma, in which our opponents place themselves.

We come to this conclusion then, that the possession of an immortal mind is not necessary to the production of mental phenomena, and that all men and animals are mortal—corruptible and perishing; and that they manifest mind in proportion to the perfection of their organization—the most perfectly organized manifesting the highest degree of mental power. 'Tis organization, then, that makes the man an idiot, a simpleton, or a Solomon most profound!

It will now be asked with an air most triumphant—are thought, reason, &c., functions of matter? I answer no—not in its crude state, but that when organized, refined, and endowed with life, it is capable of thought in the ratio of its perfection of organization. That this is true we see demonstrated before our eyes by observing the organization of different genera, species, and varieties in the Animal World from the smallest animalculæ up to man the noblest work of God. Every link we mark in this great chain of organization, bears upon its face the degree of intelligence it possesses, and establishes the proposition, that intellect, other things being equal is always in proportion to the perfection of its constitution. I have already stated that unorganized matter is incapable of thought, and I will further remark that it is not enough that matter should be organized in order to produce mental phenomena, but it is also necessary to endow it with life. To those who admit that the lower animals are mortal, and yet endowed with thought, I will put a few questions.

If matter organized, refined, sublimated, and endowed with life is incapable of thought, by what means do the beasts think? Thought, you affirm, is not a function of matter, and yet the beasts that perish think! Is thought a function of matter in this case? Again, I would ask, seeing that they are all endowed with instinct, if this is an attribute or function of matter? Will you affirm that sight, hearing, tasting, smelling, and feeling are functions of matter when moulded and

fashioned by the hand of God? Is it not preposterous to say that matter can see? That matter can taste? That matter can smell? That matter can feel? And yet you are bound to admit this, or else be driven to the conclusion, that every living thing in the universe of God has an immortal soul! Do you shrink back from this position? If so you must admit that your views of the subject are unsound, and consequently untenable. And if all the functions of the five senses are manifested by matter organized, refined, sublimated, and endowed with life, why may not reason, perception, judgment, and imagination be also developed by matter still more exquisitely organized? If the stomach can digest food, the liver secrete bile, and the heart propel the blood, why may not the brain, acted upon by electro-magnetism, secrete thought? We therefore come to this conclusion, that matter, organized as we behold it in man and endowed with life from God is capable of manifesting moral and intellectual functions. The brain is doubtless the organ of the mind, just as the eye is the organ of sight, the ear of sound, or the nose the instrument of smelling; and when the brain is decomposed and resolved into dust the mind becomes extinct. No brain no mind, is a law of nature and of nature's God! When a man can feel without nerves, see without eyes, and smell without a nose, then, and not till then, may he think without a brain. Perhaps you will say that all this will be done when we shall have "put off this mortal coil." But I beg you to remember, that if an instrument of thought be necessary now in order to develope this intellectual phenomenon, that all reason, philosophy, and Revelation declare it will be necessary in all ages, until the constitution of man is changed, remoddled, and made entirely different from what it now is. A voice speaks from heaven above, and echoes through the abodes of the living, the dying, and the dead, that the dead know nothing—that their thoughts have perished, and that nothing but the mighty power of God, recognizing and calling them from the dust of death, can cause the vital spark of intellect to burn anew, and shed its light upon the "face divine." Mr. Editor, philosophy, in my estimation, is another name for truth; and this from an impartial examination of this important subject, apart from the scripture, appears to be the verdict of reason aided by her divine illumination. May each of your readers learn and finally attain to immortality, incorruptibility, and eternal life, which are the gracious gifts of God through Jesus Christ our Lord.

CURRENT ECCLESIASTICAL HISTORY.

THE EDITOR IN NEW YORK.

Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the Mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak.—PAUL.

One glorious moonlight night in Sept. while promenading with a highly esteemed and devoted brother in the faith, on the Capitol Square of this Metropolis, to the martial strains of the military band, a conversation ensued on that more glorious era, when David's Son should sit upon his throne, the arbiter of the nations, the light & governor of the world. Brother, said we, that will be indeed a "glorious day," when our King "shall judge among the nations," surrounded by his Ancients, and all drums and trumpets shall sound his praise. "Then will the moon be confounded, and the sun ashamed, when the Lord of Hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously—Isai. xxiv. 23.—"Yes, indeed, then shall we reign with Him on Earth, the associates of his honor and renown." Is it not deplorable that men should turn away their ears from these glowing truths, and be turned aside to fables?" Indeed it is! 'Ah, if you could only pay a visit to New York, man alive, it is they who would give you a hearing on these topics!' Do you really think so? Do you not think, that the influence from beyond the mountains of the west, will have sealed their ears, and closed their eyes, that hearing they may not understand and seeing they may not perceive, even as in this benighted region? "No indeed, there's old bro. Reid, and bro. Hatfield, two valiant and independent disciples, who are elders of the body, and believe and teach some of the things you advocate; there is no bigotry and prejudice in them; they will gladly open the doors in Green Street that you may be heard." If you think so, I would willingly put them to the test. "I know it; and as I am going to New York early in October, if you will accompany me, I will introduce you to the church." Agreed, by the 8th proximo I will be ready, and we will put them to the proof.

Accordingly on the 8th of October, we departed from this city by the Curtis Peck, and having changed steamers in the Hampton Roads, we found ourselves in Baltimore about 6 A. M. on Thursday. At noon, we proceeded to Philadelphia by way of Chesapeake City across the State of Delaware to Delaware City, and thence to the City of Brotherly Love, where we arrived at noon the following day. We did not tarry here long; but set out for New York at 4 P. M. in the steamer John Stevens, which we left at Bristol, Pensylvania, where we took the cars for Jersey City. At half past ten we crossed the Hudson, and by 11 were comfortably ensconced with "mine host" of St Nicholas Hotel in Courtlandt Street, New York.

In this commercial metropolis of the New World, there are two congregations of 'Disciples' as they are styled. The one meets at Sixth Avenue; and the other at 80 Green Street. The Sixth Avenue congregation is small, having diminished, or being about to diminish, when we left, to about 20 members. They are regarded as "a schism' from Green Street, and "therefore not a church of Christ,' although they are graced by the decoration of a youthful 'evangelical minister;" one, who is "Bachelor of Arts, and Graduate of Bethany College.' The Green Street body invited them to a reunion, which, however, was refused. What the upshot of the division will be is not difficult to divine. But here we leave the matter in hope that all parties may yet come to the acknowledgment of the truth; and mend all their ways.

The church assembling in Green Street was formerly under the oversight of brethren Reid and Hatfield. These were diligent students of the scriptures; and the former, a reader also of our writings. They are said to have been liberal and enlightened men, and at all times ready to "prove all things and to hold fast that which is good." While they were overseers, we understand, there was peace & order in the congregation; but from some cause or other, the merits of which we do not presume to judge, the Green Street church has been since their decease, more or less buffeted and endangered by the surges of restless and swelling hearts.

This body is supposed to number from 80 to 100. The exact amount, however, is uncertain. Previous to our visit, how long we know not, the organization of the church was dissolved, by the resignation of its elders and deacons, and it was a question with some, whether the church itself did not therefore cease to exist. They met, however, on the following Lord's Day and have continued to meet until this present. By some process, the details of which we are not in possession of with sufficient accuracy to narrate, Mr. Reid, formerly an "Evangelist" in England, was found officiating in the vacant eldership, though not a formally installed elder. According to some principle, the scripturality of which we have not been able to discover, he associated with himself four others. These five are styled the "Executive Council" a title which exactly defines the nature of the business they attend to. They take *counsel* among themselves, and *execute* the conclusions to which they come with considerable prudence and decision; telling their brethren, if they wish any further information upon matters and things, they can be gratified at a private interview. Having none among the brethren scripturally qualified for the elder's office, this is received as the best substitute, and therefore tacitly acquiesced in by the major part.

A new enrolment of the members' names has been thought expedient. Some have accordingly inscribed their names anew, others have not; hence it is difficult to say exactly how many members the body consists of. It seems reasonable that there should be a new register, seeing that many have been added to the church by the operations of Hunter, and others, who are now Mormons Universalists, "Schismatics," relapsed, &c.; tho' the old standards of the body consider their continued and uninterrupted adhesion, proof enough of membership without further inscription. A new register may be thought to involve the recognition of what they may esteem a self-elected Executive Council; this certainly would present the question under a new aspect. It is well to keep an observant eye upon all movements of the kind; for all spiritual tyrannies have been set up and matured *gradatim*: let us not, however, strain at gnats and swallow camels.

There is also another body in New York sometimes confounded with the Reformers namely, Dr Barker's congregation. He however disclaims all connection with them. He does not wish to be considered as a reformer, but as a Baptist. He has accordingly identified himself with an Association of Baptist Churches in that city. There is likewise a small body at Brooklyn, and another at Bull's Ferry some six miles up the Hudson. But of these we cannot speak particularly.

Mr. Campbell is said to have made an attempt by a sort of *ruse* to amalgamate these heterogeneous bodies into one, but with no other result than loss of influence to himself. Not long since, he dropped in upon the Green Street brethren, a few only of whom were convened. To these he preached a very good discourse as they thought. He was surprised at seeing so small an assemblage. He might drop in at many other places and be equally astonished. It is no rare thing under the sun, for the meetings of the Reformers to be thinly attended when no preacher is expected. What is to be done to remedy this grievance? "You never will do any thing until you get a pastor or preacher of talent and ability who can draw the attention of the public." This was Mr. Campbell's opinion and advice, if not his exact words; and in conformity with this, some one or more, but not all, have sent an invitation to Mr. Ephraim K. Smith of Tennessee, to come to New York and preach to, or for them, or both, upon such terms as may hereafter be agreed upon between them.

An independent volunteer, who understands the truth, and there are very, very few that do, would have an ample field in that region. The population constitutes a world of itself. New York, Brooklyn, Williamsburg, Jersey City, Newark, and Hoboken contain at least 400,000 people. Many among these are doubtless really interested to know what the truth is. He might occupy every night in the week the year round, not always in one place, but in a dozen or more successive nights at each & divers individual neighborhoods. A hired drone, preaching one sermon a week to an isolated body might as well put his light under a bushel for any good he will do there. A working advocate of the truth should follow the example of Paul. Such a man should not be entangled with the things of this life, that he may please him into whose service he has volunteered. They who preach the gospel should live by the gospel; & such we consider to be the class to which the apostle refers. There is wealth enough in the Green Street Body to furnish supplies for a whole regiment of such soldiers. Many rich men have raised and equipped whole regiments of human butchers at their own cost, to slay their fellow-men; how much more noble and honorable the enterprise to co-operate voluntarily in enlisting men of principle for the administration of Messiah's Kingdom in the Future Age. Wealth cannot be more profitably expended than in 'laying up a good foundation for the world to come." Is it not better to do this, than to die rich as Crœsus, and leave the deceitful mammon of unrighteousness to those who shall come after you? How knowest thou, but that he may be a fool who shall succeed thee, and curse thee for thy folly, for thy pains?

On Lord's Day morning, October 11, we directed our steps to the "Disciples' Meeting House." Mr. Reid preached, taking for his subject the case of Naaman. Our *compagnon de voyage*, on the breaking up of the assembly, introduced himself to some of his former brethren. He perceived, however, quite a changed state of affairs since he was a resident among them. He found that he was recognized by few only of the members, brethren Hatfield & Reid being deceased, and others whom he expected to see, no longer there. Being thus a stranger, as it were, in the house of his friends, he could procure for the editor only a very partial and lukewarm reception. Of this we were instinctively and unpleasantly sensible; so much so, that we preferred to await it without, while he was speaking within the house with an acquaintance upon matters of commonplace and general import. While standing thus, he rejoined us with bro. E. P—y to whom he introduced us. Civilities being interchanged, he expressed a desire to hear us; but as he was not now at the head of affairs, he had to await the movements of others; but in the afternoon we should see.

Being thus at large to shift for ourselves for the next three hours, we bent our steps towards the East River, where, upon one of its wharves, a crowd of tatterdemalions such as "the Five Points" of New York, Greenwich Street and other notable purlieus, can turn out by thousands, formed the audience of a squad of lecturers on Teetotalism. Among them was one genteelly dressed in black, who stood forward to address them on "this interesting occasion." To our surprise, and as much so doubtless to the jolly tars and blackeyed daughter of intemperance at his feet (eyes

blackened in a fight) expecting the customary denunciations of the rum-bottle and moderate drinkers, he left temperance to his coadjutors, and preached a sermon on John's Baptism and the Coming of the Lord! Saving two or three flaws in his argument, what he said was very good, because strictly scriptural. He had forgotten, however, the Master's advice, not to throw pearls before swine. The faces which had before been grinning broadly at the teetotal witticism of his predecessor, now gathered blackness. One after another dropped off with lowering, dissatisfied, demeanor until but few were left. He at length closed, when all things resumed their former course and gaiety, and we departed to seek refreshment at the most convenient place.

At 3 o' clock we were again "located" at Green Street. Under some impulse unknown to us, an Executive Councillor from the transatlantic Caledonia, by no means candidly or liberally disposed towards "Dr Thomas," as afterwards appeared, inquired, if we would "speak this afternoon?"—"We would if invited." "Well!" said he "there's one appointed to exhort; after him you can." Worship soon commenced; and we united with them in commemorating the sufferings and death of our Sovereign Lord and King. About half an hour remained for exhortation. The metachiliast appointed (one who says he never prays having need of nothing) occupied this in speaking about wisdom; the Councillor aforesaid arose, and, having announced, that the time had been profitably occupied, dismissed the congregation. In passing from the house, he remarked, very archly, as we thought, "You were cut out!" "Truly; but that was no loss to us!" There was yet Sunday night. The house was then unoccupied; but no further invitation was given us to speak. These are the facts, in the case; the reader can put upon them what construction he pleases. We had journeyed some hundreds of miles to lay before "the Disciples" things of the Spirit to which their attention had not before been directed; we expected to find an open door, but to this point, it seemed to be locked, barred, and bolted. While our doubts were realized, our companion-brother was much chagrined. "This is a cold reception,' said we; "yes, indeed; but if brethren Reid and Hatfield had been alive, things would not have turned out thus!" Such were our reflexions on the past.

On leaving the house, we heard a voice behind us inquire, "Have you got any further than John's Baptism yet?" This inquiry exhaled from the gentleman in black to whom we had listened at the wharf It was addressed to a group around him, and was answered by a sister, that they had commenced at Christ's Baptism. 'Ah, but you are still in the water; I was baptized with the Holy Ghost and with Fire!" 'Indeed,' said she, 'I should very much like to have seen it!'—'Are you not,' we asked, 'the individual who spoke at the temperance preaching at the East River at noon?'—'I am; I have received a commission to go forth and sow the word of the Kingdom.' 'Show us, said another, 'your commission that we may know.' He paused awhile, at lenghth he said, 'I will. My commission is in these words, 'Let him that heareth say, Come! Rev. xxii. 17. 'A first rate commission,' said we, 'and departed.'

From Green Street, we adjourned to the residence of bro. E. P.——y, corner of Bond Street and Broadway. Here we supped and passed the evening till about 10 o'clock. Conversation soon turned upon the politics of 'this reformation,' in the course of which we made these friends acquainted with our version of affairs. The result was, the expression of a desire to hear what we had to say. 'I will' said bro. J. P.——y, 'be one of three to hire a public hall, that you may have an opportunity of being heard. We thanked him for his liberality; but declined the offer on the ground that we wished to speak to 'the Disciples,' and to collect a congregation with them as its nucleus; that we came from Virginia on purpose to address them first; that we should have liked to have done so in their house to night, but that no facilities had been offered us. The brethren were not likely to be brought together by advertisement, therefore, we would rather not attempt than that our effort should be a failure. The evening being now spent, we bid our friends a final adieu, as we supposed, and withdrew to our caravansera for the night.

On Tuesday following, we visited another brother, intending to leave the city on the next day. If we would tarry a few days longer and partake of hi

hospitality, he did not doubt but he could obtain for us a hearing. If he really thought so, we would remain. He had no doubt of it. It was accordingly concluded that our *compagnon de voyage* should return without us, and that bro, A. F. G—should take the steps necessary to accomplish our end.

Accordingly on the morrow we waited upon bro. J. P——y, one of the Executive Council, to request the 'Disciples' Meeting House' for the purpose of laying before them and the public 'the deep things of God.' He very courteously and promptly undertook to consult his coadjutors and to report to bro. A. S. G——d the results. The proximate result of this application was that three of the five waited upon us the same night to satisfy themselves concerning one thing. It was this; 'Had we been excommunicated from any church to which we had belonged in fellowship with this reformation?' To this question we replied emphatically No! But continued to observe, that we would candidly confess that in not being excommunicated, it was not because the Leaders of the Reformation had not the will, but that they had not been able to devise the way. They had not been able to get at us. That we were in connexion with the Reformation on the same principle, that Mr. C. claimed to be with the Baptist Denomination. He had never been excommunicated, though denounced; this was precisely our condition; we have been denounced and persecuted with great bitterness, but we had yet to be the subject of a Denominational Excommunication. They declared themselves satisfied; they had only to do with the fact, and that being as stated, and having being introduced to them by one who was formerly a worthy member of their body, the only obstacle to our use of their house was taken out of the way. Thus the conference ended and they withdrew.

Having received a formal consent, we advertised meetings on Sunday and four other nights in the week. On Lord's Day the Executive Councillor from Caledonia, announced, that "Dr. Thomas would address A congregation in this place to night!' and on the ensuing Lord's Day he notified, *in sotto voce*, that he *believed* Dr. Thomas would speak here. It was evident, that this gentleman was by no means well satisfied with the arrangement. He attended our first discourse which was merely introductory. Some persons are afraid of knowing too much; others again, of discovering how little they know; and others again, like Galileo's friend, will neither hear nor see lest they should be convinced. To which of these classes our Caledonian friend belongs, we trow not; but of this we are convinced, that he belongs not to that noble minded and enlightened, though least numerous of all classes of professors which "proves all things and holds fast that which is good." By neglecting to hear, he has rendered himself incompetent to pronounce righteously respecting us; we trust, therefore, he will have the prudence should any question hereafter arise bearing upon our late visit, to play the part of the wise man who speaks few words. And these remarks, we would have applied to all such, there and elsewhere.

By our hospitable brother's arrangement we were invited to address the church. on Lord's Day afternoon. This operated as an introduction for the evening. We spoke on the fulfilment of the passover, observed by Jesus and his Apostles, in the Kingdom of God. We could not say much in the short time usually allotted for exhortation; but enough was said, to induce a full meeting at night.

We spoke eleven times in New York, and thrice in Newark, N. Jersey. The Green Street body in relation to our gratuitous labor among them, may be divided into three classes; first, comprising those who came not at all: second, those who came once or twice; and third, those who heard us entirely or nearly every night. The last, of course, is alone capable of giving an opinion. Certain of the second class thought, that if things were as we presented them, they would have to begin their religious career anew; perhaps, lest they should be convinced of this, they discontinued their attendance. However, as the result of the whole, we rejoice to have reason to believe, that an interest has been enkindled in the hearts of a goodly number in relation to the things of the Kingdom of God and of his Anointed King, which the combined opposition of men and demons cannot extinguish. They no longer revel in the fancy sketches of wild and vain imaginings. They look for the realization of the promises made to the fathers Abraham, Isaac, Jacob, and David; when the heavens

shall open, and David's Son shall be manifested to the eyes of all nations, from the right hand of the Majesty in the heavens; when he shall descend to the Mount of Olives, and thence make his triumphant entry through the everlasting gates of Jerusalem, the City of the great King. They can no longer sing

> "With thee we'll reign,
> With thee we'll rise,
> *And Kingdoms gain*
> *Beyond the skies!*"

but, with the saints gathered unto Jesus, the New Song saying, "thou, Lamb of God, wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; *and we shall reign* ON EARTH.—Rev. v. 9.

In conclusion, we present the reader the summary of the things elaborated in the ten discourses we delivered. They are comprehended in the view of Man as he was, as he is, and as he is destined to be; of the promises made to Abraham, Isaac, Jacob and David; of the Kingdom; of the things pertaining to Jesus; of sin, of righteousness and judgment; and of that glorious consummation when all things shall be created new, and every curse shall cease. But, we must here close our narrative, sincerely wishing that the truth may be triumphant with whomsoever found.

EDITOR.

THINGS ELABORATED FROM THE WORD

1. That the Spirit of God formed Man in the Image and Likeness of the Elohim, "very good," but without character, susceptible of mortality or of immortality, but then actually in possession of neither.

2. That the subsequent state of Adam upon the earth, was predicated on the character he should develope, that is, upon his obedience or disobedience of the Eden Law.

3. That by transgression he came under the sentence of death, and all his posterity in him, by which when 930 years old he was demolished, and became as he was before his formation, leaving only his character behind written in the remembrance of God.

4. That he was driven out of the Garden that he might not become immortal.

5. That Immortality is Deathlessness, and consists in Life manifested thro' an incorruptible body.

6. That inasmuch as Immortality is no inherent principle of the nature of the Animal or Natural Man, it must be sought for as a "Gift" from God, "who only hath it" as the "Fountain of Life."

7. That God purposed in himself before the World began to set up a Kingdom, the attributes of which should be 'glory, honor, incorruptibility and life' to all who should possess it, that these things therefore, are to be manifested through and in connexion with it alone.

8. That this Kingdom is terrestrial and has a Territory, a King, Subjects, Constitution, Laws and an Executive Administration.

9. That this Kingdom is David's Kingdom at present non-existent, but soon to be restored.

10. That the territory of this Kingdom is the 300,000 square miles of country promised to Abraham, Isaac, Jacob and their seed, or Descendant, the Messiah; that these all are to possess it coetaneously and forever; that none of them either did, or expected to possess it in his corruptible life time: and therefore, that in the Covenant of Territory there is a Veiled Promise of a Resurrection to Eternal Life; and of the Coming of Abraham's Seed to take possession of it as the Inheritance, willed and confirmed to Him by his Father in Heaven.

11. That God promised that David's throne and Kingdom should endure thro' out all generations; that he should never want a man to sit upon his Throne; and that David should witness the fulfilment of these things.

12. That God has promised to give the Messiah these promises made to his Father, David, after he should have been first raised from the dead, but not immediately after.

13. That David's Throne and King

the main our narrative conveys a truthful impression. It is only bigots, unthinking persons, and certain whose craft and nostrums are in jeopardy, that make an outcry against the 'danger,' and "immoral tendency" of "the speculations" of the Editor of the Herald of the Future Age. As to our *greatness*, our motto is, let him who would be greatest among you be servant to the least; and for *goodness*, we shall learn all about that when we stand before the Judge at the last day.

EDITOR.

ECCLESIASTICAL PHENOMENA.

PENCILLINGS BY THE WAY.

Concluded.

Having spoken at Webster's in Goochland, we crossed the James River to Corinth in Powhatan. Our appointment here was for two days, but finding that the people turned out so well, and appeared much interested, we continued meeting three days. This meeting house was the arena of Mr. Isaac Spencer's Don Quixotry: in which he ran a tilt, not indeed at a windmill, or a flock of sheep, but at the old and invalid! He took care to keep out of the way while we were there, fearing perhaps such a castigation as he well knew he deserved. But he need not have been alarmed; our time is to precious to run after fire flies while a people is waiting to hear the word. But "prudence is the better part of valor;" in hearing our expositions he might have been mortified to discover his own ignorance, and that he had been denouncing what he did not understand. A crime and folly by no means rare among those who are wise in their own conceit.

We next spent two days at Paineville, Amelia. A person who heard us here, declared we taught "*a brand new religion!*" We have heard the same sentiment at divers places. We speak nothing but what the prophets and apostles say have been and shall come to pass hereafter, and it is styled by our contemporaries "a brand new religion!" But this only proves how little they know of the things the scriptures teach. Others admit it is true; and that we prove every thing as we proceed, yet say, that the doctrine is dangerous, and subversive of Christianity! But they mean of course, *their views of christianity*. When will men learn to discriminate between their views of things, and the thing itself!

From Paineville we proceeded to Farmville where we addressed the people in the tavern. Among our hearers were the Baptist, Methodist, and Presbyterian clergymen of the place. We were not aware that they were before us; we take this opportunity, therefore, of congratulating them that having ears they were not afraid to use them in hearing the reasonings of those, who have no sympathy or fraternity with the institutions of their individual denominations. We would that they who used to denounce "the sects" would show the same disposition to be informed.

Having filled our appointment at Sandy River, Concord and Tussekiah, we spoke on two days at Springfield in Lunenburg. Here the congregation was a crowded one. Prejudice has failed to establish itself here. An effort was made not a long time since to purify the church at this place from "heresy." Messrs Stone, Bullard, Shelburn and company unexpectedly visited them for this purpose. Their spokesman, Bullard, on being publicly interrogated by one of the church as to their authority for intermeddling with their affairs, said they were invited to come by one or two of the Elders. He was requested to name them? This he declined doing or for some cause did not. The five elders who were present, were then interrogated whether they had sent for these persons to regulate their affairs? They all declared, they gave no such invitation! Thus this man Bullard was publicly convicted of falsehood; and, his associates overwhelmed with confusion, were completely foiled in their machinations against the Springfield brethren, whose independence and firmness has done much in defence of the truth against the wiles of the adversary in Lunenburg. They are about to build a meeting house for the better accommodation of the public and themselves.

From Springfield we went to Goode's in Charlotte. A short time before our visit, the Reform-Baptists had held a co-operation meeting. We heard, that about $159.00 were subscribed, but not paid; that they owed $104,00—$60,00 to A. B. Walthall, and $44,00 to C. Bullard, leaving a balance of only $55,00 for future co-operation. Something was paid to these persons; about $10,00 to Walthall and $40,00 to Bullard; but, our informants not being treasurers, they could not of course tell us the state of the finances with that exactness which might be expected on the balance sheet. This is certain, that the funds are very low. To help the matter a vigilance committee was appointed; not to watch "heretics." but to keep a sharp look out for stray sheep of good fleece, and, we suppose, for goats too of the best milking qualities, that means may be raised to hire shepherds to cry 'wolf! wolf!' and to keep the flock to their old field and pine barren pasturage! We heard likewise, that, when money enough was raised to hire shepherds to tend the sheep, for the love of their immortal souls, always dearly loved by those who can make merchandize of them, it was proposed, that they should exchange tendance with Mr. Johnson of Kentucky, who, it is reported, says, he will come 'down east' here for $1100,00 per annum! A letter received by us from Louisa says, "you doubtless have heard before this of the complete failure of the Co-operation Meeting in sending out General Evangelists. Some of the preachers say, the thing is now dead; and it would seem past all hopes of being revived again, as they did not venture to appoint any other." But seriously. This state of things is very disgraceful to the Reform-Baptists and their preachers. Their co-operating spirit in all the Old Dominion cannot raise more than $159,00 *on paper* for the support and proclamation of what they protess to believe to be the truth! They must be very covetous, and indifferent to principle, or they have no faith in their preachers, and therefore would as soon they should become "dumb dogs," as "bark" to as mischievous a purpose as they have hitherto. And how wretchedly unprofitable to righteousness have these guides been, to superinduce such a deadness and niggardlymindedness as now prevails, after preaching to them for so many years! "The liberal deviseth liberal things, and *by liberal things shall he stand.*" They can appreciate but poorly "the grace of our Lord Jesus Christ, who though he was rich yet for our sakes became poor, that we through his poverty might be rich." Covetousness is the great sin of the priests and the people of the Presen[t] Age The prophets divine for money, and the people pay for their divinations with a poor grace; while they ransack with an insatiable avarice the land & the sea for wealth to spend upon their lusts. So that '*with* all your getting; get money' has superseded the divine precept, "Wisdom is the principal thing, get wisdom: and with all thy getting get understanding." Who will now imitate the Lord Jesus Christ and "become poor" for his sake, that others may be made rich by the knowledge of his truth? The result of these co-operations proves, that without pay there are none to preach!

There is but a small church at Goode's of Reform-Baptist Disciples, numbering from ten to fourteen. *Chameleon* Shelburn dispenses to them periodically the traditions of the darkness of a cloudy day. The consequence is that ignorance and its results, prejudice, bigotry, and misrepresentation are rife. They would have excluded us from the meeting house, if possible; but they were unable. They had possession of the key, but the house being free, it was entered through a window, the bolt pushed back, and admission given to the public. We spoke here two days to a goodly number, only three "reformers" being liberal enough to attend. This is another beautiful illustration of our boasted principle "prove all things, and hold fast that which is good!"

There are brethren enough in this neighborhood to form a church upon free and independent principles. We would advise these brethren to meet together at each other's houses every Lord's Day to break the loaf; to read the prophetic and apostolic writings; to converse about the glory of Christ's Kingdom, of his power, of the glorious honor of his majesty, and of his wondrous works–Ps. 145. Let them meet together in the unostentatious spirit of social worship; as brethren, who take delight in one another's company, and as the coheirs of one common Father and Inheritance; knowing, that the Lord is nigh unto all them that call upon him, to all that call upon him *in truth*. Let them do this, & a fig for all the hard speeches and denunciations of the World and its Allies!

We spoke next at the house of brother Lester. We had an excellent congregation both for numbers and attention. Brother L lives about two miles from Mount

Olivet. When in Lunenburg on a former occasion we worshipped with the congregation at this place and spoke there. Why did we not use it at this time? Ah, reader "thereby hangs a tail!" Mount Olivet was newly built by a congregation, comprehended in the current phrase of "this" now uncurrent and retrocedent "reformation." It was composed of "Old Baptists," "Reform-Baptists," and Christian Disciples. The former were those, who stumbled into the water upon the same premises that Methodist converts, &c., attain to the sprinkling bowl. The Reform-Baptists were those immersionists, who changed their opinions about the design of baptism, and so vainly imagined they had obeyed the truth; the Christian Disciples among them were those who, understanding the truth, believed it and were baptized into Christ for the remission of sins. This congregation formerly met at the Fork Meeting House, where we debated the question of the Immortality of the Soul with a Presbyterian 'Divine.' For some time, it has had three elders, Frederick Lester, William A. Stone, and William Wilson. The first and last obeyed the truth understandingly; the second, we believe, is an old baptist transformed into one of the second class. We once imagined that this individual understood the truth; but certain it is, if ever it possessed his intellect, it has never, judging from his course, seized upon his affections. "Elder' S was once a great friend of ours, as would seem from his journeying 40 miles to bid us adieu on our departure to the Far West in 1839. This friendliness continued apparent till 1842; and in 1843, when we revisited Virginia from the West we passed a night at his house, and he came out to hear us on the next day at Mount Olivet. *We* do not forget his friendship, and would willingly have cultivated amicable relations with him till this present. But "evil communications corrupt good manners," and so it has been with him. He is now our bitter foe, and has threatened to kill us, if powder & lead are to be obtained! Deeply are we pained in beholding our fallen friend thus steeped in the gall of bitterness; and we would yet pluck him as a brand from the burning. Our readers can all bear us witness how patiently we have borne attacks from this quarter We should have spared him still; but the cause of truth must be vindicated from the continued and unprovoked aspersions of its adversaries. We do not fear Elder Stone; we still yearn for him with the bowels of a sincere friendship tho' broken; and God can bear us record, that scarcely can we see the words we now write for the swimming tears that now fall on the paper before us. We know no fear in battling for the truth; and we feel persuaded, that Elder Stone, though he might present his weapon against us, could not look us in the eye and discharge his piece; for

'Tis conscience that makes cowards of
us all!

But why do we bring up Elder Stone before the reader? Because he has been playing Diotrephes in Mount Olivet Church, where he has been casting out the brethren because they would not denounce us! Elder S., with W. Wilson, who plays second fiddle to S. in all these things, upon their own responsibility, without consulting bro. Lester, and without even the formality of a trial, expunged five of the members by drawing a line through their names on the church-book, or in some other way equivalent to it. The offence for which they were excluded from "the Body of Christ" was, "acknowledging followship with Dr. Thomas." They appealed from this arbitrary decision to the congregation. It was agreed, that the vote should be taken of the absent and present members to see if the majority would sustain the two 'elders.' These contended that the females should vote; but the females on the part of the excluded would not vote, saying it was unscriptural for them to do so, as usurping authority over the men. The others did vote, and among them an old baptist lady, who did not belong to the church, but has since been added to the Mount Olivet Reform-Baptist Church! Notwithstanding the "tricks and contrivances" employed, "a majority refused to sustain these elders." They then proceeded to "purge the poles," and so claimed a majority and the meeting house! The result is, that the Old and Reform-Baptist minority of the church has turned out the Christian Disciples; and thus it will be wherever they get the power; and they will use it, if the brethren contend for liberty of speech, untrammelled investigation, and "the faith once delivered to the saints." A division, then, has been effected by Stone, Wilson, and Co. They have made us a test of fellowship, and upon this ground have cast out one of the elders, and the more enlightened and influential part of the church. In doing this they have added fraud to bloodthirstiness; for a faction, that will sustain an "elder" (!) who threatens to do murder, is itself *particeps criminis*. They have defrauded the majority of their house of meeting by the reducing that majority in the exclusion of five for no offence; by inscribing names as voters which were not of the church, and by causing females to vote who had no right to do so. The brethren, who contributed most towards erecting the house are the persons excluded; but, what better treatment could be expected from those, who proscribe what they do not, and will not understand. This same Elder Stone used to profess firm faith in the things we teach; but now he is reported to say, "he never did believe them, he only assented to their truth!" O the times and the manners of a hypocritical and faithless generation!

Now, let us ask the reader, is it not more to our honor and credit to be persecuted and denounced by such persons, and by a "reformation" that sustains and glorifies them, than to be the subject of their applause? If such a party were to praise us, would you not be ready to inquire, what evil we had done? And do you think, Reader, that such a "reformation ought to be patronized? Our object in bringing these things to light is to put such "reformers" to shame; and to let good men see the deception which is practiced upon them; when they are called upon by interested partizans to uphold such a system of things under pretence of its being sacred and apostolic! We yearn for such a state of society as will reflect the principles of God's word; where his testimony is the delight and glory of the people. We love the truth too well to allow mankind to be imposed upon with counterfeit metal instead of the pure gold. "This reformation" in Eastern Virginia is a mere apology for apostolicity. It is sound neither in doctrine, nor morality. It began with a show of zeal for truth and liberty; but it has ended in establishing a new form of human authority and tradition. If it were not for the truth's sake, do you suppose, with our means of doing better, that we would subject ourselves to reproach, to defamation, to the vexatiousness of a great enterprise with scantily furnished means, to the labor of body and mind, &c, which we have to undergo? Is the carnal mind of so purely a philanthropic constitution as to toil for the everlasting weal and glory of its contemporaries, with no other recompense than these things? No, reader, indeed, this is more than human nature unimpressed with God's truth will subject itself to. We labor for that reward, that is laid up for us in the heavens; and but for this, we should long ere this have bid you learn the things of the Spirit as you best could; for ourselves we must long ago have imitated the pious of "this reformation," and have devoted ourselves to covetousness and fleshly lusts. Our self-denial, while it will redound to our glory at the coming of the Lord, will be condemnatory of those, who add to our difficulties by their proscription or by a lukewarm and inefficient co-operation. Often in retirement do we sigh over this misguided and grovelling generation; and fain would we be if our race were run, or the Day of Christ were arrived, that we might find deliverance. But, courage O my soul, with patience we must wait for it!

Two days at Oak Grove, two at Mercy Seat in Nottoway, and two at Lunenburg Court House concluded our appointments in these parts. At Oak Grove, Mr. False-Certificate Shelburn and company were most satisfactorily confounded by brother Dr. May. [He was there convicted of forgery, and ought to have been presented by the grand jury. A non-self-avenging spirit only has restrained the brethren from proclaiming the labyrinthal mystery of his iniquity, transgression, and sin to the heavens and the earth. His evil deeds have at length revealed his full length portrait to the world. He is powerless for further mischief where known. Woe be to him at the Last Great Day unless he reform speedily!

August 24th we put up at the Caravansera of bro. Sylvanus Johnson, about 19 miles from Petersburg. On Tuesday it rained all day. At his suggestion, we forwarded our sulky by waggon, and having hitched the horse to the offside of the stage team took shelter within; and so journeyed to the Burgh. Here we passed the night at Powel's; and in the morning started for Richmond where we arrived on Wednesday afternoon. On Friday, we departed for Fine Creek, Powhattan, where we spoke three days. The people here turned out well. Our labors resulted in good; if arousing a spirit of inquiry, such as has not been elicited since Fine Creek flowed into James River, be an evidence of good. On Sunday the house was full. Before we left the stand on Monday a gentleman inquired what we would do with the Rich Man and Lazarus? We replied, that, "that itself was enough for one discourse; but if they were not tired, I could still hold on; and that they might know that I sought to gloss over nothing, but meet all difficulties fairly, and even to suggest them, I would explain to them not only that, but the Thief on the Cross, which I supposed they considered as another of the insuperables." Having concluded, one asked us, if *we* knew how long *we* had been speaking? We replied, no. 'Three hours & a half,' said he; then you must be fatigued? 'No,' he added, 'it did not seem over an hour." We quote this to shew the kind of interest created.

At ten o'clock on Wednesday night, we rode through the woods, over hills, and through low grounds to Michaux's Ferry, Just as the boy was about to push us across, the packet boat came abreast the landing. We hailed them, but to no purpose. 'No chance for you master, but to take the horses over and give chase; you'll overtake her at the dam.' We took the negro's advice. On reaching the north bank, we mounted and galloped after the packet which we overhauled at the Maiden's Adventure, after a hard ride of three miles, pretty well shaken from head to heel. Well will it be for the public when an opposition is started against the present monopoly on the James River Canal. High price and incivility is all that need be expected under the present system. Had the boat halted only five minutes we should have been spared a break-neck gallop, and the loss of the ensuing day from sheer fatigue. We arrived at the dock about 5 ½ A. M.

EDITOR.

ADDENDUM.

Since writing the above, we have received a letter from a worthy brother late of Mount Olivet Church, who says, 'the most of the brethren appear to be lukewarm, or manifest too much indifference concerning the one thing needful, At Mount Olivet from what I hear, they have preaching almost every Lord's Day, by either Shelburn, Wilson, or Petty, and sometimes by all three; with from five to twenty or thirty hearers: so you can judge something of how they are getting on. The cause of the so called 'Reformation' is progressing very slowly in these parts. Hoping you may be enabled to persevere in the good cause we have espoused; that you may fight the good fight of faith; run with patience the race set before you, looking unto him who is the author and finisher of the faith; & that the brethren may unite in holding up your hands, and give you every aid you may need,

I subscribe myself,

Your Affectionate Bro. in Christ

F. L.

Messrs Shelburn and Petty in whom the light is as darkness itself! 'Lukewarmness' with such a hope as ours! Brethren, awake to righteousness and sin not! Be hot or cold, or we shall come down upon you like a thundering avalanche from the snow capped peaks of Helvetia's Alps upon the heedless traveller below! 'Lukewarm' in prospect of a share in the Kingdom of God! O shame, shame upon you all!

EDITOR.

THE ADVERSARY IN CALEDONIA.

Glasgow, Scotland; Sept. 2, 46.

Dearly Beloved Brother,—I am happy to observe you are enabled to stand your ground against the malignant onset of Campbell and his partizans, and trust you will ultimately triumph over all their vicious exertions to blast your religious and moral character. I cannot regard those men as christians who resort to such infamous weapons to vanquish and crush those who oppose their views, or rather those who only claim the liberty of thinking for themselves independent of their domination. You will hardly credit me, that even in Glasgow the Campbellite party are traducing your character. Mr William Linn the President of their meeting in this city, has lately returned from America, and a few weeks ago I met him on the street, when, in the course of conversation, your name happened to be

mentioned, and then he began to throw out insinuations against your moral character; that he found reports very rife against you when he was in America. I expressed my entire disbelief of anything detrimental to your moral character, but requested him to state distinctly what was actually laid to your charge. He seemed to hesitate, but I told him, that unless he could name your crime, it was impossible to make any thing of it at all. He then said that 'lying' was one thing with which you were charged:—but the proof? He then referred to Campbell's Mill. Harb. Vol. 1 No 5 for May 1844, which he afterwards gave me to read; and there I find under the head "Dr. Thomas," a terrible libel against you, commencing at page 203, evidently dictated by the most bitter feelings of contempt and hatred that the vilest unregenerated sinner could be possessed of. He has published a letter against you by one R. H. Dejernette, dated Sept. 15. 1843 to prove you a fabricator, and I know not what all; in confirmation of which there is also produced a Bill of Censure against you subscribed by Silas Shelburn, W. A. Stone, R. H. Dejarnette, &c. All this appears very formidable, and no wonder the poor Campbellites in Glasgow and elsewhere, who think that the great Alexander is the wisest and the best being out of "heaven," are led to think you the vilest being on Earth. I have not been so fortunate as to see your reply to these articles, but I happened to name to —,that such reports were circulating against you in Glasgow, and that has brought me a defence of your character, not only from her, but from your aged father also. When I write next I will see, if they can furnish me with your reply to the charges in the Harbinger; if not, I hope you will not fail to send it to me; and as soon as I am furnished with the necessary documents, I shall do my utmost to justify your character in the estimation of the partizans of Campbell here.

Yours in Hope of Immortality,

J. G.

In a letter addressed to * * * in London this brother remarks, "I am happy to observe, that the Doctor not only still survives but continues courageously to maintain his ground, notwithstanding the strenuous exertions of a certain great Alexander and his partizans to crush him to the dust, and to blast his religious and moral character. You will perhaps be astonished to hear, that even in Glasgow his moral reputation is traduced by the followers of Campbell, some of whom, in consequence of their having been some time in America, pretend to have obtained more authentic information on that particular topic than I can boast of; but I have long observed, that slander has become the most formidable weapon of their warfare, and whether in daylight, or in the dark, they are alike dextrous in wielding it: the weapons of their warfare are not carnal, they are devilish.

"I am happy to observe you entertain a special respect for those of the household of faith; it is truly pleasant to obtain a favor from such an one. Will you inform me if you agree with the Doctor's views in general? In this stronghold of bigotry and superstition it is so rare to meet any who can be brought to understand the truth, that I long to correspond with one fully enlightened in the truth as it is in Jesus."

This lady informs us that she had "given a very explicit response" in reply to the above; and that our father, who has been quoted against us by the slanderers, "had appended a note, expressing his opinion of the gross injustice done us by the parties referred to; and also of our moral and religious character; which was a testimony in our favor."

But why are our opponents so exceedingly desirous to blacken and defile our reputation? Few of them have had an intimate acquaintance with us, and the vast majority little or none at all. In the first instance, the clamor they raised was against the doctrine we taught as calculated to make "the current reformation" unpopular; but finding they could not disprove it, they changed their mode of attack, and now the hypocritical objection is, that it is not the doctrine, but the man. Mr. J. T. Johnson, "the Distinguished Evangelist," let the cat out of the bag the other day in Caroline, saying in substance, that he could get along with our speculations without any difficulty, but that since we "had digged into Alexander Campbell so," he had done with us! Mortified party pride is the key that unlocks the mystery of iniquity against the cause we plead.

We have presented the reader with these extracts, that he may know how things are working abroad as well as at home, not so much against us as an individual, but as the advocate of a system of truth, which is at war with every human tradition and carnal principle, that lift up their heads against it. Think not that we mourn over the treatment we receive as though some strange thing had happened to us; nay; rather, we glory in it, and should still rejoice though it were tenfold as cruel as we have experienced it to be, knowing that our re-

ward will be the greater in the Future Age. We mourn only over the apathy, worldly-mindedness, and soullessness of those who profess to know and love the truth. This is cause of grief enough, without being troubled about the hard names and hard speeches dealt out by ungodly and unprincipled professors. We care not what men say or do to dishonor us, so that we can maintain a conscience void of offence toward God. "The World is yours," "the Victor shall inherit all things;" who would not bear reproach for such a prize? We sometimes bestow some pleasant *raillerie* upon our persecutors, which makes them wince; but we heartily commiserate their wretchedness, for they err not knowing the scriptures, and they refuse to be enlightened. But they say "we see," therefore their sin remains.

EDITOR.

COURT OF THE GENTILES.

Without the Holy City and within this Court are Dogs, and Sorcerers, and Fornicators, and Murderers, and whosoever loveth and inventeth a lie—APOCALYPSE.

PORCH OF THE HYPOCRITES.

The Hope of the Hypocrite shall perish—JOB.

In the summer of 1843, we sojourned for a few days in the town of Fredericksburg, Virginia. On our arrival from the Far West, we visited the "Reform-Baptis' Meeting House," named Bethel. It was Lord's Day, July 30th. The incidents of the time are noted in No. 1 Vol. 1 of this paper. It is there narrated, that "R. W. arose and said that he did not consider Dr. Thomas as *one of us*, and therefore the appointment in the evening had better be filled up as usual." Thus his voice was given against our being permitted to speak in Bethel, because we were not one of a company of which the "Reformer," R W claimed to be a member.

But, who *was* this individual that thus publicly disclaimed us on behalf of the current reformation? He was a Reform-Baptist, a member of the Bethel congregation, zealous against "factionists," a veritable Simon Pure, who could not possibly fellowship such a heretic as the writer! Who is he *now*? Ah, reader, we would willingly drop the curtain here, if the cause we plead did not demand the vindication of its advocates in the unmasking of the hypocrites who seek to destroy it. R. W. has become a reprobate. Ardent spirit has brought him under the sentence, that, *a drunkard shall not inherit the Kingdom of God.* This is bad enough, but to consummate the whole a presbyterian gentleman of this city informs us, that he has decamped with several thousands of dollars the property of a friend! While we sorrow for the wretched and unprincipled man, we rejoice indeed to know, that such persons testify truly when they proclaim, that the Editor of the Herald of the Future Age is "*not one of us!*"

Dec. 28th 1846. EDITOR.

Note. To the Edifice constructed by King Solomon there pertained three principal courts, namely, the Court of the Priests the Court of the Israelites, and the Court of the Gentiles. Between the latter there was the "Middle Wall of Partition," within which the Gentiles could not enter. They were regarded as without the Temple, and therefore Outer-Court Worshippers. In the Apocalypse, many of the symbols of which are borrowed from the things of the Temple, John is commanded to "Rise, and measure the Temple of God and the Altar and compute those who worship therein. But the Court which is without the Temple leave out, and measure it not; for it is given to the Gentiles." This unmeasured Court of the Gentiles is the metonymical symbol of that heterogeneous concourse of spurious Christians, Mohammedans, &c. without the Holy Communion of Saints, which is divisible into an infinite number of classes, such as Hypocrites, Infidels, whosoever loves and invents a lie, etc, etc. These classes may be represented under the idea of so many Porches within the Court of the Gentiles. Upon the entrance to the Court, and upon each Porch, we have placed appropriate inscriptions; and have furnished cases from our own experience, illustrative of the outer court professors belonging to the several Porches, with which we have had to do. With these hints the reader can unriddle the rest.

PORCH OF THE INFIDELS.

"A faith, if it have not works, is dead being alone."—JAMES.

"The unbelieving (persons having a dead faith) shall have their part in the Lake which burneth with fire and brimstone: which is the Second Death."—JOHN.

Not long ago, as our readers are aware, that "Distinguished Evangelist," Mr. J. T. Johnson; was the instrument in the hands of the Reform-Baptists of this city, by which about 50 persons "were received into the Kingdom;" some, by immersion for remission of sins, and others, "by the right hand of fellowship," as Bildad the Shoe-ite would say.

Among these Neophytes was a female, who professed to believe, that Jesus was the Christ the Son of God; and upon that confession came forward to be immersed for remission of her *past* sins. Mr. Johnson had persuaded her, that this was true doctrine. She professed to believe it, and doubtless concluded, that Mr. J. was enunciating the things most assuredly believed by the Reform-Baptists and their "Elders."

This young person had played the harlot in the days of her impenitence and unbelief; and when she accepted Mr J's invitation to be immersed for pardon, she was *enceinte* in consequence of her sin.

Not a great while after her reception, perhaps two months after, she gave birth to an "immortal soul." This could not be helped; it was Nature's law, and must of necessity have been fulfilled. The child's birth was not the woman's sin; the harlotry of its conception was the offence towards God. An obedience to the "One Faith" will justify *the believer* from all sin; but it will not prevent a child's advent into the world. This is self-evident to the wayfaring man though a fool; not so, however, to the Solons and Dracos of the Judiciary and Executive which lord it over the Sycamores of this city!

On a Saturday night she became parturient at one of her brethren's houses; so we are informed at least: we do not narrate from personal observation. Be it Saturday or some previous night, on the following Lord's Day, the event, the necessary and irrepressible event, was communicated to the lords of the council, with the suggestion, or request, that she should be turned out of their church. And she was turned out! But for what *new* sin? Men and Angels, who of ye can tell?

An Eldership is always regarded as the exemplar of the flock's attainments in spiritual things. In this instance, the resemblance is exact; and will be so considered as long as they permit their's to retain their places. It is impossible to withold the names of these profound theological sages from public scrutiny after such an illustration of the divine wisdom of their administration!! Nor would we perpetrate so great injustice as to leave oblivious their singular & extraordinary supererogations! Here they are, the Laodicean Diotrepheses and blasphemers of the truth in this Chorazin of the Old Dominion; viz. James Henshall, presbyterial and evangelical doctor, teacher or candle, of the flock; Thomas J. Glenn, occupier of time, or extinguisher; Joel B. Bragg, and T. B. Humphrey, semimute theologists on the principle that they will pass for wise men who speak few words. Except the last, these all are filled with a rabid zeal against heretics, factionists, or schismatics. They have turned out some of their "best members" for refusing to surrender their consciences to their control; others, they have threatened with imprisonment; and, in the case before us, have actually "turned over to Satan" a "sister" for giving birth to an infant, after they had theorized her into the impression that her previous harlotry would be forgiven by immersion for all past sins! Reader, if you have any zeal for the truth amidst a population of 30,000 souls, can you blame us for opposing, and exposing, such God-dishonoring practices as these, though done in the name of, and therefore sanctified, in the estimation of some, by the phrase "the current reformation?" "This Reformation" has been talked about from 12 to 15 years in this city, and, behold, it has come to what we now see!

But this is the key of their iniquity. Not one of this eldership has been baptized into the intelligent belief of the One Faith &

One Hope for the remission of sins; yet they *profess* to believe, that in the act of immersion the subject is pardoned for all past sins; but, as we have shown, they exclude from their flock one whom they say God had pardoned, as a sinner, though they had no new sin to allege against her! Either they consider, that God had not pardoned the baptized; or, that to be delivered of a previous conception after forgiveness, is a sin; or, that *their* flock is too respectable to number such characters as Paul tells us the church at Corinth was composed of. Which horn of this trilemma will they take? Our conclusion is that they did it ignorantly, thoughtlessly, and *faithlessly*; so that, they all merit a conspicuous niche in the Porch of the Infidels at the very side post of the entrance to the Court of the Gentiles; and there we have placed them with that interminable host whose practices belie their professions.

Jan. 1st 1847. EDITOR.

PORCH OF THE LOVERS AND INVENTORS OF LIES.

Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—JESUS.

In a letter received from a friend, dated Lunenburg, Nov. 24, 1846, we find the following item:—"we would be glad to know whether or not, there is any disaffection on the part of you and bro. R. Malone;* as there is something of the sort being handled against you by some of the Campbellites in this section."

December 2nd, two brethren called upon us from the same county. One of them testified, that Silas Shelburn informed him, that W F M Arny, Mr Cambell's agent, had recently been at his house; that said agent had said, that he was told by James Henshal of Richmond, that J T Walsh† had given up all interest in the Christian Religion, and had gone to selling cakes; that he had separated himself from all connexion with the Editor, having become a professed infidel by reading his writings; and that William Boothe and Richard Malone had also renounced all association with him, and had now nothing to do with him.

Lastly, this brother testified, that one Lucius T Wootton, M. D. professed his belief that these things were true; and declared that he would handle these reports against Dr. Thomas as much as he possibly could!

This testimony is in part corroborated by a letter received Dec. 18th from another neighborhood of the same county. The writer says, "it has been reported in the vicinity of Mount Olivet, that you were about to abandon the city of Richmond, and retreat to New York; and also that J. H. (James Henshall?) had written to this county, that John T Walsh had denied the faith, and become an apostate from the truth as it is in Jesus, or, in other words, had acknowledged his unbelief in all religion. Please let us hear from you in the premises."

In relation to these reports *fabricated* and propagated by Messieurs Henshall, Arny, Shelburn, and Wootton, we would remark, in the general, that,

The wish is father to the thoughts.

They wish the reports to be true, and therefore declare that they are true: we meet them, however, with the emphatic averment, that there is not one word of truth in them, save that Mr Walsh has opened a store for the sale of bread, cakes, etc. By these invented untruths, their object is manifestly to make it appear, that by all possible means *our writings ought to be suppressed as inimical to Christianity and good morals*. They cannot effect this by reason and argument; and, in this country, an appeal to the civil authority is unavailing; they can have recourse therefore to but one expedient, and that is, by falsehood to create such a prejudice as shall prevent the public from attending to what we write. In the "invention of lies" for

*This gentleman was cast out of the synagogue by the same elders that turned their sister over to Satan for becoming parturient after baptism. His offence was, refusing to shut his doors, &c, against the Editor.

†Mr Walsh was formerly a Reform-baptist evangelist, but too honest for their purpose; they deposed him because he would not consent to use the words of scripture without explaining them. After his discharge, they attacked his character, but without any fatal result.

home consumption and exportation they are quite *au fait* as the following certificates prove; and that they "love" them is plainly evinced by the diligence with which they so gratuitously fabricate them. We condescend to refute them at this time for their satisfaction who have requested it: and that we may stamp their inventors & propagators with that ignominy their criminality entitles them to: thus we nail them to the counter, as thieves were crucified, that others may be afraid.

CERTIFICATES.

"I do hereby certify, that the above statement, said to have been made by Mr Arny is not true; that whoever says I have "given up all interest in the Christian Religion" is guilty of a base and malicious falsehood; and that I have not "separated myself from all connexion with Dr. Thomas," nor shall I ever renounce him, unless he, or I, renounce the truth; and moreover that, so far from "having become a perfect infidel by reading his writings," I now declare myself greatly indebted to them for a more perfect knowledge of the truth as taught by Apostles and Prophets.

The only item of truth in the above statement, consists in the fact, that I have preferred with Christ, who was a carpenter–the Apostles, who were fishermen, and Paul, who was a tent-maker, to labor with my own hands to supply my necessities, that I might not be chargeable to any; believing that to deal in bread, "cakes," etc. is far more honorable than to deal in slander, "fire-brands, and death;" and that the former is perfectly compatible with sound sense, sound morality, and christian virtue, while the latter, which is so conspicuously manifested by our opponents, evinces a predominance of the carnal mind, which is "earthly, sensual, and devilish."

Dec. 3rd 1846. J. T. WALSH.

"Whereas I have been credibly informed, that it is diligently reported in Lunenburg by W. F. M. Arny, Silas Shelburn, and Lucius T. Wootton, on the authority of James Henshall, *Pastor* of the Reform-Baptist Disciples in this city, to the intended prejudice of *the cause* advocated by Dr. Thomas, that there is disaffection between him and me, and that I have withdrawn myself with all association with him; THIS IS TO CERTIFY, that I have known the doctor intimately for years; that I know no evil of him, and that there is not a word of truth in the reports so industriously, and *wickedly*, circulated against him.

RICHARD MALONE.

Richmond, Vir.

Dec. 11. 1846

"This is to certify, that the reports against Dr Thomas with which my name is identified are entirely destitute of the least foundation in truth.

Richmond, Dec. 26. '46. W. BOOTH.

PORCH OF THE MURDERERS.

Whoso hateth his brother is a murderer; and no murderer hath Eternal Life abiding in him.—JOHN.

On our late tour through the south-west a christian disciple residing near Lunenburg Court House, related to us the following incident. He had heard at Court, that "Elder" W. A. S., of the Mount Olivet congregation of Reformers, had threatened to "put a ball through Dr. Thomas." He was incredulous, and determined to inquire of the gentleman himself if such a thing could possibly be true. Upon his invitation, the Elder staid at his house that night. Soon after his arrival, our informant inquired, if it were true, that he had made such a declaration? He replied, "Yes I did; and if he stirs up that matter, I will kill him, if powder and lead can be bought if I have to pursue him to Richmond!" Upon this, the brother begged him to say no more. "I have been in a tremble,' said he, 'ever since I heard to day that you had said this; but now that you have added this threat, my mind is so disturbed, that I cannot talk with you on the subject now." The conversation was discontinued till after supper, when it was resumed. Our friend dealt very faithfully with our unfortunate adversary, so that conscience, not altogether dormant, unnerved him, and he feared to retire alone. He begged the brother to sit up with him, which he did for two hours after others had retired to rest in peace. Before leaving him, he inquired, "Suppose you had carried your threat into execution, what would become of you?" He replied, "I should go to Hell!"

This same gentleman walked two miles gun in hand, to shoot an individual against whom he had complaint; and is said to have

been prevented only by not finding his intended victim at home! He was then, as now, a magistrate of the county, professor of ancient christianity, & elder of a church of "the current reformation!!"

Thus, courteous reader, we have presented you with illustrations of the Symbolical Court of the Gentiles in its Virginia department. Some of them are a sort of leaders here—blind leaders of the blind; of whom one, James Henshall to wit, is said to be selected by Mr. C to accompany him to England as co-representative of reformation intelligence and virtue! Such are the materials upon which, and against which, we have to work. These are wicked and perverse opponents of "the Truth as it is in Jesus." They all unanimously testify, that the Editor of the Herald is not one of them. Heaven be praised for the truth of this! And they all as ardently aver, that Mr. Campbell and they are all co-laborers in the same work. We wish him joy of his associates! If a man be known by the company he keeps, thank God, the company is his, not ours. We trust, that however much these Arcadians may hereafter "smite with the tongue" the truth we advocate in our person, it will not be judged as justly smitten, if we condescend no further to bestow a remark upon them. Reader, canst thou be found with such and be clean?

EDITOR.

Jan. 12th 1847.

The following "Corollaries" are deducible from the demonstration of the "Things Elaborated from the Word" on page 33. They should be read in connexion with them. These, together with the 'Prophetic Oracles' which follow, have been appended to the "Things Elaborated," and printed in an extra form of 4 pages 8vo. An edition of 2000 has been worked off, and supplies furnished to the Virginia Legislature, the Clergy, and others among the laity of this city, and elsewhere. We especially commend the study of the "Prophetic Oracles" to the reader, as revealing some of the items of the "One Hope" of the Ancient Gospel. To possess this Kingdom is to obtain "Glory, Honor, Incorruptibility, and Life," which are manifested in connexion with the setting up of this Future Monarchy alone. A grand conception, which never entered into the wisdom of the philosophers of the ancient world. This is the doctrine, which was brought to light by Jesus Christ in the Gospel.

COROLLARIES.

The foregoing items being easily demonstrated, it follows from the premises,

1. That all principles, traditions, and practices opposed to them, are false; therefore,

2. That, "the immortality of the soul," as taught by the clergy, is not only false doctrine, but pure heathenism;

3. That, the going to heaven, or hell, *at death* on Angel's wings, or otherwise, is absurd;

4. That, the locating of heaven beyond the skies, and of hell somewhere else remote, is a mere flight of the imagination;

5. That, the dogma of death-bed repentance, is false and demoralizing;

6. That Messiah and his Apostles are now upon their thrones, is false teaching;

7. That the Restitution of all things is the salvation of all mankind, is an egregious blunder;

8. That the eternal consciousness of the wicked in material fire, is false doctrine;

9. That the dogma of the consignment of the ignorant and unfortunate heathen to eternal material fire, or of the salvation of "virtuous pagans," such as Socrates, Plato, Cicero, etc., is foolishness;

10. That salvation from hell by faith alone, is iniquitous doctrine;

11. That, the notion of remorse on account of sin being the true repentance which God requires, is purely fabulous: see No. 18;

12. That, the sprinkling of a faithless subject, or of an unconscious infant, for Christian Baptism, is too absurd for a serious refutation;

13. That, the immersion of one who understands not the Gospel of the Kingdom of God, is not Christian Baptism, and therefore worthless;

14. That, the dogma of a State, intermediate between death and the end of time in some unseen place, is a mere modification of Purgatory—a pagan and clerical conceit;

15 That, the notion of Protestant Sectarianism being the Religion of the Bible, is as false as to declare that Romanism and Mohammedanism are the Religion of God;

16. That, the Millennium will be a sort of general diffusion of gospel influences, and the reign of Messiah a providential invisibility, are speculations as fanciful as they are subversive of the truth;

17. That, the dogma of salvation by faith, however enlightened, without a life of self and lust-denying morality, is 'earthly, sensual, and devilish;'

18. That clerical orders are a mere human invention; but that existing, to be silent spectators of aggressive war, and domestic assassinations, by duel and homicide, which are equally murder in the sight of God, they prove themselves to be time-servers and ministers of iniquity, transgression, and sin.

PROPHETIC ORACLES

A NEW AND IMPERIAL MONARCHY TO BE FOUNDED

"In the days of these kingdoms,' now existing, "shall the God of heaven set up a Monarchy, which shall never be destroyed: and the kingdom thereof shall not devolve to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" *A Revelation of God to the King of Babylon by Daniel the Prophet.*

"And the Lord," Messiah, "shall be King over all the earth: in that day shall there be One Lord, and his name one." *Zech.* xiv 9.

JERUSALEM TO BE THE IMPERIAL CITY.

"The Lord of Hosts shall reign on Mount Zion, and in Jerusalem, and before his Ancients gloriously." *Isaiah* xxiv. 23.

THE KING OF THE JEWS THE EMPEROR OF THE WORLD.

"I was born that I might be a King.'—*Jesus to Pilate*

"And there was given to the Son of Man, Dominion, and Glory, and a Kingdom, that all people, nations, and languages, should serve him; his Dominion is an Everlasting Empire, which shall not pass away, and his Kingdom that which shall not be destroyed. *Daniel* vii 14.

GOD'S HOLY ONES MESSIAH'S ASSOCIATES IN THE GOVERNMENT.

"The Saints of the Most High shall take the Kingdom for ever, even for ever and ever.

The Ancient of Days came, and Judgment was given to the Saints of the Most High." —"And the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an Everlasting Monarchy, and all rulers shall serve and obey Him. *Dan.* vii. 18, 22 27.

"To him that overcometh and keeps my works to the end, will I give power over the Nations: and he shall rule them with a strong sceptre."—*Rev.* ii. 11, 26, 27.

"Thou hast made the redeemed from among men Kings and Priests unto their God: and they shall reign on Earth." *Rev.* v. 9, 10.

THIS IMPERIAL MONARCHY TO LAST 1000 YEARS.

"And the righteous dead shall live again, and reign with Christ 1,000 years. ch. xx. 6.

ALL EXISTING GOVERNMENTS TO BE ABOLISHED.

"I beheld until the Beast," the Roman Empire in its present organization, "was slain and his Body," political, "destroyed, and given to the burning flame. As concerning the rest of the Beasts," or Powers, "they had their dominion taken away: yet a prolonging in life," national existence, "was given them for a season and a time,' or 1,000 years. *Dan.* vii. 11, 12.

WARS TO CEASE THRO'OUT THE WORLD.

"The Nations shall beat their swords into ploughshares, and their spears into scythes; Nation shall not lift up sword against Nation neither shall they learn war any more.' *Isai.* ii. 4.

Courteous Reader, if you would rise from the dead and live forever in the coming world, you must intelligently believe the Glad Tidings of the Kingdom, which the God of Heaven will ere long establish upon the earth, according to his word by the Apostles & Prophets. You must obey his proclamation; and thenceforth, you must live righteously, and godly. Do not flatter yourself that you can possess the honor and riches of the present and future worlds; "if ye suffer with me, ye shall reign with me" is the doctrine of Jesus. This Gospel is not preached to

you from the clerical stands; how can it be? they know not the first principles of this Kingdom: therefore spend not your money for that which is no bread.

The foregoing 30 items are republished from the Herald of the Future Age, a periodical of 24 pages 8vo, monthly, edited in this city by Dr. John Thomas, at $2,00 per volume of 12 numbers. It is the only periodical in the United States, that is untrammelled by party, and that fears not to set before the public the whole truth. If you are a truth seeker, obtain it, and it will aid you in the study of the unadulterated word of truth.

I subscribe myself your well-wisher,

A CHRISTIAN DISCIPLE.

Richmond, Va.
Jan. 1st 1847.

CORRESPONDENCE.

LETTER FROM NEW JERSEY.

Newark, N. J. Dec. 3 1847.

BROTHER THOMAS,

A few days since I received the Herald. I have only had time to give it a hasty reading. It has been inquired after by many who are anxious to learn more of what you taught when here. Some of our brethren are delighted with the new views they have acquired of the Future Age—views enlarged and perfected by your efforts. Your visit to this city has made a decided impression. Some of us have had prejudices respecting you removed, and many who had never heard of you before, join with us in the earnest request, that you will return, and give us another visit; and be assured, dear brother, that when you do, you will receive a most hearty welcome. May God bless you and speed you in your labor of love.

I have more to write about your visit, but I leave town in a few minutes. It will give me pleasure to hear from you; I subscribe myself your brother in the Lord

W. H. B.

LETTER FROM LOUISIANA.

New Orleans, Dec. 29, 1846.

DEAR BROTHER THOMAS,

I am daily in the expectation of receiving the first number of the enlarged and improved Herald. I do hope that it will be well sustained: for if ever there was a time in the history of "us as the reformation," demanding from its true and genuine friends, most energetic, decided, and concerted action, that time has now most certainly arrived. May we not therefore hope that many will not fail to aid in advocating a reformation, first with the "House of Levi." It should be radical and complete in its operation. We would then show to the world that we ourselves were reformers in deed, and in truth, and that we ourselves were in earnest; & this they must see, before their judgment can be convinced. Unless this is done, we cannot bid each other rejoice because of the onward movements of our cause. We cannot tell each other of the bright anticipations of the future, unless we put away the foolish idols over which too many of us are now stumbling.

The churches have been singing the "Syren song of peace" long enough, when there was no peace. They should no longer stand idle at their posts. Is not the whole world, as it were, rushing onward around us, and is not demonstrated upon every breeze, the power of the movements which are making? There certainly do appear to me, to be influences gradually and silently at work, that must ere long shake the world to its centre. The mighty current, widening and deepening, is sweeping past our very doors. Is it not then a time of duty, of responsibility, of golden opportunity; and can we, dare we, neglect the invitation and the requirements it presents to our consideration? Such pulseless apathy will not do for the future. We must have energy, we must have decided and concerted action. We do not mean to say that we must become proselyting monomaniacs; but that, if we stand all the day idle in the market place, we may yet have to sing the song that "the harvest is past, and we are not saved." The time has arrived when true reformers must be strong and work. They must arise and build up the broken walls of this reformation which have been thrown down, and close up the breaches thereof; so that we who remember its first glory, may yet live to gaze upon the surpassing beauty of its latter excellence; may the Lord aid you in this glorious work. W. BODENHAMER.

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. III. NUMBER 3.

PROPHECY FULFILLING.

BY THE EDITOR.

It is written in Isaiah xxvii. 12, that "It shall come to pass in that day, that the Lord shall beat off from the Channel of the River unto the Stream of Egypt, & ye shall be gathered one by one, O ye children of Israel." Here is a particular day, or period, indicated, which is characterized by *a beating off* from the territory lying between the Euphrates and the Nile; and *a gradual re-gathering* of the Jews into the same. The reader, we trust, has no need to be informed what the name of this territory is. It is that which Jehovah refers to when he says to Israel, "the land shall not be sold forever (or alienated as a freehold); for *the Land is mine*, and ye are strangers and sojourners with me—Lev: xxv. 23." It is commonly styled, the Land of Israel, the Holy Land, or Palestine; but, it is in truth the Lord's Land. The fee simple is in him; and Israel were nothing more than his copyhold tenants at will. He rented it out to them so long as they rendered him the fruits thereof according to the Law; but, when they witheld them, and devoted them to other gods and other lords, to whom the Land did not belong, he ejected them, and caused his sheriffs to seize their goods, and carry them to prison.

As he has not rented it out to any other people, or nation, all who have since seized upon it, are nothing more than thieves & robbers. Hence no nation or tribe has ever prospered in Palestine since the Israelites evacuated it. In the hands of foreigners, it has rapidly deteriorated until it has become a perfect desolation. We may add further, that the Land never will thrive while in the possession of the Gentiles; they will tread it down, but never improve it.

For nearly 1290 years, it has fallen a prey to Persians, Romans, Greeks, Saracens, Crusaders, Turks, Egyptians, Nestorians, Druses, Kurds, &c. These are all in the aggregate '*a desolating abomination*,' a depopulating & devastating scourge upon the Land. They are "an abomination" in a spiritual relation. They are worshippers of the Sun; of canonized dead men, which they term "saints;" of the false prophet; of false gods and relics, &c. Now, Jehovah never intended that his Land should be a place of abominations and desolations for ever; especially such as these. Therefore, he has declared by the prophet, that he will "beat off from his Land," what needs to be expelled at the time when he shall "gather Israel one by one."

Seven years ago, the Egyptians under Ibrahim Pacha, son and Generalissimo of Mehemet Ali, the present King of Egypt, or, as Daniel styles him in the eleventh chapter, "King of the South"—were settling themselves in the Land; he was even preparing to rebuild Cæsarea: but in 1840, the Lord beat them off from the Euphrates to the Nile. We say the Lord did it; not indeed as he slew 185,000 Assyrians in one night in the days of Hezekiah; but he did it, as he beat off the Hivites, the Hittites, the Canaanites, the Perizzites & the

Jebusites of olden time—by the armed battallions of Joshua and David. He sent the British and their Allies, the Russians, Austrians, Turks, and Prussians and besieged them in their sea-ports, which they captured; and then, from fear of the consequences of a refusal, compelled them to retire with their land forces to Egypt.

The British seized the opportunity presented by these successes, to take a survey of the land, and to set up a Protestant abomination' in Jerusalem and on Mount Zion. Just reflect upon it, reader, as an illustration of Protestant ignorance and presumption! The Lord hath chosen Mount Zion as the place of his habitation for ever—Ps. 68. 16; cxxxii. 13–18.; that is, the Lord Jesus will dwell there in the midst of Israel, as the King and High Priest upon his throne—Ps. cx. 2; Is. 24, v. 23. But the British and Prussians, have founded a Bishopric in Jerusalem: and have laid the foundation of a Protestant Cathedral on Mount Zion! They have been teazing the Sultan of Turkey for a firman to carry it on to its completion; but if ever it is finished, it will certainly be demolished to make room for the Palace of the King of the Jews.

The result of the British survey was that *a tenth part* only of the Land was in a state of cultivation; that, is, 30,000 out of the 300,000 square miles lying between the Mediterranean, Euphrates and Nile—from "the entrance into Hamath" to Port William, or Beeroth; thence along the Euphrates to the Persian Gulph; then from Tamar by Kadesh to the Nile; and thence recurrent to the sea.

Now, if the reader will turn to Isaiah vi. 11—13, he will find how long the dispersion of the Israelites from the Lord's Land is to continue. The time is not there indicated by arithmetic, but by events. When all these events are completed, we may know, that the day of their gathering is come.

1. The cities were to be wasted without an inhabitant;

2. The houses to be without a man to occupy them;

3. The Land to be utterly desolate;

4. The Israelites to be removed far away;

5. A great forsaking in the midst of the land; and

6. Its agriculture to be reduced to a tenth part.

Now, reader, if you are familiar with the current history of the Land of Israel, you will know that all these signs are perfected. The last has been verified by the survey ordered by the British Government. There are therefore no more events to take place previous to the gathering of Israel one by one. Nay, the proof that they are gathering in this way is known by the fact, that "whereas some years ago there were about 2000 Jews resident in Palestine, there are now about 40,000;" added to which, "there is a growing and now very general desire amongst the Jews to return thither."

Here then is "a day," even the time in which we live, styled "that day" by the Lord. It is characterized by the present state of the land, answering to the 6 signs aforesaid; by the returning of the Israelites one by one, that is, in small numbers at a time; and by a beating off from the Euphrates to the Nile. Hear now, what is next to be done when the one-by-one gathering which is now going on shall have been completed! Thus saith Jehovah, "And it shall come to pass in that day, that the Great Trumpet shall be blown, and they shall come which were ready to perish in the Land of Assyria (the Russian Empire which *now* abuts on Persia and Turkey), and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount (Zion) at Jerusalem."—Isa. xxvii. 13.

"In that day shall Jehovah punish
With his well-tempered, great and strong sword,
Leviathan, the flying serpent;
Even Leviathan, the crooked serpent;
He shall even slay the Dragon that is in the sea"—Isa. xxvii. 1.

That is, the Power which shall be in possession of the Dragon's seat or throne when the Lord comes. See remarks upon this topic in No. 2. vol. 2. p. 161–2.

"In future days Jacob shall strike root;
Israel shall shoot forth and bud,
And fill the face of the world with fruit. *v.* 6.

In the day when the Great Trumpet shall be blown, even,

"In that day shall they say, Lo, this is our God,
We (Israelites) have waited for him, and he hath saved us;
This is Jehovah; we have waited for him;
We will rejoice and exult in his salvation.—Isa xxvi. 9.

The business of beating off from the Euphrates to the Nile has been progressing from 1840 till the eventful present. In 1844, the Turks, or existing Dragon of the Sea, massacred 50,000 Nestorians. They afterwards fomented a civil war in the Holy Land of great ferocity, between the Maronites and Druses. See Vol. II. No. 1. p. 15.

In 1846, a horrid massacre was perpetrated by the Kurdish Chief. The following is the account, which appeared in the Baltimore Sun, Dec. 25, from which we extract it as illustrative of the manner in which the Lord works in our day. "The wicked are the sword of the Lord," which he employs to slay the wicked.

The New York Courier publishes from the correspondence of the London papers a long account of the massacre of a large number of Nestorian Christians, by order of their persecutor, Beder Khan Bey, in the month of October last. It seems that Beder Khan Bey collected various detachments of troops under the command of the Beys of Haikasai and Bevari, himself taking command of a large body of Kurds, marched into the country of the defenceless and unresisting Nestorians. He then divided his force into small parties, and fell upon the villages. The correspondent of the Morning Chronicle gives the following revolting details of this expedition.

Thirty-six of these villages, at the least, have been thus made the scenes of the most harrowing, wholesale murders. To speak of their having been sacked, plundered and burnt to the ground, would be to draw attention to an incident of small importance in the face of the greater horrors which these bloody barbarians committed. Men, women and children crying for mercy; the women and children in the agonies of terror, were put to death by every species of torture which cruelty could invent. Happy were those who were shot, or who fell by the sword, who had not their bowels ripped out of them while living, or who were not impaled amid the shouts and laughter of the murderers.

Two of the bishops of the Nestorians, if not more, were impaled, and several of the priests. But that was not the worst torture that was inflicted. Children were torn from their mothers, some from their mothers' breasts and in presence of their mothers, who were obliged, screeching to look on, put in the most shocking manner to death. The mothers afterwards were sacrificed. The youth of both sexes underwent sacrifices which cannot be mentioned, before their throats, in disgust and satiety, were cut. The pen refuses to record more of these atrocities, though I might go on, and allude to abominations of cruelty, and worse than cruelty, which call for a retribution as nearly equal to their beastial ruthlessness in severity as can be inflicted. Three thousand of the Nestorians have perished in this massacre, on the lowest calculation. The most extensive slaughter took place at a large village, or township, called Bias, where Beder Khan Bey was himself present. Here the two bishops were impaled, and from this place were sent the three hundred heads (*pickled*) to the Pacha of Moussoul, with the insulting message, that if the Porte *presumed* to molest the sender, he would send to Constantinople, instead of Nestorian, Turkish heads enough to make a pyramid.

While these things were happening, a council over which the Nestorian Patriarch, who has escaped from Moussoul, presided, was held at a town, called, ss I believe Aartchy, one of the principal Nestorian settlements.—Here it was determined that as resistance was vain, the whole people of the Nestorians should emigrate, without an hour's delay, into Persia, where a numerous body of their countrymen are settled on the banks of the lake Oroomiah. The execution of this design was, however difficult, perilous & disastrous. The fugitives were obliged to leave behind them all their property; most of them crossed the mountains in straggling, frightened, wretched bands. But one corps of emigrants, stronger than the others—commanded, I am told by the Patriarch—were attacked on their passage by the soldiers of Beder Khan Bey. After an obstinate conflict, in which many fell on both sides, the Nestorians gained the victory.

But the whole mountain district of Kurdistan, on the Turkish side, is at this moment filled with houseless, famished wanderers, hiding themselves in dens and caves, under all the worst circumstances and guises of misery, from their pursuers. Beder Khan Bey swore before he started on his expedition with all the solemnities of his creed, before two Imaums, that he would extirminate the whole Nestorian people; and all of them who have not strength to reach Persia will certainly experience the full realization of this oath.

The same correspondent says that this

corrupt minds, with the doctrine of Christ, there would have been no worshipping of saints and angels; no praying to these and the martyrs as mediators; no prayers for the dead; no sprinkling or immersion of infants; no purgatory or intermediate state; no praying of souls out of purgatory; no going to heaven or hell at death; no infant salvation or damnation; and a thousand other fooleries, by which priests have amused and deceived the people. No, it is indeed the corner stone of the temple of superstition, which, when removed, leaves the whole fabric a confused mass of ruins.

The gospel truth of *the resurrection of the righteous dead to incorruptibility and life at the appearing of our Lord* is the mighty principle which demonstrates the philosophy and science, or wisdom of the Pagan, Papal, and Protestant worlds, to be foolishness with God. There is no life everlasting for mankind, but by a resurrection, or transformation, by the spirit of God as part of the great recompense of the reward, which he has promised to the saints.

EDITOR.

May 25th 1846.

"LIBERALITY OF THE AGES."

"Men talk largely of the liberality of the present age, and justly perhaps. This superiority, however, appears to me to consist, in the currency of a number of opinions formerly proscribed, but which have from time to time burst the barrier of prejudice and bigotry, rather than in an enlarged *spirit* of candor towards opposing doctrines. To prove our greater liberality, it is not sufficient to show that we receive as true, what our ancestors, rejected as false. To ascertain the liberality of Harvey's age, we do not ask whether it believed the doctrine of Galileo, but how it received those of Harvey. To ascertain the liberality of Newton's age, we do not ask whether it believed the doctrine of Galileo and Harvey, but how it received those of Newton. So to ascertain the degree of liberality that now prevails, men in after times, will not ask whether we accredited the doctrines of Galileo, Harvey and Newton, but how we received those of Gall. And I see not how the conclusion can be avoided, that towards that which is really new in kind *the present age is as intolerant as were past ages.* The material rack and faggot are not, indeed brought into requisition, because philosophers do not wield the power of the rack; because the conviction that such applications are utterly inefficacious, as suppressive measures, has forced itself by long and horrid experience, on the minds of men. But when a profound genius after years of anxious & unremitting investigation, during which energy would have sunk, but for the glowing and lofty hope of benefitting the human race, brings forward a momentous discovery; he is met with the dark scowl of insulted pride, and against him the shafts of ridicule, the rack of sarcasm and the fires of rage and denunciation are brought into full play. He offers to his fellow men an inestimable boon, and they turn sneeringly away, asking what 'the babbler' says, waiting not for a reply. Or they mock at him and denounce him, and strive to black his good name. The violent cry out charlatan and scoundrel, while the pretenders to charity, in soft and silvery tones, beg that the poor unfortunate may be excused on account of his manifest insanity. The history of Gall's discoveries proves all this. Well was it that the great master & his immediate followers could gaze on calmly and forgivingly, repeating that very memorable saying, '*This is* TRUTH *though at enmity with the philosophy of ages.*'—DR. BOARDMAN'S *Combe's Lect. on Phren. p.* 57.

"I am well aware," says a popular writer, "that many will call me an enthusiast, and sneer at, and condemn me for thinking independently. But when the path of duty is plain, and when I am once satisfied of the truth, I then go on, and reason fearless of all consequences. Under such circumstances, I have nothing to do with the inquiry, *what will men think of me?* I care not what they think, and much less do I care what they say. I suffer no man to invade the sanctuary of my civil and religious rights, and dictate to me how I shall think, or what I shall believe, or what I shall proclaim."—These are our sentiments.—EDITOR.

"The Greek word *metanoeite* signifies put on a new spirit a new mind—take to you a new nature, so that, ceasing to be earthly, you may become heavenly; Christ is a teacher of the spirit, and not of the letter, and his words are spirit and life."—*Luther.*

THE CLERGY CHAINED AND HANDCUFFED.

BY REV. CHARLES BEECHER.

We find the following paragraphs in the American Phrenological Journal, extracted from a dedication discourse delivered by a prominent Divine, Charles Beecher, son of Dr. Lyman Beecher." It is the very truth itself for which we have contended for many years past; and for saying which, we have been condemned. "Liberty of opinion in our theological seminaries is a mere form;" it is but 'a choice of chains—a choice of handcuffs;' "the ministry themselves dare not study their bibles;" "they dare not show their people what they find there;" "there is something criminal in saying any thing new;" "the people watch their ministers, and the minister is afraid of his people;" "they live, & move, and breathe in a state of things radically corrupt;" "the system is hopeless of reform;" and Protestantism is now "living Rome's life over again." These are some of the truths, which Mr. Beecher is not afraid to publish to the world. Yet this is the system with which Reformers, clergy and people, are seeking to cultivate the relations of union, amity and peace! Mr. Beecher says,

"There is nothing imaginary in the statement that the Creed power is now begining to prohibit the Bible, as really as Rome did, though in a subtler way. During the course of seven years study, the Protestant candidate for the ministry sees before him the unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom? "The liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed, on pain of death. Was that liberty?

"Hence I say that the liberty of opinion in our theological seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or other Evangelical handcuff. Hence it has secretly come to pass, that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. "There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

"Through the ministry, the same spirit has been conducted to the people. The same penalties hang over them. The denominations are nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of, strikes at the gold. Therefore the people watch their minister, & the minister is afraid of his people. For if he studies independently—if he goes outside of the book—if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed.

"Oh, woful day! Oh, unhappy Church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind and naked!

"Thus are the ministry of the Evangelical Protestant denominations not only formed all the way up, under a tremen-

heaven for the Elysium, the hope of the present generation of Gentiles is identical with the heathen Dialogisms of the apostolic era.

We repeat it. Let the reader examine into this matter, and he will find, that the hope of the Catholic, Protestant, Mohammedan, and Pagan communities of the 19th century, is the same, substantially the same, though philologically metamorphosed, as the hope of the heathens of Greece and Rome. Episcopalians, Presbyterians, Methodists, Universalists, Baptists, &c, all teach it as the "one hope of their calling;"—*the translation of their immortalities at death from earth to heaven on angels' wings*—is believed by the people and preached by the clergy, and advocated by partizan editors as the revealed truth of God! They pray for it in their prayers, eulogize it in their rhapsodies, and sing it in their hymns, as the consummation most devoutly to be wished!

We shall not pause here to argue against these absurdities; when we show what the true hope is, they will be as conspicuous as the sun at noon-day. We shall now content ourselves with affirming simply, that the scriptures do not teach the things we have printed in *italics*. They belong to the New Platonism of the Egyptian Theology. To sing these things is to pour into the ear of the Deity what is not of the truth, and therefore, as saith the apostle, lies; for what is not of the truth is a lie.

Nevertheless, these are all items of the hope, both of the pious and undevout of this generation Suppose we grant that it is the true hope; it must then be the hope of Israel, and if so, it will be found in the Covenants of the Promise made to the Fathers, and confirmed by the oath of God. Will any one be kind enough to show us where any such hope has been promised to Israel? And if this were promised, how comes it, that Paul saith the Gentiles had no hope, seeing that they had indulged in these items of expectation almost from time immemorial?

Here then is one of the hopes—the hope of the pious, the hope of the impious, and the hope of the hypocrite as well! A hope which the scriptures aver, is no hope, and that all who trust in it are doomed to utter and irretrievable disappointment.

We have already hinted what we now affirm, namely, that the character of a man's faith, whether it be living or dead, may be determined by the hope he assuredly entertains.

The One Faith embraces the things which relate to repentance and remission of sins in the name of Jesus, as well as to those which pertain to the hope; whereas the hope relates to things in the undeveloped future; hence the apostle says 'hope that is seen is not hope: for what a man seeth, why doth he yet hope? But if we hope for that we see not, *then do we with patience wait for it.*—*Rom.* viii. 24.

A man may believe all things relating to repentance and the remission of sins, but if his faith do not embrace the true hope, he does not possess that faith which pleases God. This appears from Paul's teaching in Hebrews. "But," says he "we are not of a drawing back unto destruction, but of a Faith unto an acquisition of life. Now faith is an *assured expectation* (HYPOSTASIS) of things *hoped for*; a conviction of things unseen." Having thus defined the Faith unto Life which is nothing less than a belief of "things, which are eternal," he tells the Hebrews, that "without it, it is impossible to please God."—ch. x. 39, xi. 1. 6. This was saying in effect, that unless their faith comprehended the things contained in the Covenants of Promise, they could not be saved; for says he elsewhere, WE WERE SAVED BY THE HOPE—*tee elpidi esotheemen*—Rom. viii. 24; that is, "Christian Disciples in Rome, when ye were saved from your past sins through the name of Jesus, it was not only by faith in his death, in the sin cleansing efficacy of his blood, and in his resurrection abstractly considered; but, by an assured expectation and conviction of the things unseen and eternal, which are comprised in the hope of the Gospel." "For," as if he had continued, "even the redemption of your mortal bodies from corruption is purely conditional on your adhesion to the hope."

We wish here to be distinctly understood. We affirm that *no man hath the remission of past sins, a title to the Kingdom of God, nor will he obtain possession of it, unless his faith include a belief of the true hope, and unless he keep this hope in mind stedfast to the end.* Now let the prophets and diviners of this age give ear to the proof we now present for their conviction.

In Hebrews iii, the apostle is discoursing concerning the One Hope, or "Rest which remains for the people of God:"—'holy brethren, says he, partakers of THE HEAVENLY CALLING, consider Christ Jesus; whose house we are IF indeed we hold fast the confidence (*parrheesia*) and THE HOPE firm unto the end. For we have become associates of Christ, IF indeed, we keep in mind the principle of the assured

expectation (*hypostasis*) stedfast to the end; *verse* 1, 6, 14. You see here what is predicated on an 'if'. If you possess not the assured expectation, you are neither of the house, nor Associates of Jesus.

Again, in 1 Cor. xv, Paul discourses of the hope into which the Christian Disciples in Corinth had been immersed. In this chapter, he speaks of the Resurrection of the Dead, the Second Advent of Jesus, the delivering up of the Kingdom, the duration of his reign, the complete subjugation of his enemies, baptism for the resurrection of the dead, the nature and appearance of the saints when glorified, the impossibility of mortal men inheriting the Kingdom, the instantaneous transformation of the saints in the flesh into incorruptible and immortal persons, the abolition of death, the subjection of the Son to the Father, &c, &c. He treats of all these things as of so many items of the glorious hope, which made the things he delivered to them, glad tidings, or Gospel. These astonishing revelations to the Heathen Mind, were all predicated on the fact of the resurrection of Christ according to the Prophets. If he had risen, as Paul testified, all these things would come to pass; but, if he had not, then none of them would happen. It was certain, that Jesus had risen from the dead: their belief, or disbelief, would not alter the fact; though it would materially affect themselves individually: for if, they denied the true hope in relation to the resurrection; if they affirmed, that there was no future resurrection, or, what was equivalent to it, that "the resurrection was past already," as some of them did—then they were in effect denying the resurrection of Jesus, and by implication, everything consequent upon it.

But, upon what ground did they conclude that there was "no resurrection of the dead," or that "it was past already," by which conclusion their faith was overthrown, and shipwrecked? The foundation of their error was the adoption of the "profane vain babblings, and oppositions of a false gnosis, or science," which was then being taught pretty extensively in the churches, by such men as Hymeneus and Philetus. These Sophists inculcated the reveries of Plato, and other heathen philosophers, about souls, immortality, heaven, hell, &c. They taught, that all men were inherently immortal, because of the immaterialities which pervaded their bodies; and that at death, the immortal part of man went direct to heaven or hell. Hence resurrection and the judgment day, the Second Advent of Jesus, the waiting for the Kingdom of God, &c, &c, were all superfluous incumbrances, which might very well be dispensed with as so many "useless speculations," which tended only to prejudice the literary and philosophic community against the doctrine of remission of sins in the name of Jesus, and the acknowledgement of the one God 'without making men any better, or increasing the Christian virtues!" Professing to be wiser than the Apostle, they became fools, nevertheless, many embraced their notions as less unpopular than the teaching of Paul.

Now, to these pious professors of another hope, and therefore of "another gospel" the apostle says, if you hold these profane, or heathen notions, which are subversive of the true hope, you profess a vain faith; ye may indeed believe, that Jesus died for our sins according to the prophets; that he was buried, and rose again as predicted; but, if you abandon the hope of Israel, for which I hazard my life daily; and embrace the heathen philosophy concerning the "immortality of the soul," &c, &c,—"ye are yet in your sins," and consequently "without Christ, aliens from the Jewish Polity, strangers from the Covenants of the Promise, having no hope, and atheists in the world." You thus become heirs of perdition, and the horizon of your destiny is limited by the things seen and temporal. Alas, for you; for, "if in this life only ye have hope, ye are of all men most miserable!"

Now let this make an indelible impression upon our minds, namely, that these Christian Disciples at Corinth had attended Paul's reasonings in the Synagogue every Sabbath Day, by which they had been persuaded of the truth, both Jews and Greeks—Acts xviii. 4. Having heard, many of the heathen Corinthians also believed and were baptized—*verse* 8. In writing to these persons, he tells them, that "they are washed, sanctified (or made saints) and justified in the name of the Lord Jesus, and by the spirit of God—1. Epis. vi. 11. But, upon what principle? Upon the very same as were the Christian Disciples in Rome—*tee elpidi esotheesan* *—THEY WERE SAVED BY THE HOPE.

*This verb is in the First Aorist passive. This tense marks a past action in itself, without any reference to another action at the same or different time. Thus *esotheen*, "I was saved," signifies indeed the completion of the action; but it does not determine whether the consequences of it, namely, whether the salvation be existing or not. The being saved at the time the

Their salvation, then, from their past sins, and their continuance in a saved state were conditional. Hear what Paul saith to them. "But, I now make known to you, Brethren, the Glad Tidings which I myself announced to you; by which also ye are saved, *if ye hold fast* A CERTAIN WORD (*tini logo*) I myself brought to you, unless indeed ye have believed it to no purpose." ch. xv. 1, 2. What was this certain word, or, *tis logos*? The things he recals to their recollection in this chapter; and which he predicates on the death, burial, and resurrection of the Messiah, as *en protois*, among the first things, he delivered to them. If they did not hold fast to this word, or hope, which made his annunciation glad tidings, he declares, that they would go to perdition, although they had been washed, sanctified and justified as aforesaid.

Again. In Colossians, the Apostle also makes the hope of Israel the topic of discourse. No one, we presume, will venture to affirm, that the hope of the gospel is not identical with the hope of Israel, for which Paul was bound in chains and carried prisoner to Rome. We say then, that he discourses in this epistle of the hope of Israel, because he treats of the hope of the Gospel. This hope is contained in the *logos tees aleetheias tou euaggeliou*, or, WORD OF THE TRUTH OF THE GOSPEL, which he preached. He says, he was made a minister of the hope, that he might fully preach the word of God concerning it. He styles it, "the Mystery which hath been hid from previous ages and generations, but now (in his time and by his agency) is made manifest to his saints: to whom God would make known what is the Riches of the Glory of the Mystery among the Gentiles, which is Christ in you the Hope of Glory"—chap. 1. 5. 25 27. As the Minister of this Glorious Hope, wherever he went, he proclaimed it to the

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action was completed, and the continuance thereof, depends upon a following condition, as *tee elpidi esotheen*, I was saved by the hope, *if* I believed it; and I continue to be saved by it, *if* I hold fast to it stedfast to the end. This is equivalent to a past, present, and a future salvation, predicated upon the condition of holding fast. The ship was saved, is saved, and will be saved, are phrases which may all be expressed by the Aorist, the proviso in the case being understood—that she do not let go her anchor. It implies an action, predicated on a condition understood for the continuance of its consequences.

people; and so indefatigable were he and the rest of the Apostles, that within thirty years from the Ascension, it had been made known "to every creature under heaven." The Colossians had received it. It taught them, that their "life was hid with Christ in God;" and that, "when Christ their life shall appear, then shall they also appear with him in glory"—ch. iii. 3, 4. It taught them this, which excluded all speculation about going to glory at death, and having immortal life within them. Still they were no more than others proof against the Gnosis of the Hymeneus and Philetus class of preachers, whose word ate like a canker, as is evinced in this day. Like a phagedenic ulcer upon the body, it has eaten out, and thoroughly eradicated from the human mind almost all vestiges of the Hope of Israel. Where is the prophet, where the divine, where the scribe, that does not inculcate the "profane babblings" of Hymeneus and Philetus? "Beware," says the Apostle to the Christian Disciples at Colosse, "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" *chap.* ii. 8. He knew how that men from among themselves would arise, teaching "perverse things to draw away disciples after them." Hence, he exhorts them to "let no man judge them in meat, or in drink, or in respect of a holy day, or the new moon, or of the Sabbath; nor beguile them of their reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up in his fleshly mind, &c."—*chap.* ii. 46, 18.

These teachers were "false apostles, deceitful workers transforming themselves into apostles of Christ"—2 Cor. xi 13; Paul styles them "fools"—v. 19; who preached "another Jesus, another Spirit, and another gospel"—v. 4, by which, "as the serpent beguiled Eve through his subtilty" they corrupted the minds of the brethren from the simplicity that is in Christ—*verse* 3. Now, says he to them at Colosse, of such men "beware!" Be on your guard, lest ye slip your cable; for the safety of your vessel depends on holding fast to the anchor. Remember, that formerly ye were alienated and enemies in your minds by wicked works, but now are reconciled, that ye may be presented holy, and unblamable, and unreprovable in his sight —*chap.* 1. 21, 22.

Ah! exclaim the Diviners, here is a case in which the reconciliation is absolute, and not at all conditional upon holding fast to the hope of Israel! Not so fast. The

presentation of these Christian Disciples before the King, as "holy, unblamable, and unreprovable" persons, is predicated on the following conditions, namely,

"IF YE CONTINUE *in the faith, grounded and settled*, AND BE NOT MOVED AWAY FROM THE HOPE OF THE GOSPEL, *which ye have heard*, and which was preached to every creature under the Heaven; whereof I, Paul, am made a minister"—*Col.* 1. 25.

Here then, are two indispensable conditions of salvation,

1st. *A continuance in The Faith without vacillation;*

2nd. *Immobility from the Hope of the Gospel.*

The first condition implies, that The Faith has been embraced; for a man cannot *continue* a believer unless he primarily believe. The second presupposes, that his primary belief comprehended the knowledge of the Hope of Israel; for it is enjoined upon him that he "hold fast to it stedfast to the end," that is, "be not moved away from it."

You perceive then, if a man would be saved, he must have the right kind of a hope. If he hope for things which God has not promised, he hopes for things which will never exist, and therefore his hope is a mere delusion. Now the scriptures style God, "the God of hope;" is he God of a true hope, or of a false hope? If of a false one, then he is God of no hope; but, if of the true one, then be assured that as men are saved by the hope, God will save them only by that which is true, This is just, however calamitous to the man; for, if one hope that his "immortal soul will go to the right hand of the majesty in the skies at the instant of death, he would be exceedingly disappointed at finding himself on earth at the coming of Jesus; and that he had never been where he hoped he should have been at all If a man hope for a non-entity he had no hope; and therefore being *de facto* hopeless, he is an heir not of salvation, but of destruction.

Thus then, we have shown,

1st. That the heathen Gentiles had *a hope* of immortality, predicated on the speculation of man being constituted of two principles, the one material and the other immaterial, and therefore immortal;

2nd. That, though they had a hope yet as it was a false one, the scripture regards them as having none;

3rd. That the hope of the Ancient heathen is substantially the hope of the Romanist, Mohammedan, Pagan, and Protestant communities even to this day; and therefore no hope, but purely a delusion;

4th. That the character of a man's faith is determined by the things which he hopes for;

5th. That the hope of the Gospel relates to things in the undeveloped future.

6th. That a faith destitute of the true hope is displeasing to God;

7th. That men are saved by the Hope of the Gospel;

8th. That salvation by the true hope is conditional on not being moved away, from it;

9thly. That the "profane vain babblings and oppositions of science falsely so called," taught by the ancient heretics, Hymeneus, Alexander, and Philetus, "whose word" *hath* "eaten like a canker," constitute the theology inculcated from the pulpits and presses of the present age;

10thly. That this speculative and corroding theology has not only eaten out "the One Hope of the Calling," so that the world has lost all knowledge of it; but, it has popularized the Religion of Jesus, stultified the public mind, seared its conscience, and lulled it into a profound sleep; and shut the Kingdom of God against the people;

11th. That the spurious hope inculcated by the ghostly leaders of the world, is subversive of the Gospel, and therefore, inimical to the wel-being of mankind;

12th. That the hope which saves, thro' Jesus was unknown until it was announced by the Apostles,

13th. That the command to preach this hope "to every creature," was executed within thirty years after the Ascension, by the Apostles; hence, no rational expectation of converting the world by stationary or missionary clergy, founded upon the text in Matt. xxviii. 19, 20, can be entertained: it is not salvation, but damnation, which awaits the sapless, fruitless, and faithless Gentiles of these latter times; and,

14th. That teachers of a false hope are deceiving and being deceived.

It remains for us to show,

1st. That *there is but One True Hope*;

2nd. That *it was this hope contained in "the Word of the Truth," which made that word, Glad Tidings, or Gospel, to the world;*

3rd. *What this Hope is.*

First then, the Apostle in writing to the Christian Disciples in Ephesus, discourses at some length concerning that undeveloped reality, which makes 'the Word of the Truth" he announced, the Glorious Gospel of the Blessed God. In the fourth chapter, he tells them that he is a prisoner; and, in Acts xxviii. 20, we are told on what account he was deprived of his liberty; "for the Hope of Israel," says he, "I am bound with this chain:" therefore because he was bound for that which Jehovah had promised to the Fathers of Israel, he styles himself 'the prisoner of the Lord.' "I therefore says he, the prisoner of the Lord, beseech you that you walk worthy of the Vocation with which ye are called;" that is, *walk worthy of the Hope of the Gospel.* Then, further on he exhorts them to "endeavor to maintain the Unity of the Spirit, in the bond of peace—v. 3. which can only be done by "contending earnestly for the Faith originally delivered to the Saints," as we are commanded to do. In the verse immediately following he enumerates the grand integral parts, which in combination make up the Unity of the Spirit's teaching, styled in verse 13, "the Unity of the Faith, and of the Knowledge of the Son of God." This Unity is constituted of seven particular units, namely, "One Body," or aggregate communion of Christian Disciples; "One Spirit," "*One Hope of the Calling*; one Lord, one Faith, one Baptism, and one God." Thus the Unity is defined by the Apostle; and thus we prove that, "the Unity of the Faith and Knowledge of the Son of God" or in other words, "THE TRUTH AS IT IS IN JESUS," recognizes only One Hope.

Another argument in proof of this is derivable from the use of the definite article *the.* It is not *a* hope, but *the* Hope of the Gospel.

Thus, "God willing more abundantly to shew unto the heirs of the Promise, the immutability of his purpose, confirmed the promise by an oath: that we might have strong consolation, who have fled for refuge to lay hold upon *The* HOPE *set before us;* which hope we have as an anchor of the life, both sure and steadfast, and which hope enters (or penetrates) into that (dispensation of things) within the vail (which conceals them from our sight) *Heb.* vi. 17–19.

The importance, as well as unity, of this Hope may be infered from the position it occupies in "the Armor of God." "Take, says the Apostle, the helmet of salvation;" and that we may know what the helmet is, he says' "let us who are of the day be sober, having for a helmet, the hope of Salvation—1. Thess. 5. 8.—not the hope of being saved from hell, but having an assured expectation of the things God has promised to the Fathers of Israel.

Much more proof of this point might be adduced, but it is not necessary. We shall proceed now to show,

2nd. That it was the hope contained in "the Word of God," which made that word, Glad Tidings, or Gospel, to the world.

This is illustrated and proved by the following consideration. When The Word was preached by the Apostles, and their colaborers, they revealed secrets to the people which made them rejoice with inexpressible joy. Does the reader think that this effect would have been produced by persuading them, that they should obtain forgiveness of sins in answer to prayer, or by a disquisition on the immortality of the soul, which they had professed to believe for many previous ages? Let the reader examine himself, and say, if such preaching, nay, if even baptism for remission of sins—ever kindled within him joy inexpressible. But, in the minds of the ancients, such a joy was produced by what they heard. Does not this prove, that the pious of this age have not heard, and therefore, have not believed, the same things as gospel, as those announced by the Apostles? If they had, their feeling and morality would be identical.

How was it with the Christian Disciples of Pentecost?—"they eat their meat with gladness and singleness of heart"—Acts ii. 46;—how was it with "the multitude of them that believed" in Jerusalem?—"they were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own"—*chap.* iv. 32: there was no covetousness among them: this was a Christian Union which no "Protestant Union" will ever attain to—a Union, which the world will never witness again till Messiah comes; for, Protestantism contains not within it the *self*-destroying, *self*-crucifying, principles of the Word.

How was it with the Samaritans?–"there was great joy in that city—Acts 8. 8; how was it with the officer of the Ethiopian Queen? 'he went on his way rejoicing–v.39; how was it with Paul himself?–'*I take pleasure* in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake—2 Cor. xii. 10;—"I count all things loss for the excellency of the Knowledge of Christ Jesus: for whom I have suffered the loss of all things, and do count them dross, that I may win Christ—*Phil.* iii. 8; here was "knowledge" for which he was willing, and did sacrifice, every thing to realize. How was it with the Antiochians?—"they were filled with joy—*Acts.* xiii. 52: how was it with the Philippian Jailer and family?—"he rejoiced, believing in God with all his house—Acts xvi. 34, how was it with the Ephesians? 'many of them which practised curious arts, brought their books together, and burned them before all; and they counted the price of them, and found it 50,000 pieces of silver. So mightily grew the Word of God, and prevailed—*Acts* xix. 19. Do such sacrifices result now from the belief of preaching? how was it with the Galatians? They received Paul "as an Angel of God, as Christ Jesus himself," They spake of *the blessedness*, and if it had been possible, would have plucked out their eyes, and given them to him—*Gal.* vi. 15. And how lastly was it with the Christian Disciples throughout Asia Minor and the adjacent countries where they believed the preaching of the Word?—"they rejoiced with joy unspeakable and full of glory—2*Pet.* 1. 8.

Now, it is not in human nature to rejoice with such extacy in believing the abstract doctrine of forgiveness of sins through prayer, or baptism; or of going somewhere beyond the skies, to "that undiscovered bourne whence no traveller has returned," when they are called upon to be dissevered from property and friends, by the shaft of 'the King of Terrors', as they style him. The most vivid conception of the Elysian Heaven has never excited in professors 'a joy unspeakable;' on the contrary, their extreme anxiety to continue in the present state of existence evinces its impotency and their own incredulity of its desirableness.

The fruit of this doctrine, universally believed in our own day, proves that it is devoid of a refining influence upon society; it fails to humanize or moralize; and leaves the believer of it still subject to bondage through fear of death.

But, the fruit of the word preached by Paul was altogether different. It caused them who believed it, to "deny themselves of all ungodliness and worldly lust, and to live soberly, righteously, and godly in the present age." It taught them to "look for that blessed hope even the glorious appearing of the great God, even of our Savior Jesus Christ—*Titus* ii. 13:—by believing it, this potent word formed Christ in the hearts of men—The Hope of Glory; and that they might win him, they hazarded with joy, life, liberty, friends, everything, for in him is the fulness of God.

He informs Titus, that "the Grace of God," or his Word, "that bringeth salvation hath appeared to all men," that is, to Jews and Gentiles; '*teaching them* &c; and among the things it teaches is the '*Blessed Hope*,' according to his own saying. This was the 'Blessedness' of which the Galatians spake with such intense interest; it was the great feature of the Word of the Truth as it is in Jesus, which made its announcement such exciting and joyful news. Much more might be said under this head; but this is enough for the present: we pass on therefore, to the next thing to be shown.

3. WHAT THIS BLESSED HOPE IS, THAT MAKES THE WORD GLAD TIDINGS, OR GOSPEL.

Paul, in the third chapter of Galatians and the eighth verse says, 'the scripture foreseeing that God would justify the nations through faith, preached before the gospel to Abraham.' This is an important declaration. On Paul's authority then we are informed, that the Gospel was preached about 1954 years before the Day of Pentecost. Was the Gospel thus preached, Remission of Sins by the Holy Spirit in answer to prayer? Or, was it repentance & remission of sins in the name of Jesus Christ? Or, was it the truth, that Jesus is the Christ the Son of the living God? Reader mark well what we say, it was none of these; but, in the words of the Apostle himself, it was this, namely, "IN THEE ABRAHAM SHALL ALL NATIONS BE BLESSED.," This was an announcement of '*Blessedness*'—a blessedness on Nations, on all Nations placed constitutionally as nations 'IN' Abraham, the details of which,

when the Galatians heard Paul unfold them, caused them so much joy, that if it had been possible they would have plucked out their eyes, and given them to him. This is that gospel to which he refers, when he says 'I was separated to the Gospel of God, which he had promised afore by his prophets in the Holy Scriptures'—*Rom.* 1 2.

Concerning this Blessedness which he styles 'The Blessing of Abraham'—*Gal.* iii. 14—quoting from the prophet Isaiah, he says, 'eye hath not seen, nor ear heard, *neither have entered into the heart of man* the things which God hath prepared for them that love him—1. *Cor.* ii. 9. Hence this emphatic declaration excludes from God's Gospel all the foolishness of men, current as wisdom before the Apostolic preaching, and which the clergy now preach for truth:—the hereditary immortality of the soul, and translation to heaven at death are no part of this blessedness; for these had for ages previous entered into the hearts of the Heathen Philosophers of Greece and Rome.

Now, the things of this unseen and unheard of Blessedness make up 'THE HIDDEN WISDOM OF GOD,' It was announced in general terms to Abraham; but *its details* were hidden and remained secret for ages. Hence, it is styled, "The Wisdom of God in a Mystery," which none of the Princes of Paul's Age knew"—1. *Cor* ii 7. 8. He also says in another place, 'the Mystery has been kept secret since the time of the ages'—that is, from the time the Gospel was preached to Abraham. *Rom*, xvi. 25. Again, he says' "the Mystery of Christ in other ages was not made known to the sons of men;" and again, 'the Mystery hath been hid in God from the beginning of the Ages *Ephes.* ii. 5, 9. Also repeated thus, '*The Word of God*—the Mystery—hath been hid from the beginning [*apo toon aioonoon kai apo toon geneoon*] of the ages and generations—*Col* 1- 26. These quotations are sufficient to prove, that all the speculation in the world concerning the destiny predetermined of God for mankind, were the mere blunders of Heathen men.

"In thee, Abraham, shall all the Nations be blessed." Was not this an announcement of something future—"*shall be blessed?*" Was it not, then presented to Abraham as a matter of Hope? It then, also, this were the Gospel preached to the Father of the Faithful, was it not the Hope of the Gospel? Certainly it was. Well, does not Paul tell you, that the details of this Hope were kept secret? Because they were so, therefore he styles them "The Mystery of the Gospel" in Ephes. vi. 19. Let it then, be noted, that the One Hope of the calling is the Gospel—THE VERY ANCIENT GOSPEL ITSELF—preached to Abraham & secreted as to certain details from human knowledge for ages. Let us ascertain now, *when its mystery was made known.*

Paul says, he was "an Apostle separated for the Gospel of God"—*Rom.* 1. 1. He explains this by saving, "be not moved away from the Hope of the Gospel, whereof I, Paul, am made a minister; fully to preach the Word of God, even the Mystery which hath been hid; but NOW is made manifest to his Saints: to whom God would *make known*, what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ in you (dwelling in your hearts by the belief of these things) the Hope of Glory—Col. 1. 23-27. This is the definition of Paul's Apostleship to the Gentiles----to make known to them God's intention concerning them.

Again; "The Mystery is NOW (1800 years ago) made manifest, and *by the scriptures of the prophets*, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith----Rom. xvi. 26. From this we learn also, that all the Nations of the old Roman Civilization once knew what this long hidden, but then-revealed Mystery was; but, since that order of things faded away before the Dark Ages, it has been entirely blotted out from their remembrance, and now demands to be resuscitated from the book of God for the obedience of faith among those

who are watching for the Lord's return.

Concerning the unseen and unheard-of Blessed Things, Paul saith, "but God hath revealed them unto us by his Spirit–1 Cor ii. 10; and they are placed on record in the New Testament.

"By revelation Jesus Christ hath made known unto me, Paul, the Mystery; which in other ages was not made known *as it is now revealed* unto his Holy Apostles and Prophets by the Spirit: unto me is this grace given, that I should preach among the Gentiles the unsearchable Riches of Christ; and to make all see what is the Fellowship of the Mystery, which from the beginning of the Ages hath been hid in God who created all things (*dia*) on account of Jesus Christ: to the intent that *now* unto the principalities and powers in the heavenly places (Kings, Governors, Councils, &c.) might be made known *thro' the church* the manifold wisdom of God, according to the Eternal Purpose which he purposed *in* Christ Jesus our Lord—Ephes. iii. 1–11. Thus the eternal purpose of God was made known to the Ancient Nations by Paul's preaching of "the Word of Truth, the Gospel of their salvation;' we would now like to know, what was this Eternal Purpose, which, when announced by the apostles, produced such joyousness in the hearts of the people?

Hear what the scripture saith, "God has made known the Mystery, or secret, of his Will which he hath purposed in himself." Well, what is it he hath willed, or predetermined? Let us read it wide awake; it is this that he hath resolved upon, namely, "That in the Dispensation* of the completion of the Times Appointed, he might gather together in One (Imperial Monarchy) all things under Christ, both the things which are in the heavens (Kingly Governments, &c.) and which are on the earth (people, nations, and languages) under him, in whom we have obtained an inheritance—Eph. i. 10.

But, perhaps, the correctness of the parentheses interjected may be disputed. We will, therefore, quote a declaration of God's eternal purpose (not the Mystery, but the Will) from one of the prophets of Israel. Here it is:–"In the days of these Kings (represented by the Ten Toes of Nebuchadnezzar's Image, and *now existing*) shall the God of heaven set up a Kingdom which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—Dan. ii. 44. "And I saw in the night visions, and behold there was given to the Son of Man (Jesus Christ) Empire, Glory, and a Kingdom, that all people, nations, and languages, should serve him; his Empire is an Everlasting Dominion, which shall not pass away, and his kingdom one which shall not be destroyed–Dan. vii. 14. From this, then, it appears, that God's intention is to establish an Imperial Monarchy upon the ruins of all kingdoms and republics extant; and to put the sceptre of absolute and universal dominion into the hand of the Son of Man. This will be an Indestructible Kingdom; and those who are appointed to its honors, dignities, offices, etc. in the beginning of it, will retain them as long as it lasts; and as it is everlasting, it is very obvious, that flesh and blood, or mortal men, cannot inherit it.

Paul saith to Timothy, "Preach the Word," that is, preach the Hope of the Gospel, or, Kingdom of God. Invite the people to take office under God's King; tell them what God hath said in the prophets, how that, "the Saints shall take away the dominion of their oppressors to consume and destroy it to the end. And the Kingdom and Dominion, and the greatness of the kingdom under the whole heaven, shall be given to the PEOPLE *of* the Saints of the Most High, whose kingdom is an Everlasting Kingdom, and all rulers shall serve and obey him–Dan. vii. 27: tell them, "when the Lord shall build up Zion, he shall appear in his glory–Ps. cii. 16;—and that then, "the high praises of God shall be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his Saints–Ps. cxlix. 6–tell them, "all things are their's—the World, Life, Death, things present and to come, all are their's; and they are Christ's and Christ is God's—1 Cor. iii. 21;—tell them these things, O Timothy; reprove, rebuke, exhort, and let no man despise thee.

Now, "the People of the Saints," are those who believe the Hope of Israel, and obey the King of Israel. They are styled, "kings and priests unto God" in the New

*DISPENSATION. *oikonomia*, a constitution of things, which obtains on earth, when the appointed times of the Gentiles, which are nearly expended, shall be finished. It is a Dispensation which lasts 1000 years; hence the Dispensation, introduced at the completion of the Appointed Times, is MESSIAH'S KINGDOM OF THE FUTURE AGE.

Testament, because they are chosen on the principle of an obedient faith, to act as kings and priests in the Messiah's Kingdom of the Coming Age. "Do ye not know, saith Paul, that the Saints shall judge the world?-1 Cor vi. 2—shall reign as kings, and officiate as priests in the New Imperial Monarchy to be founded?—In the Everlasting Kingdom of Jesus Christ?

But, this kingdom is yet future; and generation after generation of God's royal priesthood hath succumbed to the power of the Enemy: what then must needs occur before the Saints can possess the kingdom? They must rise from among the dead; or, if any such be living when the kingdom is set up, they must be changed from flesh and blood, which is corruptible, and, therefore mortal, into flesh and spirit, a combination which is incorruptible and deathless; for, as we have said, the offices of the kingdom and empire do not change hands; the gifts and calling of God being without repentance; hence, the glory, honor, and dignities of the Empire require, that they who obtain appointments to them, be immortal. Thus, then, "Glory, Honor, Incorruptibility, Life," and Blessedness in all its manifestations, are announced as *the attributes* of the kingdom of God: hence, to preach the kingdom of God, is to proclaim all these things through it as an Incorruptible Institution. The Resurrection of the Just is not the hope of the gospel; it is only an item thereof: yet it is vastly important; for it is the Path of Life—the strait gate of life; and holds a similar relation to the Future Age, that our birth of the flesh does to the present; the Resurrection gives us introduction to the kingdom of God.

One text demands explanation here. An objector might say, with some *show* of argument, "the believer is surely introduced into the kingdom when he is immersed into Christ; for the apostle saith of himself and brethren, "the Father *hath* translated us into the kingdom of his dear Son—Col. 1. 13: if then, they had been translated into the kingdom, they were certainly in it when he wrote these words."

But this argument is more specious than solid. To get at the true interpretation of the text, we must ask this question, What subject is the apostle writing about? From a perusal of the whole chapter we find, that he is treating of the Hope which is contained "in the word of the truth of the gospel." Now, we have shown, that the subject-matter of this hope is "the kingdom of God's dear Son," which he shall receive, when his foes shall be made his footstool. The kingdom, then, being a matter of hope, it is neither past nor present, but future. We do not, therefore, now see it; for "hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

The phrase, "hath translated us into the kingdom" is elliptical, and belongs to the same rule as the saying, "baptized for the dead." The scope of the reasoning supplies the ellipse in both cases. That of the former is *the hope of*; of the latter, *the resurrection of*; thus, "the Father hath translated us into *the hope of* the kingdom of his dear Son;" and, "baptized for *the resurrection of* the dead." These supplements remove all obscurity. In fine, it may be said with propriety, that a man is baptized for the things he most assuredly believes and hopes for; if ignorant of the truth, he is indeed immersed for nothing real; the eyes of a man's understanding being first enlightened, he is baptized for what God has promised; and if one be immersed to join a church, or, in imitation of the example of Jesus, why then he joins it, and has imitated it, and there is a reasonable termination to all his aspirations when he has done so.

Well reader, we have ascertained what the purpose of God towards our world is for 1000 years to come. We find both the prophets and apostles testifying the same thing. Let us then, discourse in brief about this glorious Kingdom.

First, then, a Kingdom, whose offices are never vacated, requires the administration of immortals. Hence, the King must be immortal. Now, as he is to be a Son of Man, from whom is he to descend? Hear the scripture; "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! Their King shall be higher than Agag; and his Kingdom shall be exalted. I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite through the princes of Moab and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion."—*Numb.* xxiv. 7, 17, 19. This King, then, is to arise out of the Jewish Nation; but whose Son is he?

"When thy days be fulfilled, and thou shalt sleep with thy fathers, O David, I will set up thy seed after thee, and I will establish his Kingdom. He shall build a temple for my name, and I will stablish the Throne of his Kingdom forever. I will be his Father and he shall be my Son"—2 *Sam.* vii. 12–14. Thus speaks Jehovah to the second King of Israel. We learn from this, that the Throne of the Kingdom of Israel is an everlasting Throne; that the King destined to fill it, must be both Son of David and Son of God.

Behold then, the Covenants of the Promise made to Abraham and to David. They belong to Israel and to the Adopted Citizens of their State. "To Israel pertain the *adoption*, and the GLORY and the COVENANTS, and the giving of the Law, and the Service, and *the* PROMISES—*Rom.* ix. 4. Great and glorious is the destiny of Israel; but, infinitely more so that of those who shall inherit the Kingdom and Empire of Israel's King.

The hope of this Kingdom in all its relations was the Hope of Israel. In one of the national songs, they say, "the Lord Most High is terrible; he is a great King over all the earth. *He shall subdue the people under us, and the nations under our feet,— Ps.* 47. 2. 3. They refer also to the same thing in another, saying, "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the Nations shall worship before thee. For the Kingdom is the Lord's; and He the Governor among the Nations—*Ps.* xxii. 27, 28. "In his days shall the righteous florish, and there shall be abundance of peace so long as the Moon endureth. He shall have dominion also from sea to sea, and from the River (Euphrates) to the end of the Land. They that dwell in the wilderness (the Arabians) shall bow before him; and his enemies shall lick the dust. The Kings of Tarshish (the present rulers of the Anglo-Indian Empire) and the Kings of the Isles (of all Gentile Countries) shall bring presents: the Kings of Sheba and Seba shall offer gifts. Yea, all Kings shall fall down before Him. All Nations shall serve Him. Ps LXXII. 7–11—shall serve Him; David's Son and Israel's King. This, we repeat, was, and still is, the Hope of Israel; and the revelations of God concerning it, are the "good tidings of great joy," or gospel, "which shall be to all people.',—*Luke* ii. 10.

But who, among all the Tribes and armies of Jacob, is the son of David, son of God, and King of Israel? We answer, upon the testimony of the apostles, that Jesus of Nazareth is He. Hence then, the Glad Tidings of the Glorious Kingdom must be preached *in his name*, for He is the Hereditary and rightful Sovereign thereof.

The Hope of Israel then, is the Hope of the Gospel which was preached by the apostles in the Word of the Truth. In this, this Kingdom of God is announced; a Kingdom to be established in the Holy Land, under the sovereignty of Jesus Christ, when the times appointed for the continuance of existing human Governments shall have run out. This Kingdom, as we have seen, is to absorb all other dominions; and to exist as a New Dispensation for 1000 years.

But an Empire of this magnitude will require officers to administer its affairs; one King, however powerful and absolute, could not in the nature of things, judge, or rule, the world of nations alone. What was necessary to be done in this emergency? Send a proclamation among the Jews and Gentiles, and invite them without respect of persons to accept glory, honor, and dignity as well as office, in the New Government. This is precisely what God did by Jesus Christ and his Apostles. Jesus says, "I must preach the Kingdom of God to the cities, for therefore am I sent"—*Luke.* iv. 43. And it came to pass that he went throughout every city and village, preaching and showing the Glad Tidings of the Kingdom of God—*chap.* viii. 1. And he sent his Twelve Disciples to preach the Kingdom of God, and they went through the towns preaching *the Gospel*—ch. ix. 2. 6. Hence, to preach the Gospel is to preach the good news concerning the Kingdom of God. When Jesus, therefore said to his apostles, "Go ye into all the world, and preach The Gospel to every creature," it was equivalent to saying, "Go, and preach the Good News concerning the Kingdom which the God of heaven intends to set up among the Nations, as saith the Prophet Daniel; he that believes what you preach and is baptized shall be saved;" that is, he shall inherit the kingdom, if he be not moved away from the Hope of it. They obeyed the mandate. It was preached on the Day of Pentecost; also in the Temple Porch; and Philip preached it in Samaria; for, "when the Samaritans believed Philip, *preaching the things concerning the Kingdom of God*, and the name of the Lord Jesus, they were baptized men and women—Acts viii. 12. Paul preached it in Thessalonica, in Athens, in Ephesus, in Rome, and everywhere he went; in private houses, in jails, in market places, in fora, in palaces, and wherever else the people would listen to him. "I know, says he, to the Ephesian Christians, that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.—*Acts* xx. 25; while there, "he went into the synagogue, and spake boldly for the space of three months, disputing and persuading concerning the kingdom of God—Acts xix. 8; also xxviii. 31.

Thus, we have condensed from the Word of Truth, an answer to the question, "what is the Hope of the Gospel by which we are saved, if we believe it?" This subject is now fairly broached, but infinitely far from being exhausted. We have placed before the reader, the Two Hopes;—the Hope of the World lying under the Wicked One, and the Hope of Israel, irradiated by the light of the Glorious Gospel of the Blessed One. This is that to which Paul refers, saying, "I stand, and am judged for the Hope of the Promise made of God unto our Fathers (Abraham, Isaac, and Jacob) unto which Promise our Twelve Tribes, instantly serving God, night and day, hope to come. For which Hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Acts xxvi. 6–8 "For the Hope of Israel am I bound with this chain–xxviii 20. Was Paul judged and chained for the Hope, of his soul's soaring at the instant of death, through the skies on an angel's wing to the right hand of the Majesty in the Heavens? If so, when and where did God promise this to the Fathers? He never promised any such thing; and let him who affirms the contrary prove it.

In conclusion, we have shown,

1st. That there is but "One True Hope, which is a seventh item of the Unity of the Faith and of the Knowledge of the Son of God;" and that as the Spirit revealed them, they constitute "the Unity of the Spirit;"

2nd. That this One Hope is styled "the Hope of the calling," "the Vocation," and "the Heavenly Calling," because the Apostolic proclamation was authorized by heaven and calls to a future Kingdom which the God of heaven will set up;

3rd. That it is this Hope which made the apostles' preaching, glad tidings of great joy to all people;

4th. That the pious and ungodly of these times are equally in the dark respecting it;

5th. That the Hope of Christendom is powerless for the regeneration of the World;

6th. That the Ancient Gospel cannot be preached without the proclamation of the Blessed Hope;

7th. We affirm, that the man who does not believe in the literal advent of Jesus in power and great glory to set up the kingdom, cannot preach the Ancient Gospel that Paul announced;

8th. That the Nations of the old Roman Civilization understood this Hope, but did not nationally accept the call; that they entirely lost the knowledge of it through the apostacy of the Church, and the overshadowing of the dark ages;

9th. That an Indestructible kingdom is the basis of the One Hope, the attributes of which constitute the Recompense of the Reward;

10th. That all existing Empires, kingdoms and Republics in their political and *ecclesiastical* arrangements will be soon abolished, their rulers ejected from place and power, and the government of the world transfered to Messiah and his Associates;

11th. That to obtain office in the New Imperial kingdom, men must believe the glad tidings concerning it; believe the things relating to Jesus Christ; and thus believing, become the subjects of repentance and remission of sins in his name, by being immersed into the name of the Father, Son, and Holy Spirit; thenceforth, he must walk worthy of his high destiny in the light of Holy Writ;

12th. That, for such persons to obtain possession of the kingdom, if dead, they must rise from the dead; and if living, they must be changed into immortal Men, by the power of God;

13th. That Jesus Christ is the Son of God, and that there is remission of sins in his name by immersion to him who believes this truth, is not the Ancient Gospel; it is not Paul's gospel; a man may believe these things, but fail of remission, because his faith includes not the Blessed Hope;

14th. We should continually pray, "Thy kingdom come, and thy will be done on earth as it is in heaven," until this prayer be accomplished.

In conclusion, we call on the Clergy of all Sects, and on the *Corps Editoriel* of all shades of religious politics, to break silence; and, if these things are not God's Truth, to show it. They can batter Romanists, Universalists, and Jews, let them see what they can do against the things we have set forth herein. We invite them to open their religious houses, and the columns of their party newspapers, that the public may hear what can be said for Bible Truth; for, if "the Bible, the Bible alone, be the religion of Protestants," surely Protestant Clergymen have nothing to fear.

March 1. 1847;

One characteristic of Truth is progress, while that of Error is immobility.—Editor.

RUSSIA, TURKEY, PERSIA, AND INDIA.

BY THE EDITOR.

The student of the Apostles and Prophets should make himself acquainted with the geographical and political relations of these Four Powers of "the Latter Days." If he demand the reason, we reply, because, it is *by means of the policy*, elaborated thro' their mutual jealousies, distrust, ambition, and internal dissensions, that the events, which are destined to consummate the completion of the Appointed Times of the Gentiles, are to be developed. Does he inquire what these Times are? They are those to which Jesus refers, saying, that "Jerusalem shall be trodden down of the Gentiles, UNTIL *the times of the Gentiles* be fulfilled—Luke xxi. 24. These times are *Times Appointed*—times, the beginning and ending of which are immutably fixed. Between these two points, or epochs, they are to occupy an interval of "a time, times, and a half;" the fulfilment, or completion, of which is decreed, and the execution of the decree is marked by a crowning event which will astonish the world. What is that event? It is nothing less than *the setting up of a Kingdom and Empire, which shall absorb into their own sovereignty all other Dominions upon the Earth.* This idea is expressed in the saying of Jesus, that Jerusalem, which the prophets style "the City of the Great King," the Throne of the Lord," etc., should continue in subjection to foreign governments '*until*' the time allotted for *their* existence should expire. Hence, when the Lord's City and Throne shall cease any longer to be trodden down, a revolution will have been consummated, by which they will be *restored.* This Restoration is defined in Dan. xii. 7, as the accomplishment, or ending, of a previous scattering of Israel's power by the Horns of the Gentiles—Zech. i. 21.

The Appointed Times contain 42 months of literal years, or 1260 years. When this period shall be completed,—when the 1260th year shall have passed away, the power of governing themselves by their own institutions and laws, will be taken away from all nations; the Throne of David will be re-established; the power of Israel, scattered for so many ages past—of Israel, the separated, or Holy People "that dwell alone, and are not reckoned among the nations"—will again be exalted; and all the wonders revealed in the Books of Daniel and Ezekiel will have received their entire and complete accomplishment.

The period of "the end of these wonders" is intimately connected with the things which relate to the Four Powers abovementioned. They are all particularized by name in the scriptures of truth. Ezekiel speaks of Russia, Persia, and Anglo-India. He styles the Imperial Dynasty of Russia, "Gog, prince of *Rossi*, Mesech, and Tubal;" and the Anglo-Indian power, "the Merchants of Tarshish and the young lions thereof." Daniel speaks of Gog, as "the King of the North;" and the Roman Power in its Oriental, or Ottoman constitution, he styles, "the *K*ing." The Turkish Empire is the *apex*, or top, of the Little Horn of the Four-horned Goat–chap. viii. 9; and this Oriental Roman Horn is "the *K*ing" of chap. xi. 36, and the "*him*" of verse 40; and "the *K*ing of the North shall come against Him;" that is, the Autocrat of All the Russias shall come against the Sultan, etc. Daniel also alludes to the Anglo-Indian Power, saying "tidings out of East and out of the North shall trouble him;" these tidings are threatening. Britain will threaten interference between the Modern Pharoah and the Israelites in their trouble, when the Autocrat shall come against them in their fatherland. However, though the threats will trouble the Emperor, they will not result in action: for, Michael, the Great Prince and *K*ing of Israel, and not Britain, will fight the battle of the Great Day of God Almighty in Armageddon. In this conflict Persia will march under the Russian standard.

Isaiah also speaks of the Anglo-Indian power in chapter xviii, as beyond the rivers of *K*hush, or *K*husistan, a province of Peria, east of the river Tigris, and of its conjunction with the Euphrates to their termination in the Gulph of Persia. And in the New Testament, John speaks of the Ottoman Empire, under the style of "the Great River Euphrates;" and very appropriately too, for the Ottoman Empire comprehends it in its limits from its source to its termination in the Persian Gulph.

From these few imperfect hints, the student will readily perceive, how important is the study of the current history of these powers in relation to one another, and the Israelites. The subject is styled by the statesmen of the Old World, "the Eastern Question," the solution of which is a problem entirely too difficult for them to unfold. Sir Robert Peel terms it "the ques-

tion of questions;" that is, the inexplicable question, which is the most important of all questions as bearing upon existing international relations. The question, however, is solved; and the solution recorded in the Book of the Kingdom of God. But the wisdom of this world is too proud to consult the prophets; therefore it continues foolishness with God.

Persia lies between the Anglo-Indian, Ottoman, and Russian empires; hence, Teheran, its capital, is almost as important a focus of political intrigue as Constantinople. Were the Persians to put themselves under the protection of England or Russia which they have expressed a determination to do after the demise of their present ruler, these two empires would at length meet in Asia, where, sooner or later, a contest would ensue for the dominion of the world. But this is not to be.

The Kingdom of Persia has on its south the Indian Ocean and the Persian Gulph; the river Tigris on the south-west and west—on the north, the Araxes, the Caspian sea and an indefinite line in the desert that separates Persian Khorasan from the Oases of Charism, and the territories of Bokhara, and Balkh; and on the east, Afghanistan and India

The frontier between Persia and Turkey begins at the junction of the Euphrates, with the Persian Gulph, and continues up the Tigris to about 32 degrees of north latitude, when it passes northward to the Zagros range of Mountains, along which it continues westward of Lake Oroomiah to Mount Ararat. From the Ottoman Empire at this point, it passes over the summit of Little Ararat and down the Lower Karasu to the Araxes, then proceeding in the bed of that river to Abbasabad and Yedibouloob, traversing the plain of Mogan to Adina Bazaar, ascending the current of that name to its source, and thence running along the west of the Elburz or Caucasian Mountains to the source of the Ashtara, which it follows to the Caspian Sea. This is the boundary line between Russia and Persia from Ararat to the Caspian, as settled by the Treaty of Turkmanshai, Feb. 21. 1828.

The northwestern slope of the Great Mount Ararat runs into a chain of hills, which borders the entire right bank of the Araxes. The west end of this chain wheels round the head waters of this river, and touches Erzeroum, which is the key to Natolia or Asia Minor. This city belongs to the Turks. Continuing from this range of hills in a northwesterly course, the Asiatic boundary between Turkey and Russia terminates a little north of Batoom on the Black Sea.

Thus, it will be seen, that Mount Ararat. upon which Noah's Ark is supposed to have grounded on the subsidence of the Deluge, is the great & notable land mark, where the territory of Russia, Turkey, and Persia come together. It towers some 12 or 13,000 feet above the level of the sea, and is capped with perpetual snow and ice. All north of the frontier described from the Caspian to the Black Sea, belongs to Russia. This northern territory lying between these seas, and around them, is the country of Gog, styled 'Magog' in the scripture: and still further north, are the Rossians, Meshechites and Tubalskians. This intermarine territory is traversed obliquely from northwest to southeast by the Caucasian range of mountains. The Russian provinces of the southern slope of this range are styled Trans-Caucasian, the communication with which is maintained by three military posts at Nazran, Pegradni, and Grozna. On the northern slope of Caucasus and between these stations and the Black Sea is Circassia, with which the Autocrat has been at war for a number of years past. The Circassians will doubtless be subdued at length; for the policy of Russia it to persevere till all obstacles are overcome. When these mountains are conquered, Gog will be prepared to 'enter into the countries and overflow and pass over. And to enter also into the Glorious Land." *Dan.* xi. 40, 41. He will leave no enemy in his rear to intercept his retreat, if need be.

The ancient Armenia is divided between Russia and the Turks. The Turkish province of Khurdistan lies between the Tigris and Zagros mountain range. It includes part of Armenia, the ancient Assyria Proper, and Media; and is styled by Xenophon in his account of the retreat of the 10,000 Greeks, Kharduchai. The Nestorians recently massacred by Beder Khan Bey, are the Mountain Nestorians, a people almost as fierce as the Khurds; and so styled to distinguish them from the Nestorians, of the plain of Oroomiah east of the mountains in Persia.

Insecure as human life now is in Khurdistan, the Lord says concerning it, "In that day (when Egypt is healed) there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the Land: whom the Lord of Hosts (Messiah) shall bless saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance—Isai. xix. 23-25. Thus, there will be a safe and continual intercourse among these nations; so that the merchant and traveller may traverse without arms or escort from Egypt across the Holy Land and Mesopotamia, into Assyria, and all the countries round about. What a great and glorious change in human affairs is implied in this decree! Who would not pray, Come, Lord Jesus, come quickly, and consummate the will of our Father, who is in Heaven?

Three hundred thousand square miles of the Turkish empire belong to Jesus Christ. The Lord God gave it to him 430 years before the departure of Israel from Egypt under Moses. This territory is included between the Euphrates, Mediterranean, Nile, Red Sea, and Persian Gulph. It is a country which has been soaked in blood; but its days of glory are at hand. The embattled hosts of Persia and Turkey have ceased to contend for empire in the Lord's Land; their power has become so merely nominal with respect to each other, that they have ceased to appeal to arms for the settlement of disputes as in former times. Their umpires are the great powers of Europe. In the countries of the Tigris, Euphrates, Jordan, and Nile, the Ottoman dominion is scarcely more than the shadow of a once potent name. The Vial of the Sixth Angel has most signally dried up the power and population of the Euphrateans, so that no obstacle is presented now by Turkish *ability* to withstand the resettlement of the Land of Promise from the Great River to the Stream of Egypt.

As to the Persians, "It is notorious that pressing petitions have been made by them for permission to throw themselves upon British protection, declaring that all they look for is peace and security; and protesting that, should their application be rejected they will rather submit to Russia than continue any longer subject to the misrule and extortion of their present masters."—*Hist. of Persia by Frazer.*

To be continued.

LETTER FROM ILLINOIS.

Geneva, Kane Co., Ill. Dec. 14, '46.

BROTHER THOMAS—Though unknown to you in the flesh, yet, I trust, there is some similarity in spirit. I have your interest at heart; I have watched your conduct under the ill treatment of brethren, and as far as I am able to judge, it has been consistent. You have thus far supported the christian character, and it is my earnest desire that you continue thus to adorn the doctrine of Christ. But suffer the word of exhortation. Amidst the torrent of abuse and calumny which may be poured upon you, take care that "like does not beget like." Act the christian particularly in this, and you may depend upon it, that it will have considerable influence on your enemies. It will shew them, at least, that you possess the spirit of Christ, who being "reviled, reviled not again." Besides, we ought to bear in mind, that the world is watching our movements; etc.

I fully concur in your views on incorruptibility and eternal life. It long appeared to me one of the greatest absurdities, that a mortal man could be possessed of immortality. Nowhere in the scriptures is such a doctrine taught; they teach, that man may possess *a hope* of immortality—that, by being obedient to the gospel, and walking in accordance with its precepts, he *may*, at the *resurrection* of the just, *obtain*

eternal life, etc. The doctrine, that man is possessed of an immortal soul, is not the doctrine of Christ. We nowhere find either Christ or his Disciples teaching the dogmas of Plato, or the sublimated abstractions of Jewish philosophers. And tho' Jesus, at times, might possibly have had recourse to some ideas prevalent among the Jews, which may, at first sight, seem to favor immortal-soulism, yet, when tested by the light he at other times shed on the subject, they by no means support the idea, that man is immortal. He taught, that *whosoever believeth* on him *might have* everlasting life. He made it possible for condemned man to possess immortality; life was procured thro' his resurrection, and he offers it freely to dying men. Yet his offers are conditional. He is the "author of eternal salvation to those who *obey* him." Obedience is indispensable. The apostles obeyed him, and for his sake endured many trials, knowing that a promised crown of life was their reward, The primitive christians amidst all their persecutions rejoiced in the "Hope of the Gospel," which to them was as "an anchor to the soul, both sure and stedfast." And we may also, by following their example, live in hope of attaining to a "better resurrection."

I remain, beloved brother, yours in the
One Hope of the Calling,
BENJAMIN WILSON.

MORE HYMENEANISM. &c.

The theology of obituaries, which continually presents itself in the papers, savors more of old Greek and Roman Heathenism than of aught else we can think of. The following may serve as an illustration :—"Dr. John Bennett has gone to "that bonrne from whence no traveller returns.' Peace to his Manes!" The writer, whose initial is "H," would have made a capital supervisor of the *post obit* department of the Athenian Journal and Union, conducted by Hymeneus and the Attic Philosophers, whose dogma was, that *no soul ever returned from the undiscovered bourne into which the Manes of the deceased was once admitted.* This was denying the resurrection ; for, if, upon the Platonic hypothesis, they never return, there can be no rising from the dead.

"Peace to his MANES!" Does "H" mean to his ghost, shade, soul, or the infernal deities into whose custody the Doctor's immateriality has been consigned? The word is used in all these senses! Surely friend Crihfield, with all his horror of "soul-sleeping," does not endorse such divinity as this!

☞It is much easier to prescribe than to take one's own prescription. We have requested our correspondents to work by the *multum in parvo* rule, & to compress much matter into a small compass; we commended it as a good rule for all, of course including ourself *editoriel*. But, we suspect, our readers will conclude, that our rule is like the laws, which would seem in numerous instances to be enacted to bind all men but the lawmakers.. If, indeed, appearances are against us, we can say with truth, that we have aimed to be brief, though, we confess, we have missed it. We endeavored to condense the article on the Hope into 8 pages at most ; we cut down about two foolscap pages of manuscript, but to no purpose. However, we hope it will be read with profit. we think it contains valuable matter ; the writing it has opened our eyes astonishingly ; and in the hope, that others may be equally benefited, we have published 2,000 extra copies for gratuitous distribution. The length of it has prevented the insertion of replies to queries from several valued friends ; also, of sundry other communications, which shall appear in No. 4. Sickness has in part delayed the present number.

ERRATA. We find, that in giving the account of the taking of the vote in Mount Olivet congregation, we have fallen into a mistake, which bro. F. Lester corrects by saying, "you say, 'but the females on the part of the excluded would not vote'—it should be, *some* of them would not, *a part* of them did vote ; though, I believe, all were opposed to it."

One writing to a friend says, It is true that R. W. did leave here in debt; but, it is not true that he decamped with money belonging to a friend, or any one else. His habits *perhaps* with regard to business were not correct; he was neither punctual nor prompt ; but, as to his drinking, he was, I consider, far from an intemperate man ; and for some time, I believe, before he left, was a teetotaller.

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. III. NUMBER 4.

CONFESSION AND ABJURATION.

BY THE EDITOR.

When we consider the nature of flesh and blood, and the constitution of the world to which it stands related, it seems impossible, that a man should struggle for twelve long years, in and with the darkness and evil by which he is surrounded, and have no errors to confess and abjure. There may be some immaculates, who, being wise in their own conceit, consider themselves as free from these; and, who regard with pious horror, the possibility of "heresy" being an ingredient of their religionism. But, it is not so with the Editor of the Herald of the Future Age. He admits he has erred "in many things;" and, it affords him great and pleasant satisfaction to announce to his readers, that by the profitable assistance of the sacred writings, he has discovered some mistakes, which, if not corrected, would prove fatal to his eternal well-being. His errors are of a positive and negative character—errors of omission, and errors of commission. While it may be a palliation to say, *he erred in sincerity*, he considers such a plea, no valid excuse, or expiation. Paul committed many heinous offences ignorantly; therefore he found mercy, but he was not therefore pardoned; so, because we have erred ignorantly and at the same time honestly contending for what we believed to be true, we have also "obtained mercy," in the forbearance of God towards us, seeing that we are still spared to the discovery of the sandiness of our foundation, and the correction and abjuration of our errors unto life.

When we look back upon the past 13 years, it is with mingled astonishment and satisfaction; but, though in the course of that period, we have had many regrets, yet from the position we now occupy in viewing "the landscape o'er," we cannot confess, that our mingled feeling is disturbed by the bitterness of regret. Our barque has been buffetted and tossed by the winds and waves of an unfathomed and stormy course. It is true that its masts and spars have bent and creaked under a not infrequent press of sail; but her hull was tight, and her stays and halliards, though stretched, have not given way; she has always answered to her helm, and we rejoice to know that we have brought her to soundings, tight and trim. But from the tropical, let us turn to plain, unvarnished, details of matters and things.

I. First, we remark, that our moral training at the hands of a kind and pious mother, was the best her education in the Calvinism of the Scottish Kirk could enable her to give. She instilled into us a profound veneration for the Holy Scriptures, which we retain to this day. We had more veneration for the book than accurate knowledge of its contents. Hence, while our youth was strictly moral, the hereditary principle of our flesh, was strong and unsubdued. Pride and ambition, our ancestral sins, were the leading characteristics of our early manhood. These urged us on to "high things," as we then esteemed them. We sought distinction in politics and science, "the mean ambition and pride of men;" but God in his goodness foiled all our schemes, and we found ourselves an alien in a strange land.

II. With a very, very insufficient knowledge of the word amounting almost to

nothing, we became a Truth-Seeker. We sought truth as a worldly minded, but otherwise moral, young man might be supposed to seek it; we sought it at the lips of the world's prophets and diviners. In the search we failed. Events introduced us to our worthy friend W. S. of the Protestant Unionist. We conversed on the book of Daniel; we were acquainted with these prophecies then only so far as they are interpreted by Rollin, which we have elsewhere by a different interpretation proved to be fallacious. If therefore, the Kingdom of God was touched upon, and we think it was not, it is very certain we did not understand it. However, said our friend, "we agree very well as to generals; let us see, if we cannot come to an understanding as to particulars." You believe that Jesus is the Christ?" The truth is in relation to this, we could not have told when we did not "believe" it! We answered "yes!"—"What hinders then that you should be a christian?" You believe that Christ died for sins, was buried, and rose again, why not be baptized?" "Yes, we believed this, because it was so written, but we had always supposed ourselves as good a christian as others, though not in a church. We had belonged to the Independents, when 17 years old, for about six months, when we withdrew; we had always been a church-goer; and had officiated as a sort of chaplain on board a ship.—A christian! Could we be more a christian than we were? Such was the kind of thoughts flitting athwart the mind; but we replied, that "We thought that, being a stranger, he ought not to press us to do this; but that we should wait, and prove whether we were worthy; we might discredit our profession, which would be worse than none." He very politely expressed, that he had no fears of that kind." We told him, however, frankly, that we were seeking the truth, and if the course he recommended were scriptural, we would comply. He cited the case of the Ethiopian Officer; and in the conversation quoted Acts ii. 38, which proved an end to all controversy.

Such are the leading facts in the case as well as we can remember at this distance of time, We cast no blame on our friend, while we condemn ourselves. With the views he had then, and seems still to retain; and which for many years we have shared with him and others, we should, & doubtless have pursued the same course; but, the eyes of our understanding being enlightened, as we verily believe, we confess, that the whole matter was a mistake, and as such make this public abjuration thereof:

1. Because our "faith" rested mainly, if not solely, upon the word of man;

2. Because, that most excellent man, we think, did not then, neither does he now, appear to know, nor did we, what the Gospel of God is concerning his Son;

3. Because, we mistook the Mystery of the Gospel for the Gospel itself;

2. Because the Editor was a stranger to the Abrahamic Disposition and Mode of Thinking which are the true type, of "repentance unto life;"

5. Because, being destitute of this child-like frame of mind, even had he known and believed the Gospel of the Kingdom, his faith would not have been imputed to him for righteousness;

6. Because that men are "saved by the Hope," being ignorant in toto of that Hope, he was not saved by it, and therefore, while he writes this, must be in his sins;—

These, we consider, are sufficient reasons why we should abjure the *whole* transaction, in which we once firmly thought we had believed and obeyed the one only true apostolic gospel of Jesus Christ.

III. Having been immersed, into what we *now* see is an erroneous system, an interest was *then* awakened in us to know more about it. Accordingly, we devoured the Christian Baptist and Harbinger. For seven months, we supposed, we were studying the truth itself. We were but too faithful a student of these writings. We acquired a taste for theological gladiatorship for which we have not been altogether unjustly blamed. If, at this period, we *studied* the word otherwise than thro' these works, the impression thereof has faded from our remembrance.

IV. At the end of seven months, an unforseen, and unwished for change in our circumstances supervened. When we look back we are astonished; it was not however, presumption, but a pressure from without, that placed us in the attitude of a religious instructor! Our friend W. S. could never induce us to attempt "to preach;" we were cornered in relation to this matter, by Mr. A. Campbell, who forced us most reluctantly into the position. We now found ourselves under an extraordinary obligation to study the word. Accordingly, we closed the other works, and set about it in good earnest; and becoming an editor, a new impetus was communicated which became irresistible. While the Christian Baptist maintained its ascendancy, our mind continually reverted to its author as *the* light of the Age, and we wrote and spoke of him as such; but, as the word began to take root in our heart, and to enlighten the eyes of our understanding, in the same ratio that light became dim, and we began to discover the dense fog in which he and his system are embedded.

V. It has consumed many years to convince us thoroughly of this. This will explain how it is we have taught errors we are now under the necessity of abjuring We taught these errors under the influence of human tradition; we have recently perceived the truth aided only by the prophets and apostles; therefore we do confess,

1. That we have taught, that to believe, that Jesus is the Christ, the Son of God; that he died for sins, was buried and rose again for our justification; and, that to be immersed into the name of the Father, Son, and Holy Spirit for the remission of sins—is to believe and obey the gospel;

2. That we have taught, that to be sorry for sin, cease to do evil and learn to do well—is repentance;

3 That the Kingdom of God was set up on the Day of Pentecost; that it consisted of 3120 citizens; that the apostles then sat upon their thrones; and we have sung that we shall gain kingdoms beyond the skies, &c.;

4. That the Gospel was preached for the first time by Peter on Pentecost, and that it is contained in Acts ii. 38; and that the transactions therein detailed are a fulfilment of Isaiah ii. 3;

5. That by immersion, a believer after the type of No. 1., is introduced into the Kingdom;

6. That, while we have always contended, that the faith of the sectarian world, and the faith, without which a man cannot please God, are essentially different faiths, we have erroneously attributed that essential difference to not believing in the remission of sins through immersion into the name of Jesus, instead of to their utter ignorance of the Gospel of of the Kingdom;

7. That, while formerly with these errors, we taught the truth as it opened up before us from the word, we have never till comparatively recently perceived, that it was the Gospel, and therefore, we have never ventured to affirm, that these things were necessary to salvation.

8. That, like all the rest of our contemporaries, we have taught unknowingly the conditions of the Gospel as a substitute for the Gospel of the Kingdom of God;

9. That under the influence of human tradition and example, we have invited persons to come forward on the spur of the moment, and be baptized for remission of sins; when from the nature of things, it was impossible, that they could have been enlightened; had we been properly instructed, we should not now have had to make this confession and abjuration of our mistakes. Better late, however, than not at all,

10. We do not remember, that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven, or hell, at the instant of death; if we have, so much the worse: no man can hold this dogma, and acceptably believe the Gospel of the kingdom of God and his Christ; we abjure it as "a damnable heresy:"

The former nine of these items we confess to; there may be other things which have escaped our recollection; whatever they be, let them all go into eternal oblivion; we count them all but dross, and abjure them all, that we may enter upon a new era as the freedman of Christ and his truth.

VI. We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever; we abjure all errors of this kind, andthat this opportunity of declaring, that no compromise with men or principles can hereafter be extracted from the editor of this paper;

VII. We admit, that we have not accepted the slanders and reproaches bestowed upon us, with that gratitude the word inculcates. Born and educated in a country where character is more precious than gold, we have, in time past, felt like Ephraim unaccustomed to the yoke, when suffering under the galling imputations of reckless assailants. Experience, however, has taught us, that in this country, slander is the people's broadsword with which they seek to slay the reputations of all, who aim to serve them otherwise than in subservience to their passions, in the things of time or eternity. But, blessed be our foes in their basket and store. We thank them for their persecution, and opposition with which they have encountered us. But for these, we should have been, perhaps, like them, "in the gall of bitterness and bond of iniquity." Their course has compelled us to study more diligently than we might have done, the Holy Scriptures, that we might be better able to give an answer to every one

that should ask a reason of the Hope that is in us. Had they let us alone, it is probable, we should have been in good repute indeed with them and their leaders; and might even have been teaching the same fables: which, however, would have deprived us of the pleasure of confessing our errors and mistakes. and of thus publicly renouncing and bidding them adieu.

March 3. 1847.

DECLARATION.

BY THE EDITOR.

Having presented the reader with our confession and abjuration of errors, the fitness of things requires, that we should declare to him what we believe the Holy Scriptures teach in lieu thereof. We shall therefore, now proceed to do this epitomially, and in as few words as possible.

1. First, then, they reveal, that THE GOSPEL WAS PREACHED TO ABRAHAM.

This is proved by what follows:—"The Scripture foreseeing that God would justify the Heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all the Nations be blessed—Gal. iii. 8. Referring to this incident, Jesus said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad.—John viii. 56.

Upon this we may remark, that all nations have never yet been blessed in Abraham; secondly, that, when all nations shall be blessed in Abraham, Messiah's Day will have been revealed; and thirdly, that these events, not having been accomplished, their fulfilment is yet a matter of Hope; hence, Abraham rejoiced in the prospect of the Future Age, then far off, but now near, because it was doubtless then revealed to him that he should sit down with his Descendant, the Messiah, in the Kingdom of God (Luke xiii. 28.); for, Abraham, when called, went out into a country where the Kingdom is to be set up; which country, "*he should after receive for an inheritance*," "he sojourned in (this) the Land of Promise, as in a strange, or foreign country; for he looked for a City, or State, which hath foundation, whose builder and maker (or founder and constitutor) is God.—Heb. xi. 8–10. These passages are a few of the beacon-lights, which display the kind of Truth preached to Abraham as The Gospel. They shew that he looked for a State, or Kingdom, divinely established and constituted under his Descendant in the Land promised to him and to his Seed, when all Nations should own his sovereignty. This he looked for as Messiah's Age; he saw it by the eye of that "faith," which is "the assured expectation of things hoped for; the conviction of things unseen;" and without which "it is impossible to please God;"—"he saw it, and was glad." This was the Ancient Gospel, preached to Abraham, which is still a matter of Hope to all of Abraham's Seed.

Query. Of those who preach "baptism for remission, &c," as the Ancient Gospel, we would inquire—when the gospel was preached to Abraham by the Lord God, did he preach to him, that Jesus was the Christ, his Son; that he died, was buried, and rose again, for faith; and repentance and baptism into the name of the Trinity for the remission of sins, in obedience to that faith? In the nature of things this could not have been preached, yet he preached to him The Gospel; and you admit, that there is but One Gospel: how do you disentangle yourselves from this difficulty? Is it not manifest, that we have been preaching something else than what the Lord God preached to Abraham, and which Paul says was the Gospel?

2. *The same Gospel was preached to Abraham's Descendants in Egypt and in the Wilderness of Egypt.*

This is proved by these testimonies. In the good news announced by Jacob to his sons, he said, "The sceptre (the symbol of sovereign power) shall not depart from Judah, nor a Lawgiver from between his feet, until He whose it is come: and unto Him shall the gathering of the Nations be.—Gen. XLIX. 10. Joseph preached the same gospel to them fifty four years after, saying "God will surely visit you, and bring you out of the Land (of Egypt), unto the Land he sware (or promised) to Abraham, to Isaac, and to Jacob: and ye shall carry up my bones.—Gen. L. 24, 25. None however, of Joseph's generation left Egypt; but by faith, Joseph, when he died, made mention of the departing of Israel; and gave commandment concerning his bones.—Heb. xi. 22.

The Angel of the Lord preached the Gospel to Moses at the bush, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of my people which are in Egypt, & have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good and large land, unto a land flowing with milk and honey; unto the place or country, of the Canaanites, and Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.—Exod. iii. 6–8. In this discourse, Jesus says. God preached to Moses the resurrection of Abraham, Isaac, and Jacob —Luke xx. 37. What were they to rise from the dead for? To inherit this "good and large land flowing with milk and honey," promised to them in the Gospel preached to them; and in which they, and all their posterity, *as yet*, have only dwelt as pilgrims and sojourners.

By an assured expectation of the things delivered to him from his fathers, and a conviction of them then as yet unseen, "Moses, when he was come to years, refused to be called the son of Pharoah's daughter choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of (or, on account of the expectation of) the Anointed King (spoken of by Jacob when blessing Judah) greater riches than the treasures of Egypt: for he had respect unto the Recompense of the Reward," which Shiloh should bring.—Heb. xi. 24. Moses, then, believed the same gospel as did Abraham, Isaac, Jacob, and Joseph, and, as *we* shall see, preached it likewise.

"Go," said Jehovah to him, "and gather the Elders of Israel together, &say to them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said (to Abraham *Gen.* xv. 13. 16.) I will bring you up out of the affliction unto the Land of the Canaanites, &c,—unto a Land flowing with milk and honey"—Exod. iii. 16. "And Aaron spake all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. And the people believed; and bowed their heads and worshipped.–Exod. iv. 29–31. And "by faith," yea, by this faith, which Paul defines in Heb. xi. 1., "they passed through the Red Sea, as by dry land"—ver. 29.

In Exod. vi. 4, Jehovah saith, "I have established my covenant with Abraham, Isaac, and Jacob, to give *them* the Land of Canaan, *the land of there pilgrimage, wherein they were strangers.* And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and *I have remembered my covenant.*" From which rememberance we are to understand, that the Exodus from Egypt under Moses, the passage of the Jordan under Joshua, the occupation of the Land of Promise temporally by the Twelve Tribes; somewhat more permanently by Judah; & the events of the times of the Gentiles, which are all converging to a grand and awful crisis in the Holy Land, with all their correlates and details; constitute the economy of means, instituted by the Almighty, through which he predetermined, that the Gospel preached to Abraham should be manifested in its glorious consummation. This economy how vast! It begins with the departing from Egypt, & is accomplished in the setting up of the Kingdom of God, when the Son of Abraham shall come in power and great glory!

"Wherefore," O Moses, "say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgment: and I will take you to me for a people, and I *will* be to you a God, &c: and I will bring you into the Land, concerning the *which* I did *swear* to give it to Abraham, to Isaac, and to Jacob; and *I will give it to you* (also) *for a heritage*; I am the Lord. ver. 6. 8. This *was* the same gospel that the Lord God preached to their fathers. They should have that good land for an everlasting heritage *when* the promise should be fulfilled to the *worthies* enumerated by Paul in Heb. xi.

The Lord brought them into the Wilderness to prove them. But, "they always erred in heart." They were a stiffnecked and perverse generation. They despised the Gospel preached to them, and wished themselves again in Egypt. They mur-

mured against the Lord, whose wonders they had witnessed in the Land of Ham. They were a people in whom was no faith; so that, "the Lord sware in his wrath, They shall not enter into my rest."

Now, the Apostle saith of this generation under Moses, and of those Jews who lived in his own day, "Unto *us* was *the* Gospel preached, *as well as unto them*; but the word of hearing did not profit them, not being mixed with faith in them that heard it. *Heb.* iv. 2. From which it is clear, *first*, that the Gospel was preached to the Israelites whose carcases fell in the Wilderness; and *secondly*, that IT WAS THE SAME GOSPEL THAT WAS PREACHED TO AND BY THE APOSTLES, TO THIER CONTEMPORARIES.

3. The same Gospel was preached to the generation that invaded Canaan under Joshua.

The Lord said to Joshua, the son of Nun, "Be strong, and of good courage;" for thou shalt bring the children of Israel into the Land which I sware unto them: and I will be with thee. *Deut.* xxxi. 23. At that time, Moses was permitted to view the Land promised *to him* and his fathers but not to enter it. He was to wait, until it was made "a heavenly country" under the sovereignty of Shiloh, to whom he was afterwards introduced on the Mount of Transfiguration.

"Within three days," said Joshua, "ye shall pass over this Jordan, to go in to possess this Land, which the Lord your God giveth you to possess it.—Josh. i. 11. "And the Lord gave unto Israel all the land which he sware *to give unto their fathers*; and they possessed it and dwelt therein. And the Lord gave them *rest* round about, according to all that he sware unto their fathers. ch. xxi. 43.—But this was not the Rest promised to Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Samuel, David, and the Prophets; they all hoped for the Rest to be manifested in the country lying between the Euphrates, Mediterranean, Nile, and Gulph of Persia according to the promise: this was the Gospel preached to them, whether actual residents in the Land or out of it. "These all, having obtained a good report through faith, *received not the promise*. God having provided some better thing (than Canaan as it was in their day) for us, that they without us should not be made perfect. Heb. xi. 39, 40.

The Rest in Canaan under the Mosaic Law to which Joshua introduced the nation was not the final rest which constitutes the burden of the gospel. Several hundred years after Joshua, the Holy Spirit said by David to his and all subsequent generations, If ye harden your hearts ye shall not enter into my Rest; thus speaking of another rest in the Land of Promise differently constituted from that of Joshua. Let the reader study well Heb. iii. and iv., without referring to word-corrupting commentators. Paul says, Joshua did not give them rest, therefore, there remains a Sabbatism to Joshua, Caleb, &c. Where is this Rest? In the Holy Land when it shall be constituted an heavenly country or Paradise. And remember, that it is declared, that NO ONE SHALL ENTER INTO THE REST WHO DOES NOT BELIEVE THE TRUTH CONCERNING IT.

4. This same Gospel of the Rest which was preached to Abraham is amplified throughout all the Prophets.

Speaking of this, Paul says, "separated unto the Gospel of God, which he had promised afore by his prophets in the Holy Scriptures.—Rom. i. i. Indeed, under this head, we may state summarily, that all that is said about the latter Day glory of the Israelites; about the magnificence and everlasting sovereignty of David's son, of his Throne, and of his Kingdom; of the future destiny of the Holy Land, of Jerusalem, and Zion; of the benign and peaceful reign of Messiah on his father David's Throne; of his dominion over all Nations; of the glory, honor, immortality, and royal and priestly dignity of his saints; &c, &c.—all these, and much more, make up "the Gospel of God concerning his son."

5. This same Gospel was preached by John the Baptist, by Jesus, and by his Apostles, before the Day of Pentecost.

John preached, saying, Repent; for the Royal Dignity of the Heavens hath come! "Now, after John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, The time is fulfilled (see Daniel,) and the Kingdom of God (or His Royal Dignity, or Majesty) is come: repent ye, and believe the gospel. Mark i. 14. "I am sent," said he, "to preach the Kingdom of God.—Luke iv. 43. "And he sent his Twelve Disciples to preach *the Kingdom of God*, and to heal the sick. And they departed, and went through the towns, preaching *the Gospel*, and healing every where.—*Luke* ix. 1, 2, 6.

From these texts it is plain, that to preach the gospel was to preach about the Kingdom of God; and *vice versa*, that to preach the Kingdom of God was to preach the Gospel. Did John, Jesus, and the Twelve preach for the Gospel, baptism into the Trinity for remission to those who believed Jesus was the Son of God? No, they preached the Gospel Abraham rejoiced in; the good things of which wrought in the hearts and minds of those who believed, dispositions and modes of thinking after the Abrahamic Type; this was *repentance* because of the Kingdom of God.

6. The same Gospel was preached by the Twelve, and by Paul, after the Day of Pentecost.

It would be easy to show, that it was preached on every occasion recorded in the Acts. We are not now arguing, but declaring in as condensed a form as the subject will admit. We cannot now, therefore, go into minutiæ.—Turn to Acts viii. 12. Philip's discourse consisted of two general divisions; *first*, "the things concerning THE KINGDOM OF GOD;" and secondly, concerning '*the* NAME *of Jesus Christ*:' now mark, the first was the Gospel; the second, *the Mystery of the Gospel*. See also Acts xix. 8; xx. 25; xxviii. 31.

7. The grand principle brought to light by the preaching of the Gospel from Abraham to the Apostolic Era was—LIFE AND INCORRUPTIBILITY THROUGH THE KINGDOM OF GOD.

The nature of the Kingdom will manifest this. Read Daniel ii. 14; vii. 13, 14, 18, 27. Here it will be seen, that the Kingdom is to be *indestructible*; secondly, that *it is not to be left to other people*, or to pass from hand to hand; thirdly, it is to *stand forever*, that is, to be superseded by no other; fourthly, the Saints are to take this Kingdom and possess it forever; fifthly they will possess it with the Son of Man to whom, sixthly, all nations will be politically and ecclesiastically obedient.

Flesh and blood therefore, cannot inherit this Kingdom; for flesh and blood is destructible or corruptible. If, when God sets up this Kingdom, the administration of its affairs were committed to mortals, they could only retain it as they now do the Kingdoms of the World; but it is not to be left to successors, hence, those who are promoted to its glory, honor, peace, and power, must be immortal; so that when once appointed to office, being endowed with an incorruptible life, they can administer its affairs until it is delivered up to the "father by the Son at the expiration of 1000 years. This, glory, honor, incorruptibility, life, might, majesty, peace, blessedness and dominion are attributes of this Kingdom alone; to preach these things is to preach the Gospel, through which incorruptibility and life are brought to light by Jesus Christ, the future sovereign of the World.

Such is the Gospel we now believe with our whole heart. Like Abraham, through the testimony concerning it, we "rejoice to see Messiah's Day; and do see it, and are glad." It is our Hope; the Hope of our calling through Jesus; "the anchor to our soul, both sure and stedfast, within the vail." It is by this hope we are saved.

Does the reader believe this Gospel; does he earnestly desire to partake in such a glorious inheritance as this? Dismiss, then, "the vain and deceitful philosophy" of the pietists, dream no more of phantom "kingdoms beyond the skies;" but be content to receive the word as a little child, and yield a willing conformity to the conditions of the

MYSTERY OF THE GOSPEL OF THE KINGDOM.

These are to the Jews a stumbling block and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ crucified, the power of God and the wisdom of God. 1. Cor. 1. 23.

1. The first condition is, that you believe, that Jesus of Nazareth is the Anointed King (Christ) and Son of the Living God;

2. That according to the predetermination of God, he was crucified for believers' sins; was buried; and rose again from the dead according to the prophets and apostles:

3. That you be the subject of the

same disposition and mode of thinking as were Abraham, &c;

4. That ye be immersed in the name of the Father, and of the Son, and of the Holy Spirit; that you may become the recipient of repentance, and remission of sins, or, of an imputation of righteousness, through the name of Jesus Christ.

We cannot enter into detail. The Scriptures must be searched in relation to these conditions. We can only kindle up the beacon fires. The Word is profitable for all things. An ENLIGHTENED believer being thus obedient to the faith, is baptized for the resurrection, for the Kingdom of God, and for all else the Gospel promises. He thus becomes an Heir of God, and Co-heir with Jesus of the world. He will "inherit all things" provided,

5. That he walk worthy of his High Destiny, "denying himself of ungodliness, and worldly lust, and living soberly, righteously and godly in the present age: looking for that Blessed Hope, and the glorious appearing of the great God, our Lord and Saviour Jesus Christ." If he do these things he will never fall

A BLESSING.

Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you FALSELY *for my sake.*—JESUS.

(FROM THE MILL. HARBINGER.)

"JOHN THOMAS, not D. D., but M. D." has recently published a very pompous challenge to the editor of the Millennial Harbinger, to admit him into his pages as large as life, to discuss with him, once more, his stale, moth-eaten, twice dead speculations upon no-soulism and materialism.—His "Herald of the Future Age," in the agonies of death, threw out this challenge in the last number of his volume, in the forlorn hope of holding on his far scattered and scattering subscribers, and raising to life his desponding, drooping, dying friends, already sickened unto death with the soul-withering speculation about souls manufactured out of blood, and spirits out of breath, by the *vis conservatrix naturæ*. Having had a full proof, both in theory and practice, of all the saving graces of materialism in *teaching husbands to love their wives, and parents their children*—in teaching men the morality of *following useful trades* and *paying their just debts*, &c. &c.—a number of the initiated, we have learned, are disposed not to pay seven times for the same improbable speculations, and are disposed to lay the 'Herald of the Future Age' on the shelf, to see whether it may resemble Sampson's slain lion, killed by the jaw-bone, or some other weapon, of an ass—out of which came honey and oil, for the consolation of the sick and dying.

To lay aside the figurative and to speak the literal truth, our readers have in former times been sated with the lucubrations of this moon-stricken speculator. They have heard him to satiety. He still has the assurance to allude to his Amelia interview with me—at which his friends, seasonably, though without any good effect, interposed in hopes of saving him from ruin, and snatched him from the discussion. Since that time we honored his theory with an Extra on *Life and Death*, to which he has never, so far as known to me, presumed to respond, nor any one for his sake. With this Essay not only unanswered, but in his own practice deemed unanswerable, how ridiculous to all men of common sense must appear his late egotistic puff of himself in the form of a challenge, when retiring at the back door from a stage, with his lease expired in the judgment of his three and twenty

Richmond friends ! ! ! For these faltering and unfaltering adherents, the fruit of seven years toil, he has labored only to prove that, like Priestly and Hume, though of incomparably less dimensions, he can create doubts from which 'he cannot deliver his own soul,' nor say to himself or them, "is there not a delusion in my right hand ?" He has long enough fed them upon ashes. I am told he is about to migrate to New York in quest of new adventures. A. C.

REMARKS.

If this be not reviling we see not how the sin can be committed !

Mr. Campbell has told his readers so often, that we are not a Doctor of Divinity but a Doctor of Medicine, that it is to be hoped they will not henceforth forget it.—We do not think, that our friend is "*great for wit*," or he would not always be aping Paganini, in fiddling upon one string. Whenever he writes of us in these latter days, it is in the style of "John Thomas, not D. D. but M. D." In this, we suppose, he must think there is something witty; for ourselves, we can only see in it a feeling of that scornfulness, which Divine Doctors have for all others not of their craft, who teach the people to "beware of wolves in sheep's clothing." But if we are mistaken, and it contain wit, and not scorn, we regret that our friend's witticisms are so stale, and conspicuous chiefly for their poverty of soul. We would suggest, that hereafter he study the London Punch, the New York Yankee Doodle, or some other Comic Miscellanies, if it is his purpose to establish a "Witlings' Department" in his Magazine. Much as we regard it beneath the dignity of College Presidents to descend to *ribalderia*, yet, if they will turn Punchlings, it is our decided opinion, that what is worth doing at all is worth doing well, and therefore he had better adopt our suggestion, in order that said department may prove irresistible to the anti-cachinnatory sobersidedness of his immaterial readers.

Our right worshipful friend is mistaken; we did not throw out our challenge in *the last* number of the second volume, but in *the first* of the present one. So that it was not "a forlorn hope." Debate or no debate, volume three, life and health concurring, will certainly be concluded; and for aught we know to the contrary, volume four will follow suite. How many after that, we cannot tell. The condition of the Herald was never better; prospects are now cheering; and we should not be at all surprised, if the Herald should outlive the Harbinger as it has already outstripped it in consistency, fairness, and independence. If our collegiate friend would read with more attention, his constructions would be more grammatical, logical, and correct.—Truth before every thing.

Our "great and good" friend affects to slight our "speculations," because of their *improbability!* Are things to be rejected, because the carnal mind deems them "improbable?" Let the reader reperuse the 'Second Set of Propositions,' which we undertake to prove in discussion with friend C. They are 'improbable' to him! They were not rejected on this plea by the Fathers; these hoped against hope, being fully persuaded that God would perform what he had promised them. Therefore their faith was counted to them for righteousness.—But our College friend stumbles at them because of their improbability; therefore he cannot claim to be justified by faith as they.

We do not teach the manufacture of immortal souls out of blood, nor of immaterial spirits out of breath by the conservative power of nature. This is one of those amusing fictions which is brought into view when his sensorium is mercurialized by the fumes of an excited imagination.—It is a genuine Daguerreotype impression which can only be discerned in the angle of the President's own vision.

Noah is said to have toiled in the way of righteousness 120 years, and only made 7 proselytes ! He retired through a door from a stage, with his lease expired in the the judgement of all the world besides. If friend C. had lived in those days, he would doubtless have regarded the old man as "a moon-stricken speculator" and deluded; concluding that he had long enough fed the world on ashes.

'Is there not a delusion in my right hand?" Yes, there was; and we have delivered our soul from it. Read our "Confession and Abjuration," also our article on "The Hope of the World, and the Hope of Israel," and "Declaration," and you will there see, that we have delivered our soul from that strong delusion of which Mr. Campbell is the Presidential Incarnation. His delusion hath been in our right hand for many years; but thanks be to the Word of God, we have found out how to deliver our own and the souls of others, from his and every other tradition of the sons of pride. In conclusion, we invite the attention of the reader to the following epistle. —*Editor.*

March 24, 1847.

Mr. Alexander Campbell :

Dear Sir:—By accident, as it were, I learned, that you had again broken through your oft repeated, and as oft infringed determination, not to notice me any more. I was glad to hear that you had been moved to speak, supposing that after three months' reflection you had concluded, as "one of *Nature's* noblemen" as you have been styled, to act nobly ; and in the spirit of courtesy and truth, to lift the gauntlet, which I had thrown down to you in the first number of the present volume of the Herald of the Future Age. I say, *by accident*; for altho' I never fail to forward you the Herald periodically, you have not yet reciprocated the compliment, so that, if any thing happens to come out against me, I am very apt to hear it from every body else before I see it in print. Your last was received at the Times & Compiler office, whence, thro' a third person, I was informed, that you had come out upon me, 'as no politician would have dared to assail another." I was sorry to find that this was the style of your notice, seeing that if the proposed discussion were acceded to, it would be undertaken *in a very bad spirit* by yourself. Now, permit me to remark, that, while it gives me an advantage over you, it was very bad policy for you to manifest such a spirit in view of the 4th rule of the proposed discussion, which saith, "He that first indulges in personalities shall be regarded as averring in so many words, the weakness of his position, that it cannot be sustained by reason and Scripture." Now, I hold, that it matters little whether a disputant get angry, or abusive, or indulge in false, and therefore slanderous, accusations before, in the course of, or after a discussion, it equally proves against him :—it proves one of three things: either, first, that he fears he will be beaten; or, that he is being beaten; or, that he has been beaten. If I had felt desperate, I would have been prudent enough not to have shown it; I think, therefore, that in publishing the manifestation before us, you have acted unwisely, and without due regard to your favorite doctrine of *expediency* !

It is to be regretted for your sake, that you should have permitted the flesh to dictate such an article as that before us. Sceptic-maker, "like Priestly and Hume, though of incomparably less dimensions" as you deem me, do you think you have replied to my proposals, as a christian, *supposing* you to be one, ought to have answered even such a character ? Doth not the Apostle say, "Be ready to give an answer to *every* man that asketh you a reason of *the Hope* that is in you *with meekness and respect*?" You say, that you have within you an immortal soul, and that you hope it will go to Paradise, or to Abraham's bosom, or to Christ when your body dies ; I repeat, *you say* this, for this is the side you are understood to advocate—now, I ask you respectfully for a reason of this Hope, for, I can discover no such hope taught in the Word. You are to give it, "with meekness and respect." Have you obeyed this injunction? I endeavored to ask you in this spirit; for at the conclusion, I say, "all which is submitted in the spirit of truth, candor, and *oblivion of the past*, for the sake of the One Hope of the Israel of God." Could you not have answered me in the same spirit?—Would it have cost you any more, save a little crucifixion of the flesh?

But, bating the spirit, you say in effect, that you have given me a reason as the apostle enjoined; and that it was so convincing, or confounding, that I could not, because I did not respond. It is true, I did not *formally* respond to your extra on Life and Death ; and I think I gave you a reason in one of the Heralds, why I did not. I will state it here. Before the Extra came to hand, I had prepared a manuscript upon the same subject, a portion of which was published in the Herald in the number after it arrived. When it had all appeared, I republished it in a pamphlet of 43 pages 8 vo. under the title of the "Things of the Spirit of God." This was therefore, published sometime after your extra ; and has been in part republished in the Bible Examiner, by Mr. George Storrs of Philadelphia --an honest man and independent thinker, and one who appears to love truth for its own, and not for party's, sake. Seeing, therefore, that this pamphlet, a copy of which I sent you, demolishes all your strong points, I did not think it necessary to go into a *formal* refutation of yours; but, if you will consent to the discussion in the Harbinger, you shall have no reason to complain that your most invulnerable fortresses have not been attacked, and by the help of the truth, rased to their foundations.

And here, I would remind you, that I have in the Herald, fully identified you, and all on your side the controversy, with "Philetus, Hymeneus," and that ancient "Alexander. whom Paul delivered to Satan, that they might learn not to blaspheme." You are advocating precisely the same principles; and be assured, that if you are not converted to the truth, Satan will have you as certainly as he laid hold of them. My desire is to save you and this reformation from Hymeneanism; for it is, little as you suspect it to be so in your own case, "a *damnable* heresy" in the strictest import of the words.

You say, the proposed discussion is "a very pompous challenge." The pompousness of it depends a good deal upon the style of the reading. If you read it pompously, it would doubtless appear "very pompous;" but as I did not feel at all pompous when I penned it, all the pomposity must be on your side the hedge.

You are laboring under a mistake when you say, that I want to discuss "no-soulism and materialism" with you. I do not advocate *no-soulism* ; I believe that a living man is a Living Soul. It is you, my dear sir, who advocate no-soulism; for, you contend that there is in man such a thing as Plato, Hymeneus & Co., termed an "*immortal soul*," which the profoundest philosophers on your part admit cannot be proved *by reason* to exist. "As the *abstract existence of a thinking principle* before birth, so *abstract thought, feeling, or consciousness*, after death, cannot be proved by human reason." This is their language; it would be useless, therefore, for you to attempt --and waste of time for me to follow you thro' a labyrinth of sophistry to prove the existence of such a soul as you believe in. An immortal soul in mortal man is incapable of demonstration by reason. You believe, then, in a soul, which as far as abstract reason is concerned does not exist: this is equivalent to believing in no soul. But, if your "immortal soul" be a reality, then its existence can be demonstrated by the Word. Now, I invite you to prove it by the Prophets and Apostles. I say you never have, and cannot prove that any such thing exists Believing therefore, in a soul, the existence of which can neither be proved by reason nor Scripture, you believe in truth in no soul at all, and therefore, are yourself the advocate of "no-soulism," *quod erat demonstrandum.*

As to "materialism," in our debate at Paneville, you admitted the *materiality of spirit*, therefore you are as much a materialist as you declare me to be. You have too much good sense to allow any one to extort from you the avowal that you are an *immaterialist*; and if not an immaterialist you must be a materialist, for there is no middle ground between them. That which is material is something; that which is immaterial is nothing. An immaterial immortal soul is something curious any how; if nothing can be something. You recollect perhaps, my remark on your admission, that you did not believe in immaterial spirit. "My friends, said I, while Mr. Campbell is opposing me, you must not jump to the conclusion, that he is therefore, advocating your philosophy. He would wish, as it would seem, to make this impression on your minds; but the fact is, he is maintaining his own peculiar notions to the utter subversion of the foundation of your theory. Your philosophy teaches, that the spirit, or soul, is immaterial; and because it is immaterial, *therefore* immortal. But Mr. C. says, that spirit is material, and that he cannot conceive of immateriality ; therefore, on your hypothesis of immateriality being necessary to immortality, he has proved this thing you call the soul to be mortal !"

I am surprised, you should say that the Herald is in the agonies of death. I can readily believe, that you wish it were, not only in *articulo mortis*, but actually defunct. Look at the present volume, and compare it with the former, and you will discover that the symptoms of recovery, if at all diseased, are quite flattering. It is now printed on a new font of bourgeois, and contains 24 instead of 16 pages as before I think, with its new and flowery border and handsome colored jacket, and better paper than the Harbinger, that it will pass muster with all "Our Periodicals," if not excel them and the Harbinger to boot. But on this point, I will say no more, lest I be thought to boast of things beyond my measure.

I do not think, that it is a proper reply to my proposition to insinuate charges against me, which you know have been refuted. I should not have known, that you were personal here, if your partizans had not echoed them against me by name. What have you, or your party, to do with my domestic affairs? Did I ever tell you that I did not love my wife, or did she? I will tell you now, however, that she considers your conduct toward

me in this and other matters as unbecoming a man, a gentleman, and a christian. You ought rather to sympathize with me in her case, than to slander me. Is it not enough to have a wife, who is entirely helpless and incurably disease, without the superadded annoyance of foreign intrusion and espionage into one's private family affairs? Do pray I beseech you, attend to your own wife; and pay more attention to your own children, and reports will be less rife of their turbulence in College.

As to your insinuation of my undutifulness to my parents, my father denies it flatly, and says, alluding to my call upon you to retract when you were last in this city, "that Mr. Campbell should refuse to retract, as widely as before spread by himself, so grave a charge, is *infamous!*" Will you venture to make this charge again? For your own sake, I hope not.

I do not understand what you mean by "following useful trades" and *paying just debts* as applicable to me. I do not think there is a more industrious person in Richmond than your humble servant; the only difference is, that I labor for the meat that endures forever, while all around me are laboring for that which perisheth. I perform many parts; sometimes I act as compositor; sometimes as binder; as editor, as physician, expositor of the scriptures, and so forth. It is true, I labor more for the public than myself; therefore, I do not accumulate as they, or evenas you. But are not all these things useful; if not, what becomes of your pursuits!

Though you have no right to call me to an account for anything, I will in order to show you, the injustice you do me, exhibit to you, the facts pecuniary in my case. It has been said, that, when I left Virginia in 1839, I went away to avoid paying my debts. In this there is no truth. My debts were all duly paid, and $500 remitted to me a year after. When I left Illinois my property was four times the amount of my debts. These are all paid, and $1000 due me from that quarter. I owe $500 to certain brethren, who lent it to me to be paid when I obtain the proceeds from Illinois. Since I left that country, I sent my agent there $600, and as yet have not received one cent. Does this statement satisfy you. Will you then, not retract?

As I have said, you err exceedingly in supposing that the object of the proposed discussion is 'no-soulism and materialism" -it is not these, but the Hope of the Gospel. The propositions on your part are the "stale, moth-eaten, twice dead speculations" handed down to you from your brethren, Hymeneus and Alexander; and which have so eaten as a cancre as completely to eradicate from your faith, or religious system, the "One Hope of the Calling." These are not mine, as you mistakenly affirm; they are yours; I reject them' and am prepared to prove before your readers, that the man who holds them has a vain and shipwrecked faith. No, my dear sir, the discussion I propose is for the vindication and elaboration of the One Hope which has been rendered null and void by the traditions you hold in common with all the world. I want to enlighten you and this reformation in the doctrine of Christ, which teaches, that *life and incorruptibility are attributes of the Kingdom which the Ancient of Days shall set up*, in contradistinction to the "profane vain babblings and oppositions of science falsely so called"—that "philosophy and vain deceit," handed down to us from "the Fathers' of the Apostacy.

In the conclusion of the first paragraph of the article before us, you are so highly 'figurative" that really I cannot exactly discover the point you are aiming to illustrate. Is the Herald of the Future Age comparable to the young lion before it was slain; or, if in death's agonies, it is not yet dead, therefore it is not like the lion *slain*. Are *you* the Sampson to slay it with the jaw-bone of an ass? And when you have put it to death by this weapon, do you mean, that, unlike old Harbingers, which I have seen in bunches suspended upon nails in a certain unmentionable *necessary* place in New York City, when dead, the Herald will still give out sweetness, which shall solace the sick and dying? In one thing, however, you mistake; Sampson did not kill the lion "with the jaw-bone, or some other weapon of an ass:" he rent him as he would have rent a kid, *and he had nothing in his hand.*" You read the word too loosely; be more particular in future.

It has seemed good to you to announce to the world, that my friends are "desponding, drooping, dying." If this be indeed so, it is bad news, and I am very sorry to hear it. I have been doing the best I could since my return to this State, to inspirit both my friends and yours, by the glowing truths of the Word of God, to be manifested to human ken at the revelation of Jesus Christ. I fear, however, that there is some ground for your remark, that they are "drooping;" I lament it sorely. I expound to them the word, but I cannot give them faith. But, seeing that my enemies are

watching for their fall, that the truth may be gainsayed by their delinquency, I do hope, that they will "awake to righteousness" and "labor to enter into God's Rest," when the Kingdom shall be restored again to Israel. While I grieve for them with as much intensity at least as you seem to rejoice over their "dying" state, I cannot refrain from saying, that, sickly as they may appear, upon the principle that a "living dog is better than a dead lion," I rejoice to know, that they have this advantage over your friends in Eastern Virginia, namely, that, if they be 'desponding, drooping, dying," your adherents are dead and plucked up by the roots. It is said that "while there is life there is hope;" but "the dead *know not any thing.*" It is a bad state of things both for your friends and mine; but, while I admit there is ground for your reproach, I would observe in extenuation, that you should make some allowance for them, when you consider how long a time they were the recipients of your traditions and those of other sectarian leaders, before they had anything to do with me. Turn your attention to your own churches into which my name has only entered through the Harbinger, and consequently repeated with a chill of pious horror. Look at them where my views have never entered, and behold their spiritual death! What mean those lamentations over churches of which we read in "News from the Churches!"—Look at home, my dear sir, and you will find evil matters enough among your own friends, without wantonly assailing mine!

It will have been a pretty good stroke of policy, I admit, if you can persuade your readers, that I am "a moon-stricken speculator." On this hypothesis, they will entirely approve of your refusal to discuss with me. If I thought you were "moon-stricken," I should assuredly avoid any encounter with you. If you really believe, that this calamity hath befallen me, commiserate my misfortune, but do not, I beseech your "benevolence," revile me on this account! But, if you believe, that I am not a lunatic, why callest those me "moon-stricken?" Did the Jews believe that Jesus was indeed insane, when they said he was mad? Or did Festus, when he cried out "Paul thou art beside thyself." I reply to thee almost in the words of Paul, "I am not mad' unguarded sir; but speak forth the words of truth and soberness: *believest thou the prophets?*" I affirm nothing but what these have said, *shall* come to pass. The ability I possess, however "incomparably less" it may be than the "dimensions" of Priestly and Hume's, I employ, after the example of Paul, in "reasoning out of the scriptures." You call this "speculation," and myself therefore a "moon-stricken speculator. Ah, unhappy me! I cannot help it; so true is it, that "what is bred in the bone will come out in the flesh!" The prophets teach me thus and so; if thus, then say I to myself, that dogma of the world's religion must be false: thus enlightened by the word, I think aloud, and being a public speaker and editor, I speak and publish what I believe; and in this way, I imitate the Apostles, and co-operate with them in "casting down imaginations (such as immortal-soulism, and all its cognates) and *every thing that exalteth itself against God's Knowledge.*" It is true, I do not worship at the shrine of Bethany: I do not first make a pilgrimage thither to learn first, what is truth; and, when learned, to know if it be *expedient* to publish it! You will, my dear sir, excuse me for this; for I have not yet learned to think, speak, or act, according to the rules, words, or decrees of "infallibilities," great or small, in relation to the things of the spirit of God.

Your highness seems to think it great assurance in me to allude to my Amelia interview with you! If in doing so, I have committed an offence, I pray thee have me excused! That interview had become historical; and I was not aware, that any part of history was interdicted to me or others. I alluded to facts;—that we had met in 1838; that my inferiority then was inferred upon no ground whatever; that I was then regarded as "a *very* young man" and "a stripling;" and that you and your friends proposed a debate. These are the allusions. I made no boast, considerings it neither your province or mine, to decide which of us had the better. You appear to think, that you were a perfect Goliath on the occasion, not when prostrate under the stripling's sling-stone; but, when he proudly stalked with his beam-like spear, attended by his armor-bearer, defying the hosts of Israel. Your friends claimed for you the victory; mine deny it: but as you objected to any report being recorded, there is no written proof of the truth either way. But upon the hypothesis that you eat me up, what had that to do with the proposed discussion, now; if I am so easily devoured, would it not afford you unspeakable satisfaction to cannibalize me before your readers, and thus put me to rout forever? May I give you a piece of advice here? When you gain such another overwhelming victory, take care and bury the slain, lest, like the witnesses of God, they will not stay killed, but stand again upon their feet, and great fear fall upon you.

You seem to think it a great argument

against the usefulness and truthfulnes of the things I advocate, in that I have, after seven years toil, but few friends in this city. At all events, do s this not prove how strong my faith and hope are, seeing that I have so few yet am so unconquerably persevering against overwhelming odds? You know the song you used to sing, or have you forgotten it, with other things,—"Numbers are no mark that you will right be found," &c? By your own report, I have more friends than Noah had; or than Elijah, when he supposed himself the only one left of the true believers; or than Jesus, when all forsook him; or than Paul in Asia, when all had turned him off, &c. Do you not know, my dear sir, that at "the completion of the Appointed Times," the Ancient Gospel will have very few believers, and that because of this unbelief, the Gentiles will be broken off, and Israel grafted in again? You and your co-laborers, like David, are numbering your forces, and vaunting yourselves in your 250,000; you are planning enterprises, and forming schemes, by which you promise yourselves vast results; you are building up things which formerly you demolished; and now talk even of sending the Gospel to Turkey, China, Hindostan! O sir, if you did but believe the prophets, which you have all sadly neglected, you would not thus misdirect your well-meant, but infallibly abortive undertakings. Set your house in order; abstain from lucrous Collegio-religious shemes; so use the mammon of unrighteousness you have acquired as to gain for yourself friends who shall give you an entrance into the eternal mansions; renounce your Hymeneanism; learn, digest and believe the gospel preached to the Fathers; become as a little child; be teachable; let your disposition and habit of thought be formed after the type of the father of the faithful; obey the gospel, that your faith may be imputed to you for righteousness—do these, my dear sir, for the Lord is coming upon you as a thief; and if he find you the patron of the Hymenean heresy, and absorbed in the cares of this world, and building up colleges for generations to come, and are yourself not rich towards God, you need not expect "a portion of the inheritance of the saints in the light."

In conclusion, do not waste time in personalities; you will gain nothing by it in the end. I admit there is wisdom in your policy; yet, it must be confessed, it is but worldly wisdom. So long as you can keep me from arguing the cause I advocate before your readers, you are safe; keep them in the dark; make me out as black as darkness that may be felt, and you have nothing to fear. But remember Providence can throw open even your pages to me. You know there is such a thing as *pressure from without* which will unbar, and unfold the gates of the inquisition itself; and, if the truth does edge in, rather than stand in the shoes of Alexander Campbell, I would prefer to remain for ever the "moon-stricken speculator"

"JOHN THOMAS not D. D. but M. D."

MORE HEATHENISM.

A writer in the Protestant Unionist over the initial "B," says, "there are moments when the spirit becomes weary of the chain which binds it here, and longs for a nobler, loftier flight; sadness pervades the heart, earth seems to possess no real joy, and we are ardently desirous of fleeing to that bright land, where sorrow and sadness may never enter.

"Our true rest is above, and all these thoughts which rise in our hearts, in our hours of gloom, are but the upward tendencies of a being within us, whose aspirations are for scenes and society, brighter and better than earth can present; check not these out goings of the soul, but learn from them to prepare for that world to which they tend, and when the eye dims and flesh fails; the spirit free from its earthly fetters shall wing its way to the Land of Rest beyond the sky."

This may be very orthodox Protestantism; but it smacks infinitely more of heathenism, than of the glorious gospel of the Kingdom of God. "Our true rest is above," says "B." "constantly hope for the gift to be *brought* to you at the revelation of Jesus Christ," says the apostle Peter:—which shall we confide in? If it is to be brought to us, our rest is here below; not there beyond the sky. When will men be rational, and speak according to the oracles of God! Well does the Scripture say, that they walk after the imagination of an evil heart. However, we rejoice in the assurance that it will not be always so.—*Edtor.*

RUSSIA, TURKEY, PERSIA, AND INDIA.

BY THE EDITOR.

Continued from page 71.

In continuation we remark, that sooner or later, the Turkey must be carved up, and devoured by the beasts of prey, which are waiting time and opportunity to seize upon it, without detriment to themselves from the teeth and talons of each other. The Lion, the Bear, and the Eagle, all look askance, with one eye upon their victim, and the other to watch the motions of the rest. If the Bear growls, the Eagles scream, and the Lion roars. The Bear, if left to himself, would devour bones, flesh and and feathers; and the Lion, being already pretty well gorged, would eat the daintiest bits, and "guarantee the integrity" of the rest; as for the Eagles, though well disposed to spare nothing, being the weaker party, they must needs content themselves with what they can get, when the beasts are served.

But without a figure, we will state briefly the relations of things, which are involved in the interesting question, of *what is to be the future destiny of the East?* Is it to continue as it is, or must Turkey and Persia give place to England and Russia; and if so, will these powers be content to divide the East between them peaceably, or, will they, like Noushirwan and Chosroes with the Romans, contend for the empire of Asia to the overthrow of the least potent? We reply, that Persia, and a great part of Turkey will become Russian; that England and Russia will not peaceably divide the spoil; neither will the contest for empire be between them as combatants in chief; they will doubtless come into collision but the struggle for the dominion of the world will not be between them; it will be between the *Autocrat of all the Russias* and the KING OF ISRAEL, between whom the battle will be fierce and bloody, and the slain innumerable. This conflict will decide the fate of the East, and the destiny of all nations throughout the globe; the power of the Autocrat will be broken, and the Conqueror will receive the homage of the world.—This is the solution given by the Prophets of the Lord.

Great is the wisdom and providence of the supreme ruler of human affairs. "He hath determined the previously appointed times, and the bounds of the habitations of all nations." The Empire of Albion, a little island of the sea, has been founded and wonderfully extended from west to east, by means the most extraordinary and unforseen. A few merchant adventurers, incorporated by Queen Elizabeth, commenced a humble traffic with the Hindoos, somewhat after the fashion of our traders with the Indians. The Portuguese, French and Dutch had forstalled them with the native princes; but, in spite of these rivals, and of themselves, they became, in a comparatively short time, the territorial lords of the East from Birmah to Persia, a stretch of country including the ancient Tarshish. Hence they are styled in Ezekiel xxxviii, 13, "the Merchants of Tarshish;" and because they are in political copartnery with the government of England, whose national symbol is the Lion, he adds, "with all the young Lions thereof." This enormous Asiatic dominion has completely changed the former relations of England to the European nations.

No longer restricted to the limits of the Three Kingdoms and Principality of her islands, the policy of her rulers has become Asiatic rather than European. In short, the existence of England as a first rate and independent power depends upon the integrity of her Indian Empire. To preserve this, circumstances have rendered it absolutely necessary that the communication between Hindostan and England be as direct, open, and rapid as possible.—The giant strides of Russia into Western Asia have created this necessity. The

obvious policy of Great Britain, is to circumvent Russia in its designs upon Turkey in Asia, so that the Autocrat may not intercept her communication with India by the Red Sea; for, if he should over-run Asia from the Araxes to the Persian Gulph, and the Red Sea and the Nile, England would be as effectually cut off from India as Europe was when the Saracens and Turks became the lords of Asia. The rich Commerce of the East was then intercepted by these barbarians, who would have completely put an end to all trade between the East and West, if the Portuguese had not discovered a route to India by the Cape of Good Hope. But this obstacle is now removed; and all that is wanting to the restoration of the World's Commerce to its ancient and natural channel, is a rail-road or canal, across the Isthmus of Suez, which would connect the Mediterranean and Red Sea. By this route, the mails and passengers now pass from Europe to India; and by a treaty with Egypt, England might obtain a short and speedy transit for her troops.

The tide of human affairs is beginning to flow towards the east. The highway of nations will not be across the American Isthmus, nor, *via* Halifax, N. S., to the Pacific, but across that of Suez by the Red Sea through the Straits of Babel Mandeb to the Indian Ocean, Gulph of Persia, Chinese Seas, &c, &c. This will bring population and wealth into the Land of Israel, and bring back to it the more than prosperous days of David and Solomon, whose fleets returned from Tarshish and Ophir laden with the precious commodities of the East, so that silver was in Jerusalem as stones.

This part, then, of the Turkish Empire becomes a region of vast commercial, and therefore, political importance in the Latter Days. The power that shall possess it, will command the world. What will be the interest of England in this crisis of affairs? Either to take possession of Egypt and the Land of Israel for herself; or, to make a special alliance with Egypt, cultivate the good will of the Jews, promote their resettlement in the Land of their fathers and guarantee to them their independence, or, at least, obtain their restoration under her powerful protection. By such a policy as this, she would plant a nation between the Nile, Mediterranean, Euphrates, and Red Sea, which would be devoted to her interests, and operate as a check upon the progress of Russia towards the Mediterranean westward, and Sea of Edom on the south.

Now, the policy of Russia, ever since the days of Catharine the Great has been perseveringly directed to the acquisition of the Dominion of Asia. This also, very early in his career occupied the mind of Napoleon as with a splendid vision. The Russian policy was adopted by him, and the objects plainly revealed in the declaration of his own intentions. While besieging Ptolemais, or St Jean d'Acre, he remarked, "On that little town depends the fate of the East: Behold the Key of Constantinople, or India!" The siege of Acre lasted sixty days; and the motives which induced him to persevere in it so long, are thus stated by himself. "I see this paltry town has cost me many men, and occupies much time; but things have gone too far not to risk a last effort. If we succeed it is to be hoped we shall find in that place, the treasures of the Pacha, and arms for 300,000 men. I will raise and arm the whole of Syria, which is already greatly exasperated by the cruelty of Djezzar, for whose fall you have seen the people supplicate heaven at every assault. I advance upon Damascus and Aleppo; I recruit my army by marching into every country where discontent prevails; I announce to the people the abolition of slavery, of the tyrannical government of the Pachas; I arrive at Constantinople with armed masses; I overturn the dominion of the Mussulman; and I *found in the East a New and Mighty Empire*, which shall fix my position with posterity." Thus spake Napoleon out of the fulness of his ambition, who imagined himself, on gaining "that little town," the founder and imperial ruler of an empire, extending from the Baltic to the country beyond the Ganges. This was a vast conception for a mortal in his circumstances, at that time; but it seems to have been the imagined "star of his destiny," until it set upon the steppes of Russia. To have founded this empire, he must have overthrown those of England, Russia, Turkey and Persia in Asia. Hence his invasion of Egypt, Syria, and Russia, and his intrigue with the Arabians of the Desert, as narrated by Lamartine. But in all this, he transcended his destiny. These "things came into his mind, and he conceived a mischievous purpose;" but his ambition was in advance of his time; it being reserved, in the arrangements of God, to the Russian Gog, to attempt the foundation of this mighty empire at the completion of the Appointed Time.

We are to expect then, that the present, or a succeeding, Autocrat of All the Russias, will determine to convert the hope of his predecessors into fact. Hence, as England has so much at stake in Asia, her policy always continues anti-Russian. In carrying out this policy, she is found guaranteeing the integrity of the Ottoman Empire; though every step she has taken hitherto in its favor, has tended only to hasten its dissolution. Nothing could be more beneficial to Turkey, than the colonization of the Holy Land with an industrious and wealthy people, or more anti-Russian in its tendency;—the planting of the Jews in the Lord's Land, would invigorate Turkey, consolidate British interests in Western Asia, and be a check upon the advance of Russia in that direction. The Anglo-Indian highway would then be as safe as when the Israelites and Tyrians manned the fleets of the Red Sea in the days of Solomon. But an Alp Arslan, a Timur or Tamerlane, may yet arise to scourge the nations of the old world. Appearances seem to justify the conclusion, that he will arise in the Empire of the North; for there is no king, or emperor, so disposed to military operations, and encroachments upon surrounding nations as the Russian Gog. When he shall break forth he will advance with the irrepressible rapidity of the whirlwind to the conquest of many countries. The Jews will suffer severely, and, as all commotions in the East, disturb the slumbers of the Lion, England will speak threatening words against the invader of her Turkish and Jewish Allies.

Such a crisis as this would bring into collision the English, Turks and Jews with the Tartar hosts of Russia; and Western Asia would become the theatre of conflict for a fifth universal Asiatic dominion—The catastrophy of such a contest cannot be with certainty defined. Whether the English or the Russians would become the Lords of all Asia cannot be predicted; for to speculate upon this consummation carries us beyond the limits of the things revealed in relation to these powers. We shall therefore, dismiss the question, and inquire, how far do the prophets sustain us in the conclusions to which we have already arrived? We shall reply to this question in our next.

"THE DEEP THINGS OF GOD."

OBJECTION TO THE FIRST PROPOSITION.

Dear Doctor:

A mutual friend has forwarded me, a small tract written by you, entitled, "The Deep Things of God." Of course it is circulated for general instruction, and as you lay a very heavy hand on the theological errors of other teachers in some of the propositions or corollaries, you will not take it amiss, that a stranger should point out to you, what he believes to be mistaken views, or mistatements on your own side of the house. I shall limit my remarks to your first proposition.

"The Spirit of God, formed man in the likeness of the Elohim, "very good," but without character, susceptible of mortality or immortality, but then actually in possession of neither." This may be so, for I have not your demonstration. The Bible, I think, says differently. In the first of Gen. verse 26, it is written, "Elohim said," and in the 27, "Elohim created;" neither is it said in the Bible in any place that the *Spirit* of God, created or made anything. Far less is it said, that man was made in the image of Ha-Elohim, a term applied to men themselves or to false gods. Neither can his likeness to his maker consist in his being "very good," all that was made was so *characterised*. You will readily excuse me too from a charge, which a more careless reader of God's word, might think a trifling philological captiousness; but you know that all our ideas of the Almighty and of his Image, are correct or false in proportion to our right conceptions of the meaning of the most pure words of God. If agreeable, I may trouble you again, when I have more leisure, with a whole sheet.

With much respect,
I am truly yours
JAMES M. MORRISSON.
192 *North Sixth St. Philadelphia Pa.*

FIRST PROPOSITION SUSTAINED.

CONDEMNATION UNHEARD BY A REPUBLICAN LAWYER—THE EVERLASTING GOD CREATED ALL THINGS BY HIS SPIRIT—A HEBRAISM, INCOMPREHENSIBLE TO "THE LEARNED"—THEY "BEG THE QUESTION"—"SOCIETY IN GOD"—BUT ONE UNDERIVED ETERNAL—THE ELOHIM—JACOB'S LADDER—THE MORNING STARS—MAN, THE IMAGE OF THE ELOHIM—HIS LIKENESS TO THEM—THE JUST SHALL BE EQUAL TO THE ELOHIM—THESE ORIGINALLY ANIMAL MEN OF ANOTHER GLOBE.

The foregoing, though from "a stranger," is also from one who is reported of as a man of intelligence, talent, candor, and enlightened principles: we are always gratified in having to do with such, although they may regard our views "mistaken," and our "own side of the house" the wrong one. We never "take it amiss" when called to an account, or put to the proof, by men of such repute as this:—high or low, rich or poor, bond or free, learned or unlearned, matters not, for we are no respecter of persons,—to be questioned for the truth's sake is a source of pleasure and satisfaction unfeigned.

In regard to the article in No. 2, intitled "*Things Elaborated from the Word*," and republished in an Extra form under the title "*The Deep Things of God*," we would remark, that the things therein contained are not argued, but simply affirmed. We expected to be questioned about them, and hold ourselves in readiness to give all candid inquirers all the information in our power concerning them. We hope to satisfy some of these in the present number. We also expected, that they would be condemned as "improbable" and absurd, or perhaps "ultra," by others, before they had even acquainted themselves with the testimony and reasonings by which they are sustained. Of this class is "R. H. Forrester, Esq. Professor of Law, in the Western Military Institute, Georgetown, Ky.," and junior Editor of the Protestant Unionist. Does this gentleman teach his pupils to judge before they hear what is said why sentence should not be pronounced against the prisoner at the bar? He acts *in re* "Deep things of God," *versus* "Doctrines of Men" as though this were with him a principle of law! Without hearing a word, or asking a single question, he says, "they embody the favorite speculations of a variety of isms—Materialism, Millerism, Destructionism, *etc.*" The whole document he regards as ultra; and this he considers as "exhibited, in mixing together and confounding certain abstract speculations of the writer, which, whether true or false, believed or disbelieved, cannot affect the salvation of any man, with the essential truths and duties of the Gospel, &c." This is his opinion, which we think, he might have been modest enough not to have confounded with the reality of the case. But, we shall leave Mr. Forrester for the present, and attend to the business on hand.

The points to be attended to in the foregoing are,

I. That in no place does the Bible say, that the Spirit of God created or made any thing;

II. That Man was not made in the Image of a plurality of persons, but only of a single one; and,

III. That this likeness does not consist in his being "very good."

1. The first point is easily and quickly disposed of. By turning to Job xxxiii. 4, our friend will find it there written, '*The Spirit of God hath made me*, and the Breath of the Almighty hath given me life." The Editors of the Common Version evidently regard this as a substantial citation of Gen. 2. 7, for they have affixed this text in the margin to the phrase "the Spirit of God." If then, we admit the appositeness of the marginal reference, it appears that Elihu understood, that "the Lord God, *Yehowah Elohim*, formed man" by the Ruach Elohim, or Spirit, by which Elohim fabricated all terrestrial things.

Again. Job saith, "*By his Spirit* he hath garnished the heavens"—xxvi. 13. Also David saith, "*By the Word* of the Lord were the heavens made: and all the Host of them *by the Breath* of his mouth—*Ps.* xxxiii. 6; and Paul saith "By faith we understand that the worlds were framed *by the Word of God*—Heb. xi. 3 All of which is averred in view of Gen, 1. 31, where Moses saith, "And Elohim saw—*wyyar Elohim* ayth—all which was made, and behold it was very good." The harmony of these passages is, that the Elohim made, and framed, and furnished the heavens and all the hosts of them *by the Spirit* Hence, in our first proposition, we affirm that the "Spirit of God formed man," to which, doubtless, our stranger friend will now readily assent.

II. The elucidation of the second point involves a question of Hebrew Idiom. We shall therefore, remark upon this with all possible simplicity and brevity.

The principles of universal grammar require, in general, that *a verb agree with its nominative in number and person*; as, the Spirit moves, the waters roar. Here "the Spirit', is of the singular number and third person, and so is the verb "moves;" hence they agree in number and person: "the waters" is of the third person plural number, and so is the word "roar;" hence they also agree. But in the first chapter of Genesis, this rule appears to be disregarded by the Spirit under whose dictation Moses wrote. In the first verse it reads, *Berayshith bara Elohim ayth*—In the beginning Elohim created. In this phrase, *bara* is the verb *in the third person singular*; and *Elohim* a noun in the *third person plural*; so that they do not agree according to the rule: for an agreement to ensue, either the noun should be *Eloh*, the third person singular, or it should remain as it is in the plural, and the verb should be changed to barau—*Elohim (they) created.* But it is not so; it reads literally, Elohim (he) created.

Speaking of *Elohim*, Dr. Wilson says, "That this noun, which is not unintentionally here joined with the singular verb *bara*, is nevertheless really plural, appears not merely from its termination *im*, but by its being frequently joined with adjectives, pronouns, and verbs in the plural—*Wyyomer Elohim nashah adam betzalmai-nu*, Elohim said, 'Let *us* make man in *our* image," or form. Mr. Parkhurst in his lexicon under the word *alah*, cites many passages where Elohim is associated with other plurals. Upon close examination, there will be found no good ground to question the conclusion, that Elohim is a noun plural and signifies "*Gods*," and ought to be so rendered throughout this chapter.

But why the plural noun, Elohim, Gods, should have been associated with a singular verb in this chapter, Hebraists have been much perplexed to answer satisfactorily. Grammar failing, they have had recourse to doctrine to explain the enigma. Dr. Wilson truly remarks, that "*Elohim is not unintentionally here joined with the singular verb*," though, in our opinion the Dr., as well as Mr. Parkhurst, have widely mistaken the intention. They think it was intended to reveal a Trinity of Persons in one God, or as some express it, "Society in God." Dr. Wilson remarks on the phrase "Let us make man," "it is an expression of consultation, and marks a difference in man's creation from that of other creatures, in point of importance. "Let us make man," regards the animal nature; "In our Image," denotes his spiritual nature, which alone could resemble Deity.—"Let us make," *etc.* "in our image, after our likeness." Here is the plurality three times expressed, and that in the first person, a manifest agreement with, and proof of, the scriptural doctrine of a *plurality of the Deity*, to which, as God is one in essence, we give the name persons."

Elohim, "a name, says Parkhurst, usually given in the Hebrew Scriptures to the Ever-Blessed Trinity." He wrote a pamphlet against Dr. Priestly and Mr. Wakefield to prove a plurality of Elohim in Jehovah! In one thing we entirely agree with him, namely, that *a plurality of Agents is denoted in the Mosaic history of the terrestrial creation.* By faith we can understand, that the Spirit, or Word, operated in, by, and through them, in the formation of all things terrestrial; but, that all these Agents were in the Deity as parts of his essence, constituting "Society in God," is too great a camel for our powers of deglutition.

A first principle with us in all reasonings upon this subject, is, that there is "one God and Father of all, who is above all, and through all, and in all." Another axiom is, that "he is the blessed and *only* Potentate, the King of Kings, and Lord of Lords; who *only* hath immortality, dwelling in the Light *which no man can approach unto*: WHOM NO MAN HATH SEEN, NOR CAN SEE"—1 Tim. vi. 15; i. 17: and again, "God is Spirit"—Jno. iv. 24; and he is "incorruptible"—*Rom.* i. 23:—the Incorruptible Spirit dwelling in Light is the scripture revelation of the self-existent Eternal, who is from everlasting to everlasting, God.

"No man," saith Jesus, "hath seen him at any time;" but Adam and Eve did see the Elohim; therefore, the Elohim and the Everlasting Father are not the same.

Elohim is a name bestowed on Angels and Orders of Men. In Psalm xcvii. 7, it is written "worship Him, all Elohim." Paul quotes this in Heb. i. 6, as a command of the Everlasting Father to the Angels, that they should worship Jesus as his Son when introduced into the world again, at the opening of the Future Age. Of the Son of Man it is said in Psalm viii. 5, "Thou hast made him a little lower than

the Elohim." Paul also applies this to Jesus, saying, "we see Jesus, who was made a little lower than Angels." He continued inferior to them about 33 years and a half, from birth to resurrection; when he was exalted far above them in rank and dignity, even to the 'right hand of power,' which is enthroned in Light, where dwells the Majesty in the heavens.

Those to whom the Word of God came through Moses are styled Elohim; as it is written, in Psalm LXXXII. 6, "I have said, ye are Elohim; and all of you children of the Most High; but ye shall die like men, and fall like one of the princes;" see also *John* x. 34. "Thou shalt not revile the Elohim, nor curse the Ruler of thy people --Exod. xxiii. 28, that is, thou shalt not revile the Magistrates, nor curse the High Priest or King. See Acts xxii. 5.

Furthermore; it is a well-established principle of the scriptures of truth, that *what the Everlasting Father doth by his Agents he is considered as doing by himself.* There is a maxim in law borrowed from this, which runs somehow thus, *quid facit per alios, facit per se,* what one doth by or through others, he does by himself. If this be borne in mind many seeming incongruities will be harmonized. Thus in Gen. xviii. 1, the Lord is said to have appeared to Abraham as he sat in his tent-door; but, when he first caught sight of the visitant, he did not see the Lord, but "three men," or Elohim, of whom one was the Chief. Read the whole chapter and to verse 29 of the next, and it will be seen, that the Everlasting God talks and acts by or through these Elohim, but chiefly through one of them, styled "the Lord."

In Gen: xxxv. 9, God is said to appear to Jacob, and in verse 2, to say to him, "I am God Almighty &c.;" and in verse 13, "God went up from him in the place where he talked with him." He was then at Bethel, where "the Elohim were" formerly "revealed unto him." On that occasion, he dreamed that he saw a ladder reaching from earth to heaven, "the Lord standing above it, and the Angels of God ascending and descending on it." These Angels were the Elohim, or "ministering spirits, sent forth to minister for them who shall be heirs of salvation"--Heb. i. 14. They declared to Jacob once the promises made to his father and grand father in the name of the "Invisible God;" he wrestled with God in wrestling with one of them, *etc.* Hence they speak in the first person as personators of the Invisible and Incorruptible Spirit, who is the real author of all they say and do.

Jacob's Ladder will furnish us with a hint or two in this place. It seems, to represent *the interval of years, or totality of generations* which should elapse from the night of the vision until Jacob's Son and Lord should sit upon the throne of David, which the Everlasting Father shall give him. This long interval of years is the connecting ladder between Canaan *as it was* in Jacob's time, and Canaan *as it will be* when Abraham, Isaac, and Jacob and all the Prophets, shall sit down with the Lord in his Kingdom. This ladder hath already spanned upwards of 3600 years; and during all that period "the Angels of God," or Elohim, "have been ascending and descending," though unseen by mankind at large. The years spanned by this ladder compose the duration of "the present evil world" as contrasted with "the world to come," or Future Age, of which Paul speaks in Heb. 1. Of the Future Age he saith, "unto the Angels, or Elohim, hath God not put in subjection the World to Come whereof we speak"—*Chap.* ii. 5; from which we conclude, that he hath put in subjection the Present World, or Constitution of things, to the Elohim; but that "when he bringeth again the First Begotten into the world," the *E*lohim will be subordinated to him in the administration of human affairs. Jesus himself refers to this great event when he said to Nathanael, "Hereafter ye shall see heaven open, and the Angels of God—Elohim—ascending and descending upon the Son of Man" —*Jno.* i. 51. The change of relations is here obvious. In Jacob's Dream, the Lord was *above* the ladder and the Elohim were seen ascending and descending below the Lord and upon the Land; but at the time indicated by Jesus, the Elohim descend *upon* the Lord, who will then be in company with Jacob not far from Bethel in the same Land where the vision appeared to him. Thus, the Land and the Heavenly Attributes thereof will have then approximated, and the intermediate Ladder will have been removed. Jesus and the Saints, equal in physical constitution to the Elohim, and superior to them in the Kingdom of God, will judge, rule, or direct the movements of the *E*lohim in governing the nations committed to their charge. Hence, saith the Apostle, "Know you not that, we (the saints) shall judge Angels?—Cor. vi. 1. Yes; they will cooperate with the Saints as their subordinates having ceded to them their present direction of the affairs of nations.

Let us now hear the word of the Lord. The Invisible God spake to Job out of the whirlwind and said, 'where wast thou when

I laid the foundations of the Earth? Declare if thou hast understanding. Who hath laid the measures thereof, declare if thou knowest. Or, who hath stretched the line upon it? Or who laid the corner-stone thereof: when the Morning Stars sang together, and all the Sons of God shouted for joy?—*chap.* xxxviii. 4-7. Job could not answer these questions. He knew, doubtless, what the Elohim had done; but, "touching the Almighty" by whose Spirit they operated, "we cannot," saith Elihu, "find him out." The Elohim were these Morning Stars and Sons of God. Jesus is styled "the Bright and the Morning Star," "the Day Star," and the Son of God. To say, therefore, that the Elohim are Morning Stars and Sons of God is according to the analogy of scripture. When the Six Days Work was accomplished, a song of praise and shout of joy rent the Expanse; when they beheld the magnificent display of His Power who dwelleth in Light, and by whose spirit they had accomplished every thing.

The following illustration of the relation of the Elohim to the Everlasting Father and his power, suggests itself to us just now. Experimental philosophers can form water, air and earths; they can bring down lightning from the expanse; they can weigh, or rather, calculate the weight of, the sun, moon and stars; they can speak by electricity, paint by sun-light, and outstrip the wind by fire. These are wonderful creations of their genius. But what have these they did not receive?—And from whom did they receive it? They subject certain substances to certain conditions. They do not originate a single principle. The elements, and the laws to which all simple and compound substances are subject, are independent of them. They may say, "Let water be formed," and by passing the electric spark through the gaseous mixture, water will be formed; but it is the power of God that does it, and not their's. The Elohim gave the word, they brought the latent elements of the world into play, they gave direction and application to power, and the Spirit of the Everlasting Father accomplished all they were employed to effect. The Everlasting Father by the Elohim created the heavens and the earth; *He* said "Let there be light;" *He* saw that it was good; *He* made the Expanse; *He* called it Heaven; &c: He did it all through them; they executed what he empowered them to perform. This is the solution we offer of this grammatical enigma.

It is part of the "Strong Delusion," which has supplanted the Truth, to suppose, that the Everlasting Father, left the throne of the Universe on a visit to this region of Immensity, where, like a mechanic building a house, he worked in creating the Earth and all things therein. After this fashion, he is supposed to have made man; and that, when he had finished his mechanism, he applied his mouth to his nostrils and "breathed into him a particle of his own divine essence, by which he became a living and immortal soul!" Such a proceedure on the part of the "Only Potentate," whose abode is Light, and whose servants, the Elohim, are innumerable, would have been unfitting his dignity and underived exaltation. He has revealed himself to us as a Potentate, a King, a Lord, &c; now they who fill these stations, commit to others the drudgery of executing their will and pleasure. And thus it is with the Invisible and Everlasting Potentate. His Kingdom ruleth over all. His Angels, or Elohim, mighty in strength, do his commandments, hearkening unto the voice of his words. They are his hosts; his ministers, that do his pleasure.—*Psalm* ciii. 19—21.

In the light of this revelation, we understand the Mosaic record of the creation. It pleased the King Eternal, nearly 6000 years ago, to add a New Province to his Dominion; not by an original creation, but by the re-constitution of a globe already existing as one of the Solar Planets. He commanded his Angels to go and execute the work according to the order detailed by Moses. They hearkened unto the voice of his word; and in six days finished all they were commanded to do. But, without his power they could have effected nothing: therefore, in the history, all things are referred to Him. He willed; they executed by his Spirit.

Now, on the Sixth Day, before Man was formed the Elohim gave being to the lower animals. Among these was "the Serpent, more subtile than any beast of the field, which the Yehowah Elohim had made. It was a creature of observation; it noted the objects around it, and among these observed the "gods," to whom it told Eve she should be like if she eat the fruit. In the Hebrew, the word rendered "gods," is Elohim, the same as occurs throughout the first chapter. From what other source but the sight of its eyes, unless by divine inspiration, could the Serpent have derived information about the "gods?" It spoke of what it had seen and heard. But the animals were still without a King; therefore, said one of the Elohim "Let us

make Man in *our* Image." There was none like them of all they had made; therefore, they determined to make an animal after their own *form*. They shaped him with head, limbs, and body like their own; so that he stood before them the earthly Image of the Heavenly Elohim. As much their image as Seth was the image of his father Adam.—*Gen.* v. 3.

III. We do not say, that Man's *likeness* to the Elohim consisted in his being "very good;" but that the Spirit of God formed him "very good" in the same sense that it formed all other animals so. They were without character, so was he; his goodness was physical not moral; that of the Elohim was both.

Yet, in a certain sense, Man was formed in the likeness of the Elohim. This likeness, we believe, consisted in the Man's *susceptibility of an exaltation to their nature and rank upon the same principles as they had attained thereto.* This capacity distinguished him from all the other animals they had formed. He was of *like capacity* to the Elohim. He could manifest intellect and disposition like to them, and he could know evil like them.

As Dr. Wilson remarks, "Let us make man," is an expression of consultation, and marks a difference in man's creation from that of other creatures, *in point of importance.*" This is true, and we believe, that the "subtle serpent" overheard the consultation, and was therefore able to tell Eve, that there was a particular in which she should be *like* the *Elohim*—*Ka-Elohim*—by eating the fruit, in which she could not resemble them unless she did eat, namely, in "knowing good *and* EVIL." In this point, man was unlike the Elohim when pronounced "very good." Nor was this part of the temptation a falsehood; for the Yehowah *Elohim* said to his compeers, "Behold the Man *hath* become AS *one of us*, to know good and evil"—*ch.* iii. 23. In this then, the Man became still more like the *Elohim*; and in this likeness he hath continued ever since. But thanks be to the Invisible Father, Man is placed under a law of progression. His prototype has gone before. He was himself made "a little lower than the *El* him;" for he took not upon him *their nature*, but assumed that of the Seed of Abraham.—His nature is now like their's, being *spiritual*, that is, INCORRUPTIBLE AND IMMORTAL. "We shall be like him," says John; hence, also "equal to the Angels," as he himself hath said. See Luke xx, 36.

"*Let us make man*, regards the animal nature," says Dr. Wilson; "*in our own image*," denotes the spiritual nature, which alone could resemble the Deity. If so, what can he imagine "*in our likeness*" means! The Doctor's Trinitarianism and Orientalism cramp his genius. "Man" is generic, and comprehends the "Image" and "Likeness." "Let us make man," that is, "Let us make an Image like ourselves in form and capacity;" they did not say "equal to," but resembling themselves. "The first Adam was of the earth, earthly;" his "spiritual nature," as divines term it, was common to him and his subject companions around him: they had bodies, souls, and spirits even as he, but not of the same *form and capacity* as the Elohim.

Lastly, the Arch-Elohim said, that the Man had become—*ka-chad*—LIKE *one* of themselves in the matter of knowing good and evil. This also is an argument for his likeness to a plurality of persons; and it further shows, that the Elohim were once in a condition similar to man, after he had transgressed. The Yehowah Elohim himself declares, that they also had been *experimentally sensible of* evil, for this is the idea expressed by the Hebrew verb YADA *to know*, which the LXX translate by *eideo*. In short, we believe, that none of the Elohim of the Only Potentate's Dominion were created immortal; but earthly, or animal, like Adam. The Eternal Father is the only being who is originally immortal in any sense; hence it is said, that he "*only* hath immortality;" the immortality of all other intelligences is derived from Him as a reward for the obedience of faith. Just men at the resurrection of the First Fruits will be equal to the Elohim. Shall we say, that they did not attain to the same standard of equality by a similar progression, seeing that their superior, Jesus, "was made perfect through suffering." We believe they were once animal men; that they had been "made subject to vanity, not willingly;" that while in the flesh, they believed and obeyed God with the self sacrificing disposition afterwards evinced in Abraham; that their faith was counted to them for righteousness; that they succumbed to death even as men; that they rose from the dead, and so attained to incorruptibility and immortality as Elohim of the Invisible God. If "angels desire to look into" the things pertaining to the exaltation of our race, we may without sin desire "to look into" the things belonging to their's. Our mundane system is but a pattern of things that were in in the heavens before their perfection; and probably of what even now obtains in other planets in relation to other beings, who, like ourselves, have not yet progressed beyond the animal and probationary era of their history. *Our* Angels or Elohim, those, we mean, of the Heavenly Hosts, to whose superintendence terrestrial affairs are consigned until the Lord Jesus shall assume the reigns of government; not all the Elohim, but those of them thus defined, for of these only are we speaking now—"always behold the face of God," and minister his will towards the sons of men. This is their glory apart of their reward. He sent them to form and fill the earth with living souls. They did it according to his purpose.—Reader, behold the consummation! Mortal and corruptible beings like ourselves, become Elohim, mighty in strength, and creators of worlds, of which the Planet we inhabit is a grand and glorious specimen. Behold then, the destiny set before those who shall become "equal to the Angels" by a resurrection unto eternal life.

EDITOR.

NEW HEAVENS AND NEW EARTHS.

CONTAINING ANSWERS TO THE QUERIES OF OUR GEORGIA CORRESPONDENT.

The first passage referred to is, "and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." This is part of a prophecy delivered by Joel concerning the dissolution of the Jewish State as constituted by the Law of Moses. "I will show wonders" says God, "in the heavens and in the earth." What are these wonders? "Blood and fire and pillars of smoke." That is, there shall be war, indicated by "blood;" there shall be desolation, represented by "fire;" and there shall be utter destruction, signified by "pillars of smoke." The result of this "desolating abomination," also spoken of by the prophet Daniel, John the Baptist, and Jesus, shall be, that "the Sun shall be turned into darkness, and the Moon into blood," which means that the power of the mighty and the holy people shall be destroyed—Dan. viii. 9—12; 23, 24: "*before* the great and terrible day of the Lord come" when "there shall be a time of trouble, such as never was since there was a nation to that same time:" at which crisis "Israel shall be delivered"—Dan xii. 1.—"and whosoever," whether Jew or Gentile, "shall call on the name of the Lord shall be delivered; the Jews first, from the judgment in the Valley of the Son of Hinnom, and afterwards the Gentile, when the Lord shall plead with the nations in the Valley of Jehoshaphat; "for on Mount Zion and in Jerusalem shall be deliverance as the Lord hath said." Joel ii. 60 32.

The phrase "*the Heavens and the Earth*" does not represent the natural, but the political or social system as constituted by Law. The Jewish World under the Law of Moses is styled by the prophets "the Heavens and the Earth," which have their sun, moon, stars, constellations, earthquakes floods, &c., as well as the physical. When the moon is said to be turned into blood, it means that an order of men represented by the Moon are to be slain, such as the Levitical Priesthood. The Commonwealth of Israel as organized by the New Constitution, spoken of by Jeremiah xxxi. 31, when Messiah shall reign over them in Palestine in the Future Age, is also styled "Heavens and Earth;" and because it supercedes the Constitution of Moses, it is termed "New;" and you may read a description, or rather outline of Jewish affairs at that time in Isa. 65 v. 17 25. But, there is a *third* constitution of things styled "Heavens and Earth" which is also termed "New." This is not the same as that of Isaiah, but new in relation to it. This third Heaven will continue through the countless ages of eternity; whereas the one which precedes it, will continue only 1000 years, at the end of which it will be abolished. The outline of the third

Heavens and Earth is given in Rev. xxi. 1. The following statement may make this more intelligible.

1. THE FIRST HEAVENS AND EARTH; the Commonwealth of Israel as constituted by the Law of Moses--Joel ii. 30; Luke xxi. 25. 33; Heb. xii. 26; 2 Peter. iii. 7. 10-12.

THE SECOND HEAVENS AND EARTH; the Commonwealth of Israel as constituted by the Law of Christ, and yet to be promulgated from Zion. This is the Dispensation of the Future Age, or Economy of the Fulness of Times, styled "the World to Come"--Isa. li. 16; LXV. 17—25; 2 Pet. 3. 13. Ephes. 1. 10.

3. THE THIRD HEAVENS AND EARTH, that social organization of mankind in which evil shall no longer exist, but every thing shall be very good, and all the inhabitants of the earth, equal to the Angels of the now invisible world —2 Cor. xii. 2; Rev. xxi. 1, 3-7.

These are all *heavenly Constitutions of things* UPON THE EARTH WE INHABIT. The first has "vanished away;" the second and third are yet to come, and constitute "HEAVEN." There is no other Heaven for mankind than these; and they can be inherited only by RESURRECTION or TRANSFORMATION. We have much to say upon this topic, but cannot say it now.

The Centuries which do intervene between the vanishing away of the Heavens and Earth at the dissolution of the Mosaic Commonwealth by the Romans, and the introduction of the Heavens and Earth at the appearing of the Son of Man in his glory, are comprehended in the period styled THE TIMES OF THE GENTILES. These are a Heavens and Earth, but not under a divine Constitution. They are the Heavens and Earth of the Kingdom of Sin; and in the Apocalypse styled "THE COURT WHICH IS WITHOUT THE TEMPLE"—ch. xi. 2—the continuance of which is coeval with the trampling of the Holy City in the dust; namely, "forty and two months" of years, which end with the introduction of the Second Heavens. Luke xxi. 24.

The dissolution of the First Heavens with great noise, fire and blood was the Day of Indignation and wrath, tribulation and anguish upon every soul of man in Israel that did evil. A day of vengeance, which they only could escape, who, having called upon the name of the Lord, took heed to the warning given in the prophecy of Mount Olivet--Matt. xxiv. This day of wrath upon Israel has come *before* "the great and terrible Day of the Lord." This day is yet future. It is the day which Paul refers to 2 Thess. ii. 2:—"The Day of Christ," the judgments of which those Gentiles only will escape, "who know God and obey the Gospel of our Lord Jesus Christ;" therefore we conclude, that, as "whosoever shall call upon the name of the Lord shall be delivered, "to call upon his name is *to obey the Gospel of Jesus Christ*, which obedience is the baptism in the name of Jesus of one who believes the gospel preached to Abraham, which faith has produced in him repentance unto life. "He shall be saved," "if he continue in the faith, grounded and setiled, and be not moved away from the Hope of the Gospel."—Col. 1. 23. *Editor.*

Disciples do owe unto masters only a *temporary* belief, and a *suspension* of their own judgement *until they be fully instructed*, and not an absolute resignation or perpetual captivity.—*Lord Bacon.*

"Crafty men contemn studies, simple men admire, and wise men use them"—and let those who oppose them, "read not to contradict and compete, nor to believe and take for granted, but to weigh and consider."

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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. RICHMOND, VA. VOL. III. NUMBER 5.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 10.

Sirs, Ye know that by this craft, we have our wealth. Acts xix, 25.

That the revelation of God, the mind, the will, the word, the voice, of the Most High is neither reverenced nor sought after by the great mass of religionists of the present day, is a fact which forces itself on the observation of many who wait on human substitutes and aid in their support by passive acquiescence, if not by active exertion. An article in the July number of the Edinburgh Review 1846, entitled "Mysticism and Scepticism" corroborates this statement, as the following extracts prove. Speaking of the claim of the Catholic Church as urged by Lactantius Ins. LIV to be "the sole source of truth and dwelling place of faith" the Reviewer observes:

"Many maintain nearly the extent of the system just adverted to, but only divest it of that character of infallibility which yet seems essential to its coherence and stability. Professedly receiving the volume of Scripture as the Divine Word, they nevertheless defer with equal reverence to Christian antiquity, and what they term the teaching of the Church, as the necessary guides to its true meaning, or rather as the foundation on which its authority wholly rests; and though they draw important distinctions as to some erroneous tenets propagated by that teaching, yet they contend that all private judgment, and the spirit of independent inquiry (by which alone such errors can be detected,) are to be repressed, and all speculation calculated to satisfy the demands of reason prohibited! But the remains of the catholic Fathers, the pleas of sound Apologists, and the labors of orthodox theologians, are to be sedulously studied in a spirit of humility and submission; when the willing disciple will find abundant evidence in support of the system which he has been thus duly trained to obey; nor will a system making such demands want numerous and willing votaries. It prefers its appeal to the most prevalent of human weakness. An uninquiring recognition of the pretentions of authoritative teaching, offers the most convenient and summary solution of the difficulties and perplexities in which a large proportion of professing believers feel themselves involved; whenever the discussions of the day compel their attention in some degree to those important subjects to which they have habitually yielded a nominal belief;—without the smallest real thought or inquiry, or the possession of a guiding principle which can avail them in difficulties." Of another class he says:

"They contend that both Scripture and antiquity—the Bible and the Church, are to be highly valued and revered, and always combined in Christian instruction; that we should be careful neither unduly to exalt, nor improperly to depreciate either; but scrupulously to preserve the exact measure and degree of reverence due to each. And in suppot fo these views they run into such fine drawn shades of meaning, such an equipoise of com-

promises, and balance of inconsistencies, that we may truly say of them as Luther said of Erasmus, they endeavor to walk on eggs without breaking them."

"The question, however is not one of nice balancing between opposite and co-ordinate claims. If it be admitted that there is any distinctive divine character in Scripture, there can be no competition, no comparison in any respect, between it and any other supposed source of true doctrine. It is clearly absurd to talk of *degrees* of reverence or authority between the human and the divine; the question is not one of degree, but of kind." And thus logically reasons:

"If the New Testament be a volume altogether *sui generis*, then all other writings and records, even of the earliest christianity, must stand on wholly different ground. They can have nothing in common with it. Their proximity in age is no approximation, even the most distant, in nature or authority. In any conceivable sense of a revelation once for all vouchsafed, all subsequent differences of time utterly disappear. It is the precise nature of the written record that it puts all after ages upon a level. If there was a line drawn, a closing of the canon of inspiration, then, no other remains even of the apostolic age can be of any comparable value. If there was a finality in the New Testament revelation, it follows that, when we have ascended to the earliest and purest of the primitive writers, we are still no nearer to the divine source of truth than among the theologians of the present day."

* * * *

"When we hear some parties distinctly professing—'faith without evidence,' we cannot but ask IN WHAT do they believe?—An internal impression on the soul may doubtless be most vivid and even enduring, and practically efficacious; but is it meant that there is no objective reality in what is presented to the mind? Facts may become the foundation of feelings, but not feelings of facts."

* * * *

"The religious tendencies of human weakness, experience testifies, are always, in the main, the same. There is 'always' a propensity among 'all men,'—'everywhere to fall into a similar kind of external worship of forms and dogmas—of observances apart from morals, and creeds apart from conviction—to substitute the office of a Priesthood for individual holiness—the consecration of times and places, of temples and days, for the sanctification of the heart and life. Into such forms human nature is ever prone to corrupt spiritual service;—and *quod semper, ubique, et ab omnibus*, is the very formula of the corrupt religion of human nature."

"To lengthen the creed and shorten the decalogue," has been the invariable practice of every innovator on the simplicity of the truth as revealed in God's Word; so that now in their various conventions, conferences and associations, no one ever dreams of appealing to that Word for light or direction with respect to subjects which engross, and too frequently embitter them. The canon, the creed the By-Law, is the standard: for though on some occasion the parties might find it convenient to refer to the authority of Christ and his Apostles, it would be too dangerous, as it might expose the general incongruity of their respective systems, whilst establishing some principle of truth favored for the moment. At the late meeting in London of the so-called "World's Evangelical Alliance" these facts have been manifested. Debarred by circumstances the aid of their antagonistic by-Laws and Creeds, they dare not open the Heavenly volume, but after much gainsaying unite on nine propositions, two of which are Scriptural and irreconcilable, with six others that are sheer abstractions, the coinage of man's presumption; whilst the other, the 5th, needs only the Scripture wording to make it lucid as well as substantial truth. The type of this convention may be found in Ahaz in 2 Kings xvi. There it is recorded that at a meeting in Damascus with the idolatrous Monarch of Assyria, this unworthy descendant of David saw an altar, the fashion whereof pleased him better than the one at Jerusalem, constructed according to the pattern furnished by Jehovah. He therefore sent its pattern to Urijah the Priest who, by his order made one, "according to all the workmanship thereof" against the King's return; when having first made his own offerings on the new altar, Ahaz commanded that God's altar should be removed from the fore-front of God's house: he did not absolutely put it out of sight, but he commanded that the morning burnt-offering and the evening meat-offering, even all the offerings of the King and people, should be presented on the altar of his own fancy and construction, significantly adding, "and the brazen altar shall be for ME to enquire by." Thus this convention has removed from "the fore-front" God's Holy Word, substituted their own imaginations, and as the price of union called up on their fellow-men to worship at *their* altar; to pay *their* presumptuous abstractions that reverence which is due only to the institutions and commands of Him, who hath charged his people to call no man Master or Leader; whilst *they* will "enquire" at the only source where God's will is manifested.—"Say ye not a confederacy to all to whom this people shall say a confederacy, neither fear ye their fear nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear and let him be your dread." Isaiah viii; 12.

The foundation for union laid by these wise builders of modern Israel, is laid in nine propositions as already intimated, which I present, in order to show that it is not that foundation which Paul laid, and for which he claimed exclusive fitness.

1st Prop. The Divine inspiration, authority and sufficiency of Holy Scripture. This is Truth and necessarily involves the fact that the body which in this instance acknowledges it, is composed of schismatics. For if such be the claims of Holy Scripture, they need no other bond of union and have no excuse for their creeds, canons, by-laws and these their own propositions. Do "divine inspiration" and "divine sufficiency" need the aid of those who were not willing to offer on their own altar of union, that prominent memento of human arrogance their Sectarian names?

2nd. The right and duty of private judgment in the interpretation of the Holy Scriptures.

The truth of this proposition shows the folly of seeking union in opinion instead of in facts. In opinions, the most honest may differ, but in facts, all upright beings with the same testimony and faculties must agree.—Hence the speculative propositions of "the Evangelical Alliance" are far more likely to nourish disunion than union: in fact every such proposition from the Apostolic day to the present, is a mark of strife *always* and of bloodshed often.

3rd. The Unity of the Godhead, and the Trinity of persons therein.

"I and my Father are one." John x: 30. "For my Father is greater than I." Ibid xiv: 28. "And when all things shall be subdued unto him, then shall the Son also be subject unto him, who put all things under him, that God may be all in all." 1 Cor. xv: 28.—These passages do not contradict each other, but they do positively contradict the dogma of the Trinity. And so far from connecting salvation with belief in the Trinity, the Scriptures do not even contain the word. In the various Apostolic Sermons recorded in the Acts, its belief is never enjoined, its idea is never presented. They taught that if we believe that Jesus of Nazareth is the Messiah, and obey him, we shall have eternal life; and Jesus himself says: "and this is life eternal, that they might know (acknowledge) thee, the only true God, and 'Jesus Christ whom thou hast sent.'" John xvii: 3. Nevertheless for this profitless and unintelligible dogma, the Clergy have armed mankind against each other, and caused rivers of blood to flow in the name of the Prince of Peace.

4th. The utter depravity of human nature in consequence of the Fall.

Here is a dogma contrary to Scripture, contrary to our daily experience and observation, and evidently not believed by its inventors, as proved by their assumption to be Reverend and Right-Reverend, the epithet applied by the Bible to Jehovah alone. They tell us that Adam by the violation of his covenant, by breaking the single command on which that covenant was founded, lost not only that nature which God had previously pronounced "very good," but became utterly depraved,—as depraved as Satan, for even *he* cannot be more than utterly depraved; and that in such a state, God still loved him, loved utter depravity so much, as to send his only begotten Son to die, that utter depravity might not *perish* but have eternal life!!!—Alas for the blinded mind, the misguided tongue, that could conceive and utter a dogma so injurious to the divine as well as human character, so opposed to God's Holy Word. "Behold an Israelite indeed in whom there is no guile," said the Saviour, of Nathaniel, approaching as he was without faith, whilst the latter vindicates this character by the immediate acknowledgment of Messiah

on the simple but conclusive proof afforded, by telling where he was before Philip called him. "Wherefore, says Paul, (Hebrews ii: 17.) in ALL things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people." There is no escape from the fact: in that nature which has descended from the first Adam to all his race, did Christ, the second Adam, appear to manifest his Father's will and mercy: he became a partaker of the same flesh and blood, with all human infirmities, and subject to all human temptations: Nevertheless these Masters in Israel say, that the nature in which the Word of God was manifested, the Holy Spirit tabernacled, and the Son of God was acknowledged from the opened Heavens, is utterly depraved. "Wicked men and seducers will wax worse and worse" says the Apostle: *worse* than utter depravity! The infant sleeping on the mother's breast the image of purity, and declared by the Saviour to symbolize the denizens of the Heavenly Kingdom is, according to this dogma a piece of utter depravity. It is false in religion, in morals, in fact: man can scarcely become utterly depraved; for in his progress thitherward, he must violate the admonitions of his own reason, lose all his own self respect, debar himself of his natural desire for social enjoyment and therefore for the respect of others, and even then yield unwilling homage to that virtue which he will not imitate; but is compelled by his *nature*, his rational faculties, to reverence. Humiliating as is the doctrine, it appears not to humble its professors: for we are told that on taking the Chair, Sir Culling E. Smith "expressed himself as deeply grateful to God for the happy manner in which this Convention has been brought about. No one could judge of his enthusiasm in the cause, or the emotion with which he viewed the spectacle then presented. Surely since Jesus Christ himself was on earth, there never was such a scene. The eyes of the world were upon them; the Saviour himself looked down to view; a witnessing Church waited to catch the spirit of the assembly; Jew and Gentile, bond and free, attended on their deliberations; and the principalities of darkness, as well as the angels of light, watched with the deepest interest their weighty proceedings. The 19th of August would be a celebrated day in the history of the Church." Alas, that the admiring "cloud of witnesses" which the worthy Baronet's fertile imagination conjures around this august assembly, should not behold the sacrifice of a single Sectarian by-law or peculiarity, acknowledged by themselves as non-essential, to the promotion of their professed object—union—and that the utmost tribute they could *unite* to offer to Messiah's honor, was the condemnation of all who did not bow to their judgment, and adopt their standard of orthodoxy. This is bad enough, but still not *utter* depravity; and most assuredly not *natural* but acquired presumption.

5th. The incarnation of the Son of God, his work of atonement for sinners, and his mediatorial intercession and reign.

The Spirit says:—"The *Word* (not the Son) was made flesh and dwelt among us." John i: 14—"but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. vii:—"God was in Christ reconciling the world unto himself, not imputing unto them their trespasses. 2 Cor. v: 9—"Wherefore, he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews vii: 25—"For he must reign, till he has put all enemies under his feet. 1 Cor. xv: 25. Here are FACTS established by testimony, on which faith may live and act.

6th. The justification of the sinner by faith alone.

If the Scriptural definition of faith was here implied or intended; that obedience constitutes faith and disobedience unbelief; as taught Moses by the Most High (Numbers xx: 12) where he denounces that favored servant as unbelieving, because he had dared to vary slightly from the outward form of his command: or as insisted on by the Apostle (I Peter ii: 7) "Unto you therefore which believe he is precious: but unto them which be DISOBEDIENT, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling" &c.—they might safely declare it as the only possible justification of a sinner; but they mean to say that a sinner may be saved without obeying the proclamation of King Jesus, which is a faith as contrary to reason as to Scripture.

7th. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"And take the Helmet of salvation (according to the proclamation) and the Sword of the Spirit, which is the Word of God." Ephes. vi: 17. This is the only weapon of the Spirit, therefore its ONLY means of conversion and sanctification; but the "Evangelical Alliance" means, that the Holy Spirit operates not on our spiritual faculties, our judgment and reason; but on that which is purely animal—our feelings: and the fruit of such an unnatural conjunction has given rise to the adage, "Ignorance is the mother of devotion."

8th. The Immortality of the Soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

Strike out the first phrase in the above, and all the rest would be literally scriptural; though then it would be difficult to perceive how the right apprehension of the destiny of the wicked can be in any way essential to the purification of the righteous; still less constitute a bond of union for them.—It is evident that the term everlasting and its synonyms in the Bible must be measured or terminated according to the object connected therewith. If applied to "the blessed and only Potentate who ONLY hath immortality." 1 Tim. vi: 16, then it means infinite duration, neither beginning nor ending; but if applied to a created perishing object it must be bounded by the existence of that object; to such, eternal death is eternal punishment; and the Bible phraseology continually uses the word life as synonymous with every blessing, and death with every woe. It is therefore a manifest error to assume man's immortality because his punishment is called eternal; his immortality must be first proved, in order to establish that meaning of the word as connected with his destiny.—The Bible describes man as created out of corruptible materials and entitled only to conditional life; and as having forfeited that blessing by disobedience and incurred the penalty, death. His Creator thus describes the penalty to the culprit—"For dust thou art and unto dust thou shalt return." He also tells Noah, "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require." Gen. ix: 4. Here then is a description, by their great Author, of animal life and death, without the least allusion to an immortal soul; a phrase which is the burthen of all modern theology, but is not found in a single instance within the lids of the Bible. In accordance with such description, the divine record thus describes the destruction of a wicked world. "All in whose nostrils was the breath of life, of all that was in the dry land died; and every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth." Gen. vii: 22. We read in the same volume the history of God's vengeance on the sons of Aaron, on Korah, Dathan and Abiram with their wives and children, on Achan with his sons and daughters, and find no intimation there that their punishment is not sufficient for their crimes; and it seems strange indeed that reason and humanity should doubt it. "Man that is in honor and understandeth not, is like the beasts that

perish" says David (Psalm xlix: 20.) "God is not the God of the dead but of the living," says David's Lord--also, "But they that shall be counted worthy to OBTAIN that world (Age--the Future Age—*Ed.*) and the resurrection from the dead," &c. Who shall be counted thus worthy? Abraham, Isaac and Jacob we are told, and such as they: but surely not Pharoah, Amalek and the doomed inhabitants of Canaan; Jehovah was not *their* God. There cannot be found under the old covenant, in the Old Testament, a single intimation of a future life, except as connected with the promised Messiah: through him alone did the Israelite expect the resurrection; as Paul declared to Agrippa this was "the promise made of God to our fathers."

Under the new Covenant there is scarcely room for hesitation, none for doubt. In 1 Cor. xv: Paul says: "the first man Adam was made a living soul (being or person;) the last Adam was made a quickening (life giving) spirit." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus it is that "as all that are in Adam die, so all that are in Christ shall be made alive." "Christ the first fruits afterwards they that are Christ's at his coming." Then shall be fulfilled the glorious promise: "The gates of Hades shall not prevail over my people;" then the song of triumph, the acme of the Saviour's love and glory, the consummation of his people's faith--"O Death where is thy sting; O grave where is thy victory"!!

In the Acts of the Apostles are recorded the only sermons extant preached to sinners, which were verified by Jehovah with "signs and wonders and divers gifts of the Holy Spirit." In none of them is man's immortality alluded to, except as God's gift through his beloved Son. Neither is there found in them any threat, beyond the loss of that boon, the consequence of their unbelief. Thus, when the Jews at Antioch in Pisidia rejected the message of salvation, "Paul and Barnabas waxed bold and said: it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." Acts xiii: 46. It is a fact that connot be controverted, that if their hearers could not be won by the charms of love and mercy, the Apostles turned from them, and never appealed to the terrors of hell, never invoked the agency of satan, to force fearful slaves into "the glorious liberty of the children of God." They told them that, "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi: 23. "Who will render to every man according to his works; to them who by patient continuance in well doing SEEK for glory, honor and immortality, eternal life" &c. Thus immortality is a gift to be *sought* for by man through the Lord Jesus; "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." John iii: 16.

It has been said that the doctrine of endless misery is absolutely necessary to appal, and thus restrain the wicked. Such an argument ought to have no weight with a disciple of Christ; the belief of falsehood can never aid divine truth: "God is Spirit and they that worship him, must worship him in spirit and in truth;" not from the fear of hell, but from love of his perfections. The doctrine is certainly necessary to wring from the superstitious fears of man a support for the clergy; for though inefficient to produce purity of life, it is powerful to fill pews with those who cry, "Lord Lord! but do not the things which he has commanded:" but its practical effect on religious faith, is to convert it into a gloomy superstition, and do away with every rational view of retributive justice.—Orthodoxy allows that God can create and can destroy: hence the revolting idea is presented, that the Most High for the sole purpose of tormenting his creature man, prolongs his existence eternally: and in order to palliate the horrors of such doctrine, its chief advocates are found persuading superstitious ignorance, steeped in crime, aye even at the foot of the gallows, that it may cheat divine justice, and find admission among "the just made perfect;" whilst on the other hand the popular sect of the Universalists deny all punishment whatever; both parties equally contradicting the divine word which declares; "For we must all appear before the judgment seat of Christ, that every one may receive the things in the body, according to that HE HATH DONE, whether it be good or bad.—2 Cor. v: 10.

It is due to the Evangelical Alliance to say that, even in their body, some wished to strike out this dogma, who, though embracing it themselves, were unwilling to make it necessary to their bond of union: they were however outvoted; partly because, "such an article was particularly demanded in America," and also because, "that the instances are extremely rare, hardly one in a thousand, where those who reject the doctrine of the endless punishment of the wicked; furnish any reasonable evidence that they have been born of the Spirit." The Rev. Mr. Drummond even felt bound to give his solemn testimony that he had never met an individual denying this dogma who furnished reasonable evidence of a change of heart. A brief contrast of the opposing doctrines will perhaps enable the reador to decide for himself which is most likely to establish the cardinal truth; "God is love, and he that dwelleth in love dwelleth in God and God in him." 1 John iv: 16.

The dogma of endless *misery* (for eternal death as endless *punishment*, is acknowledged here a Bible doctrine,) necessarily involves the following facts in God's providence with respect to the human family. That when Adam had by transgression fallen from a state of innocence, his Creator did not immediately exact the penalty, but prolonged his forfeited life, in order to multiply his posterity as the stars of heaven, or the sand on the sea shore; all of whom are brought into the world by his sole volition, with an utterly corrupt nature, according to these modern Rabbies, not the result of their own sin; and under the awful responsibility of attaining to eternal happiness, or enduring endless misery, as they may or may not render that homage and obedience to Jehovah, which their progenitor, in his sinless state, had failed to do: and whilst the same responsibility devolves on all, the circumstances and opportunities of their birth, education, and association, as well as their time on earth, are as various as their features. It is a signal proof of the abundant testimony which God hath borne to his truth, that with such an invention grafted on it, any rational mind should have believed it a revelation from the Most High, the Most Just the Most Merciful: let its advocates show how such a doctrine can possibly, or in any degree change an evil into a good heart, and implant therein that love which is necessary to make it a dwelling place for God!!

Now meditate on what the Bible teaches!

God formed the first man out of the dust of the earth, and gave him life, conditional on one most simple but most efficient act of homage; teaching thereby two important lessons:—the responsibility of man, and that his safety and innocence could be secured only by continual intercourse with his Creator, which could only be enjoyed by keeping a conscience void of offence towards him. Man disobeyed, lost that pure conscience, and with it, access to the tree of life: instead of seeking he now fled from the presence of his God. The cherubim and flaming sword were now appointed to guard the way to the tree of life, lest man should eat and live forever; showing clearly that life was not his inherent possession, as well as that the idea of an immortal sinner found no favor in the mind of Jehovah Thus stood Adam before his Creator; he had been tried and found wanting: he had realized the folly of being wiser than God, by refusing the child-like obedience that he owed him, and thus incurred the penalty of death. The Most High exacted the penalty due to justice, but in his own mercy promised to redeem

him from the power of death, on condition that he should thereafter, in reliance on that word, which he had before disregarded, walk in obedience to his commands: He also promised that this redemption from death should be, not to a conditional but an eternal life, in a sinless state of happiness, subject no more to temptation or sorrow. Here then is mercy indeed! offering to Adam and his descendants, with all the benefit of his experience before them, a restoration from their lost condition to a destiny far more glorious than was proposed in the first covenant. But these blessings, unlike those of Adam in his primitive state, being future not present, could be apprehended only by faith, through which until the advent of Messiah, man evinced his obedience to God in types, which were "an example and shadow of heavenly things;" during which long period mankind saw no one return triumphant from the dominion of death; hence the continual succession of miracles vouchsafed to nourish faith — But when life and immortality were brought to light through the Gospel, through the resurrection of Jesus Christ from the dead, his Apostles attesting the fact, and God confirming their testimony, "by signs and wonders and divers gifts of the Holy Spirit," mankind were called to rest on facts exhibited palpably to the senses, and abundantly proved; whilst miracles, having accomplished God's benevolent purpose, ceased, leaving man in the exercise of his reason to fit himself for life or death, by sowing to the Spirit or by sowing to his flesh, according to his own choice. And as an act which had no moral guilt in it, save its disobedience, lost God's favor, and with it access to the tree of life; so, an act, which has in it no moral merit save in its obedience, now restores man to that favor, and to the privileges of that tree, under far more auspicious circumstances, and with far better promises; the frailty of his nature being provided for in the office of his Great High Priest and Intercessor, whilst his short term of probation being successfully accomplished, he enters on a state of unconditional life and beatitude. Hence the Apostle declares: "Therefore as by one offence (sentence came) upon all men unto condemnation, so by one righteousness (sentence came) upon all men unto justification of life." Rom. v: 18. So reads the translation of Professor Stewart of Andover; who, whilst acknowledging that the "one righteousness" means one single act of justification, is so blinded by his sectarian prejudices as not to perceive that this act can be no other than "baptism for the remission of sins."

Let every rational mind examine the two doctrines, and say which is best adapted to change a bad into a good heart, to beget that love which the Apostle declares, necessarily accompanies the knowledge of God: "He that loveth not, knoweth not God, for God is love." 1 John ix: 8. What kind of love is begotten by the belief that the Most High keeps man, frail in his best estate, pitiable in his worst, in existence for the purpose of relentless never ending vengeance, seems difficult to conceive; whilst it appears natural that the hearty believer in such a dogma would not feel very sensitive, very compassionate in the contemplation of a fellow-creature's sufferings; nor see great evil in cherishing towards an enemy revengeful feelings. On the other hand to regard Jehovah as the author of "this pleasing anxious being" which, if terminating forever in the ordinary course of nature, is still a gracious gift; but when with it are freely offered "the means of his favor" devised by his own infallible wisdom, whereby man can attain to an everlasting life of blessedness; we are compelled to acknowledge with the Apostle—"God is love." It is in this light that Paul argues justly: "Nay, but O man, who art thou that repliest against God?" He gave you life, if you misuse his gift, he resumes it and how art thou wronged? If you improve it, and by obedience to his commands become fitted for the society of Immortals, he makes that life eternal, "God is Love."

RICHARD LEMMON.

Baltimore, April, 2nd, 1847.

"THE DEEP THINGS OF GOD."

QUERIES.

TO THE EDITOR,—In your recent publication, "*The Deep Things of God*," I find one or two positions to which as an independent seeker after truth, I fear, I must demur, and I therefore make free to call for further proof or explanation. This, I feel assured, you will not forbid me to do; as *your* periodical (unlike, I will admit, all contemporary publications with which I am acquainted,) claims to be "untrammelled by party and fears not to set before the public the whole truth." But to my *queries:*

In No. 18 of your enumeration of the "Deep Things" taught in Scripture, you say:

"That *Repentance* is the gift of God, and consisteth in that state of mind in which the *disposition* of Abraham," &c. obtains—that "this *disposition*, &c. is appointed and accepted as *repentance*, CONSEQUENT on belief of the Gospel of the Kingdom and baptism in the name of the King," &c. Now, I admit that Repentance is the "*gift of God*," for "*every* good and perfect gift comes down from the Father of Lights." But how is it, I pray you, that "*this disposition*" of which you speak as synonymous with "*repentance*," can be "*consequent* on belief and baptism," when Peter says "repent (*first*) and be baptized," and the whole tenor of Scripture commands to be baptized, places *repentance before* baptism?

I should have thought that there was a mistake in the mere collocation of the words; but in No. 19, you say again, "They who hope for the things of the Kingdom, &c. may become the subjects of *repentance* and remission of sins, by believing that Jesus is the Messiah, &c. and by being *baptized*," &c., in which the same position is maintained.

Again in No. 28, you say, "That the period of 1,000 is the *day of Judgment*, when Messiah shall sit upon David's throne, judging the living and *them that were dead*, in his Kingdom." Is not this irreconcilable with No. 29, in which you cite the saying of John that "the rest of *the dead live not again* till the 1000 years are *past*?"—Shall Messiah judge "them that "*were dead*" during the thousand years and yet, "the *rest of the dead*" (being the *wicked*, for the Saints are raised at the "*first* resurrection") live not again *till* that period is past?

There seems some want of explanation here, will you give it, and thereby help to a better understanding of these "deep things of God"—at least one.

TRUTH SEEKER.

QUERIES ANSWERED.

REPENTANCE AND THE DAY OF JUDGMENT.

It is admitted by "Truth Seeker," that repentance is the "Gift of God;" but, as it may be disputed by others, we adduce the following proofs:—"God hath exalted Jesus to his right hand to be a Prince and a Saviour, for (dounai metanoian) to *give* repentance to Israel and the remission of sins.—*Acts* v. 31. "When they heard these things, they glorified God, saying, then hath God also to the Gentiles (metanoian edoken) *granted* repentance unto life.—*Acts* xi. 18. "In meekness instructing those who oppose themselves; if God peradventure (do metanoian) will *give* them repentance to the acknowledging of the Truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.—2 *Tim.* 2. 25: dounai, edoken and do, rendered "*give*" and "*grant*" are all parts of one and the same verb.

From these quotations we learn,

1st. That, Jesus is the giver of repentance, and remission of sins to Israel, as the Mediator between God and them;

2d. That God is the grantor of repentance also to the Gentiles through the name of Jesus;

3d. That the Repentance given is unto life;

4th. That the efficient cause of repentance is *instruction in the truth*;

5th. That repentance is evinced by acknowledging the truth;

6th. That instruction to the acknowledging of the truth is the means appointed for the recovery of men out of the snare and captivity of the devil.

The Scripture from which No. 18 is deduced, is in Luke 1. 17. "And he, John, shall go before Him, Jesus, in the spirit and power of Elias (therefore John is styled Elijah in prophecy) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord." *Query.* How could John turn the hearts of the fathers to the children? The fathers of the children of Israel (for of them he is speaking—see verse 16,) are Abraham, Isaac and Jacob; how then, we repeat, could John turn the hearts of these fathers who are dead, to a generation of their posterity living some 1900 years after them? The thing is impossible; Luke, however, did not thus record Zachariah's words: there is a want of precision in the translation.

The phrase is *epistrepsai kardias paterwn epi tekna,* to bring back to posterity hearts of fathers: this is strictly literal, and means, *to revive in the sons of Israel the dispositions which possessed Abraham, Isaac, and Jacob:* KAI APEITHEIS EN PHRONEESEI DIKAIOON, *and disobedient ones to just persons' mode of thinking*—that is, to bring back Israelites, who had strayed from the Law after the traditions of men, to that mode of thinking evinced by the obedience of the Fathers. This was the work John had to accomplish, "to make ready a people prepared for the Lord;"

1st. By creating an Abrahamic disposition and mode of thinking within them; and

2nd. By baptizing them into this change of mind and purpose for repentance and remission of sins.

Now, let the reader reflect upon the Abrahamic disposition. When Abraham and his wife were very old, the word of the Lord came to him, saying, "He that shall come forth out of thine own bowels shall be thine heir. And the messenger brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, 'So shall thy seed be. And Abraham believed in the Lord; and the Lord counted it to him for righteousness.—*Gen.* xv. 4–6. Upon this transaction, Paul makes the following remarks:—"Abraham against hope believed in hope, that he might become the Father of many nations; according to that which was spoken, "So shall thy seed be." And being *not weak in faith,* he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was *strong in faith,* giving glory to God: and being *fully persuaded,* that what he had promised, he was able also to perform. And *therefore* it was imputed to him for righteousness," or remission of sins. "Now, it was not written for his sake alone, that it was imputed to him: but *for us also, to whom* it shall be imputed, *if we believe* on him (with the same Abrahamic faith) that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.—*Rom.* iv. 18–25.—Hence, the Abrahamic "Heart" or disposition is *a readiness* to believe the most incredible things affirmed by the Word of God;—it is against hope—against all human probability—believing in hope, that what he has spoken he will assuredly perform.

Let us now briefly illustrate Abraham's *phroneesis,* or mode of thinking. The reader can peruse Genesis xxii, and Paul's remarks in Heb. xi. 17—"By faith Abraham, when he was tried, offered up Isaac: and he that had received *the* promises, offered up his only begotten Son, of whom it was said, that in Isaac shall thy seed be called: *logisamenos* REASONING, that God was able to raise him up, even from the dead; from whence also he received him in a figure." Thus his *disposition* to believe God, and his *reasoning* upon what God enjoined, caused him to do what was required of him even to slaying his only begotten Son and heir.

It was to revive such a disposition and mode of thinking in the descendants of Abraham that John preached.

This state of mind is repentance; but this mental condition was not recognized of God until the subjects of it were baptized into it. Hence, John says to the *begotten* sons of Abraham—because like-minded, "I baptize you in water *into repentance;*" the baptismal action in their case was "giving glory to God" in obeying his word; for God sent John to baptize; and they that submitted, accepted the counsel of God in being baptized of John: and so honored God. *Luke* vii. 29, 30.

We do not say, that this disposition and mode of thinking are consequent on belief *and* baptism; but consequent on belief of the Gospel of the Kingdom, and the things concerning Jesus; and ratified as repentance on baptism into his name, &c.

Peter very properly places repentance in antecedent juxta position with baptism; for it accompanies it. It is originated and matured in the subject before it, and it is confirmed of God when the baptismal ratification is exchanged. But if a man be destitute of the Abrahamic Kardia and Phroneesis, though he be baptized verbally into the name of Jesus, in which repentance and forgiveness of sins are announced, he is unrepentant and unforgiven. So that the recognition of the Abrahamic characteristics as repentance; and the imputation of faith for righteousness, or remission of sins, are both coetaneous with the *baptismal obedience* of faith.

But God gives repentance and remission of sins through the name of Jesus. How did he give it to Israel and the Gentiles by John, Jesus, and the Apostles? By preaching to them the Gospel of the Kingdom of God; that is, the Hope of the Gospel. "And John came preaching, saying, 'Repent ye; *for* the Kingdom of Heaven is at hand!" And "Jesus began to preach, and to say, 'Repent; *for* the Kingdom of Heaven is at hand! And he went about all Galilee preaching the Gospel of the Kingdom. *Matt.* iv. 17, 23. And he said to his Apostles, "Go, preach, saying 'The Kingdom of Heaven is at hand! *Ch.* x. 7. And on the Day of Pentecost, they preached the Kingdom of God, saying, "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Anointed One to sit on his throne, spake of the resurrection of Christ, etc. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ," or King of Israel. The resurrection of Jesus was to all men, the assured sign that he was the future sovereign of Israel and the world, when the appointed times should be completed.

There is no doctrine more transcendantly glorious than that of the Kingdom of God. If this, when understood, will not engender in the hearts of men the mental characteristics of the old father of the faithful and friend of God, there is nothing extant that will. How few are there can lay claim to be Abraham's children by such a faith as his! How few, who have repented after this sort; and consequently, how few have the remission of sins, and a scriptural hope of glory! O what a faithless generation are we; how egregiously have we departed from the goodness of God!

We have more to say about repentance, but not now; we proceed therefore, to the brief consideration of the query concerning the Day of Judgment. We have handled this subject somewhat at length under the caption of "Sorer Punishment" in Volume 2, page 107. In this article, paragraph 28, we have anticipated the query of Truth-Seeker; and in another, styled the Restoration of Israel, paragraph 6, we have shown the Scriptural use of "Day," for a period of 1000 years. The reader can refer to these.

(*To be continued in our next.*)

The most perfect simplicity is the noblest method of handling the Christian doctrine.—*Calvin.*

"Rather than fight against God, I would take to my staff, and descend from my throne."—*The Elector of Saxony,* 1521.

see page 237 18.

"BAPTISM UNTO REPENTANCE."

In compliance with the request of Mr. Arthur Crihfield, Editor of the Journal and Union, Covington, Ky., we proceed briefly to "attempt to clear up difficulties" presented to his mind from a *cursory* reading only, as it seems to us, of our "Declaration."

He thinks, that in our definition of the Mystery of the Gospel, we have "advanced one sentiment which is indeed new to the whole religious world." This is no difficult task, and but little credit due to the originator either. He continues, "we found it necessary, many years ago, to advance the same in relation to John's Baptism; but we never felt safe in predicating it of Christian Baptism, namely, *that repentance must follow immersion.* But Dr. Thomas plainly asserts it. Speaking to believers he says, "that ye be immersed in the name of the Father, &c.; that ye may become the recipient of repentance, and remission of sins, or of an imputation of righteousness, through the name of Jesus Christ." And then, he adds, "for the present it may suffice to ask, if "Repent and be Baptized," does not seem naturally to place repentance before baptism? I know it does not necessarily do it, any more than another passage ("repentance towards God and Faith towards the Lord Jesus Christ) puts repentance before faith. Still we would be pleased to have this matter cleared up satisfactorily, and, if it be true, placed in an unassailable attitude."

It will save as much penmanship to refer Mr. Crihfield to the article which precedes this on "Repentance," in answer to a query from another quarter. We would add to what is there written, that we perceive a distinction in scripture between "*repentance*" and the "*fruits meet for* repentance." The former, we consider, as *a quality of mind* superinduced by the *belief* of "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF THE LORD JESUS CHRIST," but *not counted to the believer as repentance*, UNTIL his faith is developed in the "obedience of faith," by baptism in the name of Jesus Christ. In the sense, then, of its being counted, or imputed, to the believer at that crisis, we regard him as the *recipient* of repentance, *not after*, but COETANEOUSLY WITH BAPTISM, when he is baptized for, or into, repentance, as well as for, or into, remission of sins. This repentance God gives, or grants, in and through the name of Jesus, consequently the subject must be *the recipient of the gift.* God *gives* "the word of the truth of the gospel" in the name of Jesus, therefore, we regard him as the author of all the legitimate results which flow from it; thus he creates the New Man. But, whether this New Creature attain to the Kingdom of God depends on his "bringing forth fruits meet for repentance" after immersion into repentance. We repeat here, that the quality of mind, termed "repentance unto life" in the Word, is found in *the disposition and mode of thinking* which were in Abraham. His mental qualities are *the pattern* of a child-like frame of mind, which believers must possess, or they "cannot enter into the Kingdom of God."

We may, perhaps, say a word in place here, on remission of sins, or righteousness by faith. Without faith in "the things concerning the Kingdom of God and the name of the Lord Jesus Christ," there is neither repentance, nor remission of sins. He, who, *believing* these things, becomes the subject of the quality of mind, termed *repentance*, also becomes the subject of justification unto life, *not before* baptism, *nor after* immersion, but *coetaneously with*, or, at the instant of, baptism into the name of the Father, Son, and Holy Spirit. We believe, therefore, that a man is justified by faith in the way defined; and, if it be asked, when is he justified by faith?—we answer, when he obeys the gospel in the act of baptism. Hence, if he be not baptized, there is *no point of time* in his history when, *nor any act*, through which, he obtained a justification by faith; consequently, though believing and repentant, his faith has never been imputed to him for righteousness, justification, or remission of sins: therefore, he may be regarded as a repentant believer in his sins.

Mr. Crihfield misrepresents us in stating, that we have just come to believe, that "the gospel was preached to Abraham; to his descendants; &c.—We learned these matters indeed years ago, but we learned them subsequently to the transaction and reception of the traditions we abjure. We state them not as recent "discoveries," but in opposition to the tradition of the "*current* (RETRO-current, rather,) *reformation*," that "the gospel was preached for the first time on the Day of Pentecost." We deny this, and declared without argumentation, the thing he refers to. And furthermore, we repeat, that the doctrine taught by it as a denomination, is not, that Immortality is brought to light through the Kingdom of God. The Heathen dogma of the immortality of the soul, inculcated by its supervisor, is at variance with, and subversive of, this notable truth. Look at the speculations of the founder of "this reformation"—'the restorer of the ancient gospel'—in the Protestant Unionist, its Editor, who has stripped off nearly every thing, and left only *a skeleton idea* as the creed of Christianity! No such doctrine can be found in his speculations, yet he, one of its great and shining lights, is a more orthodox exponent of reformation than we, though Mr. Crihfield says we are "orthodox enough in our faith, for we hold to the very things that are facts, truths, and indisputable."

Our good friend says, he has "long maintained, that God had a Kingdom from the foundation of the world." If by the phrase "foundation of the world," he means from the creation, or from the flood, even, he maintains more, in our opinion, than he can prove. God has been "*preparing*" the Kingdom from the foundation of the world, and the preparation still continues, but *this* Kingdom, of which the saints are invited to take possession, "when the Son of Man shall come in his glory, and all the holy angels with him," and when "he shall sit upon the throne of his glory"—has never yet existed upon the earth. The Father had a Kingdom organized by the Law of Moses; but, he had none before that, nor has He, or the Son, had a kingdom *here;* nor has the Son one elsewhere, since the Father's Kingdom was taken from the Rulers of the co Messianic generation under the law, to be hereafter given to a generation of Holy, redeemed, and adopted, Israelites under the New Constitution; when the Father will associate the Son with himself and the Saints in "the Kingdom of God and of Christ." Friend C. had better revise his faith respecting the Kingdom; he may be "orthodox *enough*" for a denomination, but is not sufficiently scriptural, we think, for an heir of God.

Mr. Crihfield thinks we ought not to "withdraw fellowship from the whole mass" of the current reformation, because of certain things. We had supposed, that the Leaders of this Reformation had long since induced their denomination to withdraw from us, as "*not one of them:*" we did not know, therefore, that it was possible for us to withdraw from it! But, the fact is, we have long since ceased to regard the fellowship of the ecclesiastical bodies of this generation, as of any value at all, save in a pecunio-speculative point of view. It never troubles us, what man, what church, or what denomination, accepts or rejects us. We belong to "THE DISPERSION;" and are solicitous only to be found in fellowship with the Apostles; if we meet other men who are in fellowship with these, why then, on the principle of "things equal to the same," being 'equal to one another," we also shall be in fellowship with them. Our anxiety is not, whether C, or F, or S, will acknowledge us as brethren and colaborers; but, that we may be found watching, waiting, and prepared for the Lord at his coming. This will be better to us than all "this reformation," and the world, can possibly bestow.

We judge no man, we condemn no man; we are privileged only to "try the spirits" by the word, and to show where *the word* condemns them. We have condemned ourselves on certain points, that we might be justified by this word. We suppose all men to be "indifferently honest" in their way; some, to be honest even unto death.—The latter are rather scarce, not being much in demand. We say not who is honest, more honest, or most honest; we confess, however, we should like to see more honesty among religious editors. We have only met with one, perhaps two honest ones of this class. No man is honest who is unjust; and never did we contemplate a set of men, who perpetrate injustice more recklessly, than the leading editors of "this reformation." This is our personal experience. We trust, however, that, as friend Crihfield *promises* so fair, he will not by his acts, justify the conclusion, that he too is no exception to the rule.

In conclusion, we trust, that, as we have written this to "please" Mr. C., in clearing up certain matters which were difficulties in his way, he will give insertion to this article, and the foregoing on repentance, without mutilation in his paper. If he do not like what we have written, he has the power to say what he pleases against it and its author. We shall take it all in good part; for, having stood fire so many years, it takes a very formidable battery to affect our nerves.

Wishing him great prosperity in all lawful undertakings we bid him a respectful farewell for the present.

Editor.

JUNE 14, 1847.

DEFINITE TIME.

Upon this subject Mr. Storrs says, "If the definite time of the Second Advent is revealed in the prophetic numbers of Daniel, some man, some angel, or the Son of God did reveal it, and must therefore know it.

"Our Lord Jesus Christ saith—'Ye know not when the time is: Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son.'

"*Therefore*, no man, nor angel, neither the Son hath made this time known; and the INFERENCE from the prophetic numbers of Daniel, that the definite time is there revealed, must be incorrect."

Now, in view of this, we would respectfully submit to our friend, that exception may be taken to the conclusion on the ground, that the saying of the Lord Jesus does not refer to the period of his second advent, but to the time when, in that generation, "all the things" of which he had been speaking in relation to the overthrow of the State and Temple of Israel, should be fulfilled. It is admitted that Matthew xxiv. 30 in part refers to the Second Advent, but not in whole. "The SIGN *of* the Son of Man in the heaven" and "the Son of Man coming in the clouds" are two different and remote events. In the former sense, the Son of Man came before the Apostles had gone over all the cities of Israel—*Matt.* x. 23; his coming in the clouds will be contemporary with *the restoring the Kingdom* AGAIN TO ISRAEL—it will not be "*the Sign*" that will be seen then, but *the thing signified* by that sign, even the Son of Man in person. Now, the Sign which indicated the presence of Jesus at Jerusalem, when "the end of the world," constituted by the Mosaic Law, had come, was "the Abomination of Desolation, spoken of by Daniel the prophet, standing before the Holy Place." The "day and hour" of this occurrence is not stated in Daniel's

Book. He tells us the month and the year when an end should be made of sin-offerings, or, in other words, when the sacrifice and oblation should be caused to cease, as purification-sacrifices, namely, 490 years from the Nisan of the 7th of Artaxerxes; but, what "day or hour" after the end of the 70 weeks "the sign" of the Son of Man's presence should be seen was known "only to the Father." In this, then, we doubtless coincide, namely, that the Son of Man was at the siege of Jerusalem superintending the overthrow of his enemies; that his person was unseen; that the *sign* of his presence was visible in the Roman armies; and that the "day and hour" between the ascension and the desolation when destruction should come, was not revealed. The event only made it known. Yet by taking heed to "*the Sign*," the watchful disciples were enabled to escape by flight.

But, as to "the coming of the Son of Man in the clouds," when the Kingdom shall be restored again to Israel, we are compelled to conclude in opposition to our friend, and to say, that *the definite time is revealed*, while, we admit, we cannot say infallibly in what year the revealed time will end, because of the difficulty of demonstrating when the revealed time began. Among the "WONDERS" treated of in Daniel, is the setting up of the Kingdom prepared for the Saints. Now, the question is asked in ch. xii. 6, "*How long to the* END *of these wonders*? Will not this "end" be the epoch of the fulfilment of all the things of the latter days? In other words, after this end there will be nothing more in Daniel to be accomplished—all his predictions will have become history. Now, the end is revealed in *verse* 7, arithmetically and eventually—*at the end of* 1260 *years*, the termination of which period is marked, *by restoration of power to the Holy People Israel.* This is the event which terminates the figures. "And when he shall have accomplished to scatter the power of the Holy People, all these wonders shall be fulfilled;" which signifies the same thing as "restoring again the Kingdom (power) to Israel." When these 1260 years shall expire, the Saints shall be delivered out of the hand of the Little Horn, ch. vii. 25. *This* Little Horn came up among the Ten, and is therefore the Western Horn. But in chap. viii. 9, there is another Little Horn which grew up out of one of the Four Horns of the Goat, and is therefore the Eastern Horn. The Little Western Horn prevails against the Saints, *and the people of the Saints*, in the Western Empire; and the Little Eastern Horn prevails against the Saints, or Israel, in the Eastern Division of the Roman Empire. The tribulation of the *natural* and the *adopted* Israel is contemporary, and as to Judah, ends coetaneously. Hence the two periods of 1260 years both end at the same time. As the setting up of the Kingdom, *chap.* ii. 44, is the crowning event of Daniel's predictions, all times defined in his prophecies terminate *at* or *before* that event. The Seventy Weeks, or 490 years, the 2300 days, or years, and the 1290 years, all terminate *before;* but the two periods of 1260 years, and the 1335 years, we believe, end when Michael, the great prince, stands up for Israel, at which time, the sleeping dead awake. Hence the key to the definite time of the Second Advent may be found in the solution of the question, *when was dominion given into the hands of the Little Horns to prevail and desolate?* If this can be satisfactorily answered, it can be known, when the Lord Jesus will appear; when the Saints will be raised; when all Kingdoms and Republics shall be dissolved; when David's Throne and Kingdom shall be re-established; when the Everlasting Covenants with Abraham and David shall be fulfilled; when the battle of Armageddon shall be fought; when the Man of Sin shall be utterly destroyed, &c. &c.—for they are all events contemporary with "the *last end* of the indignation," when Gog, the Autocrat of All the Russias, "shall come to this end, and none shall help him."

We are aware that, after Jesus had been conversing with the disciples for forty days about the Kingdom of God,

they asked him, saying, Wilt thou not at this time restore again the Kingdom to Israel? and that he replied, that 'it was not for *them* to know the times and the seasons which the Father hath put in his own power.' As we have seen, the time of this event was revealed in general terms in Daniel's prophetic numbers, but not sufficiently in detail to reason out an exact conclusion.—This deficiency, however, was afterwards supplied, when *God gave to Jesus Christ* the revelation of the things shortly to come to pass, and which revelation he communicated to John for the benefit of them that serve him.—Now, among these things, are the Restoration of the Kingdom to Israel; the coming of our Lord, the King; the Battle of Armageddon; the utter destruction of Rome; and the contemporaneous termination of the Sixth and Seventh Vials (the Sixth on the Little Eastern, and the Seventh on the Little Western Horn)—these are all events marked with great precision in the Apocalypse, which affords more data than Daniel for the calculation of the time. It is easy to prove, that we live in the 17th year of the Seventh Vial, which answers to the 26th of the Sixth; and that it is 55 years since the first vial began to flow. If, therefore, it have consumed only 55 years to exhaust the wrath of God contained in all the vials to the 17th of the last, it cannot take many more to drain out the whole; 20 years for the remainder of the Sixth and Seventh, is certainly a large ratio compared with 55, to cover all events previous to the Advent. We believe, that the 1290 ended with the commencement of the Sixth Vial in 1821, it therefore, began A. D. 531, when the Persians planted their standards on the Mediterranean shore. We take this as the datum of the beginning of the 1335 years, which ends, therefore, in 1866. This gives the termination of the period 1260 for the Little Horn to prevail against the Saints in the West. Now, if this be deducted from 1866, which we arrive at by calculation concerning the Little Eastern Horn, it gives A. D. 606 for the date of the commencement of the dominion of the Little Horn of the West. Thus the one set of numbers explains the other; and the Key seems to be, *in the ending of the* 1290 *years of desolation, with the beginning of the drying up and the desolating abomination by the Sixth Vial.* We therefore conclude, that the remaining pre-millennial events will be fulfilled within the next 20 years, at the end of which, the Lord of Hosts will appear in terrible majesty. "*Blessed is he that watcheth.*" England, Russia, Turkey and the Jews will be the principal dramatic personages, who will figure in the extraordinary events, which immediately precede the glorious revelation of the Son of Man.—*Editor.*

JUNE 10, 1847.

"TIMES AND SEASONS."

"The words are sealed TILL *the time of the end.*"

Canaan, the Holy Land, and Israel, the Holy and mighty people, to be trodden under foot for 2300 years; after the end of which, the Holy Land is to be cleansed from the desolating abomination. These years began either at the date of the Vision, B. C. 553; or, at the conquest of Babylon, B. C. 538; or, at the going forth of the decree to restore the Jewish state and rebuild Jerusalem, B. C. 457.

If at the date of the vision, they would have ended A. D. 1747. If at the conquest, A. D. 1762; and if at the Restoration, A. D. 1843–4. The two former being out of the question, the latter termination only remains. Hence they extend from the beginning of the Restoration from the Babylonish captivity to the beginning of the

Restoration from the Roman overthrow, which elsewhere, we have proved to be noiselessly progressing.

"*The Time of the End*" extends from the termination of the 2300 years in A. D. 1843–4 to the personal appearance of Michael, the Great Prince.

The Seventy weeks of years are the first 490 of the 2300 years, and therefore ended at the crucifixion.

The Little Horn of the West to have Dominion for 1260 years. He is to be destroyed utterly when the Son of Man, returns as a King, on the clouds of Heaven.

The Little Horn of the East to "be broken without hand" when Michael shall stand up for Israel, and restore them to power. This event is to be at the end of 1260 day-years, when *all* the things revealed to Daniel shall be fulfilled. *Dan.* xii. 7.

Hence, the last of these 1260 years extends to the end of the periods 1290 and 1335 years. In Dan. xii. 11, the following things appear—

1. There should be a time of vengeance;

2. At that time the Daily Sacrifice of the Temple should be abolished;

3. This abolition decreed to make way for *an* Abomination of Desolation which should be set up at some subsequent period;

4. This Desolating Abomination to "practice and prosper" for 1290 years.

This Desolating Abomination and the Little Horn of the East, are the same; and are known in the present age as the Mohammedan power.

History teaches us that this Desolating Power has practised and prospered until A. D. 1821, from which time it has rapidly declined. This epoch then, is the end of its prosperity. For 1290 previous years the Ottoman, Saracen, and Persian powers, in bloody and fiery strife, with the Romans and Greeks have spread desolation and abomination over the Land of Israel.—Hence, the 1290 years would begin A. D. 531, when the Persians invaded the country, under Noushirwan. The wars were long and 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. This was a notable epoch, and marked signally the commencement of the long period of the desolation indicated by the angel of God.

The Sixth Vial (Rev: xvi. 12.) terminates the prosperity of the Desolator. It dries up this power, that the Restoration of the Kingdom to Israel may be effected, not instantaneously but progressively.

The Sixth Vial commenced with the breaking out of the Greek Rebellion against the Ottoman Turks in A. D. 1821, when the 1290 years ended.

In about 45 years after this "God will have accomplished to scatter the power of the Holy People:" thus, 45 years added to 1290 gives us 1335 years from the setting up of the desolating standards on the Mediterranean shore to the resurrection of Daniel and the Saints—ch. xii. 2, 13. The 1335 of verse 12, and the 1260 of verse 7, end at the same epoch; so that 45 *plus* 1821 give A. D. 1866–7 for the setting up of the Throne and Kingdom of David and the *return* of the Lord of Hosts.

The destruction of the Little Horn of the West happens at the same time with the overthrow of the Little Horn of the East by the Lord of Hosts.—Hence, as his dominion is to occupy 1260 years, to find its commencement, we must subtract that number from 1866; which will give A. D. 606.

The 1260 years dominion of the Little Horn of the West revealed to Daniel, is the same as the treading of the Holy City under the feet of the Gentiles for 42 months of years revealed to John.—*Rev.* xi. 2. They both end together.

But there are 1260 day-years named in verse 3, and in Rev. xii. 5, 14.—These are the same periods; but they are different from Daniel's and the 42 months.

The sackcloth period of the Witnesses, and the period of the woman's nourishment, begin with her flight A. D. 312–3. Hence the Witnessing period of 1260 years ended A. D. 1572 with the Parisian Massacre of the Hugonots,

when the Beast or Little Horn made war upon them, and after 113 years "prevailed against them" and "killed them" A. D. 1685, with political death. This event was marked by the Massacre of St. Bartholomew.

They lay politically dead, but unburied, in the platea of the "Holy Roman Empire," three lunar days and a half, or 105 years.

After the end of this period, political "life entered into them and they stood upon their feet." Their resurrection is marked by the decree of the National Assembly passed July 10, 1790, restoring to the heirs of the Witnesses expelled by the Edict of Nantes, their confiscated property not yet sold.

"The same *hour* there was a Great Earthquake," and the French Monarchy, "*the Tenth of the City*," was overthrown. This was marked by the abolition of titles of nobility, and the Reign of Terror. The Sixth, or Second Woe, Trumpet is consummated; and its completion is celebrated by the Terrorists, giving "glory to God," on May 7 and June 8, 1794, by the Convention acknowledging the existence of the Supreme Being, and celebrating a national festival to his honor.

From the resurrection of the Witnesses July 10, A. D. 1790, there remains a period of 75 years for the pouring out of the Seven Vials upon the earth; the sea; the rivers and fountains of waters; the sun; the Throne of the Beast, or Little Horn of the West; the Great River Euphrates, or Little Horn of the East; and "the Air," or Kingdoms of the West.

The First Vial began before the Second Woe was completely past. Its beginning is marked by the Battle of Valmy A. D. 1792.

The first still pouring on, the second begun in Feb. 1793. This vial of the sea continued till A. D. 1815.

The Third began April 1796, by a declaration of war against Piedmont.

The Fourth very soon after by war upon Austria as the principal, by the battle of Altenkirche June 1796.

The Fifth by an attack on Rome by the French, Feb. 10, 1798.

These Vials were all suspended by peace, consequent on the victory of Waterloo, A. D. 1815.

The Sixth began A. D. 1821, with the rebellion of the Greeks against the Ottoman Euphrateans.

The sixth Vial will not be entirely exhausted until the Lord of Hosts come.

The Seventh Vial commenced July, A. D. 1830, with the Parisian Rebellion against the Government of Charles X. This Vial has been pouring out for 17 years. Its progress is marked at the present crisis by famine, pestilence and scarcity among the wretched vassals of the Beast in the Ten Kingdoms of the West. It will end at the same epoch as the Sixth; and its consummation will be marked by the overthrow of all the Republics and Kingdoms of the world. Power will be taken away from those who now possess it, and given to the Saints of the Most High God. These will have previously arisen from the dead, and the people prepared for the Lord, will have been transformed, and together with Messiah will possess the greatness of the Kingdom under the whole Heaven—a Kingdom, that will rule over *men*, and not, as some suppose, "over *quadrupeds*, as did the first man in Eden, all the wicked having been burned up from the face of the earth.

Of these 75 years 55 have already elapsed; there remains therefore only to July 1867, a short space of 20 years, to consummate the whole.

We have not, in so many words, mentioned the Seventh, or Third Woe, Trumpet It was to succeed the Second Woe *quickly*. We believe that the Seven Vials are but other symbols representing in detail the soundings of the Trumpet We consider, that the Seventh Trumpet began to sound when the First Vial was pouring out, and that it will have ceased to sound when the Kingdoms of the world shall become subject to the sovereign jurisdiction of the Son of Man. It sounds for 75 years, and its last loud and terrible blast will wake the dead, and start them from their graves; "for the trumpet shall sound and the dead (Saints) shall be raised incorruptible, and we shall be changed."

From these unstrained, obvious, and harmonious data, we conclude, that the Son of Man will return to the wedding in power and great glory A. D. 1866–7.

But the work of "the restitution of all things" pertaining to the Kingdom of David will not be perfected instantaneously. Messiah comes to build up the tabernacle of David which is fallen down, and to bring the Ten Tribes into a delivering of the bond of the New Covenant, (see Ezek. xx. 33—38,) after the type of the coming out of Egypt, which will therefore, occupy an additional 40 years. These added to 1866 give A. D. 1906 for the reunion of the Twelve Tribes into one nation and Kingdom.—*Ezek.* xxxvii. 2.

According to the computation in Vol. I. 51 of the Herald of the Future Age, the World will be 5997 years old—minus only three years of 6000—when "the restitution of all things" is completed. This leaves 1000 years for the World to come or Future Age, during which Jesus, the Holy and Just one, will rule over men in the fear of the Lord: even as the light of the morning when the sun riseth, a morning without clouds, as the tender grass springing out of the earth by clear shining after rain"—2 Sam. xxiii. 3, 4.

Here, then, is a Week of Thousands of Years, in which a thousand years is as one day, and one day as a thousand years. The last day of this week is "the Day of Christ"—the day which the Lord hath made—even the Sabbatism or Rest for the people of God.

"Let us labor to enter into that Rest (not into some other, God has not promised) lest any man fall after the example of their unbelief" whose carcasses fell in the wilderness, because they did not believe the gospel concerning it.—EDITOR.

JUNE 10, 1847.—Answering to Anno Mundi 5937.

RUSSIA, TURKEY, PERSIA AND INDIA.

BY THE EDITOR.

(*Continued from page* 89.)

Since writing the previous article under this title, we have received from an esteemed friend in Tennessee, a pamphlet by the Hon. A. P. Maury, containing "*An Address on the Peculiar Advantages of the United States in comparison with other Nations;* delivered before the Franklin Library Association, on the 28th January 1847." We have read it carefully, and believe we understand the argument sufficiently well to give a judgment in the case. The pamphlet is well written, and evinces a comprehensiveness and acquirements highly creditable to the author. If we admit, that the substratum of his reasoning be correct, his conclusions will doubtless come to pass, namely, that the United States will monopolize the Asiatic Trade; and thus, be not only enriched, but rendered paramount in power, as every other nation has been which has heretofore been enabled to appropriate it. The Hon. Mr. Maury has reared a splendid edifice; a mighty Anglo-Saxon Empire in "the centre of the globe," having "a vast domain of fertile land, stretching far away into the almost interminable west, over which, *for centuries to come*, population, and *free representative institutions*, with all their attendant train and progeny of benefits and blessings, may expatiate at large."

Such is the area upon which he has constructed his *aerial* fabric—a basis, whose corner stone is hewed out of the mountain of political fallacy, that *representative institutions are to be perpetuated on earth for centuries to come*, or even to infinity! This fallacious principle forms the ingredient, which, to speak after the manner of pagans, constitutes the soul of his hypothe-

sis. If we admit, that the earth is to be endlessly the platform of corruptible Kingdoms and Republics, then Mr. Maury's speculation is plausible enough; for, the Asiatic, or Indian Trade, has been wending "Westward Ho!" since the glorious reign of King Solomon. It has, indeed, enriched and brought dominion to every nation that has possessed it. Israel and the Tyrians, the Carthaginians, the Alexandrians, the Venetians, the Portuguese, the Dutch, and the English, have all possessed the commerce of the East, and with it the Dominion of the Sea. It is now in the grasp of Britain; and it is equally certain, that as it has passed from her predecessors in the Trade so also will it pass from her, and with its departure her maritime ascendancy will fall. This, we say, is certain, whether we predicate our conclusion upon Mr. Maury's principle, or upon scriptural ground. If things are still to progress as they have done for centuries past, there is every indication to conclude, that the United States will fall heir to the Trade and dominion which accompanies it; and as Tyre gave place to her Carthaginian Colony, so would Britain to its nobler progeny in this western world.

Mr. Maury speculates very correctly on the dangers, difficulties, and tediousness, which at present incumber the commercial intercourse between Asia, Europe, and America. These considerations have induced several of the European Governments "to seek some more direct and less dangerous route. Hence the hitherto fruitless efforts of England to find a passage through the north-west portion of this continent. Hence the projects from time to time, have been entertained, of uniting the Atlantic and Pacific Oceans by means of a canal across the narrow isthmus that connects the continents of North and South America. For so felicitous is the geographical position of the New World, that it is central with respect to Europe and Asia, or at least their more important positions, and that a ship-canal between the two oceans, would become the highway of that immense commerce, which has not only enriched, but rendered paramount in power, every nation which has heretofore been enabled to appropriate it."

In view of these efforts and of the geographical position of the United States, he remarks, "it is worthy of grave consideration whether a channel might not be opened across its territories which would become *the highway of the Commerce of the World.*" Again, he says, speaking of a canal or railroad from the Pacific to some Atlantic ports, "when this last barrier of the Rocky Mountains shall have been surmounted, as, *sooner or later it will be, coute qui coute* an uninterrupted channel will be opened to the Gulph and Atlantic ports, and *the United States will become commercially, as it is geographically, the centre of the Globe.*"

But to return to Mr. Maury's principle. This, together with his New Anglo-Saxon Empire reared upon it, are both elaborated without reference to the revelation of Him, who "hath determined The Times before appointed, and the bounds of the habitations of the Nations." When men speculate on the future, in relation to Nations and their Institutions, independently of the scripture, they are sure to perpetrate the most egregious mistakes. This is the case with Mr. Maury. Were he enlightened by "the sure word of prophecy," he would know, that "*free representative* institutions" are not to prevail over the earth, or any portion of it, "for centuries to come." If these institutions were to be perpetual, what would become of that Institution styled "THE EVERLASTING KINGDOM," under which "*all Dominions shall serve and obey*" the King, to whom Jehovah hath said, "I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel?" It would never be established.—"Representative Institutions" are the mere breath of popular majorities. Is the world to be governed by these for ever? This would be for the wicked, not the Saints, to possess the Kingdom under the whole heaven. So long as these institutions exist, there is no room for the Saints to reign on earth—*Rev.* v. 10; ii. 26, 27; 1 *Cor.* vi. 2; *Dan.* vii. 18, 22, 27. We pray earnestly, that the time may soon come when all institutions founded by sinners, "Free representative" and arbitrary, political and ecclesiastical, may be swept away from the earth, and that "the Kingdom of the Lord may come, and his will be done on earth as it is in heaven."

The perpetuity of "free representative institutions" being a vain conceit, the mighty empire based upon it crumbles, or rather vanishes away. No such empire is predetermined in the scriptures of truth; their visions of empires, states and Kingdoms are confined to portions of Europe and Asia: there is but one strictly "universal empire" spoken of in the whole Bible; and that is the Empire of "THE MOUNTAIN," which is to "*fill the whole earth;*" and the Holy Land in Asia, not the United States in North America, is to be the seat of the

commerce and dominion of the world.

We have said, that Britain must let go its grasp of the Asiatic Trade and its accompanying dominion; but *to what power shall they pass next after her?* Mr. Maury thinks, that the projected transcontinental railroad to the Pacific will determine the fate of this question. It is true, England and other powers have been trying to force their way to India by the frozen North; but God has shut up that region in impenetrable ice. Frequent failures have at length convinced Britain, that efforts in that direction are vain; but her Government is also convinced, that a nearer route than around Good Hope must be sought out; it is not heedless of the enterprises and questions agitated here: it must be doing, or the United States may carve out Mexican facilities across the Isthmus of Tehuantepec. The speculations on this side the Atlantic have doubtless caused the Government of Europe already to anticipate us here, and to render nugatory all such efforts as are shadowed forth in the pamphlet before us. The following, which we clip from a Baltimore paper, will give us some insight to their view of the case:

"A HIGHLY IMPORTANT ENTERPRISE.—It is stated in letters from Vienna, that England, France and Austria have concluded a treaty with the Porte for piercing the Isthmus of Suez. By virtue of this treaty, Austria is to undertake the works on the coast, and in the Port of Alexandria; the regulating the course of the Nile to be at the expense of Egypt. France to undertake the route through the desert: England to restore the port of Suez and to construct the basins and all other necessary establishments. It is said, that M. Negrelli, and several other engineers under his orders, will set out for Egypt next month. On the other hand, the whole is represented as a private undertaking, which will be warmly supported by the government."

Here, then, are England, France, Austria, Turkey and Egypt brought into view as having combined for the re-opening of the ancient highway of the Asiatic Trade. Now this route being established, Mr. Maury's speculation concerning the prospective grandeur of the United States, may be transferred to Egypt, *the Holy Land*, Assyria, &c. &c., with the greatest propriety and truth. The Asiatic Trade will turn like "a flowing stream" to "Jerusalem, the throne of the Lord" and "the City of the Great King:" "for thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.—*Isaiah* LXVI. 12. And speaking of the future glory of Israel, the Spirit says to them by the same prophet, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, *the desolations of many generations.* And strangers shall stand and feed your flocks, and the sons of the Alien shall be your ploughmen and your vine-dresses. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our Lord: *ye shall eat the Riches of the Gentiles, and in their glory shall ye boast yourselves.*—*Chap.* LXI. 4–6. And "the abundance of the sea (commerce) shall be turned unto thee; the wealth of the Gentiles shall come unto thee:" and "the Nation and Kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted, O City of the Lord, the Zion of the Holy One of Israel.—*Ch.* LIX. What will the Honorable Gentleman say to this? Instead of the United States "eating the Riches of the Nations, and boasting themselves in their glory," and "nations bowing themselves down at the soles of their feet," when they shall monopolize the Asiatic Trade and its concomitant dominion, the States will themselves be the humble suppliants of the favor of a long-previously despised, but then glorious and triumphant people. The United States and all other Nations, then transformed and parcelled out into Kingdoms, subject to the Immortal Kings and Priests of God, will all be tributary to "the King of the Jews, reigning upon the throne of his father David on Mount Zion. This will be a splendid and mighty empire, indeed; an Empire of Kingdoms under the King of Kings.

But some may object to this, that Jerusalem is an inland city and situated upon no navigable river, and therefore not adapted to a great commercial mart. But, with Mr. Maury, at least, this can be no valid objection, after the beautiful passage he has penned in relation to the commercial and political grandeur of "the Queenly City of Palmyra" under the auspices of Odenatus and Zenobia. Upon what were the power and opulence of this city based? What was the origin of all her fortunes? A little fountain in an island of palms set in an ocean of sand This happened to be on the path of the caravans nearly midway between the Mediterranean and Euphrates. The Asiatic Trade to the western world travelled along this route. This was the foundation of the prosperity of this "metropolis of a mighty kingdom; which placed itself in proud, and for a time, not unsuccessful antagonism with Imperial Rome."

But God has revealed to us, that Jerusalem will have *physical* advantages of which she is not now possessed. "All the land from Geba to Rimmon (extending 50 miles) south of Jerusalem shall be turned as a plain; and it shall be lifted up." On the east of the City, the Mount of Olives will be cleft into two hills, one lying to the north and the other to the south, with "a very great valley" between them extending east and west. The earthquake which effects these changes, will open a copious fountain of running waters on Mount Moriah, which will run down the south side of the hill, and make their way through the great valley towards the East country, into the plain, towards the Dead Sea. But before it arrives at this terminus, it will give off a branch to the Mediterranean; for "half of the waters shall flow towards the former, or eastern, sea, and half of them towards the hinder, or western, sea: in summer and in winter shall it be"—a perpetually flowing stream. Now at Jerusalem, even, this new river will form a broad and deep lake. It will be swimming deep 4000 cubits (6,333 feet) from the shore. At that distance it cannot be forded. From the time it enters the Dead Sea, the latter will be healed, and thenceforth abound in fish, even as the Mediterranean, "exceeding many." But, though navigable, no ships of war shall anchor in the Port of Jerusalem. Hear what the prophet saith: "Look upon Zion, the City of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. But there the Glorious Lord will make unto us a place of *broad* rivers and streams: wherein shall no galley with oars, neither shall gallant ship *pass* thereby." Jerusalem will be at the head of the navigation; and he who poured the waters of La Plata, Amazon, and Mississippi into the sea, will add this New River to the geography of the world, according to his word.

But, if the geographical position and improved advantages of Jerusalem and Canaan, "the Glory of all lands," be not alone adequate to withdraw trade and empire from Britain, or the United States, to its ancient emporium, the fact of its being the residence of the King of glory and his Ancients, and of its containing "the House of prayer for all Nations," will assuredly determine the population of the globe to gather themselves unto Jerusalem as the Metropolis of the World. Let the reader study *Zech.* xiv; *Jeremiah* iii. 17; *Isaiah* xxxiii. 20; *Ezek.* xlvii. 1–12. We cite these testimonies as a few only of what might be adduced in proof of the things we write.

The piercing of the Isthmus of Suez by the governments aforesaid is decidedly anti-Russian. The policy of this power is to exclude the civilization of Europe from Asia; for civilization, which is based on knowledge and liberty, civil and religious, cannot coexist with ignorance, and the despotism of superstition and arbitrary power. It is therefore an affair of self-preservation with Russia, to repress and exclude from its intercourse all ameliorating and enlightening influences. It stands in an attitude, fierce and hostile, to all around it; confident in its own prowess, and an object of jealousy and fearful apprehension to every throne in Europe and the East. The following, which we clip from an exchange paper, will afford us some insight to the views of the continental cabinets in regard to this colossal power, since the suppression of the Republic of Cracow in these latter days:

"RUSSIA IN GERMANY.—There never was a period when the condition of the European system was more problematic. All the great states are evidently acting on principles of separation. The bond which united them thirty years ago—the Treaty of Vienna—the most memorable and powerful connection since the Treaty of Westphalia, is now virtually torn asunder, and new shapes of imperial and royal interests are in the act of formation. Russia has just made a vast advance in territorial power. She is now a German Sovereignty, and the diadem which throws its lustre, or its terrors, to the wall of China, and the ramparts of Constantinople, now gleams ominously over the confines of Prussia and the provinces of the Danube. With what feelings the Austrian or the Prussian may contemplate this rising phenomenon in their skies all can imagine, who know that Russia has never lost a foot of territory during the three centuries since her name first echoed in the European ear; that her march has been as resistless as that of a mighty inundation; and that, like the Assyrian King of old, even her dreams present before her a perpetual image of gigantic supremacy.

Russia may spare our alarms, or suppress her own hopes, in the moderation of diplomatic intercourse. But there is not at this hour a Russian statesman, a Russian officer, or even a Russian peasant, who does not profess his full conviction that the czar is destined, sooner or later, to be the Lord of Living Mankind.

At this moment, every thought, fear and feeling of the continental cabinets converges upon the Russian Throne, as if

from that throne shall come the first thunders of the tempest which is to change the face of the world."

The prophet Isaiah has solved the question for us, and, if we believe his testimony, we can now see, that the Asiatic Trade and accompanying dominion are to be transferred from Britain, the Tarshish of Ezekiel, not to these United States, but to Jerusalem, when the Kingdom and Throne of David are again restored to Israel. This is part of the Gospel of the Kingdom promised by God in the Holy Scriptures of the Prophets; and constitutes *an ingredient* of the Hope of Israel, and of all those who are adopted into their Commonwealth through Jesus Christ. These are events, though so plainly revealed, which are deemed "improbable," and mere idle tales, by those who deceive themselves with the vain conceit of "gaining Kingdoms beyond the skies!" These "improbabilities" form no part of their salvation or desire. And this defines somewhat the two antagonist classes of the age; those whose minds are blinded by the god of the world, long for a heaven no where promised in the word—*a Rest for their Immortal Souls beyond the Skies:* while they who believe the things God has promised in the prophets, in their grammatical and obvious import, hope for Heaven upon the Earth; when the Globe shall constitute the territory of BUT ONE EMPIRE; and the Land promised to Abraham and his Descendant, the Messiah, in which they were merely strangers and sojourners, shall be the territory of BUT ONE KINGDOM; when all existing governments shall be abolished; when Trade and Commerce; Arts, Sciences, Politics and Religion, shall all concentre in Jerusalem, the City of the Great King, being thence diffused over all the earth as the waters o'er the sea; when the dead Saints shall have become incorruptible and immortal, by the inworking of the Spirit, which by Jesus shall raise them from the dead, when these Immortals, with Christ at their head, shall "take the Kingdom and possess the Kingdom for ever, even for ever and ever;" when, being equal to the Angels, these shall be subordinated to them, and they shall "possess power over the Nations and rule them" until the Kingdom and Dominion shall be surrendered to the Father, when, all enemies being subdued, every curse shall cease from the earth, and it shall thenceforth become the peaceful, glorious, and blessed dwelling place of pure and immortal men throughout the endless ages of eternity. These are "things hoped for" by those who believe the Gospel of the Kingdom—they are the mark of the High calling of God in Christ Jesus—"all the salvation," all the Hope, "all the desire" of those enlightened by the word. To obtain a title to these things, believing in the name of the Lord Jesus, they become the subjects of repentance and remission of sins by baptism into the Father, &c.; and, by a patient continuance in well doing, hope to realize this glorious inheritance of the Saints.

The thoughts, fears, and feelings of the European Cabinets do not vainly converge upon the Russian Throne. The signs of the Times attest, that the apprehended and long predicted tempest is gathering in the air. From that throne its thunders will reverberate, its lightnings scathe, and its whirlwind rush with the stayless impetuosity of a tornado. The desolations of this threatening tempest will, indeed, "change the face of the world;" but thanks be to God, that a Deliverer is provided, who shall "break without hand," and bring to a helpless and inevitable end, the destroyer of the mighty and the holy people by the coming judgments of the last end of the indignation.

We must defer a further examination of the prophetic testimony in relation to these momentous affairs until our next.

MAY 30, 1847.

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ADDENDA.—Since the above was written, the following extract from *El Heraldo* a paper published in Madrid, has come to hand. Speaking of the giant progress of the United States towards Central America, it inquires—"Will the powerful states of Europe consent that the American Union shall consolidate its rich conquests, and make them the base of operations from which to invade in succession the States of Central America, where are to be found some of the most magnificent harbors in the world? Will they permit it, without obstruction, to reach *the Isthmus of Panamá*—its golden dream—and *thus* yield to it one of the principal keys to the commerce of the Globe? Time alone can answer these questions; but the history of the past affords us but little comfort for the future. Within this century the Union has acquired, successively, the Floridas, Louisiana, and Texas, and it is now about to acquire the Californias, and some of the richest provinces of Mexico. Who shall fix limits to the power of the active race which peoples it? Let it once extend to Panama, and its might will be irresistible. *It will hold the dominion of the seas; it will monopolize the commerce of the whole earth.*" Thus, what Mr. Maury complacently hopes for, the proud and fallen Spaniard ominous-

ly fears and deprecates. We cite the passage to show the channel in which European ideas flow as well as American. In fact, the golden apple of the age, which will doubtless prove an apple of discord to the whole world, is *the monopoly of the earth's commerce, and consequent dominion of the land and sea.* England, Russia and the United States are the mammoth gamblers for the prize. But, the student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon his Beloved Son.

JUNE 15, 1847.

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LATEST INTELLIGENCE.—"*Isthmus of Suez.*—Several German engineers *have arrived* in Egypt, in order to make the necessary surveys for cutting a ship canal through the Isthmus of Suez."

JUNE 21, 1847.

LITERARY ETCETERAS.

The sickness of our compositor has thrown the present number in arrear.—Editors are not omnipotent; they can will, but how to perform, they too often, find not. One thing we can truly say, namely, that we never kept a compositor waiting for manuscript since our first connection with the press. If printers would work with as much forecast, promptitude, and diligence, as we write, sickness excepted, there would be no delay in the publication of the Herald. We do not put the name of the month to our numbers, because perverse circumstances retard their periodicity, and cause them to fall behind the lunations of the Earth's Satellite. The discrepancies are too notable for display.

We are exceedingly cramped for room. We have several articles, which ought to have appeared, but are excluded from this number for want of room. We shall endeavor to insert several in our next.

Queries from Franklin, Tennessee, are forthcoming.

Mr. Shehane's shall be attended to in our next.

Mr. Crihfield's "*To depart and be with Christ*" is examined, and ready for publication.

"A Planter" shall also appear; and perhaps "Once a Campbellite."

Elder Farquharson is dissected, and waits only opportunity for exhibition. We convert our old friend into a living anatomy, not because of any monstrosity of which he is intrinsically and specially the subject, but because his lucubrations are endorsed by one of the founders of "this reformation" as "a full and able demonstration" that there is a "vital spark of heavenly flame" in sinful flesh!

Our right worshipful and well beloved contemporary of the Protestant Unionist will receive all the attention his Apostolico-Apostatic Protestant-Christianism entitles him to. We regret the necessity we are under of at length unmasking a battery against his position. Longer silence is a sin. We must "contend earnestly for the faith once delivered to the saints," though it cost us a right hand or a right eye; and every imagination which exalts itself against the knowledge of God, must be cast down. This is our warfare; not only to advocate the truth, but to contend against, and, if possible, abase the truth-subverting traditions of the age.

Mr. Morrison's poem is received, and will be noticed.

GREAT INTERNATIONAL IMPROVEMENT.

The ship canal through the isthmus of Suez, has reached a point when the commencement and completion of the work is certain. Africa and Asia will therefore soon be united. The port of Suez is at the northwest point of the Red sea, and 65 miles east of Cairo on the Nile, and according to a Malta paper the work is to be constructed by the Porte, England, France and Austria, which last party is also to undertake the improvement of the Nile, as far up as Damietta, an important depot of trade. *The execution of these works are not to be interrupted, even if war should break out between the contracting parties.* Austria is also to undertake the work of making the Nile navigable for large vessels, as far up as Damietta, which is destined to become a great port. England is to turn her attention especially to Suez, and to make excavations there similar to those at Damietta, and France is to construct the canal.—*Prot. Union.*

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. III. NUMBER 6.

AN IMPORTANT TRUTH.

A man may believe all things but, if he hold a principle which in its nature is subversive of what he believes, it is tantamount, in his case, to not believing at all.

It is upon this ground that Paul argues in the fifteenth chapter of his first letter to the Corinthians, convincing them of a vain, or useless faith.

This will appear, if we reflect on what the Corinthians believed, and what they did not believe.

They believed, that the Messiah was to die for sins according to the prophets; they believed, that he was to be buried; they believed, that he was to rise again from the dead on the third day according to the prophets, they believed, that Jesus was that Messiah, the Son of God; and they believed, "THE WORD OF GOD." This Word, Paul styles, "the Word of the truth of the Gospel," in his letter to the Colossians 1. 5;—the Word which contains the doctrine of the Hope. Hear what he says, "We give thanks to God, praying always for you, for *the Hope* which is laid up for you in heaven, *whereof ye heard before* IN THE WORD OF THE TRUTH OF THE GOSPEL, which has come to you *as it has in all the world.*" We say, the Corinthians believed "the Word of God," therefore they believed the Hope, for the One Hope is contained in it. In believing the Word of the Truth, they believed what enlightened and saved them; and their *realization* of the Hope is predicated on their not forgetting, or being moved away from it. Hence, the Apostle saith, "by which (Gospel, or word of the Truth of the Gospel) ye are saved, IF ye keep in memory *tis logos*——A CERTAIN WORD——I preached to you, *unless* (by forgetting, or being moved from it) ye have believed in vain." He then proceeds to remind them of *some of the things* he announced to them, when he preached that Certain Word; and of these things, he only mentions three items, because they principally bore upon the case he was about to argue with them. Now he did not say "first of all" as indicating the *numerical* order of his discourse when 'they heard, believed, and were baptized.' The words he wrote are *en protois*, very properly rendered by Mc. Knight 'AMONG *the first things*.' Now, we argue, that Paul does not specify the gospel in 1. Cor. xv. 3. 4. He says 'I declare to you the Gospel;' but this declaration is not 'filed' in these two verses. The declaration is filed and argued from the 12th verse to the 57th inclusive; the two verses aforesaid contain only three truths, which, *among* other truths comprehended in the Word, he revealed to them. Among these other truths, he preached, that *as Jesus rose again from the dead so all* IN *him would rise again likewise.* So he preached, and so they believed.

But some of these Corinthians had given heed to seducing spirits, to Hymeneus,

Philetus, and Alexander; and by their [illegible] that there is no resurrection of the dead ones"—This one truth they denied; it may have been the only one they rejected; it seemed to them impossible that God should raise the dead:—"How are the dead raised up? and with what kind of body do they come? How is it possible, in other words, that human dust scattered by the winds can be reorganized with the personality it sustained in a former state? Impossible, said Hymeneus; all the resurrection there will ever be 'is past already,' therefore you may rest assured 'there will be no resurrection of the dead." Thus, "they erred from the faith' and made shipwreck, 'not knowing, the power of God.'

Want of faith in the power of God, opeated upon by the sophisms of the philosophy of the age, led them to deny this important truth. Their denial, however, did not destroy the truth of God; *it only changed their relation to that truth.* Although all the world should deny the resurrection, it will nevertheless assuredly come to pass; but, as far as the Deniers thereof are concerned, there might as well be no resurrection of the just, for any benefit they will derive from it. Our realization of the resurrection to life is predicated on our belief of the truth concerning it.

Now, our argument is, that these Corinthians, seem to have believed all the truths, but this one truth; yet, the belief of the whole is regarded as valueless, because they affirmed a proposition, which, in its logical bearing upon those truths, rendered them vain, or of no practical use. This may be illustrated after the following manner:

Paul. "Brethren, ye are yet in your sins."

Corinthians.—Why brother, how can you say so! Have we not believed the Gospel you preached to us and been baptized?

Paul. True, but you say, that there is no resurrection of the dead saints; therefore, I say, if you maintain this, you are in your sins.

Corinthians. We do say so indeed; but we believe in the resurrection, & the resurrection of Christ too, as you preached; only we believe, that all the resurrection there was intended to be, "is past already."

Paul. Precisely so; therefore, I say you are in your sins, and your faith is vain, or useless. You say you believe that Christ was raised, as I preached; but this will avail you nothing: for in saying, that there is no future resurrection, you affirm a principle, which, overturns the fact of the resurrection of Christ, *as far as you are concerned.* He might as well not have been raised, for any benefit his resurrection can be to you, if you hold such a principle. You are saved only by *keeping in memory the certain word* I preached to you.

Corinthians.—But we believe all other truths.

Paul. That amounts to nothing, if you hold a principle which overturns them. I say that 'Christ is the first-fruits of them that slept.'

Corinthians. We believe that.

Paul. But your faith is useless, for you say there is no harvest in the field; how can there be first-fruits and yet no crop? You say there is no crop—no harvest—no resurrection of the dead saints; if so, there was no first-fruits, Christ lives not again; he died, is still dead, and will remain dead so that, as a dead sacrifice he is like the sacrifices under the law a sacrifice which cannot take away sins. Therefore, I say, as far as your faith in his resurrection is concerned, it is worth nothing practically to you, because you hold a principle which makes it impossible that he can have risen; and therefore, *your* faith is vain, and *you* are yet in your sins.

Nothing, we think can be more obvious, than that we may believe all things, or nearly all things, but that, if we affirm one thing, which is logically subversive of all, it is considered by the Apostle as tantamount to not believing at all. He not only argues thus in relation to denying a future or affirming a past resurrection, which amounts to the same thing, but he applies his reasoning also to being moved from the Hope, to the realization of which we are introduced, by a resurrection unto life.

Now they affirmed that the dead saints were not to rise again. What did they believe had or would, become of them? There are but two hypotheses, which can be supposed, either, as Paul, said 'they are perished;" or as the philosophy of the age maintained, "they had immortal souls and are admitted to enjoyment in the presence of God immediately after death." Here was the alternative on the supposition, that there is no resurrection of the dead saints. Upon this supposition, Paul avows himself "a no soulist;" "a destructionist" "a materialist," according to the nicknames of our opponents' vocabulary; for, says he, "they are perished,"—"no," say the Corinthian Hymeneans, 'we dont believe that; that is a mere construction put upon our denial of their resurrection. We believe, in your own words, that they have departed and are with Christ, which is far better; we believe, that their immortal souls, their 'inward man,' the indwellers of their earthly house of this tabernacle, are no longer at home in the body and absent from the Lord, but that they are absent from *their* bodies and present with the Lord.' But, in the face of his own words thus misconstrued, Paul affirms, that 'they are perished' if they do not rise from the dead.

But neither of these hypotheses are true. They are neither perished, nor gone as 'immortal souls' to heaven. There is but one other conclusion, and that the only true one, namely, *they are sleeping in the dust waiting for they resurrection.* Hence say the prophets, 'awake and sing, ye that dwell in the dust;' and again, 'many of them that sleep in the dust of the earth shall awake, some to everlasting life &c.

Thus we discover that the Corinthians were led to deny the resurrection of the saints from 'not having the knowledge of God,' and from want of faith in his power; both, namely, their ignorance and incredulity, operated upon by the philosophical principle of the age, that men have immortal souls in them which go to heaven at death. Thus, we repeat, the cause of their aberration from, and shipwreck of the faith, is referrible to their believing in "the Immortality of the Soul." Which as we have seen, is "*a damnable* heresy," for, it brings every one who holds it into the condemnation we have demonstrated.

We say then, that the things we are contending about do affect the salvation of men. This pagan speculation of the Immortality of the Soul, as we see, is subversive of a future resurrection; and renders null and void the doctrine of the Hope: it matters not, if men *profess* to believe these things and all others, in maintaining this false philosophy of Plato, they place themselves in *a state of alienation* from the truth of God, by which they prevent themselves from being benefitted by the truths they profess to believe. "The Immortality of the Soul" is logically destructive of every cardinal truth of the Word of the Truth of the Gospel of God.

EDITOR.

May 10, A. M. 5937.

TRANSITION FROM ERROR TO THE TRUTH.

BY THE EDITOR.

Let every man be swift to hear, slow to speak, slow to wrath.—JAMES.

The scripture method of imparting knowledge is not only the best, but unquestionably the most interesting. It doth not deliver its oracles after the cut and dried fashion of a creed, which states with abstract and chilling formality the opinions of those who publish it; but it reveals its 'wonderful things' in narratives of creation; of domestic troubles; of sin and murder; of violence and apostacy; of physical convulsions of loves, lawful, and forbidden; of famines; pestilence and earthquakes: of invasions, massacres, sieges and sack of towns; religion, politics and superstition; of the foundation and overthrow of kingdoms, states and empires; of family histories in their minutest details; of personal adventure; of personalities, in accusations and vindication of character; &c; &c; &c. Hence, while a creed isthe driest and most repulsive elaboration of the "black art;" the Bible is the most interesting and readable book in the world. It is intelligible in all its doctrines; but it reveals them so as to make it incumbent on the reader *to reason them out.* And here is a marked characteristic between Human Tradition and Divine Revelation. Human Tradition presents its dogmas in the form of propositions addressed to *implicit* faith; it forbids you to reason upon its articles, affirming that "where reason begins, religion (superstition) ends," and that 'where religion begins reason ends:—but the language of the Bible is, 'Come let us reason together,' "prove all things;," hence "the deep things of God" are addressed to faith, not implicit, but resulting from a devout exam-

ination of the wonderful details of this most extraordinary of all books.

Now we believe, that the Editor of a paper should copy after this divine original, if he would make his periodical readable. The doctrine he inculcates must not be presented in long, dry, disquisitions, like essays upon recondite principles of metaphysics; but in connection with incidents of public and social life. There is no novel or romance so interesting as the Bible. A man will sit up all night to read a story, when he would fall asleep in five minutes over a sermon. This is a proof of the excellence of the principle here brought to light. We edit the Herald upon this principle, so that while periodicals we could name are thrown aside as having, 'nothing in them though crowded with print, the Herald of the Future Age is sought after, even by its enemies, because "*there is a spiciness about it, a sort of thunder-and-lightning kind of rhetoric that keeps one awake.*" (*Chr. Journ. & U.*) In short, the faith cannot be earnestly contended for without reference to persons. If persons did not oppose the faith, there would be no scope for a defence of the faith; and whoever is found opposing the faith, wilfully or ignorantly, they ought to be encountered, making a difference with some, as the apostle saith. The Apostles were very personal, as in the case of Ananias, and Sapphira, and Simon Magus, and Paul and Peter, Elymas, and Alexander Demas, Hymeneus, Philetus, &c; John and Diothephes; &c. Those who make the word of God of none effect by their traditions and thus bring it into contempt, must be exposed by a just and well merited reproof. Jesus and the Apostles vindicated themselves from the slanders of their enemies; and they have commanded us to follow their example. Self vindication, however, is unnecessary, where the charges do not reflect injury upon the things taught by thesufferer. Jesus vindicated himself not because of the personal injustice done him, but because of the tendency of the libels he suffered to prejudice the truth he was identified with. It is upon this principle, that we condescend to vindicate ourselves against the personalities inflicted upon us. The greater the influence of the assailants the more trouble we take to counteract his evil deeds. A minnow, the smallest of all fish, might nibble at us forever without notice, unless by way of amusement; but when a shark shows his teeth we prepare for mortal fray.

In carrying out these views, we present the reader with "pencillings by the way" "Narratives," "ecclesiastical politics," "porches," "confessions," "correspondence," "transitions," &c, &c; and we not only explode dogmas, but shake the nerves of the errorists themselves. On the present occasion, we propose to relate the steps by which we have recently arrived at the truth, namely, that certain things which we before believed indifferent or non-essential to salvation we now believe are indispensable, and must be received, if a person would possess the promises made to the fathers. Hence then, for the reason already presented, we shall be excused, we hope, for inviting the attention of the reader to the following narrative concerning our individual self.

At the age of 17 1-2 we commenced the study of medicine with a gentleman, son-in-law of the 'perpetual curate' of the parish, in which we resided, some 24 miles from Liverpool. We lived at the 'parsonage,' where religion, however, had but little place, save in the form of National Church 'temporalities.' We sojourned in this muslin manufacturing and cotton spinning town about two years, after which, we were translated into the family of an old navy surgeon in London. In both these situations, we were actively and professionally engaged among a large population of laboring poor. We had no time for recreation, and our reading was every thing but scriptural.

Having accomplished a pupillage of five years, we entered as student of medicine and surgery, at Guy's and St. Thomas', at 22 years of age. At 25, we were authorized to practice according to law within the realm of England and its dependencies. During this 8 years, our pursuits were purely medico-chirurgical: nevertheless we went to 'Meeting' or to 'Church' as regularly as the day of worship came; and for two years, we attended at the French Protestant Church near the Bank of England, not however, for the theology, but for improvement in the French tongue. Our mind was preoccupied with the world and our profession; "divinity speculations,' as we would have termed them then, we turned over to those whose 'call' was more 'divine' than our own; we attended to the matters of fact of the passing day.

In those years, our literary contributions were solely to the London Lancet, such as reports of cases, and articles on Medical Reform. On one occasion, however, they took a *theological* turn. A Dr. Dermott, a lecturer on Anatomy and Physiology, at one of the London schools, published a communication in the Lancet on the Human Soul. In this document, he remark

ed, that man had a soul, capable of a distinct existence, entirely independent of the body. but, that during the present life, this soul was dormant, or asleep: and, that when death supervened, the soul awoke from its dormancy, and so disencumbered of "this mortal coil," continued the individual's identity and existence in another state. This is very much like Dr. Bush's theory, with the exception, that his soul is not dormant during life. This dormancy was necessary to Dr. Dermott, who had sense and science enough to see that an active, intelligent, immortal being within a man, was a physiological redundancy; therefore he theorized it to sleep' and accounted for all vital phenomena upon natural principles: while by inculcating its vital dormancy, moribund wakefulness, and disembodied perpetuity, he admitted the existence of an immortal soul in sinful flesh, and so saved his orthodoxy and his good name from reproach.

This communication set us to thinking about the soul and immortality. We were aware that Paul had written something about these in 1. Corinthians. We turned to the place, read it, and reflected upon it, until we thought we saw the truth of the matter, namely, that there was a vital or germinating principle in the body, which continued attached to every particle after death; thatall human animal matter, like kinds ofseeds, were subject to certain fixed physical laws and that, when it had lain in corruption the time appointed, itthen germinated & like a plant from the earth, rose a new living being from the dust of death. The existence in man of a part of God's Essence, an intellectual and moral soul, capable of thinking, seeing, hearing, tasting, feeling, &c, without brain, eyes, ears, nerves' &c., to be breathed out with the breath at death. seemed to us a "very foolish notion;" it must then depart from the mouth or nostrils why not then catch it in some appropriate apparatus, detain it in bottle, and subject it to chemical analysis? Such were the ideas suggested by reflection upon the bearing of the case. We rejected this view of immortality as irrational and absurd but held on to the discovery, we suppose we had made. The next thing was to, take up our pen, as men draw their swords for battle, and make a push at Dr. Dermott's dormant soul. The article was published in the Lancet in the year 1830 or thereabouts.

In reviewing this first essay, we now see, that, though more scriptural than the Doctor,s theory, we had not struck the right chord. We find too, that we had come to a pharasaic conclusion. *Certain* of the Pharisees believed in the inseparability of the soul and body as illustrated by the inseparability of the seed and its inherent vitality; a seed may die and never vegetate, but its vital, or germinating principle cannot exist independently, and be every whit a seed in another state—the spirit, soul, or ghost of a seed! Thus, they taught the sleep of the soul in the grave till the resurrection, when *by virtue of its own immortal vigor* it germinated a new living body out of the old materials, which was as much the body buried, as the seed sown was the new body growing in the field.

Our carnal, or unenlightened, reasoning on 1 Corinthians xv., led us to the elaboration of a theory identical with that to which these fleshly minded Pharisees attained by a similiar process. Our error and their's consisted in theorizing the resurrection of the body too analogically—too strictly upon a vegeto-physiological principle. Seeds are perishable; and the only reason we could see, why all men should not perish as seeds and animals, was that God had decreed a resurrection. We and these Pharisees then, believed in the inseparablility *and immortal vigor of the body, and* PRINCIPLE *of life*, whose consciousness was suspended during the period of death, but whose intellectual and vital attributes were again associately developed by their spontaneous elaboration, according to a law superinduced by the inherent germinating energy of the "dust and ashes". This energy we called *soul.*

We did not believe, for we neither knew nor understood, that the resurrection of body was consequent, not upon an inherent physical quality, but on the bringing of the energy of the spirit of God to bear on the mortal remains of the dead saints, through the agency of Jesus Christ at his personal appearing in power; that this spiritual energy instead of being in the dead body, was extraneous to it, & deposited in Jesus Christ; that, because this immortal vigor was laid up in him, he is styled "the resurrection and the life;" and that, seeing he is the resurrection and the life of the saints in this sense, he is called "Christ *our life.*" We knew nothing about these things, which were all "hidden wisdom," or mysteries to us in those days'

This inherent immortal vigor of dust and ashes, developed in resurrection, continued to be our view of the matter until about 1834–5 or 6 when *we* published the 34 questions in the A. Advocate under the head of "Information Wanted." The subject, however. was in our mind, like Dr. Dermott's soul, in a dormant state. We thought but little about it; *we* did not dis-

cuss it, or *write* about it, that *we* remember; nevertheless, down to the publication of these questions if any one had asked us our view of the soul and immortality we should probably have answered according to the view presented above.

A very trifling incident brought this question up before our own mind and the public. In writing to our father in London, who has been all his life an intense and laborious student of "divinity," and college lore, we commenced to propose a few questions for his consideration, in hope that he would answer them, and thus furnish us additional matter and variety for the pages of the Advocate. One question suggested another, until the list grew to upwards of 30. When we had finished, the thought occurred, if these questions were also published in the Advocate, they would perhaps elicit examination of the scriptures, and replies, which might likewise furnish, "Information" on their divers subjects. We adopted the suggestion, and copied them out forthwith. The original was mailed to England, and the copy appeared in the next number of our paper. Our mind was not made up on any of the questions: we wanted light; we asked for bread, but our contemporaries gave us a stone. Had no notice been taken of these questions, it is exceedingly probable, we should have thought no more about them, and the developement of the future would have been unborn. A correspondent called attention to them; we replied, and the war raged with redoubled vigor.

We do not say, that the war began; it had commenced several months previously. The question which began the strife, was—Does Immersion, predicated on ignorance of the doctrine of remission, communicate to the subject remission of sins?—Mr. Campbell had already published, that "the popular immersion was no better than a Jewish ablution;" and he had declared to us in a letter, that he had himself re-immersed individuals but always upon their own application, and "with all attainable privacy" because of the cry of Ana baptism, which had always been injurious to the truth; and that there was no difference between us on this subject except as a matter of *expediency*.

After such admissions as these, it was obviously impossible for Mr. C. to maintain successfully his opposition to us on this ground. He had subjected himself to "expediency;" we however, acknowledge no such lordship: our rule being, that it is proper to advocate whatever is true. But Mr. Campbell was the champion of a squad of preachers whose baptism, from their own protestifications against their former co-religionists was evidently no better than a Jewish ablution. They preached a baptism they were not themselves the subjects of; and there was no one to disturb their drowsy consciences on this matter but the Editor of the Apostolic Advocate. They could not silence him by scripture, or argument, and to the time of the 34 questions, they had failed to affect him by clamor. Hence, these questions came as a godsend to these preachers, who preached baptism for the remission of all men's sins but their *own*. Our correspondent had caused us to turn our attention to the question concerning infants, Enoch, Elijah, Moses, &c. The article thus elicited *was* as a spark to the ecclesiastical electricities *whose* combination shook the heavens *with* its thunder. The questions *were* magnified into a creed and test of fellow*ship*; others fancied they *saw* in them infidelity and atheism; some declared them to be untaught questions and speculations; and others, consequently prophesied that *we* should be an infidel in six months! Henceforth, they said very little about re-immersion, being but too glad to find something to fasten upon by *way* of a foil to that. They now appealed to material prejudices, and raised a clamor about materialism, soul-sleeping and no-soulism. This process not being sufficiently rapid, they attacked our character, and denounced us for everything villainous and unholy, All this failed in its desired effect; instead of intimidating and putting us to silence, it only roused our determination to comprehend the subject; if *wrong* to get right; and, when righted, to defend the right, maintain the right and overthrow the *wrong*, or perish in the attempt.

The battle being thus forced upon us not upon a field of our *own* selection, but on ground chosen by the adversary, *we were* involved in a discussion of minor and *comparatively* unimportant points, such as the destiny of infants, idiots, and pagans, the last end of the *wicked*, &c.: these are details, or consequences, *resulting from a great principle*, not the principle itself. The opposition strove to keep this out of sight, and to make it appear if possible, that *what we* contended for *was* the non-immortality of the soul, the non-resurrection of infants, idiots, and pagans, and the annihilation of the *wicked*, "as the pith and marrow of the gospel!" Here is *where* their hypocrisy, dishonesty, or ignorance beam forth as the meridian sun. We *were* long detained campaigning in the chapparal of

these diminutive growths from the parent stock; nevertheless, we gradually acquired experience in the art of war; and came to understand well the character and capacity of the men with whom we had to do. Their attacks compelled us to defend points which might have been neglected. The result of the whole has been, that, from being the assailed, we have become the assailant; and, without boasting, the facts show, that, having driven in their outposts, their camp is now besieged, and they are put to it to prove, that they are upon apostolic grounds at all. This makes some exceedingly mad; others are disposed to meet the crisis calmly and dispassionately; while others seem to be dumb with astonishment at the turn which affairs have taken.

Latterly, they have had recourse to a *petitio principii*—a begging the question. "If the things you plead for be true, say they, it is not essential to believe them for salvation—true or false, men can be saved whether they believe them or not; why therefore make so much ado about them."

In the first place, our pleadings are twofold; *for* some things, and *against* others. We plead against the immortality of the soul and all the details resulting from it; secondly, we plead for the *Indestructible Kingdom of God, and the glory, honor, incorruptibility and life* OF THOSE ONLY, *who shall inherit it, upon condition of believing and obeying the gospel* CONCERNING IT AND THE NAME *of Jesus, and of walking worthy of such a high calling:*—we plead for this, AND FOR ALL THINGS WHICH NECESSARILY FLOW FROM IT.

☞Now, reader, mark this,—"We have never until comparatively recently perceived" the truth of this, namely, that the doctrine pleaded for concerning this Kingdom, &c., "was the Gospel; and therefore, we have never ventured to affirm, that these things" concerning the Kingdom "were necessary" to be believed in order "to salvation." "We have recently perceived the truth" that, the belief of the immortality of the soul, &c., is a "*damnable* heresy." We have only recently been prepared to show, that he who believes this heathenism, cannot inherit the Kingdom, *because he believes traditions utterly subversive of it.* Unless men believe the truth, they can not be saved by the truth. The immortality of the soul is not of the truth and therefore a lie; and no man can be saved by the belief of a lying or false hope. We are saved by hope—"the One Hope of the calling," which Plato knew nothing at all about.

We have heretofore supposed, that if a man believed, that Jesus was the Son of God, that he died for sins, was buried, and rose again according to the Scriptures; and was sorry for sin and ceased to do evil, and was baptized, &c., for remission of sins, he was in Christ; and would by patient continuance in well doing be saved, although he might believe in Plato's Heathen Philosophy, that is, that he was born with immortality in him; that at death his congenital immortal soul would fly on angels' wings to heaven; be with Christ there; and reign with him over kingdoms beyond the skies:—that he might even resolve the first resurrection, or resurrection of the first fruits, into the restoration of the Ancient Gospel by Scott and Campbell (a tradition of one of the Elders of the reformers in this City;) the coming of the Lord into "a sort of providential invisible coming" (Campbell's dogma;) and the Millennium into a diffusion of Protestant-Gospelism over the whole earth under clerical patronage—that he might hold to all these things and yet inherit the Kingdom! But, our eyes have been opened by the word to see, that he who believes these Hymenean dogmas, believes utter falsehoods; believes nothing as he ought to believe it, and is spoiled by a vain and deceitful philosophy to his own damnation.

Does the reader enquire, by what steps we were brought to the discovery of this truth? Listen—In looking over some old Christian Messenger and Reformers, published in England by Mr. Wallis, we found one dated July 1839. On looking through it, an article arrested our attention entitled "The Hope of the Gospel." You will find a reprint of it in the Herald, Vol. 2, page 170. In reading over it, the following passages struck us forcibly:—

"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."

"We are not to look for heaven in an other way than by the medium of A HEAVENLY KINGDOM."

"WITHOUT THE PROCLAMATION OF THE ANCIENT HOPE; THERE CANNOT BE ANY PROCLAMATION OF THE ANCIENT GOSPEL."

For 12 years we had delighted to

dwell on the coming of the Lord in power and great glory, as visibly as he appeared to Peter, James, and John on the Mount of Transfiguration; we have held it up in the fore front of our discourses; yet we did not perceive, that the belief of it was essential to acceptable worship or salvation. But we see it now.

While, for a less number of years, we have spoke much about the Kingdom which *is to be set up*, and believed that heaven would be on earth, we did not perceive its manifestation 'through the medium of a 'Heavenly Kingdom.' But we see it now most satisfactorily.

Much as we have talked and written about the Hope of the Gospel, it never occurred to us, till we read this, that the Ancient Gospel could not be preached without it. This gave us pause. Queries crowded upon us thick and fast. The principle is doubtless true, most true. But if so, what shall we say of the 'Ancient Gospel,' that Scott and Campbell were contesting the honor of having restored? Life and Incorruptibility through a future Kingdom on earth is no part of the gospel they preach! They oppose this as an untaught question and speculation, and in lieu thereof, have substituted the Hymenean philosphy. These gentlemen believe not the Hope, but subvert it by their traditions. What did we know about this Hope before we heard Mr. Scott's ancient gospel? Nothing. What did he teach us about it! Nothing. What did we know about it before we were immersed? Nothing. There is something wrong here; but perhaps it is not essential, if we believe in Jesus and are baptized in his name for remission of sins, all may be right, if we acquire the knowledge of these things afterwards. We were not then prepared to say, that it is essential, or that a subsequent acquisition would not do. This truth we did not perceive.

This subject remained in abeyance some months until we observed in the Protestant Unionist a letter from a Mr. J. H. Jones, written from New York to the editor in Jan. 1847. He was preaching at No. 80 Green street, where he found brethren who where interested in the subjects summarily set forth in our Extra entitled 'the Deep Things of God.' These things he styled 'husks' and 'useless speculations' whether true or false. Is it possible, said we, that these things are useless, which the spirit hath revealed; and is it to 'feast on husks, to dwell on the Throne and Kingdom of David, the Future Age, the glorious appearing of the saints, &c; and doth the heart-warming and enlivening truth consist in the vain philosophy of Philetuis? We will look further into this matter and see.

Accordingly we resumed our pen and commenced the article on the Hope of the World, and the Hope of Israel, which is already before the reader. In elaborating this, the first principle that startled us on reviewing it after we had penned it, was, that 'it matters not what a man hopes for, if that hope be false or spurious, i. e. if it be not the Hope promised in the Covenants of the Promise, he is repudiated as hopeless, in the scriptures of truth.' Our hope of going to heaven *somewhere*, when the immortal vigor of our remains should spontaneously shoot them forth into new life, like the chrysalis into the nascent butterfly, was false or spurious, and therefore, no part of the Hope promised in the Covenants of the promise; still, though convicted of hopelessness while we held this notion, we had since acquired the knowledge of and belief of the One Hope, and we were not yet prepared to say, that this subsequent acquisition would not be sufficient. It was a startling truth; but the chord had not yet been struck, which was to vibrate on the conscience, saying, "examine thyself and see if thou be in the faith."

As we progressed, we came to consider Paul's definition of faith in Heb. xi. 1. We pointed out its relation to hope; that it contained the belief of things to come; and that, without this expectant faith it was impossible to please God. Still, when we penned this we possessed this expectant faith and had been unfolding for several previous years the unseen things to come? Was not our faith then pleasing to God? Step by step, we neared the precipice over which our profession was to be dashed to pieces. We continued our argument, showing, that none other than this was a saving faith; "*for we are saved by hope*"—Rom. viii, 24.

This was the turning point. "Saved by hope," said we; "what hope?" Hope may comprehend a multitude of general matters—saved by hope of what? Did the apostle not express himself more definitely than this? We will look into this. Accordingly we turned to the original, and found that he had said "THE HOPE," and not only so, but affirms this salvation by *the* hope *in time past*—WE WERE SAVED BY THE HOPE. This was very definite. A number of passages now crowded in upon us, and we perceived, that the time when the Roman brethren were saved by the hope was, when "they obeyed from the heart that form of doctrine delivered unto them"—they were then saved from sin, "being made free from it." The question immediately flashed within us, "When you were buried in baptism—were you saved by the hope?" We had to confess we knew nothing then about the Hope; that the Covenants of the Promise, were a hidden mystery to us, and that beyond what we have stated, we were entirely in the dark upon the subject. Still said we, let us not be precipitate; we will finish this article and see what it leads to.

The reader knows the conclusion. Writing this article convinced us, that we knew not the gospel when we were immersed by Mr. Walter Scott in 1832. What would the reader have done under similar circumstances? Would he have abstained from baptism? Or would he have urged some one to go down with him into the water, that he might obtain the righteousness of God which is by a faith that pleases him? Without speculating upon consequences we did the latter; and, if all the world forsake us, be it so; our confidence is in God alone.

In conclusion, we have not abjured a single truth. We have been advocating "the things unseen and eternal" for many years past, and have been earnestly contending against every thing incompatible with them. Examine our writings since the publication of the 34 questions, and it will be seen that we have progressively taught the doctrine of the covenants, and the throne and Kingdom of David, of life and incorruptibility at the resurrection, of the personal advent of the Lord Christ, from that crisis; but we taught them, *as isolated truths*, which men might believe or reject as they pleased *without* jeopardizing their salvation, and it *was* only by elaboration of the article on the Two Hopes, that our eyes were opened to perceive the truth, that these are items of the One Hope of the Gospel, which, if a man deny, or if he subvert, or pervert, them by heathen traditions, he generates another gospel and therefore cannot enter into the divine rest to which they belong:—for if *we* would be saved by the truth, *we* must believe the truth, and not falsehood; for to believe that which is not true, is to make of none effect the word of God by human traditions.

In fine, let every one be fully persuaded in his *own* mind. We desire to *proselyte* none; whatever is done, let it be from a thorough conviction of the truth. Merely to embrace a theory will benefit no one. It is a question of faith, hope, and childlike disposition, and a whole hearted surrender of ourselves to the will of God and things of his word. We must put away covetousness, worldlymindedness, levity, lukewarmness, &c. We must not on pain of damnation, be carnally minded; *we* must be *New* Men, yes, *men*, and not children all the days of our life. The prize is immense, but it can only be *won* by those who live according to the truth, and bravely "fight the good fight of faith." "The victor shall inherit all things:"—"to him," says Jesus, "I will give power over the Nations, and he shall rule them with a strong sceptre:" "he shall sit with me on my throne;" and "reign upon the earth" "for 1000 years."—See Rev: xxi. 7; ii. 26: iii. 21; v. 10; xx. 4. This is a "crown," the reward "of righteousness, which the Lord, the righteous Judge,," " at his manifestation in his Kingdom," "shall give unto all them that love his appearing."—2. Tim. iv. 8. 1. Glorious destiny, who would not "endure the cross and despise the shame" for such a recompense!

July 8. *Anno Mundi* 5937.

One characteristic distinction of Truth is progress, while that of Error is immobility.—*Editor.*

The timid prefer quiet to disputation, and are willing to give up their own opinion for their own ease.

Luther and his coadjutors maintained that "Christians receive no other doctrines than those which rest on the express words of Christ, the Apostles and Prophets. No man, nor any assembly of men, has power to prescribe new doctrines.

"Men wish to do good works before their sins are forgiven them—whilst it is indispensable that our sins be pardoned before good works can be done. It is not works which banish sin; but drive out sin and you will have works For good works must be done with a joyful heart, and a good conscience before God, that is *with remission of sins.—Luther.*

THE DAY OF JUDGMENT.

(*Continued from page* 107.)

There is, we admit, a seeming discrepancy but not a real one, as we think. The solution of the difficulty turns upon the question, whether or not, the phrase, "the First resurrection," is to be understood as the first in time, order, or importance and dignity? It is certainly not the first in time; for there was a resurrection immediately, or soon after, the resurrection of Jesus, namely, of certain of the saints who had been sleeping in their graves; and which, it is probable, caused the Disciples of Hymeneus and Philetus to affirm, 'that the resurrection is past already:" a supposition which enabled them to get rid of the future resurrection, which was a very inconvenient and fatal doctrine to the theory of immortal souls and their translation to mansions in the skies on angels' wings at death The reader will remember, that it is written, that the graves were opened, and many bodies of the having been sleeping saints, arose, & came out of the graves after Jesus' resurrection, and, went into the Holy City, and appeared unto many.—Matt. xxvi; 52. This was a sufficiently important resurrection for the deceitful workers of the apostolic age, to found an argument upon to suit their purposes, and did "first" have regard to time and order, it might therefore be so styled. And furthermore we do not think that the First resurrection is first in order numerically, because no mention is made of a '*Second*' Resurtion, as there is of a 'Second Death' consecutive of a first. There will be a great resurrection 1000 years after the premillenial one, but it is not styled the second: it is in fact, the third. If then, it be the first neither in time, nor in order the conremains that it is *the first in importance and in the dignity and glory of its subjects*.

This conclusion is not a mere inference, but a revealed truth. Consider; who are they whose numbers and importance shall give character to this resurrection? Who were they when God first acknowledged them? Speaking of the Father of Lights, James says, 'of his own will begat he us, by the word of truth, that we should be a kind of FIRST FRUITS of his creatures' *ch.* 1. 18: when therefore, they rise from the dead like Jesus, the model of those whom he leads to glory, their resurrection will be the resurrection of God's First Fruits. These First Fruits are a company of Kings and Priests, who have passed through great tribulation; men of whom the world is not worthy; who have suffered shame and contempt for the Kingdom of God's sake, and who, in that Kingdom are to stand equal to the angels in their nature, and superior to them in dignity and glory. This is the Resurrection of the Aristocracy of the Future Age; whose honor and renown, will cast into oblivion all the world's great men who have preceded them.

But, who will be the subjects of a resurrection to life when the kingdom shall be delivered up to God? Not men who have been contending with the unchained devil for the testimony of God even unto the loss of all things—goods, reputation, liberty and life: but men, who will have been living in the Golden Age of blessedness and peace, under the benign and gracious sceptres of Jesus and his Associate Kings. These are not the First Fruits; but the general crop, or harvest of the Age to come. They rise, but not to power, lordship and dominion; for, "all rule, authority and power" will have been put down, and abolished from the earth before they rise: 'for Jesus must reign, till God have put all enemies under his feet; and the last enemy that shall be destroyed is Death. 1 *Cor.* xv. 24. They will enjoy the felicity of the Eternal Heavens, but it will be without pre-eminence among the inhabitants of the earth.

The First Resurrection then, is pre-eminently, the Resurrection of the First Fruits of God's terrestrial sons. But, among those begotten by the word of truth, a kind of First Fruits of God's creatures, were 'many, of whom, says Paul, I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ: whose end is destruction, whose God is their appetite, and whose glory is in their shame, who mind earthly things. *Phil.* iii. 18. These wretched men, however, were still *of the same class* as the First Fruits; they had put on Christ, and were therefore, *constitutionally* in him. They were Christians, but an evil heart of unbelief had invaded them, and they had become hardened through the deceitfulness of sin. They were a renewal of the example presented to the world by the Israelites whose carcases fell in the wilderness. The rebellion of the Israelites did not denationalize them; they were still the people of God, the holy nation; but revolters. A tenant-at-will occupancy of Canaan under the law was set before them; but they were children in whom was no faith: they feared the giants of the Land through want of confidence in the ability of God to fulfil his promise; they were the descendants of the Fathers, but the *kardia* and *phroneesis* of Abraham had no place in them. Still they fed upon the manna, and drank of the rock that followed them; but they marched without hope in the wilderness of Sin. They were forbidden an entrance into Canaan under the Law of Moses, and the King of Israel; for God sware in his wrath, that they should not enter into his Rest. The same sentence rests upon the "*cursed children*" among the First Fruits—"They shall not enter into my Rest."

This Rest is the Kingdom of the Future Age. Its Territory is the Land of Israel; its Subjects are the Twelve Tribes of Israel; its Rulers are the King of Israel and his Associates; its Seat of Government Jerusalem; its Throne, David's on Mount Zion; its Constitution, the New Covenant; and the secondary dominion, all the nations of the Globe. Knowledge, righteousness and peace will be universal for 1000 years. This Kingdom is Paradise, 'the Rest which remains for the people of God;' into this rest, the Apostates among the First Fruits shall not enter to possess; the glory, honor, incorruptibility, power, dignity and majesty of that Kingdom, they shall not inherit; but, they shall behold it; for it is written, 'there shall be weeping and gnashing of teeth *when you shall see* Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. *Luke* xiii. 28.

If cursed children, or blasted First Fruits, live not again at the First Resurrection, what time and place are provided for them to receive according to their works? Apostates are doomed to 'a sorer punishment' than Adversaries, who never submitted to the truth. But the resurrection of such at the coming of Messiah, is positively affirmed. In Daniel, he is styled Michael, the Great Prince. It is there said, that when he shall stand up for Israel, '*many* who sleep in the dust of the earth shall awake, *some* (of this 'many') to everlasting life, and some to shame and everlasting contempt. *Chap.* xii. 2. Now, the Scripture does not contradict itself; Daniel does not invalidate John, but explains him. As to the phrase, 'the rest of the dead,' we believe, that it refers to the others under times of knowledge, who, among the Gentiles, refused to yield to the force of truth.

In Revelation xx. 1–3, John beholds the overthrow of all Kingdoms, States and Empires, on earth, under the symbol of an Angel, who had descended from Heaven, with a key, and a great chain in his hand, with which he bound the Dragon, and locked him up in the pit for 1000 years; after which, he is let out for a short time, when by his intrigues he brings upon himself condign punishment. In verses 4, 5 and 6, he beholds the setting up of the Kingdom of God, in which the immortalized Saints take the power, and reign with Christ 1000 years. From verse 11 to 15, he sees a Great White Throne. This is the Throne of Christ, on which they sit with him according to his promise, chapter iii. 21. 'To him that overcometh will I grant to sit with me on my throne.' This marks the setting up of the Great White Throne *at the beginning* of the 1000 years, during which period Messiah sits in judgment. In verse 12, John beholds the resurrection under a different aspect from that in verse 4. There, he saw only the resurrection of the blessed and holy immortals who were to possess the Kingdom; but in verse 12 and 13, he sees them, and *others* with them, who can only be the class spoken of by Daniel, who awake to shame and everlasting contempt. He sees all the resurrected first-fruits before they receive their award according to their works. In verse 14, he sees the consummation of the Day of Christ's Judgment by the destruction of the last enemy. In

verse 15, he affirms that 'the rest, or whosoever is not found written in the book of life, is also destroyed. In verses 7, 8, 9, he sees the temporary release of the Dragon; the consequent revolt of the Nations against the King of Israel; their invasion of the Land of Israel; the encampment against Jerusalem; and their utter destruction by fire from heaven. Thus from the whole premises we conclude, that verses 5 and 6 are no obstacles to the view of Christ's blessed ones rising at the first resurrection in company with their former brethren, who, by minding earthly things, &c., had put their sovereign Lord the King to an open shame.

"TO DEPART AND BE WITH CHRIST."

"We hope Dr. Thomas, or some one in his belief, will give this passagea full an d fair exegesis. We wait for light. Meet the case with candor."—Christian Journal and Union.

"Truth needs few words;" and, we may add, that if the truth, had never been perverted by human tradition and folly, it would be self-evident. The caption of this article is a text which may be found in *Phil.* 1. 23, and, in part used as an index to three paragraphs in friend Crihfield's paper. As we have no theories of our own to sustain, and are pledged to no human system, Protestant, Romanist, Mohammedan, or Pagan; but

> What the Word doth make it,
> So we believe and take it—

the truths of "the law and the testimony" are to us so many propositions demonstrated in the very statement of them by the Spirit. "In God is no darkness at all," "God is light," and if we would have light we must 'become as little children' and 'be taught by him.' The Word being light, its undulations are equal, their paths are equal, and consequently, they do not intefere. This law obtains pre-eminently in the writings of Paul. His doctrine never encounters, or interferes, so as to neutralize or subvert, itself; on the contrary, it is self illuminating. Thus, in Phil. iii. 8. he says, "I have suffered the loss of all things.' We ask him *to what end*? He replies, 'that I may win Christ and *be found* in him,' 'that I may know him, and *the power of his resurrection** * * IF BY ANY MEANS I may attain to the resurrection of the dead,' 'that I may lay hold on *that for which* I am laid hold of by Christ Jesus.' * * * 'For our commonwealth hath begining in the heavens (*plural*); out of which also (*ex hou* POLITEUMATOS,' understood—*commonwealth*) we welcome the Saviour, the Lord Jesus Christ; who shall change our vile body that it may become like to the body of his glory according to the power whereby he is also able to subdue all things to himself.' The reader can take the Common Version, if he prefer it. Now, from these premises, what is Paul's obvious, self-evident "*desire*?' Is it not to be 'found in Jesus,' that he may be the subject of a *bodily* glorification, by a resurrection from the dead, when the Lord shall *return*, and appear in his Kingdom, or *politeuma*? Compare this with 2. Tim. iv. 1, 8; Titus ii 13; Heb, ix 28; 1. Peter 1, 13, Col. iii. 4. Is it not clear as a sunbeam, that the two great leading events, that Paul's mind was firmly and intensely fixed on, were the resurrection of his vile body, to life and glory, and the return of the Lord Jesus Christ? Mr. Crihfield invokes 'candor' in this case; then let us be candid. Will he, therefore, as a candid man deny that these things made up Paul's desire in this epistle? Will any other man of sound mind venture to deny it? This then, we conclude was his desire.

But, saith an objector, he had another desire, 'I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better;' from which it is to be *inferred*, that Paul had reference to going to Jesus at the instant of death; and seeing that Paul's vile body was to remain, it follows that, he had an immortal soul, which went to considerable glory in 'an intermediate state of good disembodied spirits.'

To this we reply, if he had another desire,, he was the subject of TWO HOPES which is incongruous with his 'pressing forward towards the *mark* for the prize of the high calling, &c;' he ought to have said, on the objector's hypothesis, *the marks*—one of death, the other at general resurrection.' But, if it be contended, that his 'desire to depart' is the true mark, we argue let it be so; and, as the su sequent parts of a man's discourse are certainly explanatory of what goes before, therefore judge, that his 'desire to depart and be with Christ' is the same thing as his desire by all possible means to be raised from the dead at Christ's return, as will more fully appear from what follows.

And, here we affirm, that Paul did not write the words imputed to him. He did not pen the sentiment attributed to him. The advocate of Immortal-Soulism would never have appealed to this text, if it had been faithfully translated. His words are '*teen apithumian echoon eis to analusai, kai sun Christoo einai*'—having an earnest desire FOR THE RETURNING and being with Christ. The same verb *analusai* is read in Luke xii· 36, where it is properly rendered *return*, and in connection with the same topic Paul was discoursing on. In this place, Jesus was conversing with his Disciples on the subject of the *politeuma* or Kingdom. 'Fear not, said he, Little Flock; for it is your Father's good pleasure to give you the Kingdom, * * * And be ye yourselves like to men that wait for their lord, *pote analusei*, when he shall *return*, 'ek toon gamoon,' on account of the wedding festivities: that when he cometh and knocketh they may open to him immediately.' This waiting position was the attitude of all the Disciples, Paul included. Their minds were not fixed on death and its supposed sequents; but upon the *Return of the Lord to celebrate his nuptials with the Bride*. For this Paul earnestly longed when he wrote to the Philippians, and, why the verb *analuo* should not have been rendered by *return* in both texts, seeing that Jesus and Paul were treating of the same thing, we cannot tell, unless the translators supposed, that it contained no tangible idea.

This word *analuoo* is compounded of two words *ana*, again, and *luoo*, to loose. To *loose again* is the radical idea. The noun *analusis*, or analysis, to resolve anything into its constituent parts, is derived from the same verb. Hence when a man is decomposed into 'dust and ashes,' he has become the subject of *analusis*; and in this sense the noun is used by Paul 2 Tim. iv. 6, where he says, 'the time of my *analusis*, or dissolution is at hand'—'henceforth there is *laid up* for me a crown, &c which the Lord shall give me *at that day*:—what day? See the first verse—'the day of his appearing in his Kingdom.'

But, while the noun has reference to death *by implication*, there is no radical idea in the word, viewed abstractly, pointing to death. It simply signifies to loose again something that was before loosed, but, then fastened, or adherent, or related to someting else; as to loose a ship from her moorings, or to depart from a place to which a person had previously gone. Well, the translators put this word into their philogical crucible, and having roasted it, they poured it into a mould specially provided in the case. We suppose them to argue thus:—"if the lord came again to the waiting men, *in returning*, he certainly *departed* from the place to which he went when he left them; therefore, the word may be rendered *depart* as well as *return*." Now as the Lord was talking about nuptials and power waiting for him, the word *depart* will not answer our purpose 'Be like men that wait for their Lord when he shall *depart* for the wedding' would be incongruous, we must here give the radical idea: but in Philippians, we may render it by implication, and make it signify *to die*, because Paul speaks of death in verses 20, 21 We do not see upon what ground it can be understood as in Luke. We believe in disembodied spirits going to the Lord, and as they came from the Lord originally, *in departing* this life they *return*, to God who gave them; hence returning means to depart; and departing means to die, and thus we obtain a capital text against the heretics who deny the Immortality of the soul! After this fashion it is that men, especally the learned, wrest the words of scripture to their own destruction and make them of none effect. One at the right hand of power might be said to depart in the sense of returning whence he came; but a man on earth cannot be said to *de*part in the same sense when he dies, seeing that he had never set out before.

In the first chapter, Paul refers twice to the period of The Returning, in the sixth and tenth verses. This Day, as is plain from all his epistles, occupied a large place in his vision of hope, as it does in that of all true believers. He longed for it with great earnestness. 'The life he lived in the flesh' was a life of labor and toil, of strife & danger, that he might attain to the resurrection. In thus laboring, he served Christ; therefore, for him to live was for Christ to be magnified in his body through suffering; but, 'to die' would be great 'gain' upon the principle, 'Blessed are the dead who *die in the Lord*, for they do rest *from their labors*: and their works do follow them;' to such, the death-day is better 'far better' than their birth-day. Now Paul did not know what to choose: for him to

live was more needful for the disciples; and while he did not wish to die on the selfish principle of gratifying an indolent feeling, or from weariness of his master's service, he nevertheless 'earnestly desired' the Lord's return on account of the wedding, when he and the Philippians 'upon earth' would be with Christ ruling over the Nations of the Earth, in their *paliteuma*, or KINGDOM OF THE HEAVENS.

The article in Chr. J. and U. from which we quote has no name attached to it. We suppose, therefore, that Mr. Crihfield is the author. We consider then, that we have written this at his invitation. He will therefore copy. He 'hoped' we would do so. We have done it with our usual candor. We think it is a fair exegesis, and sufficiently full. Whether we have thrown light upon the subject, the reader must judge for hiself. If he receive our exegesis as correct, we shall not rejoice; if he reject it, we shall not sorrow. We claim no infallibility; if he can show a more excellent interpretation, we shall be the gainer. The time for emotion has not yet come. We rejoice not in ourselves, we boast not in others, but rejoice in tribulation in hope of the glory of God when *we* shall joy in all our doings *which* he shall finally approve.

Lastly, in another part of the same Journal, Mr. Crihfield proposes, "that Dr. Thomas come forward in the Christian Journal and Union, or, in his *own* paper and *we will* copy; and let some scribe, Dr. B. F. Hall, or Dr. Pinkerton, or any other respectable *writer* reply." This is a move in advance of the times, and highly creditable to Mr. Crihfield. We once paid him a visit in Covington *incognito; we* formed an opinion of him then, *which* his recent liberality is beginning to verify. We need not now come forward, for *we* have been standing forward single handed for years Let friend C, publish the articles already written to gratify him; more will soon be forthcoming. Let the critics see what they can do with the stock on hand. When we have disposed of Mr. Campbell (and we await his return) we will then cast about for some other champion who shall have the confidence of the host of the Philistines; only we must be excused for declining to burn the midnight oil over the lucubrations of a Dr B. F. Hall, who was the first to turn us over to Satan and who blasphemes the truth by preaching that

Between the stirrup and the ground
He pardon sought and pardon found.

EDITOR.

June 19. 2½ A. M.

RUSSIA, TURKEY, PERSIA, AND INDIA.

BY THE EDITOR.

(*Continued from page* 120.)

One of the most, perhaps *the* most, notable events of this interesting period of the world, is the re-opening of the ancient channel of the Europeo-Asiatic Trade. About the time when Egypt and Syria were annexed to the empire of the Turks, the natural foes of 'Christendom,' the trade of Calicut, the Emporium of Indostan, was conducted by the Arabs. Its great marts were Aden, and Ormus, ports of the Red Sea and Gulph of Persia, where it was sold to the Italian merchants from Alexandria. From these, it was transported at their risk, by Suez and Alexandria to Venice, and thence to all parts of Europe. Thus, the natural course of things in relation to commercial affairs in the 15th century, was, that the products of the Japan Islands, the Philippines, and of all the islands of the Indian Ocean and China Sea; with those also of the Chinese Empire, and Indostan, all concentred at Calicut on the Malabar Coast, or the higher part of the western side of the great peninsula of India The products of Persia, Afghanistan, &c., were deposited at Ormuz. The carrying business being in the hands of the Arabians, they transferred the ivory, silks, gems, spices, 'apes and peacocks,' &c., from Calicut to Ormuz, and to *Aden* at the mouth of the Red Sea, and thence to Egypt. Here, then, were three great commercial cities in the East: Calicut, the city of the Indian Sultan; Ormuz, at that time the most opulent and splendid city in the East, belonging to Persia; and Aden, 'the key of Egypt,' belonging to the Arabs. As we have said, the Europeans resorted with their gold and silver to Aden and to Ormuz to purchase commodities; but when purchased, they had to consign them to the good faith of Arabian shipmasters and camel drivers, for transportation to Suez and the Mediterranean. This was exceedingly uncertain and hazardous, especially during the wars between the Turks and Christendom. At length in 1486, the Portuguese doubled the extreme point of Africa, called the Cape of Good Hope; and, in 1493, cast anchor under Vasca da Gama in the port of Calicut in Indostan. In 1501, they established themselves in the East Indies by force of arms; and in 1508 monopolized the trade of Asia. They were the terror and admiration of the East, the wonder and envy of the West. All European merchants soon resorted to Lisbon for Indian commodities; because *they could there purchase them much cheaper than at Venice* or any other mart to which they were brought by the way of Egypt.

In order to secure and render perpetual these invaluable advantages, the Portuguese attacked the Arabian power in the East. The Arabs had secretly entered into a league with the Prince of Calicut, the Sultan of Egypt, and the Venetians, who were gainers by their commerce, and whose interest it was to destroy the trade of Portugal. The furnishers of the caravans, and the navigators of the Red Sea, were the natural enemies of the circumnavigators of the Cape of Good Hope.—Alphonso Albuquerque, a man of singular capacity and penetration, and equally distinguished by his military and political talents, being appointed viceroy, overthrew the combined naval forces of the Arabs and Egyptians, and did every thing in his power to ruin their settlements on the coast of Arabia. He burned Calicut to the ground, and made Goa, celebrated for its infernal 'Holy Inquisition, the Capital of the Portuguese Empire in India.

Having committed great ravages on the coasts of the Red Sea and in the straits of Babelmandel, he entirely ruined the commerce of the Arabs and the Egyptians. He then reduced Ormuz to Portuguese sovereignty, by which he gave perfect security to their commerce. This great commercial revolution, began by the Portuguese, was consummated when Egypt fell under the Turkish yoke. This event effectually and finally closed the inlet from India, Persia and Arabia, to the Mediterranean Sea. From the days of the Midianitish Merchants who sold Joseph to an officer of the King of Egypt, until the 16th century, the commerce of the world continued like a mighty river to flow from the East into the Mediterranean Sea, enriching and ameliorating all countries in its course; but from the conquests and monopoly of the Portuguese until the present time, the ancient channel has been choked with the sand of the desert, and its waters diverted into the Atlantic and Northern Sea.

This commercial revulsion of the 15th and 16th centuries was a great revolution; and one, which, in connection with the European Colonization of America &c, has originated the existing political relations of the American Republics, and Modern Kingdoms of Europe. These Kingdoms and Republics are mutually, naturally & necessarily antagonistic They act and re-act upon each other, like players at chess, the last and winning move being the resultant of all that have gone before. Glory, honor, power, riches and dominion is the prize for which all nations have gambled since nations were upon the earth. In playing the game, there must be two parties, whose moves must be circumventive of each other. When the Arabs were check-mated, the game was carried on by the Dutch and French, who at length, with their old antagonists the Portuguese, have all been put *hors de combat* by the British; who are the Lords Paramount of India, China, and their seas, and, by the possession of Aden and Gibraltar hold 'the Key of Egypt' on the East and West. In the East they have no antagonism to contend with; hence, for the time being the prize is their's.

Thus then, power, riches, and dominion have been transfered from the Arabs, Egyptians and Venetians, by the closure of the ancient commercial highway by the Portuguese and Turks, to the Lion and Unicorn of England: reasoning, then, from probabilities only, what doth the reader suppose would result from the re-opening of the same commercial channel? Would he not reasonably conclude, that power, rich-

es and dominion would be for them, who should hold the carrying trade and be the depositaries thereof? The fleets of Arabia that visited Calicut are replaced by the ships of Britain in all the ports of China, Indostan, Persia, and the Red Sea. Aden, the old Arabians mart, is possessed by the British and Ormus has receded before the capitals of the Presidencies:—Madras, Calcutta, and Bengal: and in the West, the Venetians have given way to the English, who bave formed a strict alliance with their old partners in the trade, the Egyptians. Hence, the British being both the carriers and depositaries of the trade, will hold the power and dominion and her allies will be enriched.

But, while there is no potential antagonism to the British in China, India, Arabia, and Egypt, they are still obnoxious to a principle which no dominion can withstand. At present London is the mart of the nations, the Modern Tyre, tha commercial centre of the world. The same cause that carried the European merchants to Lisbon in the 16th century, attracts Americans and Europeans to London in the 19th. —they can purchase their goods 'cheaper there than at Venice', or elsewhere. Traders will always flock to the cheapest marts. But, if the products of the East could be procured cheaper at New York, or New Orleans, can the reader divine any possible expedient that could prevent the transfer of trade from London to these cities. In that case, Europe, and England too, would come to America for their supplies. *Demands will be greatest where supplies are cheapest;* this is the antagonism that England has to fear. It is a principle which no monopoly can withstand, and the government that gives national expression to it, becomes the antagonist and successful rival to the British.

Governments are not wise, but essentially foolish; and when they do a wise thing it is by inspiration. In appearanae what could be a more foolish and wicked enterprize than the invasion of Mexico? Yet nothing perhaps is founded more deeply in the wise arrangements of providence, than this same foolish and wicked thing. The political gamesters at Washington propose to rob and murder the wretched Mexicans for their own aggrandisement; but, we believe, we can seo a directing hand at work disposing events for a very different result. The conception is to great, too wise, to be accredited to the authors of this war as the motive of their anti-Mexican aggression; namely, that *their ultimate design was to conquer from Mexico, facilities for bringing the commerce of India across the the continent to the cities of the Gulph and Atlantic, in order to the, transfer of power, riches and dominion from Britain to the United States.* But, while our politicians did not not see so far into the future as is implied by such a design, European antagonism has acted, as though it had perceived what might possibly have happened, if Mexico were conquered by the Anglo Saxons of this Union. The Isthmus of Suez project has been in contemplation for years past; but it is only since the outbreak of the Mexican war, that the leading governments of the Old World have detremined on prompt decisive action. Austria, the representative of Venice, Britain of the Arabs, whose mart and carrying trade they possess, France of Mediterranean or Roman Africa, and Turkey of Egypt, cannot fail to have observed the tendency of things upon the continent; hence the international convention and treaty concerning Suez. Rather than become tributaries to New York, or New Orleans, mere European dependencies of the Model Republic, they will bury their jealousies and distrust in the Mediterranean, and re-open the ancient channel, and restore population and prosperity to Asia, as a counterpoise to the progress of the new world.

The policy is wise, but it is not their wisdom; like Cyrus, they are but instruments in the hand of him who is Invisible and whom they know not. They have evidently set themselves to the work with full purpose of mind, for even war is not to interrupt their operations. This is the most remarkable feature in the case, and history, we believe, does not afford a parallel, that four or five governments combine to construct a work of art &c, which requires the improvement of foreign cities. *the execution of which is not to be interrupted even it war should break out between the contracting parties.*" Men need not weary themselves with bootless star-gazings after Signs of the Times, with such notable signs as these among the nations; the healing of Egypt, which is in effect being given as a ransom for Israel (Isa. 43. 3.) the one-by-one restoration of Israel, the drying up of the Ottoman power, the preparation of the Bride & such like, are unmistakable signs that the Holy and Just One standeth at the door and knocks. "Behold, I come as a thief! Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

We clip the following from a London paper. It will show that our views of "the Eastern Question," based upon the prophets, correspond with facts, and the inferences of those, with whom Asiatic affairs are the familiar things of domestic consideration.

July 20. A. M. 5937.

"As we observed on a former occasion, events have once more conducted us to the mouth of the Khyber Pass, brought us face to face with our old foes the Affghans, and compelled us to feel a lively and increasing interest in the affairs of Central Asia. To some persons this seems matter of regret. They discover in it we know not what indications that our position on that frontier will place us in humiliating contrast with the mountaineers, to whom we are indebted for certain unintelligible services. Our own impression is, that both the rulers and people of Cabool regard our approach with no little apprehension, and are inclined to purchase our friendship at any reasonable price. So much we think may be inferred from the flattering reception which our Vakeel, Said Mortiza Shah, met with from Dost Mohammed Khan and his truculent son and Wuzeer, who, to avoid the presence of far more unwelcome visitors, have consented to release numerous prisoners hitherto detained by their subjects in severe and disgraceful captivity. The motives which have regulated the policy of our Indian Government seems to us not at all difficult to understand. While we were separated from the Affghans by the dominions of an ally of doubtful fidelity; it was judged imprudent to hazard a request which might have been met by an insulting refusal. But now that we have become the neighbours of the Affghans, and stand with arms in our hands on their threshold, we are in a condition, as the event has proved, to negotiate with effect; for by the latest letters from Cabool, we learn that our Vakeel was already on his way to India, with a considerable number of prisoners, who, on his application, had been restored to liberty.

Throughout those regions of Central Asia with which our political relations must now of necessity become closer than heretofore, *the seeds of great changes and revolutions seem to be thickly sown.* It is, no doubt, exceedingly difficult to determine how much value is to be attached to the strange rumors collected by the newswriters, and transmitted by every post to Hindostan, because they are probably in many cases the creations of revenge and prejudice, the motives to which lie beyond the reach of our penetration. One general inference, however, we may draw namely, that *all those states, once powerful, are fast approaching their dissolution.* The influence of the East and of the West are already actively at work in those countries, and *the future destiny of Asia will entirely depend on the views and decisions of* TWO GREAT POWERS,* both lying at an immeasurable distance from the scene of action.—*Morning Chronicle.*

*England and Russia.

JERUSALEM.

"The building of the Protestant Church on Mount Zion has steadily proceeded, notwithstanding manifold hindrances. The walls have now nearly reached their full height, and are ready for the ceiling. A new ship has been chartered for the purpose of taking out these latter and similar parts of the works, such as the seats, pulpit, communion railing, &c., and is about to leave the London Docks, direct for Jaffa.

There has been a remarkable influx of Jews into Palestine during the past year: even from America great numbers have come. They have not been aged people only, but for a great part young, and many females among them."—*Jew. Chro.*

The Christian is not called to calculate his resources, and count the means of success. His one concern is to know that his cause is the cause of God; and that he himself has no aim but his Master's glory. Doubtless he has an inquiry to make, but it has reference ony to his motives; the Christian looks in upon his heart, not up-

on his arm: he regards right, not strength. And that question once well settled, his path is clear. It is for him to go boldy forward, though the world and all its armies should withstand his progress; in the firm persuasion that God himself will fight against the opposers.—*D'Aubigne.*

INVITATION TO DISCUSS.

DR. JOHN THOMAS,

Dear Sir:—I am well aware that A. Campbell and his partizans have called you a factionist, a disorganizer and a heretic. For I have witnessed the contest that has been waged for several years; but for my own part I think you are an honest man—'the noblest work of God;' and this is saying much more for you than I can say for many of your opponents.

I have just finished reading, for the first time, your essay on the "The Hope of Israel." With many things contained therein I am well pleased; and as you in conclusion call on the corps Editorial to break silence, I hereby signify my entire willingness to discuss some matters and things, publicly, with you, on the following conditions:—1st. We will exchange not less than six, nor more than twelve letters, of two pages each, to be published in both o our monthly journals. 2. The questions to be discussed, are, whether Christ has come the second time in the clouds of heaven; and whether his kingdom has yet been established? Of course you will take the negative of both, and I the affirmative. The weight of proof will, therefore, devolve upon me; this is right, and inasmuch as I have designedly placed myself in the affirmative, it will show the candid of all parties that I am not disposed to dodge these important questions, upon which you dwell so eloquently, and with so much delight. So soon as you accept of this invitation, I intend to print my first letter, and as you are a destructionist and I a Universalist, let us prove to the world that we can debate without getting mad.

Yours, &c.
C. F. R. SHEHANE.

THE INVITATION ACCEPTED.

Richmond, Va: June 10. 1847.

MR. SHEHANE,

Dear Sir,

Your invitation to discuss the matters specified in the above is willingly accepted, being satisfied from the selection of the topics, that you are really interested to ascertain the truth in relation to them. They are *ad captandum vulgus* questions, neither for you nor me. They are questions of stern and sober reality, like all the items of "the knowledge of God," which can be resolved only by a candid and dispassionate examination of scripture. If you can prove that "Christ has come the second time in the clouds of heaven," and that "his kingdom has been instituted," I shall be glad to be made acquainted with such interesting *historical facts*, as well as to learn, in what writers extant, the record has been handed down to us; for you perceive, if it be as you say, it is not *a matter of doctrine*, but of *fact* to us of this generation.

I am also the more ready to discuss your questions, because they are not peculiarly Universalian. Almost the whole Protestant world, including nearly all the "*reformers*" with whom you were once prominently associated as Editor of the Morning Watch,—believe, that the Kingdom of Christ was set up in the days of the Apostles; and that they and he, and the saints too, are all upon their thrones "beyond the skies." It is true, that many of them deny that Christ has come the second time, and profess to believe, that he will come *in a certain sense;* but the sense which they put upon "his coming" reduces it to no coming at all; so that I consider them and you practically maintaining the same thing.

I accept your invitation then, not as a Universalist, but as the champion of orthodox, and "reformation" doctrine upon these points. Multitudes will doubtless bid you God speed; and, if the truth is on your side, so do I. May confusion and defeat attend me if I advocate not the truth! "To the law and the testimony, if we speak not according to this word, it will be because the truth is not in us.'—Proceed then, at your earliest convenience.

Yours respectfully
JOHN THOMAS.

P. S. I would suggest, that the "*two pages*" be those of the Herald of the Future Age; seeing that the limits of yours are too confined to do justice to the subject on either side.

ISRAEL'S HOPE 187 YEARS AGO.

We clip the following from an Advent Herald of 1846. It sets forth the Hope of 20,000 immersed believers of the Dispersion, in Old England, 187 years ago. They say they will suffer death rather than decline from it. Does the reader think, that if, they did not believe that faith in this hope was necessary to salvation, they would suffer death for it? Do men suffer death for what they believe to be non-essential in religion? The confession of these brave men was presented to the licentious Charles, 25 years before the Witnesses were slain. The things they bare witness to the truth of, are God's truth every word thereof. Crosby in his History calls them "Baptists;" but assuredly there is no more identity between them and the cis-Atlantic Baptists of 1847, than between the Editor of the Herald of the Future Age and the Baptists and Reformers of this city; for we believe and contend *for* every word of this "Confession," and *against* every human tradition that is incompatible with and subversive of it, and are therefore by these same religionists, declared to be teaching things which are mere speculations and untaught in the word of God. We and these 20,000, are ready to suffer death for the things confessed: our writings abundantly prove our identity with them; hence the enemies to the doctrine we inculcate, are equally hostile to them. We rejoice in their fraternity; and earnestly hope we shall meet them in the Kingdom they looked for, when Jesus, the King of Israel, shall be Governor among the Nations, and ruling over them and Israel in power and great glory.

Let the reader mark this well, that we are not broaching and advocating a new fangled doctrine never before heard of; but truths, which multitudes have confessed and suffered reproach for even unto death, for many ages past; but which men have lost sight of by substituting clerical ministrations for a *personal* and independent examination of the word.

After reading the following confession who will have the hardihood to affirm, that they hoped to go to glory when they died or that they hoped for a heaven beyond the skies? No; they who hope for those things, hope for what they never will obtain—a mere phantasma of the carnal mind—which is not the Gospel Hope, and therefore "damnable" to those who look for them.

Extract from the Baptists' Confession of Faith presented by them to Charles, 11. *March* 1660.

"For which (say they) we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." (From Crosby's History of the Baptists' vol. 2, Appendix p. 85.)

"We believe that *the same* Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1. 3.) which was taken from his disciples and carried up into heaven (Luke 24; 51.) shall so come in like manner as he was seen go into heaven. (Acts 1: 9—11.) 'And *when Christ* who is our life *shall appear*, we also shall appear with him in glory." (Col. 3, 4.) For *then* shall he be "King of Kings and Lord of Lords." (Rev. 19: 15.) 'For the kingdom is his, and he is the governor *among* the nations.' (Ps. 22: 28) and 'King over all the earth,' [Zech. 14: 9] 'and we shall reign with him *on the earth.*' (Rev. 5.: 10.) The kingdoms of this world, which men so mightily strive after how to enjoy, shall become the kingdoms of our Lord and his Christ. (Rev.

11: 15.) 'For all is yours, ye that overcome this world, for ye are Christ's and Christ is God's.' [1. Cor. 3: 22, 23.] For unto the saints shall be given *the kingdoms and the greatness of the kingdom, under* (mark that) *the whole heaven*, [Dan. 7: 27.] Though [alas] now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, THEN *shall be their day*, THEN shall be given unto them power over the nations, to rule them with a rod of iron. [Rev. 2: 26-27.] THEN shall they receive a crown of life, which no man shall take from them, nor they by any means turn edor overturned from it, for the oppressor shall be broken in pieces, [Ps. 72: 4.] & their vain rejoicings turned into mourning and bitter lamentations, as it is written, [Job. 20: 6-7.]"

This confession is "subscribed by certain elders, deacons, and brethren met in London, in the behalf of themselves and many others unto whom they belong, in London, and in several countries in this nation, who are of the same faith with us." Then follow forty-one names, after which is written, "owned and approved by more than twenty thousand." Hence it appears that certain Dissentients had once the honour of contending for the personal reign of Christ on earth, and of suffering for the professing of the same.

CHRONOLOGICAL SUMMARY.

1. EASTERN TIMES.

The first 490 years of the 2300 years recorded in Daniel viii. 14, as noted in the prophecy of the 70 weeks, *chap.* ix.24—*begin* in the month Nisan of the 7th year of the reign of Artaxerxes Longimanus King of Persia. B. C. 457.

The end of the 490th year falls upon the month Nisan of the year of the crucifixion. A. D. 33

The daily sacrifice taken away,—the sanctuary, or Temple, cast down--the truth or Law, cast to the ground; some of the Host and of the Stars abased and stamped upon, or the destruction of the Mighty and the Holy People—Dan. viii, 10--12, 24; and of the City, by the people of the Prince–*ch.* ix. 26. A. D. 70.

An Abomination that maketh desolate for 1290 years–Dan. xii. 11–set up by the Persians A. D. 531

The Desolator "practices and prospers," and "destroys wonderfully"–*Dan.* viii. 121 24–for 1290 years, which come to an end. A. D. 1821.

That which is determined begins to be poured out upon the desolator---*Dan.* ix. 27; Rev. xvi. 12. A. D. 1821.

The King of the South or Egypt, pushes at the King, or Little Horn of the Goat,–*Dan.* xi. 40. A. D. 1839

The 2300 years of transgressing desolation by which the Holy Land, People and City are trodden under foot. *Dan.* viii. 13–end; henceforth the prospect of Israel brightens from A. D. 1843-4

The Scattering of the power of the Holy People fully accomplished & all things revealed to Daniel finished and the 1335 years end–*chap.* xii. 7, 12. A. D. 1866

2. WESTERN TIMES.

The Sun-clothed and Star-crowned Woman, after a gestation of 280 years, travails, and gives birth to the Man-child of Sin, who attains to supreme power--*Rev.* xii. 1. 2, 5. A. D. 312-13

The Woman, stripped of her ornaments, and become an object of persecution, flies from the face of the imperial Dragon or Serpent into the Wilderness--*Rev.* xii. 6, 13–15. A. D. 312–13

The Earth helped the Woman–*v.* 16 after the death of Constantine in 337, when the Circumcellions of Roman Africa rose against the Imperial Armies sent to destroy the Donatists, and defeated them.

The period of 1260 years during which the Woman is nourished in the wilderness--*verses* 6 and 14—expires A. D. 1572

The Remnant of her Seed, which keep the commandments of God, and have THE TESTIMONY of Jesus Christ--*ver.* 17, with THE EARTH that helps her and them–styled "*my two witnesses*" *Rev.* xi. 3.-prophecy in sackcloth, contemporarily with her nourishment in the Wilderness, for 1260 years, which expire with the Massacre of Paris. A. D. 1572.

Their testimony being then finished, the Beast, or Little Horn of the Fourth Beast–*Dan.* vii. 8. 20–makes war upon them, overturns them after a last conflict of a 112 years, and kills them–*ver.* 21. *Rev.* xi. 7 at the sanguinary massacre of Bartholomew's Day. A. D. 1685

Having been politically, dead, but unburied, in the Platea or Broad Way of the Great City, for Three Lunar Days and a half, or 105 years, political life is restored to them--by the decree of the National Assembly of France. A. D. 1790

"The Tenth of the City fell" v. 13. Sept. 21. A. D. 1792

"Seven thousand titles of men destroyed" by the decree abolishing all titles of nobility-v. 13 June 19. A. D. 1790

'*The remnant were affrighted*" *v-* 13. by the Reign of Terror, which began with the institution of the Revolutionary Tribunal, March 10. A. D. 1793.

"*And gave glory to the God of Heaven*"--ver; 13–by the acknowledgement of the existence of the Supreme Being, by the Convention May 7, and by the celebration of a National Festival to his honor in June 8. A. D. 1794

The First Vial begins to flow		A. D. 1792
The Second	- -	Feb. 1793
The Third	- -	April 1796
The Fourth	- -	June 1796
The Fifth	- -	Feb. 10. 1798
The Sixth	- - -	A. D. 1821
The Seventh	- -	July 1830

The 1260 years, dominion of the Little Horn of the Fourth Beast ends with the restoration of Power to Israel–*Dan-* viii 25, 26; xii. 7; also the 42 months of years, *Rev-* xi. 2: Hence they began A. D. 666, & expire--A. D. 1866

Thus the Times of the Eastern and Western Gentiles come together at this epoch; when "their Dominion is taken away," though their existence as nations is prolonged for a season & atime—*Dan.* viii 12.12. They will then be placed *constitutionally* in Abraham and in his Seed, in whom they will be blessed with all political ecclesiastical, and social benefits.

EDITOR.

From the London Sunday Times.

SIGNS OF THE TIMES IN EUROPE.

A very slight circumstance, mentioned in the papers of Friday, may serve to throw considerable light on the great currents of affairs on the continent, and show in what direction they are setting. Money, in these degenerate days, is the measure of all things—the healer of breaches—the cementer of friendships—the conqueror of imperial prejudices—the bait with which tyrants and despots are hooked. The first approximation of two great hostile governments is generally over a loan or some other pecuniary transaction, in which one endeavors to cheat the other. It has long been a recorded maxim in love-making, that the lover who gambles with his mistress should always be sure to let her win. It is understood that he has higher aims,

and is ready to make sacrifices of money. Precisely the same rule holds good in politics. The nation who designs to do its neighbor should lend it money, or, at least, become engaged with it in a money transaction; for in such cases both will expect, perhaps, to win; and while aiming at achieving an act of duplicity, will affect to be guided by the purest principle of friendship.

We have been betrayed into these remarks by a little financial affair which has just taken place between France and Russia. Into the profit and loss part of the business we care not to enter. Let that be the care of others. We only look upon it as a political indication—as an outward and visible sign of an inward, though most unspiritual, grace. It shows that Louis Philippe and Nicholas are making some efforts to understand each other. The northern autocrat, while so great a stickler for legitimacy, has at length ceased, from motives best known to himself, to affect any hostile feeling towards the offspring of the French Revolution. He is beginning, apparently, to comprehend that Louis Philippe is, by preference and in will, as great a despot as himself, and would be as glad to escape to-morrow from constitutional trammels as the captured fox from the trap in which he has been caught.

Ministers are, doubtless, fully alive to the importance of these signs, and will not be averse to reveal, at the first opportunity, their convictions to the country. Meanwhile the press should do what it can. Circumstances are fast isolating us from the continental nations, against whom we must be prepared to contend when the time comes, in one united, vast, and compact body. Russia is silently placing herself at the head of a continental league, the object of which is to check the development of the democratic principle, as it is embodied in the British constitution and expounded by our conquests and influence all over the world; and to oppose that political combination we shall, probably have no resolute ally but the United States of America. This opinion may appear strange enough at present, but we persuade ourselves we have good grounds for it. France is not yet a constitutional country, though many of her best and able men earnestly desire to make her such. The United States are free, and their freedom is the legitimate offspring of the British constitution. They, therefore, in a great political struggle—and the next struggle, whenever it arrives, must be such—will find it to be for their dearest interest to stand by the side of England, and fight against the principle of despotism, and the unbridled lust of dominion.

The peace of Christendom has now, perhaps, continued long enough, because, if its duration be greatly protracted, it will produce greater evils than war. There is obviously a new gathering together and grouping of the nations. The obscure presentiment of an approaching storm pervades the whole civilised world, and causes every one of its communities to look around in alarm and expectation. No one hitherto can confidently predict from what point of the compass the tempest will come, or on what region it will, in the first instance, burst; but that it is approaching rapidly no one doubts. We persuade ourselves that we behold the pregnant cloud in the north. The tone of Russia is every day becoming more and more insolent and menacing, and among too many persons in this country we observe, with extreme regret, an inclination to tolerate her audacity, and postpone the evil hour, by servile compliance with her will.

In parliament, however, a manly spirit displayed itself throughout the whole of the recent debate on Cracow: The question of war was not discussed, but, from certain preparations made in our naval and military departments, it is quite clear that our government does not reckon on the indefinite prolongation of peace. France has been estranged from us, not by any act of ours, but by the duplicity of her own rulers. Austria has been betrayed into a suicidal policy by the arts of Russia and the dishonesty of Prince Metternich. Prussia having, properly speaking, no will of its own, has stupidly followed in the wake of its more powerful neighbours, animated as they all are by jealousy and hatred of Great Britain.

The country should, therefore, be prepared for entering ere long upon a desperate struggle, the approach of which it could answer no good purpose to conceal from ourselves. It is for our good to be aware that we have numerous enemies; it is the penalty we must pay for our greatness. To stand first among the nations of the earth is necessarily to be the chief but for the shafts of malice and envy. Our unrivalled commerce, the prodigious efforts of our industry, the vast extent of our empire, our progress in the useful arts, our superiority in the sciences, the deep interest we take in promoting the cause of civilization—all these things combined, renders us, of necessity, the aversion of all less powerful communities; that is to say, of all the other states in the world. The great republic of North America only—which can alone hope for an equally brilliant destiny hereafter—will find it to be for its interest to uphold our pretensions now, because it is but an extension of the British energy, an offshoot from the glorious trunk which, rising in these northern islands, has thrown forth its branches until they reach the utmost limits of the world, and afford shelter to a thousand races, creeds, and languages. It behoves us, then, we say, to look ahead, and to contemplate the approaching contest with the most perfect reliance on our own character, which has secured us victory in every corner of the globe, and will yet, we doubt not, enable us to triumph over the most perfidious and powerful combination that may be formed against us.

PORCH OF THE FACTIONISTS.

"*Who privily bring in damnable heresies.*"

A correspondent from Jeffersonville, Ia., writes—"there is a piece of news it may be proper to mention, and which you are at liberty to use in any way you think best. It is this. Since the publication of the compromise (between some 4 or 5 male and 2 or 3 female members constituting a faction of Bethanists, and the Jeffersonville church of more than 100 members, we believe—*Editor*) and history of the affair in the Journal and Union, Evangelist Clarke, one of the parties (assisting at the compromise—*Ed*) has written to Col. Slider, proposing to split the church! He offers to come to Jeffersonville and constitute the Orthodox into a regular reformation church, if they will draw off from me and my brethren! This is a specimen of their spirit, and no doubt an illustration of their great love of union. The truth is, he had given a wrong statement, and his version of the affair and the notice in the Journal, conveyed the idea that the reconciliation was between the *church* and *myself* instead of the *church* and *them!* And because I corrected this false impression, and gave the credit to whom it was due, he became offended, and secretly proposed a scheme in the church! Such factionists ought to be exposed and shunned. If it comes in the way notice his conduct.

"Let such factionists do their Master's work, covertly or openly, as best suits their views of expediency. They are very useful in bringing to light those that will be approved. A righteous man is one that doth righteously or justly. Such a man is not to be feared; for he loves truth, and *the* truth too well to do any thing, directly or impliedly, against the faith and hope of the gospel as they are in Jesus. The factionists have pretty well consummated their work of disruption and separation in Eastern Virginia; henceforth, all who desire to inherit the Kingdom, soon to be set up by the God of heaven, will concentrate with the spirit of self-sacrifice and devotion, around the "*One Hope of the calling*," which the Apostles preached in all the Roman Empire, as set forth "in the word of the truth of the gospel."

All things are working together for good. The more the truth is opposed, the more gloriously it will burst forth from behind the black cloudy masses of popular ignorance and superstition. Let us not deprecate controversy, and contention for principle. It is an infinitely more honorable warfare than that now waging in Mexico or than that waged by the potsherds of the earth for liberty, in all past ages "Fight the good fight of faith"—how can this be done, unless there are *two* parties to the strife at least? The factionists, we say, are useful in rallying the enemy against the truth; but for this, its advocates might go to sleep, and be caught sleeping when the Lord comes. There is nothing to fear from the whole fraternity of them, though wielding all the presses of the land. One independent advocate, who knows the truth and has obeyed it, is more than a match for them all. Numbers, indeed, they boast in; these are their strength! They are numerous, but as Welsh Gam said to Henry V, when reporting the strength of the French army, "there are plenty to kill, plenty to run away, and plenty to be made prisoners." Be of good courage; greater is he that is with us, than he who is with the world. Editor.

June 3, 1847.

One characteristic distinction of Truth is *progress*, while that of Error is immobility.—*Editor.*

PORCH OF THE LOVERS AND INVENTORS OF LIES.

We regret the necessity imposed upon us, in the vindication of truth, of turning over editorially to Satan's custody, another inmate for this porch of the Court of the Gentiles; but "the mouths of unruly talkers must be stopped;" and we know of no better expedient to effect it, than to imitate Paul, John, and Luke, and, if we convict a man of villany, to place him on record in "his own place," for public reprobation, and that other sinners may be afraid.

A letter from Jeffersonville, Indiana contains this paragraph—"Ever since you had the public contention with the Campbell party in this church, Slider has iterated and re-iterated the charge against you, that you declared on that occasion, without reserve, conditions, contingencies, or modification, that "this church was a Campbellite church, that it was as corrupt as a grave yard, and that your business here was to throw fire-brands into it and split it to pieces." These are aboutthe words, which he tells every body who comes along, preacher or private disciple of that party. And they no doubt believe every word he says. He is their (the Campbellites',) oracle and confidant here. They put up with him, and correspond with him altogether."

Now, in relation to all this of Col. Slider, we refer the reader to John viii. 44, which will reveal to him his *paternity*. His mother is "that woman Jezebel, which calleth herself a prophetess." A man, that will fabricate and circulate such an enormous falsehood, is a most promising "chip of the old block"—a notable illustration of the law, that "like produceth like." After the event alluded to, we sojourned for several months in Louisville, Ky., which is opposite to Jeffersonville, and worshipped with the church of which this same colonel is a member, and frequently addressed them; yet during all that time we never heard such a charge breathed against us. We hear it now for the first time, and stamp it with the reprobation it deserves. No wonder such a prejudice exists against us; an under-current of falsehood unrefuted, with ordinary minds, which credit with avidity all evil, and believe little that is good or true, would for a time almost annihilate the moral influence and existence of an angel; how much more destructive of God's holy ones in the flesh; but, even in this present evil state, he frequently vindicates his *tried* sons when his purposes demand their public service. We believe that, for this cause, he will yet make the iniquity of bad men recoil upon their own pates; and that we shall be justified ere we go hence, or the Lord come. Therefore, we say to those who traduce us, and practice an iniquitous policy, *lie on, you will assuredly reap your reward.* EDITOR.

June 3, 1847.

PHENOMENON.

Friend Crihfield concludes a notice of us in these words—"Doctor, *** deal gently, kindly, and you will find me as gentle and kind—you shall find me gentle and kind, in any event—but I will be firm to what I believe to be true." These are the kindest words from the pen of an editor, relating to us of which we have been the subject for many a long year. It is quite a phenomenon. Yea, verily, excellent Sir, we will deal kindly and gently with thee, never intending to harm thee, but rather to do thee good. Be firm as the everlasting mountains, and yield only to the force of conviction wrought by the power of the truth. So shall we honor thee as of the salt of the earth, not yet become insipid.

EDITOR.

June 25, 1847.

All things do by *scale* ascend to UNITY, so then, always that knowledge is worthiest which is charged with least multiplicity.—*Ibid.*

The truth of the Gospel has ever had two great adversaries,—the profligacy of the world, and the fanaticism of priests.—*D'Aubigne.*

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. III. NUMBER 7.

From the Truth-Seeker.

FUTURE PUNISHMENT.

The Editors of the Truth-Seeker have received the letter subjoined, on which they beg to offer a few observations, in correction of a mistake under which the writer seems to labor.

1. While this Magazine is free to all parties, the Editors stand identified with none. Each paper, whether poem, essay, or tale, must rest on its own merits, and not be affiliated upon *them*. The editor's duty is merely that of selection, with reference to literary worth, philosophic temper, intrinsic importance, and due variety of topic. Further than this, they disclaim all responsibility, and must not have their own individual (and on many points even diverse) opinions, confounded with those of their various contributors.* Even the 'reviews' are not written by one hand, and therefore do not express uniformity of opinion.

2. As their periodical, then, is an Organ of Thought, not a *stereotyping* apparatus, the editors admit into it various 'theories,' others as well as their own; and they invite all men to *test* them, freely and therefore fearlessly—since there can be no freedom of thought where the mind is in bondage to fear. *All*, consequently, are at full liberty to 'dissent' from the theories propounded in these pages, and what alone is to the purpose, to state their reasons for dissenting.

3. In accordance with this plan, the objections of their correspondent have been placed before the Theological Reviewer—PATHFINDER—who is solely responsible for the 'theory' in question. They leave him to defend his own doctrines, feeling sure that he is quite competent to the task. In conclusion, they would express their pleasure in the receipt of such communications as that of "T. L." Many readers have derived benefit from one thing, namely, that distorted and debasing views of Christianity lie at the root of the prevalent infidelity, mammonism, cant, and immorality of the age, and that Religion, as opposed to the ignorant and bigoted sectarianism of the day, is that branch of Truth which discloses to us the grand purpose of our being, and *prepares us*, by faith in virtue and the enjoyment of felicity *here*, for an eternal progression in virtue and happiness *hereafter*. In this view of religion, they are quite satisfied that the Truth-Seeker is doing good; advancing the cause of truth and righteousness, and elevating the hopes and aims of many of its readers. They could give testimonies to this fact from all parts of the kingdom; from Readers at the Land's End, in Cornwall, to John O'Groat's, in Scotland. The following extract from a letter of a working man, in Suffolk, just received, is a specimen of scores similar to it which might be quoted from various quarters.

"I look for the Truth-Seeker each month *with eagerness;* and trust I may have imbibed some of its spirit. It has taught me to look from the *present* to the *future* hopefully; it has expanded my views of *God's designs* and *man's destinies*, and made me feel that we live not merely for our own ends here, and for the hereafter to have our views confined to the gaining Heaven or avoiding Hell, but to *be* and *do* good, seeking to carry out the purposes of the All-wise in ourselves and brother man. May you prosper more and more in the Christian work! I wish your talented correspondent, Pathfinder, could find it agreeable to him to give us some of his clear-headed views and thoughts on Theology.—T. L."

*The Editors, however, are agreed about

sure that the Truth-Seeker has already been the means of aiding their correspondent in his pursuit of truth '*on many points*,' and they hope that it may yet be the means of doing so on many more.—They heartily concur in the maxim of Sir William Drummond, that 'he who *cannot* reason is a fool, he who *dares not* a coward, and he who *will not* a knave.'

ETERNAL LIFE IN TORMENTS ADVOCATED.

"In common with yourselves, I profess to be desirous of knowing 'What is Truth' on *all* subjects, and your magazine has, on *many* points, aided my desire; nevertheless, I am free to confess my dissent from some of your theories, and amongst them, I beg to name that on Future Punishment. If I rightly understand your doctrine, you hold that the eternal punishment of the wicked consists in utter annihilation. I dissent from this doctrine, not, I trust, because education and priestly influence have prejudiced or blinded my mind, but solely because I cannot see its accordance with the Scriptures of Truth. Allow me, then, briefly to state my reasons for so thinking:

1. The wicked will not be punished by an everlasting *annihilation;* but will have an 'everlasting *punishment*.' (Matt. xxv. 46.)

2. By the *figurative* expression, 'death,' as applied to the state of the soul hereafter, is not meant 'the ceasing of the soul to exist,' any more than the phrase 'Dead in trespasses and sins,' means that the ungodly in this world have no souls.

3. If the wicked have no existence *hereafter*, how can *they* suffer 'weeping and gnashing of teeth,' (Matt. viii. 12,) 'the worm that dieth not,' and 'the fire that is not quenched'? Mark ix. 46.)—What meaning is there in these figures, if they do not show that Hell is a '*place* of *torment*' (Luke xvi. 28), as well as (the place) of 'the second *death*'?

4. How can ungodly men, if they cease to exist, '*dwell* with the devil and his angels'? (Matt. xxv. 41.)

5. If the phrase 'everlasting punishment' does not mean a *never-ending* punishment, in the strictest sense of the term, how can we be sure that 'eternal *life*' is not also limited?

I might greatly *multiply reasons*, but I wish to remark, that 'he who spake as never man spake,' speaks more plainly on *this* subject than either prophets or apostles, and we should be very careful that we refuse not to hear his words. Take away the fear of punishment from the world, and how much would they value your arguments for virtue and heaven? Such doctrine appears so agreeable to our fallen nature, that I, for one, should be glad to believe it true, but cannot shut my eyes to the plain declarations of Scripture; and as I *suppose* such doctrine to be contrary to good morals, I am the more cautious in receiving the reasonings brought to support it. I believe there is much sense in a remark I recently heard, that 'a half-truth is often found to be a whole lie,' and I wish the friends of the doctrine I have been questioning, to look not only on the *pros*, but also on the *cons*. "O."

'EVERLASTING DESTRUCTION' DEFENDED.

'O', it appears, chiefly dissents from my 'theories,' on the ground of their non-accordance with 'the Scriptures of Truth': yet, if he will carefully re-peruse my article 'Profit and Loss' in the first volume, and my review of 'Spiritual Creation' in the present one—to which, I presume, he refers—he will find that I have the 'plain declarations' of those same Scriptures to support what he deems my 'half-truth and whole-lie' doctrine. This, at least, is a *presumption* in my favor, which ought to restrain the positiveness of my opponent. The doctrine I advocate, however, is no 'theory' of *mine*. From youth up, I was inculcated with the prevalent dogma; and it was a cautious, critical, and I believe conscientious, examination of 'the Scriptures of Truth,' which in fact *compelled me* to abandon my priest-instilled errors, and embrace 'the faith once delivered to the saints.' I do not believe that 'O' can adduce one jot or tittle, either *pro* or *con*, which I have NOT carefully considered—at least I shall be surprized if he does. I am, if not egregiously mistaken, perfectly familiar with the temper of the arms and armor worn on *his* side, and yet have such a thorough conviction of their utter unsoundness, that I would just as readily break a score of lances with the Bench of Bishops, or the College of Cardinals, as with your solitary Vowel, in a controversial tilt on this question. *Here*, if no where else, I am covered with a panoply of proof—I can put on 'the whole armor of God,' and 'wield the sword of the spirit,' which is the word of God. It is not *I* who refuse to hear the declarations of the great Christian Leader—(whose entire system of salvation is based upon the very views I advocate, and is *logically* ruined by rejecting them)—it is my opponent. Tho' I do not think that the Lord has, in truth, spoken more plainly on this subject than prophets and apostles, since I cannot conceive of *plainer* language than some which

they have employed—I still think that his language is *sufficiently* distinct. But *where* does He teach the doctrine expressed at the head of O's letter? He affirms that the finally wicked shall *perish*, *die*, be *consumed*, *burnt up* as chaff—in short, *lose themselves*, their life:—but *where* does he affirm that they shall be *burning* up for ever? He teaches that wicked men shall be *destroyed;* but where does he say that they are *indestructible?* He teaches that they shall *die*, but where does he assert that they shall *live for ever?* His apostles teach that the wicked shall *perish* in their own *corruption;* but where do they teach that the wicked are *incorruptible* and *imperishable*, and therefore unburnable and immortal? Of the HOLY, indeed, it is said, *they* shall 'live for ever'; but where do Christ and his ambassadors teach that the WICKED shall 'live for ever'?

But while the very title of O's letter is an *unscriptural* phrase, the title of my reply is the exact language of 'the Scriptures of Truth.' *Prima facie*, therefore, my doctrine is the most scriptural, since it can be expressed in scriptural words, *unequivocally*, which O's can not. It must have been, I suppose, some perception of this sort, which induced O to represent my doctrine by the phrase '*annihilation*,' rather than by the clear scriptural language which I prefer. This substitution of phrases is an old trick of the *pseudo* orthodox, which I always look upon with suspicion; at the same time I am quite willing to allow, that I *may* have misinterpreted the genuine scripture phrases, 'ever-lasting *death* and *destruction*,' and I am even ready to listen to reasons for reading it 'ever-lasting *life* in *torments*.'!

(1). The first reason offered by O, however, contains two logical fallacies. It is a *petitio principii*, inasmuch as it begins by begging the thing to be proved (that the fate of the wicked is *not* annihilation); and it is a *non sequitur*, inasmuch as it ends by drawing as a conclusion what does not follow (that annihilation is no punishment).

Death—the mere killing of the body (for the soul—*the future life*—depends on God alone)—is commonly called, by way of emphasis, '*capital* punishment'—because it is the chief, the *head* punishment, which implies the *loss of all*—yet, according to O, the very greatness of the punishment—'utter annihilation'; suddenly makes it NO punishment whatever! If *suffering* alone is 'punishment,' then the guillotine is a more trifling punishment than three months at the treadmill! * But what say 'the Scriptures of Truth' to which O refers me?

Paul, Sylvanus, and Timothy, writing to the Church at Thessalonica, confidently appeal to the purity of their lives and morals: 'Ye know what manner of men we were among you, *imitators of the Lord*.' What was the consequence of their preaching and practise? The church, 'having embraced the word, *became examples to all that believe*.' They affirm that they 'were bold to speak the gospel of God, not of deceit, *nor of impurity*' (1 Thess. ch. i–ii). Yet hear that gospel concerning Future Punishment. It is what O 'SUPPOSES to be contrary to good morals'! Nevertheless, its *fruits* were such, that the apostles gloried in that church!

"It is a righteous thing with God, to recompense affliction to those that afflict you, * * * in flaming fire sending *punishment* on those who know not God, and who obey not the gospel * * * who will suffer *punishment*"; well, and what is that punishment, twice so called? "*Even* EVERLASTING DESTRUCTION *from the presence of the Lord*." (2 Thess. ch. 1.)

(2). The second reason of O is just as illogical and assumptive as his first. *I* assert, by way of balance to *his* assertion, that by 'the expression, *death*, as applied (in Scripture) to the wicked hereafter,' *is* ALWAYS meant the ceasing of the soul to exist, and that, on such theme, it is *never once* applied 'figuratively.'

But I do not see, even assuming any truth in the assertion just negatived, what inference is deducible from the latter part of the reason, which at all affects my opinion. O seems to forget that right 'figures' are founded upon real 'facts.' Hence, so must be the figurative expression, 'dead in trespasses and sins.' But, is the occasional *figure* to be used for neutralizing the constant *literal phrase?* Is it the minor which must determine the sense of the major? the figure which must declare the force of the fact? Nay, it is just the reverse! We must rather make the few submit to the many, the less to the greater, and interpret the occasional by the constant; in brief, we must understand what we *can*, 'literally'; and only what we *must*, 'figuratively.'

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*I must insist that in my sermon on 'Profit and Loss,' it is clearly *demonstrated* that Pain is *not* the real punishment, but *Privation*. Now, all truth is harmonious, and hence Scripture, truly interpreted, will be found accordant with rigid philosophy and real fact.

Thus here, 'dead *in* sin,' just like its opposite 'dead unto sin,' or 'alive in Christ,' presupposes some physical states called 'dead' and 'alive,' to which the moral states are *likened*, or correspond. Now, what *is* the point of correspondence? Clearly, that as a dead body exists in a state of *corruption*, lifeless, moveless; so the *moral nature* of man, his kindness and his conscience, exists amidst the corruptions of sense. He is, morally, lifeless, helpless, and hopeless; in fact, *buried in sin*. Thus, 'dead unto sin, but alive unto righteousness,' (or in Christ), signifies that as a dead body *cannot move* towards an object, has no consciousness of it, no desire for it, so is the spiritual and renewed man. He lives and moves unto righteousness, but is 'dead unto sin,' just as he who is 'dead *in* sin' is thereby 'dead *unto* righteousness.' Hence, these figures, when examined, only show that death (to the full extent it is predicated) invariably signifies LOSS; privation, not pain; separation *from* consciousness, not ceaseless suffering *in* it. Indeed, is it not a gross absurdity, a disgraceful piece of verbal legerdemain, to convert *perpetual death* into *prolonged life*, and a *merciful destruction* into *indestructible torture*?† If such 'fantastic tricks' form part of the philosophy of language, then farewell to the philosophy of truth!

5. Where or when have I affirmed that the wicked will have 'no existence hereafter'? Christ and his apostles have assuredly declared that there *will* be a Resurrection and a Judgment (for, if not, as Paul says, they who *sleep* are PERISHED; and how could that have been said by a man who believed they were then *awake* and *happy* in heaven?) a resurrection to 'eternal *Life*,' as respects the good; but to tribulation, anguish, and 'the second death,' as regards the wicked. How long that world's assize will last*—how long 'the white throne' will be fixed, before which the vast population of teeming centuries must pass in solemn review (if we accept the language as literal)—we know not. But that protracted period must be one of terror and despair to the sinner; the rebel against the kindest of kings and most considerate of parents; and amidst the 'weeping and wailing' of that woful time, it is no wonder if they call upon the very rocks and mountains to fall upon them! Still, as Paul says, 'the *end* of those things is DEATH: for the *wages* of sin is DEATH: but the *gift* of God is everlasting *life*.'

That death is terrible to all to whom life is valuable; most terrible therefore to the selfish sinner; it is 'even *everlasting destruction* FROM THE PRESENCE OF THE LORD.' Now, let O reflect a moment on the full force of this most explicit passage. Whither shall we fly from the presence of the Lord, or of his spirit? Wherever there is creation, be it heaven, earth, or hell, *there* is God's presence, power, and glory. Every 'damned spirit,' supposing such things to exist, must *literally* 'live, and move, and have its being' in the Lord. How, then, *can* a LIVING spirit be '*punished with everlasting destruction from His presence*'? Yet that is the distinct testimony of Scripture; and our choice rests therefore between Paul's doctrine of *destruction* and the theory of 'tortured spirits' living in a place called Hell. I must candidly tell O [whether priestly influence has blinded his eyes, or not], that this doctrine of his is entirely a fiction and forgery of priests, palmed upon the ignorance; besotted and *wilful* [and therefore criminal] ignorance of their idolizers; and that it is not more opposed to the analogy of nature and the results of sound reason, than to the reiterated and 'plain declarations of Scripture.'

The fact is, that while the more Scholarly priests of the age know very well that in the Greek Scriptures there are *distinctions* not preserved in the translation, it would not do to let their 'sheep' into the secret, lest their control over them should be weakened. It is by a slavish 'fear,' not by a scriptural 'faith,' that they drive their flocks into their sectarian folds; and hence it is, that they dislike a truth-seeking Christian Re-storer, far more intensely than a sensualist, 'whose god is his belly,' or a mammon-worshiper, or even a downright Atheist. Such characters they will honor, and even associate with, in general society; but the pure-living, free-thought-ed, and zealous-hearted New Testament Christian, they will denounce, defame, and if possible destroy. If they cannot *burn* him, they will *starve* him; and if they cannot consume his carcase, they will calumniate his character.

Now, O is clearly the victim of the species of fraud to which we allude. He fancies that 'Hell is *a place of torment*, and of the *second death*.' He means of course, by

† By the way, O would oblige by informing me, whether, in his opinion, the expulsion from Eden was an act of Mercy or of Vengeance? In short, *why* the sinning pair were put forth?

* The Day of Judgment, Day of Christ, or Last Great Day, a Periodic-Day of 1000 years.—*Ed. Her. Fut. Age.*

Hell, some *place* represented by the Greek term translated 'Hell,' for the English word, from the Saxon, simply signifies a *Hole*. But, firstly, I beg to inform him, that the Greek '*Ades* does not denote 'a place of *torment*,' in a single literal passage; nay, that nine times out of eleven in which it occurs in the New Testament, it does not signify a 'place' at all, but a *state!* Secondly, I must remind O, that in jumbling together 'Hell' and 'the second death,' he is paying very little respect to the 'plain declarations' of that Scripture which he so gratuitously recommends *me* not to reject! In fact, in identifying the two, he acts just as absurdly as if he were to mistake the *pot* for the *potato*, or the *pan* for the *pottage!* These, however, I have long since learnt, are distinctions very easily lost sight of by the disciples of the priests, whether of Rome, Oxford, or Homerton. Indeed they have acquired in perfection the old Pharisaic art of 'straining out the gnats' of Heresy, and 'swallowing the camels' of Orthodoxy! The Scripture says, that 'the Devil was *cast into* the lake of fire'; but surely the Devil was *not* the lake of fire? So, with equal explicitness, Scripture affirms that 'Death and *Ades* were *cast into* the lake of fire.' How, then, can '*Ades*, 'the place of torment' in Luke xvi. 28, be also the place *into which* it was itself cast? How can the contained be also the container? I leave O to reflect upon the problem at his leisure, only repeating his own question, 'What meaning is there in these figures, if they do not show that Hell is' NOT 'the place of the second death'?

The passage in Mark ix. 46, is a quotation from (probably the Septuagint version of) the closing chapter of Isaiah. I will furnish O with a translation.

"22 For as the new Heaven and the new Earth, which I make, REMAIN (meno) before me, says the Lord, even so shall your seed and your name CONTINUE (remor). 23 And it shall come to pass from month to month, and from sabbath to sabbath, that ALL FLESH shall come to worship before me *in Jerusalem*, says the Lord. 24 And they shall *go forth, and* SEE THE CARCASES *of the men* that have transgressed against me: for their worm shall not die, and their fire shall not be quenched: and they shall be *an abhorring spectacle to* ALL FLESH."

What the vulgar Christians of the day make of this I cannot tell. Surely they do not entertain the frightful fancy, that 'the spirits of the just' occasionally pass 'the great gulf fixed' between God's Heaven and the fire-Hell, to look upon the resurrection 'carcases' of the wicked, grilling upon infernal gridirons? Such a spectacle is just what they represent the devils themselves to delight in; have the saints a similar taste? Yet if they do *not* believe this atrocity, what is the quotation to *their* purpose?

The *worm* and the *fire* are, with Isaiah, irresistable instruments of DESTRUCTION; one to consume the *flesh*, the other to calcine the *bones* of 'the carcases'; *why* should we suppose then, that Christ, 'the Mercy-seat' and Messiah of God, should convert them into instruments of TORTURE; instruments not only immortal *themselves*, but somehow *conferring immortality* upon the fuel they are said to destroy! Away with such wretched and contradictory ravings! For the honor of Christianity, let us have no more of them.

I shall not, here, show more fully what the passage really does mean; it is sufficient that I demonstrate that it does *not* denote 'eternal torture.'

It is said, that the virtuous shall *remain* before the Lord: i. e. *continue*, with all their faithful seed, to *live in the conscious presence of their Creator*. But the transgressors will *not* continue; they will be utterly consumed, and therefore CEASE: or, in the accordant language of Paul, Sylvanus, and Timothy, they will be '*punished* with everlasting destruction *from the presence of the Lord*.' Nothing shall finally *remain* of them, for even their 'carcases' will be fully consumed under the operation of the inextinguishable, because omnipotent, instrument of divine wrath.

Thus, then, the facts that this language is applied to judgments in 'the flesh'; that it has reference to feelings in the flesh, such as abhorrence, and to motives which only obtain in this disciplinary state; and that there is a *difference in duration* clearly expressed between the fate of those who shall *continue*, and those who shall *not;* of which 'infinity' does not admit; render the quotation incapable of proving 'the *ever-lasting torment* of human *souls*.'

Similar language occurs in the Septuagint version of Isaiah xxxiv., in a prophecy of the *earthly* desolation and *limited* doom of Idumea.

"8 For it is the day of the judgment of the Lord, and the year of the recompense of Sion in judgment. 9 And her valleys shall be turned into pitch, and her land into sulphur; and her land shall be as pitch burning night and day. 10 And IT SHALL NEVER BE QUENCHED, and her smoke shall go up; it shall be made desolate *thro'out her generations*. 11 And FOR A LONG

TIME birds and hedgehogs, and ibises and ravens, shall dwell in it."

The same language is employed by Christ, by Jude, and by the writer of the Apocalypse, and, I maintain, in the very same sense.

(4). In reply to the fourth argument, embodied in the question, 'How can ungodly men, if they cease to exist, *dwell* with the devil and his angels'? I reply, first, that their ceasing to exist *now*, neither excludes a *future* existence of *limited* suffering, nor includes a torment of *infinite* duration; second, that the Scripture does *not* affirm that men will *dwell for ever* with the devil [whatever He may represent], '*cast into* the lake of fire, WHICH IS THE SECOND DEATH'; hopeless and everlasting: on the contrary, Revelation and Reason alike inform us, what is the *consequence* of being cast into such a dreadful agent of DESTRUCTION. The wicked are consumed, killed in soul, burnt up, perish, and for ever. This is 'the second death'; for, indeed, 'who CAN *dwell* with the *devouring* fire? who CAN *dwell* with everlasting burnings?' The terms are contradictory; the supposition an impossible absurdity.

[5]. 'Ever-*lasting* punishment' MAY mean a *never-ending* punishment. In the case in question I have never said that it does not: the difference concerns the *nature*, not the duration, of the penalty of sin. But still it is an undoubted fact, that the *terms translated* 'for ever,' 'everlasting,' etc., do not *necessarily* and *invariably* mean eternal. The nature of the subject limits them; just as above, where I say—'I have *never* said.' This does not imply my 'eternal' existence, does it?

But do the promises of God really hang upon *one phrase* only? Is there such poverty of language in the Bible, that we must have recourse to fallacy in order to hold fast to our 'immortal hope'? Not so! God has declared, in various phrase, that while the sinner *must* DIE, the righteous shall LIVE—shall NOT DIE. But even if He had not, the very nature of the case would lead infallibly to the inference. He who hath begun the good work, and given us the life of ages, will '*continue*' that life in his presence, and the seed of virtue shall '*remain*.' No one can pluck the good out of the Saviour's hand: '*neither can they die any more*.' [Luke xx. 36.]

I have now passed in review the 'Scriptural reasons' of my brother Truth-Seeker, and shall be glad if my remarks at all aid him in his further search. My own impression is, that it is quite useless for him to 'multiply reasons,' since the *number* cannot make up for the badness of the *nature*. But, in truth, he has already advanced his '*strong* reasons'; those behind can only fill up the gaps of the phalanx to the eye, without rendering the regiment stronger; they are alike the drest-up clowns in a play, standing as a background to the real Actors, but themselves taking no part in the performance: they have the soldier's coat, but not his courage!

O admits that my 'doctrine appears so agreeable to his *fallen* nature, that he should be *glad* to believe it true.' I can fully credit this statement. But does he not mistake the reason? Is it not his *love* of God and man that prompts to this faith? But *fallen* love, or *depraved* benevolence, are terms I cannot comprehend; they do not consist together. It is not the fallen, but the *un*fallen principle of man's nature which renders a rational and loveable exhibition of the Divine character so pleasing; just as it is the selfish and gloomy pride of priests which makes so many of them *delight* in preaching 'the doctrine of devils,' and 'the torments of the damned.' Calvinism, depend upon it, is more a matter of feeling than of philosophy; it is one of the necessary religious aspects thro' which society passes, while the brain of man is in the state between savagery and civilization; it is the mongrel offspring of the Moloch and Material principles of humanity, in its transition state from Paganism past, to Christianity future. Again: I cannot, with O, perceive 'much sense' in the remark, that 'a *half*-truth is often a *whole*-lie': it seems to me one of those sounding sentences which issue from the confused crania of sciolists 'travailing to be delivered' of a great thought, but who can only bring forth an abortive phrase. What *is* a half-truth? A half-moon is comprehensible, or a half-crown, but a half-*truth!* Let the pulpit orators explain! A proposition may be *true* or *not* true; but how shall we split the difference? I can no more do it, than I can make out a thing *half* is, and *half is not!* I can conceive that a proposition is a whole truth, or a whole lie; but I cannot conceive that it is *half* true, and wholly false! I conclude, therefore, that this rostrum-looking maxim, which seems so much to have imprest our friend O with its philosophy, is *not* even that non-descript thing yclept a half-truth, but is in fact a whole lie.

I have already shown that the proclamation of the doctrine of eternal destruction as the Divinely appointed punishment of the impenitent, did *not* produce the fruits of unrighteousness in the Church at Thessalonica, and I am not aware of its having ever done so since. On the con-

trary, while I *know* that the advocates of that doctrine in Britain and America, are amongst the most moral, truly pious, and virtue-loving of mankind, I am equally persuaded that it is *not so* with the great mass of vulgar Christians. I do not believe that two-thirds of the professing Church are truly religious and converted characters. Cant phrases, outside formalities, fierce fanaticism, and all that can be *simulated* in religion, are visible enough; but self-denial, knowledge, temperance, charity—where are they? The 'religious world' is a huge sham, pervaded at heart with the persecuting, selfish, deceitful, and diabolical spirit of the old Pharisees. 'The Church,' in short, is a 'white-washed sepulchre,' notwithstanding your Evangelical Alliances, not a cleansed Temple for pure and loving souls. Of course, there are many individual exceptions—some Gamaliels and Josephs amid the mass—some grains of corn amongst the chaff. And this state is *just* what was predicted. Were Christ to return in person, as he has in spirit, he would scarcely find faith upon the earth. The reigning religion is a monstrous machinery of fashion, pulpits, and power. In America it is the stronghold of Slavery; in Britain the citadel of Intolerance. The primitive Truth has been corrupted and concealed, and the condition of the world now demands that the real Christian, and sincere Truth-seeker, should do something to restore it to its primitive purity and power.

The doctrine of HELL—with its flame and sulphur, its roasting spirits and tormenting devils—has been tried quite too long. Let us try what the truth of Heaven will do. We have faith in *Knowledge;* we have hope in Truth. But Fear is at once a pitiful slave, and a cruel tyrant: it never did, it never will, get one soul to Heaven. Even in earthly matters it never re-forms: how then can it re-generate? Love casteth out fear; this is *one* side of truth [not a *half*-truth]; and the other is, Fear casteth out love. The terrors of the law cannot *educate*, but only restrain: beyond a certain point, they cease to do even that. Our cruel laws, we know, actually *engender* crime; and they do so because they root up the last remnants of *love* and *respect*. We are finding this out in the affairs of earth, but theologists still persist in palming our pernicious errors upon the economy of Heaven! Nevertheless, men will only be made virtuous, and prepared for paradise, by education, knowledge, and truth. Terror will not answer the end proposed. God does not *drive* man to heaven with the lash of fear; he *draws* them with the cords of love.

But I will not enter further into this question of reason, and the *supposed* immoral tendency of the doctrine. Let it be first proved what is the *scriptural theory;* I shall then be ready to discuss the tendency of it. I will add, however, a cautionary remark from one of the most consummate logicians and most able theologians of the day—Archbishop WHATELY—who is also favorable to the theory of Holy Paul, Silvanus, and Timothy.

'In speaking of the rewards and punishments of the next world, I have always *studiously confined myself as closely as possible*, to that which has been revealed to us in Scripture; for there is no subject in which it is *less safe to trust such conjectures* as *our own reason may lead to;* being one which is the more mysteriously difficult, the more it is considered.'

I hope that when our friend O has *himself* more maturely considered the *pros* and *cons* of this question, he will announce his opinions with somewhat less of that air of reproof and dogmatism which characterizes the latter portion of his epistle.

PATHFINDER.

THE SECOND EXODUS.

When sojourning in Cincinnati, Ohio, in the spring of 1843, we visited a Jewish Synagogue for the purpose of hearing a discourse from the Rabbi thereof. He addressed the Israelites from the Law, as it is written, "Jehovah will by no means clear the presumptuous," according to his rendering. Having said many good things upon the subject, he wound up his sermon by an exhortation to the Sabbath-breakers of the Synagogue. He stated to them the law in the case, the penalty of which, said he, is death. But we

are a dispersion from the Land of Israel, and therefore no longer able to enforce the law : be not, however, presumptuous, for Jehovah will punish all who violate the Sabbath law ; and, though the Bible is silent as to the state of the dead, of this we are certain, that Israelites who keep not the Sabbath, 'shall not enter into the *Aretz yisrael*, Land of Israel,' as Jehovah saith by Ezekiel xx. 38.

The Holy Spirit in the Prophets threatens the rebellious with an eternal exclusion from the Land of Israel, as the greatest of all calamities ; and promises the righteous an everlasting possession of it, as the greatest possible good.

They do not say, 'Honor thy father and thy mother; that thou mayest go to heaven when thou diest ;' they do not say, ''Trust in the Lord, and do good; so shall thy soul go to heaven when thy body dies;' they do not say, 'they who wait upon the Lord shall go to heaven;' they do not say, 'the righteous shall inherit kingdoms beyond the skies;' they do not say, 'Wait on the Lord and keep his way, and he shall exalt thee to his own right hand;' &c.; neither do they say, 'the wicked shall drop into a subterranean hell at death; or that their immortal souls shall burn eternally upon the surges of liquid fire.'

We have here stated what the prophets do not say; we will now quote what they do affirm.

They say, 'Honor thy father and thy mother; that thy days may be long *in the Land* which the Lord thy God giveth thee.' This, says Paul, is 'the first commandment, with promise that it may be well with thee, and thou mayest live long on the Land;' and a very glorious one it is.

They likewise say, 'trust in Jehovah, and do good; so shalt thou dwell in the Land.' 'They who hope in Jehovah shall inherit the Earth.' 'The meek shall inherit the Land; and delight themselves in abounding peace;' 'truly these, blessed of God, shall inherit the Land; but those, accursed of him, shall be cut off;' 'depart from evil and do good; and long shalt thou dwell in the land; 'the righteous shall inherit the Land, and dwell therein for ever;' 'hope in Jehovah, and keep his way; and he shall exalt thee to inherit the Land, and thou shalt see the destruction of the wicked.' Ps. xxxvii.

They also say, 'the end of the wicked is to be cut off;' 'on the wicked he shall rain flakes of fire and sulphur, a horrible tempest is the portion of their cup;' 'they shall go to the diggings of the earth (graves). They shall fall by the sword; a portion of jackals shall they be.'

And lastly, Ezekiel proclaims the word of the Lord, saying, 'As I live, says the Lord Jehovah, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I reign over you : and I will bring you forth from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 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 father in the wilderness of the Land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into a Delivering of the Covenant.

And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL.' Ch. xx. 33–38.

Such are the alternatives presented to the Israelites, namely, the possession of the Land of Israel for ever ; or, to be denied entrance into it by being cut off with fury. Now, the destiny of righteous Israelites and sanctified Gentiles is not twofold or manifold, but one and the same. There is but 'One Hope' for the Jew and the Gentile; if therefore, the possession of the Holy and Promised Land be every thing to the Jew, it is in fact

equally interesting and important to the Gentiles. Not that all Jews and Gentiles will be crowded together in an area of 300,000 square miles; but, all having equal rights in the soil, because they are Christ's, and, therefore, Abraham's seed, they will also have an equal title to all the things belonging to the Kingdom and Empire of the Future Age, of which the Land promised to Abraham, Isaac, Jacob and Christ, is the territorial nucleus.

Thus much upon this part of the subject for the present. We proceed to observe, that the introduction of the Ten Tribes into the Land of Israel will be preceded by an Exodus similar to the Exodus from Egypt under Moses.

This is rendered certain by the words of Ezekiel, "I, Jehovah, 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 the Land of Egypt, *so* will I plead with you."

Here, then, the Wilderness of Sinai and its events are made typical by Jehovah, of what he will do to Israel, when he regathers them from their dispersion.

When he brought them out from Egypt it was 'with a mighty hand, an outstretched arm, and fury poured out' upon the Egyptians; he says, it shall be so, when he delivers them in the latter days. He brought them into the Wildnerness; he did not permit them to march directly into Palestine, but wheeled them off in a contrary course; so, he declares, it shall be again. He will not bring the Ten Tribes direct from their dispersion into the Land of Israel ; but he will bring them into the Intermediate Region, styled the Wilderness of the People, and there will he plead with them "*like as*" he pleaded with their fathers, and with the same results. How did Jehovah plead with the fathers in the days of Moses? Read the account, in Exodus, Numbers, &c.: "*so*" will he do again. We say, with the same results; for, as the carcases of the faithless and rebellious fathers fell in the Wilderness of the Land of Egypt, so will the carcases of their descendants in the Wilderness of the People; and their children alone chiefly be permitted to enter into the Land of Israel: as it is written, "I will purge out from among you the Rebels, and them that transgress against me; I will bring them forth out of the country wherein they sojourn, and they shall not enter into the Land of Israel."

As this Second Exodus is infallibly pronounced to be anti-typical of the first, the time occupied in the transition of the Ten Tribes will be doubtless *forty years*. During this period they will be "under the rod," as their fathers were. This is a wise arrangement, for the Ten Tribes of this age are no more fit for an immediate translation into the Land, than were the idol-worshiping sons of Israel in the days of Pharaoh.

But how are they to be brought into the Wilderness of the People from the country where they sojourn? This is the answer of the Lord: "Behold, 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. For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes."—Jer. xvi. 16. And *who are these fishers and hunters?* Hear the word of the Lord: "And I will send those that escape of them unto the nations, and they shall declare my glory among the Gentiles; and they shall bring all your brethren as an offering unto the Lord out of all nations to my Holy Mountain, to Jerusalem, as the children of Israel bring an offering in a clean vessel into the house of the Lord."—Isa. lxvi. 19, 20. These that escape, are Jews of that "third part" which Jehovah will bring through the fire, and will refine as silver is refined.—Zech. xiii. 9. They are Apostles, "fishers of men," Jews sent and equipped by the King, mighty in battle; the Ambassadors of Christ to "Tarshish, Pal and Lud to them that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard the Lord's fame, neither have seen his glory; and they shall declare his glory among the Gentiles." Peter, James, John, and Paul were Apostles of the old Mosaic age; these preached the Glad Tidings of the Kingdom; also repentance and remission of sins in the name of Jesus, to the Jew first and afterwards to the Gentiles; but the Fishers of Men whom the glorious King will send, are the Apostles of the Future Age, who will preach the word that is yet to go forth from Jerusalem, and proclaim a feast of Tabernacles to all nations. This proclamation is "the Everlasting Gospel," or glad tidings of the Everlasting, then present, but now Future Age, of righteousness and peace.

These Apostles of the approaching Dispensation, though not witnesses of the sufferings and resurrection of the King of the Jews, will have been eye witnesses of his Second Advent, prowess in fight, and transcandant glory; for they are to ,de-

clare his glory' which they could not do unless they had seen it. The effect of their proclamation upon those that hear it will be, 'that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.—Zech. viii. 23. Much might be said under this head, but we pass on.

The probation of the Ten Tribes being ended, they cross the Euphrates into the Land of Israel; for the Lord says, 'in my Holy Mountain, in the mountain of the height of Israel, there shall all the House of Israel, all of them, in the Land, serve me.' This will be the consummation of the Second Exodus. It will be so notable a deliverance as to cast that under Moses entirely into the shade; for says Jehovah, '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 the Land which I gave unto their fathers.—Jer. 16. 14.

Where is this Land of the North? The bearings of the compass must be noted from the prophets' meridian. He was in Jerusalem when he uttered this oracle. Lines north, and north-east by north, enter the Russian Empire; and another, north-east by east, touches the Chinese Tartary; and north-west hard up to north, strikes Poland. All that country, then, that stretches from Poland to Kamskatka, and from Poland, curving along the frontier of Turkey to Persia, and abutting upon Chinese Tartary is the Land of the North in relation to Jerusalem. If the reader will examine the map he will find that none other region can be the Land of the North. Here the great bulk of the Israelites are locked up as in a prison house. But they are to be brought out of it into the Wilderness of the People, which is a region encircled by the Russian and Chinese Empires and Persia; and divided from the Land of Israel by the Euphrates.

But not intending to devote more than a foolscap sheet to this article at present, we defer the further exposition of this interesting subject till another opportunity.

EDITOR.

"THIS REFORMATION" REPUDIATED.

JEFFERSONVILLE, (Ia.,) September 1st, 1847.

DEAR BROTHER THOMAS:

Matters and things are finally disposed of in the church at Jeffersonville, at least so far as I am concerned. Notwithstanding the compromise of last December, I found impossible to get along with the faction opposed to me By mutual consent of all parties, the 4th article of the compromise was rescinded, and I was dismissed from membership in a quiet, orderly, and amicable manner. The brethren, one and all, gave me and my wife and daughter the parting hand, with a letter certifying to our good standing up to that time. I did not know at the time I withdrew that a half dozen would follow my example; but contrary to my expectations, about 40 obtained letters and came out; 10 or 15 more will, in all probability, do likewise. Last Lord's day I constituted them into a church, on the old foundation, under the name and style of the "Church of God," meeting on Market street in the city of Jeffersonville. As individuals, we desire to be known as Christians, Saints, or some other Scriptural appellation. We declare ourselves free and independent of all sects and foreign control—in bondage to none, but in fellowship with all who love and obey the truth. The brethren are determined not to be tried by this, that, or the other reformation—but by the word of God. They are perfectly indifferent about whether they are considered in or out of "*this reformation*," so they are in Christ. They have discovered that the word "reformation" is used to denote a sect, and as a term of union and fellowship. The question with many preachers is not whether we are in Christ, and living according to his law, but are we in the "reformation," and living up to what it approves? This most odious way of judging has disgusted a great many intelligent men with "this reformation." It has several times happened that preachers visiting this place have threatened the church here that if they did thus and so, they would be cut off from this reformation! That such and such things would not be sanctioned by "this reformation!" Such unwarrantable conduct has done much to deter people in this place from uniting with them, and opened their eyes to the sectarian spirit and character of the so called "Reformation Churches."

With a view to end all controversy, we repudiate all such terms and tests, and stand on free and independent ground. We hold no church responsible to us, nor do we intend to be responsible to them for our doctrine or practice. Unshackled by sect or party, we intend to pursue the even tenor of our way, look to the word of God for instruction, love all Christians, and do all we can for the conversion of sinners and the perfection of the Saints.

The new church would no doubt be glad to hear from churches or brethren in Virginia and elsewhere, of like faith, hope, and charity. Should you, brother Lemmon, or any other pious brother come West, you will find us given to hospitality, swift to hear, and willing to prove all things and hold fast that which is good.

As ever, yours in hope,

N. FIELD.

ELDER FARQUARSON'S "ARGUMENT"

FOR AN "IMMORTAL SOUL" IN MAN, DISSECTED.

BY THE EDITOR.

Suffering a little from some degree of *ennui*, arising from the sickness of a few days past, we have, in order to relieve ourselves thereof, and the magnetism of our brain not glowing with sufficient intensity for the fabrication of thought upon matters of difficult discernment—we have concluded, by way of recreation, to demolish a few fallacies which have recently made their appearance in the "Protestant Unionist," of April 28, 1847, under the caption of "An Argument in favor of the Immortality of the Soul from Scriptural evidence."

The author, who is our old friend, Elder Charles Farquarson, of Baltimore, says: "I maintain that the soul is *not a material fabric*, that *it exists* after death," &c. Here he affirms, first, the *immateriality* of something he styles "the soul;" and then, he says, "it exists!" Now, this may appear very edifying to the Protestant Unionist Editor, who commends it; but to us, who are accustomed to weigh the meaning of words, and to regard them as the symbols of things, it is perfectly unintelligible. *That which is immaterial is nothing.* To affirm that any thing is immaterial is tantamount to saying that it does not exist. No man who has any regard for his literary or philosophical reputation, if he have any, will venture to dispute this. It is true, indeed that many learned men have used the word *immaterial*, which signifies nothing, as expressive of an *imaginary* something, which the most enlightened among them admit cannot be demonstrated by reason to exist. But the learned made more frequent use of this meaningless word (meaningless as to things existing) in heathen times, and so long as the world was subjected to the mystification of the Aristotelian Sophistry. Enlightened men do not now venture to affirm that A THING IS NOT AND THEREFORE IS, or that it is immaterial and therefore exists in any sense. This sophism is the foundation corner stone of "proof" upon which the Nothingarians build their superstructure of the congenital existence of an "immortal soul" in corruptible and sinful men!—Now, we affirm nothing of such "a soul;" we neither say that it is mortal or immortal; neither can we, until they prove to us by something more convincing than their *inferences* from detached Scriptures, that it exists. We believe in soul and spirit as much as we believe in body, but we do not believe with them in the immateriality or nothingness of either, nor in such "a vain imagination," or phantasma, as forms the nucleus of their fabulous philosophy.

Now, says the worthy Elder, "I maintain that the soul is *not a material fabric*." Very well: we agree that *the thing you call*

soul is "not a material fabric." Very well. We agree, that *the thing you call soul* is "not a material fabric." What need is there, then, of further controversy between us? We agree upon this point; if it be not a material fabric, *it is nothing;* for it is beyond the compass of reason or Scripture to prove, that a non-material fabric is any fabric at all. Then, according to Elder F.'s philosophy and logic, the popular "soul" is a phantasm; what limit can there be then to our astonishment, when he says, that "it exists after the body is dead?" Can a phantasm, which is an unreal appearance, exist in intellectual consciousness before or after death? What a confusion of terms there is in the worthy Elder's proposition! We would suggest that he revise it with rigid scrutiny before he favors us with a new edition.

After what we have now written, we might recline upon the sofa for repose, and dismiss the "Argument" before us, until it shall come out in a new dress: for, all that follows after, (and the P. Unionist contains over two columns of like cogent "argument") is reasoning concerning this *nonentity*, which comes nearest to "beating the air," or to proving that *nothing is something*, of any thing we have heard.—We suppose, however, that even that may be done; for the word "nothing" is a noun *substantive*. Now, a noun is the name of anything which exists; therefore, nothing being a noun, it must be something which exists. Q. E. D. This is the kind of demonstration by which "an immortal soul" is proved to be an attribute of "sinful flesh," in which Paul says, "dwelleth no good thing!" After the same fashion the dogmatists in effect argue thus—

The Soul is Immaterial:

Now, immaterial is an adjective noun, and expresses some quality respecting the soul;

A quality is something, and implies the existence of the thing of which it is affirmed;

Seeing, therefore, that it, the quality of nothingness (immateriality) is affirmed of "the soul," it follows that the soul is something, to the confusion of all heretics of the Materialist School.

Well, this is very beautiful demonstration, all founded on the *assumption*, first, that "the soul" is, and secondly, that it is immaterial; and as we have much of the same sort before us, we will proceed, and recreate ourselves with an additional point or two.

Elder F. goes on to say, "In the creation of all the inferior animals, God *commanded* the Earth to bring them forth *of her own natural energy*." This notion is common to all Platonists. Now, see what it amounts to—the Earth by her own natural or innate power created the quadrupeds, &c.; "*but*" God created man!—This is a new revelation indeed! If we do a thing by our "own natural energy," we exclude every other agent from the transaction. Thus. the Elder converts the Earth into a Divinity like the old mythologists. This is rich. We will pass on.

We cannot imagine that the creation of man in the image of God had reference to his form. We need not speak of this here, as we have already treated of it in our reply to the queries of our Philadelphia correspondent in No. 4 of our own paper.—"And the Elohim said, *Let the Earth* bring forth, &c.; and the Elohim said, *Let us make* man, &c.;" these are phrases, not of command, but of consultation. The manner in which they caused the animals to be brought forth of the earth is not detailed; neither are the stages of man's formation *in the first chapter*. The *modus operandi* in both cases, however, is defined in the next. In verse 7, it reads "the Yehovah Elohim formed MAN, *dust of the ground;*" and verse 19, "and out of the ground Yehowah Elohim *formed* every beast of the field, and every fowl of the air." Here, we see that the formation was the same, though the forms or images were different. Of man it is said, that he "breathed into his nostrils the breath of lives;" and of the other animals it is affirmed, that "the breath of the spirit of lives" was in them. Gen. vii. 22. Hence, in Ecclesiastes it is said, that "they have all one breath, (RUACH—Spirit;) so that a man hath no pre-eminence (by virtue of creation) over a beast." Ch. iii. 19. But, although the Elder is elaborating a Scripture argument, he has no faith in such doctrine as this. Moses styles these forms or images both quadruped and biped, fowls, beasts, and men, "living souls," he makes no distinction; and as to "man," he styles him "dust of the ground." But we need not dwell longer on this now; we have demonstrated these things over and over again, in the Herald of the Future Age.

Having quoted the phrase "breathed into his nostrils the breath of life, and man became a living soul," the Elder remarks, "it is said that this soul was mortal. Who tells them so? *I* say that it is immortal, from the above Scriptural inference: that it is an emanation from God, and must be like him; even if this evidence was

not on my side of the question, my affirmative is equally strong and valid as their negative; so that in any view of this question I stand on equal ground.

For ourselves, we can say, that we never said that the living soul which the Jehovah Elohim formed was mortal before the Fall. We simply affirm that it was "Living" and "Very good;" Because a thing is living must it necessarily be immortal or mortal? From Gen. ii. 7, we can affirm nothing as to the quality of the life given to man; this must be determined from other passages. We affirm this, as the doctrine of the Bible from Genesis to Revelation; and we defy any set of men under the heavens to prove the contrary, namely—

That IMMORTALITY IS LIFE MANIFESTED THROUGH AN INCORRUPTIBLE BODY; therefore this Life is not a quality of human flesh, because this is corruptible: that Incorruptible Life is predicated on character, or a patient continuance in well-doing, and not on creation in the Image and Likeness of the Elohim; and therefore, it is not predicable of all mankind, righteous and wicked, believers and unbelievers; but, being part of the recompense of reward, it is offered to men as a gracious gift, to be obtained by a resurrection unto life.

Of the "Living Soul" formed by Jehovah Elohim, we simply affirm from the text before us, that its *Image* consisted in the *similarity of its form;* and its *Likeness* to the Elohim, in its *capacity for* good and evil, mortality or immortality, according to states similar to those they had been subjected to, as we have shown elsewhere.

By contending for immortality as a quality of sinful flesh, the Elder makes the wicked as immortal as the righteous. The Scriptures do not say "the *soul* that sinneth shall *never* die," or be immortal; but, "*it shall die.*" Now, if "the soul" of the wicked be immortal, as he contends, it reads according to his interpretation, "the *immortal* soul that sinneth it shall die;" which proves that his speculative, "immortal soul" is in fact *mortal*. This reduces his argument to an absurdity. With a great flourish, our friend says, "*I* say it is immortal." After perpetrating so many fallacies in so small a space, what importance can we possibly attach to this piece of egotism? Can we admit, that his affirmative is equally strong and valid as our negative? Suppose it were, still he does not "stand on equal ground, seeing that the affirmative is bound to prove every thing, and as yet he has proved nothing, but his inability to accomplish any thing from the stunning fall he has received into the unfathomable depths of nothingness.

In another place, he says, "Surely that only which came from the ground is to go there again." Who disputes this? We do not. The Jehovah Elohim says to the Man, "out of the ground THOU wast taken; for dust THOU art, and to dust shalt THOU return." This creature addressed in the second person is to "go there again." Will any son of pride dispute this?

One of the sophisms of the Hymeneans and the Platonists is, "Matter cannot think; (!) but *I* think; therefore the thinking I is not matter, or is it immaterial, and consequently immortal." Now, this "thinking I," when spoken to, becomes "Thou;" hence, upon the hypothesis that the personal pronoun constitutes the identity of the individual, which individual identity they contend exists after death, the Jehovah Elohim said to it, "THOU," thinking thing, "wast taken out of the ground; for thou art dust, and to dust shalt thou return." Behold it! If we grant their premises, there is no scope for them to dispute the application of the text, which testifies for the truth against them, namely, that *the thinking things in man go to the dust whence it came, and is therefore only mortal.* We might stop here and shout "the victory is won," so easy is it to demolish error, even by way of recreation!

"The Spirit," says the Elder, "came from God, and is like himself, immortal." This is very good heathenism. The old pagan divines thought that because a thing came from God, it was immortal! But is this true? Did not the spirit of the beasts come from God? He is styled "the God of the spirits of *all* flesh by Moses; are the spirits of all flesh therefore immortal?—"Man that is in honor and understandeth not is like the beasts which perish." Every good and perfect gift that we enjoy "comes from God," are they therefore immortal? Rain comes from God; also famine and pestilence—are these immortal? How does the Elder know that the spirit of man is like God; he has offered no proof under this head. The fact is, this "argument" proves too much, and therefore proves nothing to the point.

He talks of "right reason" and "the almost universal consent of mankind"! !—Are we to look to our friend as an illustration of the right sort of reason? He must excuse us. We do not think that "right reason" has anything to do with his "Ar-

gument; and as to the "universal consent of mankind," we would not give the toss of a button for it in any question that pertained to the things of God. It is utterly despicable and worthless; and he must be at the last pinch for an argument that ventures to appeal to it for aid.

He says that "the Scriptures say not what (part of man) is dead." Why should they? They do not divide the individual into a dead body and an immortal soul, and a spirit of some other quality. They speak of men as living, or dead; living men are "living souls;" and in the Hebrew, dead men are styled "dead souls;" hence "the dead" has reference to the man without distinction of parts. It is for this reason that it is said of Messiah, "thou wilt not leave my soul (me) in the grave;" "thou wilt redeem my soul (me) from the grave;" "thou hast brought up my soul (me) from the grave;" "my soul cleaveth (I cleave) unto the dust;" "bring my soul (me) out of prison," &c.—all prophetic supplications for his resurrection to life.

The Elder saith furthermore, that "it is a fact, that the mortality of the soul is not affirmed in the scriptures!" Either he reads them very partially or very inattentively; for no man who is a student of the word would venture to affirm this. The texts just quoted all prove the mortality of what *the Spirit* styles the Soul. We do not say that they affirm the mortality of what the Elder terms "the soul;" they say nothing about such a soul as he speculates in; but they treat largely of the "Saving Soul" which the Jehovah Elohim formed from the dust after his own image and likeness. They say that "the soul that sinneth it shall die;" and "he that converts *a sinner* from the error of his way shall save *a soul from death;*"—is not this affirming the mortality of the soul? Triumphant here, we turn upon him, and say, produce authority a tithe as plain, and you will have made out something to save your "Argument" from the *ne plus ultra* of immateriality. We have thus demolished all his premises; hence it is perfectly optional with us whether we trouble ourselves at all about his conclusions. We will, however, by way of compliment, notice one or two.

"Some," says he, "plead for God's benevolence in the *immediate destruction* of the wicked after the resurrection." We object to being comprehended among those who plead for this. We believe in the absolute destruction of the wicked after their resurrection when their time comes; but believe also that that time does not immediately succeed their resurrection. The "*cursed children*" (and these are not unenlightened individuals) receive *according to their works;* and the strong probability is, that their individual sufferings, mental and physical, will be prolonged for a longer or shorter period in the Post-Resurrection Era, or may continue for a whole thousand years, until they die again, and thence continue dead throughout unending ages.

Those who seek to prop up the immaterial fabric of Hymenean Immortality have either very little ingenuity, or the field they cultivate is intensely arid. They never bring forth a new idea by way of enlivening and helping the cause. All they can do is to ring the changes upon a few bells, which are so cracked, that they remind one more of "marrow bones and cleavers" than of the flowing melody of village chimes. The *parable* of the Rich Man and Lazarus, the Thief on the Cross, Paul's "soul" leaving his body while he still remained alive, Stepen's exclamation, Paul's absence from the body and presence with the Lord, make up the chief, if not the sum total of their "argument" in the case. Our friend the Elder has been a little more excursive. He has converted the Earth into a goddess, that she might aid him by her inspiration. This is quite a new feature in the "argument," and we trust his co-religionists will not be unmindful of the favor.

He asks, "does the Savior in the Parable of the Rich Man and Lazarus intend to teach nothing on the Immortality of the Soul?" We reply unhesitatingly, "*nothing;*" it was not the topic of conversation; nor had it the smallest reference to it. He composed the Parable or fable, out of a vain conceit current at the time, by way of illustrating the great truth that, *it is easier for heaven and earth to pass, than one tittle of the law to fail.*" He puts a dialogue into the mouths of two supposititious persons to show that the Pharisees had this law in the present life, that it testified against covetousness (v. 14,) that if they committed this sin they should perish, unless they abandoned it, that the law would certainly take effect, and that if they did not heed what that law said, they would not repent at the preaching of one if he went to them from the dead. This is all Jesus intended to teach. The rest of the fable is mere drapery. By taking the notions of the Jews concerning the dead, for that drapery, he stamped them with everlasting reprobation; *they were too absurd for any thing but fiction.*

But from the use our opponents make of this parable, we are led to conclude, that they suppose that Jesus intended to teach "the Immortality of the Soul;" and that this is its most obnoxious meaning. They admit it is a parable; now let them remember that the most obvious meaning of a parable to the "bulk of mankind" is not the spiritual or true import the reof; this is to be sought in something more recondite. "Why speakest thou unto them in parables?" asked the disciples of Jesus; "Because it is not given to them to know the secrets of the Kingdom of heaven. * * * Whosoever hath not, from him shall be taken away even that he hath: therefore speak I to them in parables; so that in them is fulfilled the saying, "by hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive." And "without a parable spake he not unto them, that the saying might be fulfilled, "I will open my mouth in parables; I will alter things which have been kept secret from the foundation of the world." The parables were so obscure to the people at that time, that even the apostles had to say, "declare unto us this parable" more times than one.

So our opponents are obliged to have recourse to fables to prove their speculation! They are very much like the old Pharisees, who heard and saw, but could neither understand nor perceive. They suppose Jesus to be teaching "the Immortality of the Soul," when he is discoursing against covetousness and advocating the certain fulfilment of the law. This is certainly next to making the Earth a goddess, and the creatrix of all animals but man! Parables are dark sayings; yet they interpret them by mistaking the frills, flounces, and head gear of the muffled fair one, for the Belle herself. What shall we do with such connoisseurs! Whip them, and send them to bed!

Our friend the Elder next seizes hold of the Thief on the Cross. He contends, that Jesus meant Abraham's Bosom when he spoke of Paradise!—He gives neither argument nor testimony to prove the identity. He asserts it; but after what we have seen, we want something more than the assertion. We assert that Paradise is only inherited by a resurrection; that Jesus is not and hath not been in "the Paradise of God;" and that Paradise is the Land of Canaan *placed under a heavenly constitution*—not a fictitious Canaan "beyond the skies," but the Canaan Abraham sojourned in, Joshua conquered, David and Solomon reigned in, and Jesus and the Thief were crucified in. He that contends that Jesus entered Paradise when he died, or even rose again, does not understand the Gospel of the Kingdom. He has yet to learn the first principles of the Oracles of God.

The Scripture use of "*To-day*" does not signify a day of 24 hours; but it means "*after so long a time.*" This is proved by Paul's argument on the saying "*To-day* if ye will hear his voice harden not your hearts." He says that this is its signification. See Heb. iv. 7. "Lord," said the Thief, "remember me *when thou comest in thy Kingdom!*" He did not ask to be remembered before. He was convinced that Pilate's superscription stated the truth: that Jesus was indeed King of Israel. He saw that as yet he had no Kingdom; but prayed that when he came into possession of it he would not forget his unfortunate fellow-sufferer. When Jesus replied, he answered the thief's question, and not some other which the thief never thought of, "*After so long a time thou shalt be with me in my Kingdom.*" When this time should be, he did not know himself; how then could he inform the thief? "The times and the seasons the Father had reserved in his own power." When the Kingdom is "restored to Israel," then will Jesus their King come in his Kingdom, and not before.

Our facetious friend objects to the notion that Enoch and Elijah have been in "solitary confinement" for several thousands of years past. He thinks this would be "a great punishment." No doubt it would; but whoever asserted this foolishness, he does not inform us. The "*natural* conclusion" he thinks is, that they are with Abrabam and all the happy spirits, &c., according to the popular idea; this "conclusion" is *na-*

tural enough; it savors of the flesh alone. It is just such a conclusion as one would expect the carnal mind of the neutral man to come to. It is a conclusion that has no reason or scripture to sustain it.

He undertakes to prove that "the soul exists out of the body," by the fact that *Paul did not know* whether *he* (he does not say "his soul") was in the body or out of it, when he was absorbed in the contemplation of the glories of the Future Age! ! Eld. F.'s logic is this: Because Paul did not know whether his soul was in or out of his body, therefore, "the soul exists out of the body." Who cannot see that this is as perfect a *non sequitur* as was ever perpetrated! "Can any thing be more curious," said a lady to us, when she read this, "than that Paul should be able to tell nothing about the matter, and yet the Disciples of Plato and Hymeneus know all about it ? !" If our friend does not become immaterially immortal for his logic, it is certainly not because he does not deserve it! *Palmam qui meruit ferat.*

We object to the decisions of the "bulk of mankind" in relation to the "deep things of God." We would as soon submit to the decisions of a council of apes. He knows but little of the Bible or the world, who would appeal to such a tribunal. The thing has been tried too often, and in every case they have decided wrong.

Will the Elder, or some one for him, answer this question ? If "the saints are admitted to enjoyment in the presence of God immediately after death," how can they be said to have perished, if the dead rise not ? Now, the disciples of Hymeneus, and Philetus, and Alexander affirm, that the "immortal souls" of the saints have been wafted into the presence of God, from the death of Abel until now; their happiness then is independent of a "resurrection unto life;" for they say, they are "admitted to enjoyment immediately after death:" if they have enjoyed happiness 5000 years out of the body, they can 50,000,000 of years; hence the body is a superfluous incumbrance. What, then, can Paul mean by saying *they* are perished, if the dead rise not? He does not say their souls or their bodies; he makes no such pagan difference; he says *they*, that is, the saints, the persons themselves. The Immortal-Soul speculation is in an awful dilemma, here ! Well may its bewildered, befogged and discomfited advocates style it *quaestis vexata*, a "vexed question," for doubtless it fills them with mortification and *vexation* enough to have a darling crotchet in their brains, which with all its immateriality, immortality and spirituality, cannot, or will not, impart to them an inkling of evidence in favor of its existence !

In conclusion, one of the Unionist editors styles the immortal-soul speculation, a "vexed" one, while the elder admits that it is "important." This same editor declares, that the Elder "has fully and ably demonstrated" that man has in him "a vital spark of heavenly flame;" and "craves" that the public will read him ! For our part we cannot tell what some men mean by demonstration. After the same fashion we have demonstrated that nothing is something, and could also prove that "the moon is made of green cheese," with the same facility that the Elder proves the Earth to be a goddess ! Mere twaddle will serve for demonstration with some editors, provided only that the twaddler twaddle the praises of their own conceits !

EDITOR.

BEWARE OF COVETOUSNESS."—JESUS.

In the 2 Epist. c. viii, the Apostle informs the Corinthian Brethren, that the Macedonian congregations had been subjected to great persecution; and that while thus suffering, their joy, notwithstanding their 'deep poverty,' abounded so exceedingly, that the munificence of their contributions for the afflicted saints, transcended their power of giving without personal sacrifice. The sum total of these donations, he terms 'the gift of God bestowed on them,' because this 'fellowship' resulted from an intense sympathy with those, *who were suffering and enduring for the truth's sake*; and will therefore redound to their great recompense from God in the approaching day of the Lord Jesus. They began well and ended well. 'They first gave their own selves unto the Lord;' then to the Apostles and his colaborers; and consummated the whole in cheerfully giving to the necessities of the Truth more than their extreme poverty justified.

This is a noble example of the devotedness and liberality of the poor to the suffering Truth. The Holy Oracles abound in such examples. We say, 'the riches of their liberality abounded' *for the Truth's sake;* and this is the same thing as if we had said, 'for the Lord's sake.' The saints of Macedonia were suffering shame, reproach, imprisonment, and death 'for the gospel's sake,' 'for the Kingdom of God's sake,' 'for the name of Jesus sake,' 'for his sake,' 'for the word's sake'—all parallel expressions found in Matthew, Mark, and Luke. They were encouraged thus to suffer by the precepts and example of Jesus, who had said, 'There is no man that hath left house, or parents, or brethren, or wife or children, for the Kingdom of God's sake, who shall not receive manifold more in the present time, and in the Future Age—*en to aioni to erchomeno*—unending life;' so also 'for the joy that was set before him'—he embraced a life of poverty, affliction, and reproach: 'he endured the cross, despised the shame.' Hence because the saints were suffering for the gospel of the Son of God, they were suffering for Jesus sake; and the congregations of Macedonia, in communicating to their necessities served the Truth, and proved their love and devotion to the King of Saints; for, what is done to them for the gospel's sake is as if ministered personally to him.

The Corinthian Brethren were rich, as well in temporalities as in spiritual gifts. At this crisis, Titus was among them and engaged in stirring up their liberality. In order, therefore, that they might not fall short, and by contrast with the munificence of the poor Macedonian brethren, render Paul's boasting concerning them vain, he writes to them, that as they 'abound in every thing' they 'abound in this grace (of liberality) also'—*'to prove the sincerity of their love.'*

Here, then, is a great principle set before us by the Apostle, namely, that TO PROVE THE SINCERITY OF OUR LOVE TO THE LORD JESUS, WE MUST BE LIBERAL IN OUR CONTRIBUTION TO THE TRUTH. From this there is no exemption—for rich or poor. If there be first a willing mind, the contribution is accepted according to that a man hath;'—'deep poverty' is no excuse for not doing; and riches only lay an increased obligation to excel in munificence. In giving her mite, the widow gave all that she had; and in so doing, gave more than all the rich, who contributed of their abundance without experiencing the least inconvenience. Think of that, ye who are rich, 'she gave all her living;' think that ye can behold her generous countenance in the judgment, and not remorsefully cry, 'shame, shame upon us, for our not having been rich towards God !' Aye indeed, you will then feel the force of the Master's warning, 'BEWARE OF COVETOUSNESS !' 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;' yet ye have not the heart to part with the mammon of unrighteousness to aid the Truth in its arduous combat with Error and Sin.

The Apostle brings to light another principle, namely, that of *equality.* 'I mean not,' says he, 'that other men be eased, and you burdened.' The rich have no right to monopolize the privilege of doing all for the Truth; nor the poor to the exclusion of the rich, 'that there may be equality.'

Lastly, he teaches us, that *we shall be recompensed in the age to come, according to our liberality to the Truth in this.* Hear this, ye rich men; 'When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for THOU SHALT BE RECOMPENSED AT THE RESURRECTION OF THE JUST'—Luke xiv. 12. And the Apostle says, 'He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly,

nor of necessity : for God loveth a cheerful giver.'

☞ The profession of apostolic christianity has made many a rich man poor; but we have never heard, or read, of the poor man, who has been enriched by it as pertaining to the good things of the present life. We are not placed here to accumulate riches for those who may come after us; but to labor for the truth, in doing the truth ourselves, and in contributing to its establishment in our own day and generation. In occupying our time thus, we labor for the meat which endures to everlasting life. We do not believe, that in the midst of so much ignorance, superstition, unbelief and woe as now prevails in the nominal household of faith, that a christian can die rich, and possess the kingdom. It is easier for a camel to pass through a needle's eye.

EDITOR.

"WHO IS AUTHORIZED TO BAPTIZE."

REPLY TO QUERIES.

No man, be he 'Evangelist,' 'Pastor,' 'Elder,' 'Minister,' or '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 and 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, 'and 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 baptiz only on the Apostles, it is equally true, that others beside 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, &c., 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 every where 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 baptised by authority derived from the Apostles and attested by the Lord, no one in the 19th 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 the 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. Whoever hears the word and understandeth is the man who has been discipled to Jesus Christ. He is one who hath believed the truth and obeyed it; and such a 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 one of their number might say to the believer 'Come', and I will minister 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 administrator 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.

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 end of 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 effects. To mind earthly things; to be conformed to the world; to lay up treasure upon earth; to love the world and things of the world; to be covetous and parsimonious, &c. &c., 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.

"HYMENEANISM" AND THE "CHRISTIAN JOURNAL."

Our readers will remember an article in our paper not long since entitled "More Hymeneanism," commenting on the obituary of a Dr. John Bennett. Our respectable and much respected contemporary of the Journal and Union has had the singular independence to copy it into his columns, which we take to be an ear-

nest of more candid times than hitherto. He has bestowed three paragraphs of comment upon it, from which we deduce the following particulars:

1. He admits, that the post obit divinity referred to may be at fault, but that we are not to regard him as endorsing the theology of obituary notices. Henceforth, then, when we peruse the heathenism they so ostentatiously display, we shall not see his hand in them, but regard them as so many notices of spiritual wares, in the quality of which, he takes no interest or concern.

2. He regards us, as finding pleasure and comfort, in dwelling on its faults. In this particular he mistakes us entirely. We find neither pleasure nor comfort in dwelling on faults of any kind. It is the pleasure and comfort we derive from dwelling on the perfection of the divine word, marred and destroyed by the heathen dogmas and practices of church and world, that causes us to lift our battle-axe against every 'imagination' at war with it, as we believe. We grieve that there is so much scope for fault-finding; we see nothing but faults on every side; if friend Crihfield knows of any *perfections*, extraneous to the word, and will point out where they may be found, it will afford us great pleasure and comfort to dwell upon them. Where error is among those who profess to be struggling to get out of the Apostacy, there it is our *duty* to ferret it out and demolish it without mercy or forbearance. If we advocate errors, or a faulty divinity, it is friend Crihfield's *duty* also, as a watchman, to arrest it, put it in irons, and kill it with death. Let him pluck us as a brand from the burning, but have no mercy upon our errorism. We ask no favors; but demand fairness and *justice*, of which we are not afraid.

3. He presumes, that Dr. Bennett's obituary is the only peccant and assailable attribute, we have noticed in the Journal and Union, because it is the first we have criticised. In this he is mistaken. We believe Mr. Crihfield is an honest man, though mistaken; in fact, the only honest reform-editor with whom we have had to do. We have seen faults, but were not disposed to be hypercritical, not doubting, but he would come out right at last. As at present advised, we believe, that his paper is the only medium through which the truth can get at reformers opposed to the things we teach. We say not this to flatter him. He has held out no inducement to us to flatter him; save Mr. Blackwell's letter, every notice of us in his paper has been somewhat after a left-handed fashion.' We flatter no man; for the flatterer forms no ingredient of our natural man; and certainly, the word doth not teach men to do it. We have nothing against Mr. Crihfield. If he proves his love to the truth by acting truthfully, we shall love him; but if he turn aside to fables, perpetrate injustice, or convert the truth into a mere marketable commodity, as others appear to have done whom we could name, we shall open a battery upon *him*, whose incessant war shall be to hail destruction upon his works, without 'mercy or forbearance.' We invite 'measure for measure.'

4. Friend Crihfield says he has 'never meddled in the discussion about soul-sleeping." True; not as a principal. When we spoke of 'his horror of soul-sleeping,' we inferred, that he was more, or less, the subject thereof, though, we admit, that his horror, or chill, was of the 'dumb ague' type. An 'Orthodox Preacher' was sent to us some time ago, in which he seemed to chuckle over the conceit, that he had no sympathy with soul-sleeping, not he; and recently he has given his 'worthy associate' full swing at it, without dissent. We supposed that he and his worthy associate were agreed, or how could they walk together? But, he says, he has 'manifested no horrors of it.' Very well; we have misinterpreted the manifestations then; so let it pass.

5. Friend Crihfield says that 'soul-sleeping is a matter too small to make a noise about.' This is precisely our opinion. Here we agree; but not so Mr. A. Campbell and his satellites. Had they not made so much noise about it, we should have been spared much abuse, misrepresentation and slander. Though 'a small matter' great results will follow from its agitation as Mr. Crihfield will yet admit, as we believe.

6. 'What a dead man is,' says he, 'I do not pretend fully to know; even the living man is not comprehended by me. 'It did not appear to the apostle John.' Well, Friend Crihfield, *what did not appear?* Was it, that it did not appear to the apostle John *what a dead man is?* You must answer, 'yes, precisely so,' if *John and you* are in fellowship upon this point, as you say in paragraph three. But, no; it was not this that did not appear to John. He well knew what a dead man is; but, in relation to the physical appearance of the saints in glory, he said truly, that 'it doth not *yet* appear what we, the sons of God, shall be,' and therefore 'the world' seeing no physical difference between the sons of God and the sons of the evil one, doth not know them. 'But,' continues he, 'we *know*, that we, the sons of God, shall be like him, Jesus, when he shall appear.' So say we We do know what a dead man is and we know also what a manifested son, of God is, and we know likewise, what a son of God is who is neither dead nor manifested; to speak negatively, he is very unlike the professors of christianity who have no faith in the glorious personal manifestation of the King of Israel. 'We shall be like him; for we shall see him, *as he is;* therefore, we know we *shall be as he is now.*

7. An absolute surrender to the will and arrangements of God is at least as much our disposition as Mr. Crihfield's; but, it is by no means incompatible, but in harmony, with 'the glory of partizan strife' which he but lightly esteems. We would ask Mr. C. it contention for the faith was not, is not, and shall be a 'partizan strife' till the Ancient of Days come? And cannot this strife be best carried on when the combatants are disposed as aforesaid? And is not 'the glory' of such a strife worthy of a christian soldier's ambition. The seed of the woman and the seed of the serpent are two parties; the strife between them has been desperate, partizan and cruel; and great is and will be the glory of the victors.

EDITOR.

June 25, 1847.

HYMN BY ZUINGLIUS.

This celebrated hymn was often repeated to the sound of music in the fields of Switzerland, among the Burghers of the Confederate Cities, and even in the palaces of kings.—*D'Aubigne.*

1. Do thou direct thy chariot, Lord,
   And guide it at thy will;
   Without thy aid our strength is vain,
   And useless all our skill.
   Look down upon thy saints brought low,
   And prostrate laid beneath the foe.

2. Beloved Pastor, who hast saved
   Our souls from death and sin,
   Uplift thy voice, awake thy sheep
   That slumbering lie within
   Thy fold; and curb with thy right hand
   The rage of Satan's furious band.

3. Send down thy peace, and banish strife,
   Let bitterness depart;
   Revive the spirit of the past
   In every Switzer's heart;
   Then shall thy Church for ever sing
   The praises of her heavenly king.

Never was the prayer contained in the second verse, namely,

"Uplift thy voice, awake thy sheep
That slumbering lie within
Thy fold";

more appropriate to the condition of the saints than at this day; for they are slumbering in the sleep of death. Unless the Almighty do lift up his voice as in days of old, and 'roar out of Zion,' and that speedily, we apprehend, that faith in the Word of God, and all sense of the divine majesty of truth, will fade from among men.

'*The foe*' to which he alludes in the first verse, is the Little Horn, which Daniel and John predict shall prevail against the saints until the Ancient of Days shall come. His prayer, therefore, received no answer; for in his day, the time had not arrived for their deliverance; neither has it yet; the time, however, is at hand, when their triumph will be signal and eternal.—Zuinglius died upon the field of battle, a striking illustration of the truth of the prophecy. Though not a christian, he was one of those pious champions of civil and religious liberty, on the altar of whose heart, the Word of God had kindled a fire, which was extinguished only with his life. This hymn may be sung by every believer in this Wilderness by the alteration of one word in v. 3, l. 4; thus

Revive the spirit of the past
In ev'ry christian's heart.

So let it be!

EDITOR.

A FEW THOUGHTS ON THE TWO WITNESSES.

The Apocalypse of John is a symbolical representation of 'the things,' or events, which were to be after he wrote. The symbols are connected by words and sentences, and were they pictured on canvass to the eye of an observer, they would represent many of the things foretold by Isaiah, Ezekiel, Daniel, Zachariah, and Paul. To interpret this book of the Apocalypse successfully, and it is as intelligible as any other prophecy, the meaning of the symbols must be first ascertained, and in unfolding their mysteries when grouped together, the *decorum* of the symbols must be preserved inviolate. Having defined the terms of the prophecy, its predictions should be stated in common language with as little metaphor as possible, and then the history of the period to which it refers consulted, which in its outline, or leading facts or events, will be the interpretation sought; for history without speculation is the only interpretation of prophecy that can be depended upon. And here, speaking of interpreters, I would say, that Gibbon's Decline and Fall of the Roman Empire, Mosheim or other standard Ecclesiastical History, Russel's Modern Europe, the History of France especially; and a good newspaper record of the events of our own times in relation to the old world from week to week, and a dilligent and candid collation of the prophets, will for the most part guide the investigator of the mind of the spirit into the way of truth.

Concerning the Two Witnesses there are a few symbols, the explanation of which is necessary to the understanding of the things affirmed concerning them. The eleventh chapter of the Apocalypse from v. 3 to v. 14 inclusive contains the prophecy of the Two Witnesses, and of a Great Revolution, which was to break out contemporary with their resurrection and ascension to the heaven of political existence.

And first, the Two Witnesses are said to 'prophesy.' We learn what it is to prophesy from Cor. xiv. 3. 'He that prophesieth,' saith Paul, 'speaketh unto men to edification, and to exhortation, and comfort;' and again in v. 13 he exhorts the prophets of the Church in Corinth to 'prophesy that all may learn,' hence the man that prophesied, taught his hearers; for something must be taught before a man can learn. These Witnesses, therefore, were to *speak* or *testify* (Rev. xi. 7): they were to testify or give witness against 'them that dwelt on the earth'—v. 10; they were to speak to the edification, exhortation, and comfort of those who were persecuted by them that dwelt upon the earth, and they were to do this for 1260 years.

'*Clothed in sackcloth.*' This is the symbol of affliction or of adversity.

'*Two Olive Trees.*' These are spoken of by Zachariah and by Paul. The latter styles them 'the *Good Olive Tree*' and 'the Wild Olive Tree.' The Good Tree he says is the House of Israel, whose *roots* are Abraham, Isaac, and Jacob; the Wild Olive Tree—the Gentiles, whose roots are in Noah and his sons, who are *not* the holders of *the* promises. A branch of the Wild Olive was grafted into the Good Olive in place of one of its branches, which was broken off *for a time*, 'blindness in part having happened to Israel, UNTIL the fulness of the Gentiles be brought in.' Hence the broken branch, or infidel Jews, ranged themselves with those who in after times testified against them 'who dwell upon the earth,' because of their tyranny and oppression practiced upon those who would not submit to the power and authority of the Beast. This class, composed of unchristianized Jews and Gentiles, prophesying or protesting against the political and ecclesiastical despotism of the Beast, is symbolized or represented by an Olive Tree, 'which stands before the God of the earth.'

The second is the *Good Olive*. This represents the Spiritual Israel, which in Paul's day was composed of Jews by birth who had obeyed the truth, and of Gentiles, who, by obedience to the Ancient Gospel, were grafted in, or adopted as Jews, upon the parent stock, or 'commonwealth of Israel,' to which they had formerly been aliens. In after times, when the Infidel Jewish Branch was broken off, the Good Olive came to represent, those who believed the gospel and obeyed it; and also testified in common with those symbolized by the Wild Olive, against the superstition and tyranny of the Beast. Thus the Two Olive Trees represent *Two Classes of Men*, who during 1260 years, tormented their opponents, with the testimony they gave against them, and with the wars they inflicted upon them, rather than submit to tyranny and a deprivation of the civil and religious rights of Man.

'*Two Candlesticks*' or rather Lamps. In Zacbariah iv. 11, we learn that the two Olive Trees stood on the right and left sides of one candlestick, which had two golden pipes, each pipe being connected with a branch from each tree, and through which the Olive Oil, termed golden from its yellow tint, emptied itself into the main lamp or reservoir.

The OIL which distils through the Good Olive Tree is the symbol of THE TRUTH in all its parts. This truth came to men by the Spirit of God, through the prophets and apostles of the Jewish Nation or Good Olive Tree. Hence they were said to be Anointed Ones, because they were *oiled* or 'anointed' with the Holy Oil or Spirit, which is also termed '*unction* from the Holy One, by which they knew all things (i. e. the word of knowledge)—and which taught them all things '*and is* TRUTH.'' The descent of the Spirit upon Jesus in the form of a dove is styled by Peter 'his anointing,' which was also predicted by Daniel: and it was thus that Jehovah made him 'his Anointed King' or The Christ.

A Lamp or candlestick is to contain or sustain something that is capable by its inherent power of illumination to diffuse light amidst the darkness around. But an olive tree or lamp can give no light except through the oil which the tree supplies and the lamp contains. Hence in 'Zechariah' the tree is connected by Golden Tubes to the lamp that it may receive a constant supply, and thus give out an enduring light before the God of the whole earth.

This, then, is the way in which God illuminates the world. Before the cessation of Spiritual Gifts, he *distributed* the 'Golden Oil' into 'earthen vessels' styled 'Apostles, Prophets, Evangelists, Pastor and Teachers, through whom as 'the Light of the World' in every congregation, he shone into the minds of men. But since these gifts have been 'done away' or since these 'candlesticks have been removed out of their place,' he has appointed Two Lamps, through which the Oil of Truth contained in the scriptures of truth, may shine forth amid the darkness of the Apostacy, which pervades the whole earth, and thus consume, or dissipate it unto the end; when its utter destruction will be accomplished by 'the Brightness of Messiah's appearance.'

Thus much in brief for the Two Prophets as Witnesses and Illuminators. They are also described as *warriors*. Thus they were to devour or kill their enemies; to ensanguine their valleys, and to visit their countries with the plagues of war as often as they would. This power of peace and war they were to possess for 1260 years; at the end of which, the Beast that ascendeth out of the bottomless pit, abyss, or sea (Rev. xiii.)—i. e. *the* POLITICO-ECCLESIASTICAL DESPOTISM OF EUROPE—was to make war upon them, at the end of which war, they were to be conquered and slain; i. e. their power would be taken from them and their political and moral influence annihilated by successful war.

A few facts may now be quoted which will serve to identify the advocates and champions of scriptural christianity, and of the civil and religious rights of Man, as the Two Symbolical Witnesses of the Apocalypse.

1. *It is a fact*, that from the time that Constantine 'the Great' became emperor in Rome, these classes of men (under the symbols of 'the woman' and 'the earth,' alluded to by 'they' in Rev. xii. 6.) suffered great persecution on account of their principles, and also inflicted much evil upon their enemies in defence of their rights, liberties, and life, during 1260 years.

2. *It is a fact*, that after a war of more than a century, these Champions of the Rights of Man were pre-eminently silenced in France, and also generally in all other parts of the Empire of the Beast, that is, in Western Europe, in 1685.

3. *It is a fact*, that they were restored to civil and religious existence, and to political power, and also to their

estates confiscated in 1685, by a decree of the French Convention in July 1790.

4. *It is a fact*, that from 1685 to 1790 is 105 years.

5. *It is a fact*, that 105 years is *three lunar days and a half.*

6. *It is a fact*, that during these three days and a half, the two classes defined above, had no political existence. They were politically dead, but still existed as bodies of men without rights in common with their fellow citizens—they were not buried.

7. *It is a fact*, that on the return of La Fayette and the French Army to Europe, the American party was formed in France, which. as 'the Breath of Life from God,' diffused the spirit of liberty among the French, which resulted in the reproclamation of the Rights of Man and abolition of Monarchy and titles of Nobility in France. How much these events changed the face of human affairs is well known to every student of the history of the times.

8. *It is a fact*, that in 1790 the Champions of the Rights of Man reappeared pre-eminent upon the stage of political strife, invested with power, which struck terror, during the Reign of Terror, into their enemies.

9. *It is a fact*, that contemporary with the ascendancy of the advocates of the civil and religious rights of man, there was a great earthquake or revolution ; when the French Monarchy, which is one of the Ten Toes or Kingdoms, and forms one of the provinces of the Roman Empire, and therefore 'a tenth part of the city' or state over which the Beast reigns, fell, and with it the titles of men were entirely abolished.

EDITOR.

LACONICS.

"Even the semblance of a just and impartial inquiry had been disregarded ; and Luther had already been declared a Heretic, not only before he had been heard, but even long before the expiration of the time allowed for his personally appearing. The passions (and never are they more strongly excited than in religious discussions) break through all forms of justice. Not only in the Roman Church, but in those Protestant Churches which have departed from the Gospel, and in every place where truth has been forsaken, do we find it treated in this way. All means seem good against the Gospel. We frequently see men, who, in any other case, would shrink from committing the least injustice, not hesitating to trample under foot all rule and equity, where Christianity, or her witnesses, are concerned."—*D'Aubigne.*

Duke George of Saxony, who would neither connect himself with Rome nor with Wittemberg, had written, as early as the 15th October, 1521, to Duke John, the Elector's brother, to induce him to side with those who opposed the progress of the Reformation. '*Some*,' wrote he, '*deny the Immortality of the Soul*, others, and those Friars too, drag the Relics of St. Anthony through the streets, and throw them into the gutters. *All* this comes of Luther's teaching.'

D'Aubigne.

ERRATA.

P. 157. col. 1. l. 37, for 'Saving Soul' read '*Living* Soul.'

P. 158. col. 1. l. 3, for *obnoxious* read *obvious.*

P. 158. col. 1. l. 24, for *alter* read *utter.*

P. 159. col. 1. l. 4, for *neutral* read *natural.*

P. 159. col. 2. l. 18, for *quæstis* read *quæstio.*

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. III. NUMBER 8.

ECCLESIASTICAL PHRENOLOGY.

AMBITION, *modified by conscience, enlightened by the truth, will lead a man to glory; but Ambition, uncontrolled, tends to death.*

It is known to most of our readers, that we have been more or less involved in controversy with Mr. Alexander Campbell, since the year 1835. The character that disputation at length assumed, has caused regret, not only to many mutual friends, but to us also. We had endeavored to pursue as inoffensive a course as the nature of the case would allow; but our endeavor has been met *without frankness*, with a *want of politeness*, in an *unmanly* and *undignified* manner, with more *tact* and *management* than candor, and with a *want of conscienciousness* and *benevolence*, wholly inexplicable. We were often at a loss to account for such a development. We had formed a warm and sincere attachment to Mr. Campbell, because we supposed he was devoted to the truth, for the truth's sake. So far from seeking to injure him, or to undermine his influence, we would, at one time, have laid down our life for him as a brother in Christ. What then could have excited in him such virulent hostility against us? Not being phrenologist enough then to solve the difficulty, we attributed the cause to his being victimized by our enemies, who had practised deception upon him, in order to make him a tool in carrying out their iniquity against us. But we live to learn; and time and opportunity oft-times unravel all mysteries. We now perceive the "philosophy," or rather, the phrenology of the matter. Mrs. Campbell, with artless simplicity, sent her lord to Mr. L. N. Fowler, of New York city, the American Phrenologist by eminence, and deservedly so, for that gentleman to strip off the fictitious guise which popular credulity had thrown around him, and to reveal to the world his unsophisticated self! And most oracularly has Mr. Fowler performed his task. He has revealed Mr. Campbell, to himself, with most "remarkable exactness," Mr. C., himself, being judge. His friends in New York city are delighted with the truthfulness of Mr. Fowler's description; and Mr. Ephraim A. Smith, a devoted admirer of the Supervisor of the Current Reformation, has appended notes attestative of the correctness of the character. We congratulate Mr. Fowler on this new triumph he has achieved for his favorite science; and on account of the exalted position he now occupies in the admiration and esteem of Mr. Campbell's adherents. So true to nature is the description, that a non-professing gentleman, to whom it was shown in Baltimore, declared Mr. Fowler must have been previously acquainted with him, it was so like the original.

Though last, not the least, competent witness of its fidelity, because so painfully familiar with numerous points of Mr. C's character, are we ourselves. We set to our seal, that it is true, "two or three points at most," as Mr. C. well observes, "out of some twenty or more characteristics of both, only excepted." One point we would except to is, that Mr. F. says, Mr. C. is not "*vain.*" If what we have been told be true, he must be vain. A man, who shaves his forehead, to give it a more intellectual expression, before sitting for his portrait, is vain; not indeed so much of what he has, but of what he would wish to appear to have. A preacher in Philadelphia told a friend in Louisville, from whom our information is derived, that Mr. C. is the man. We

when the occasion requires, yet *generally* are frank, open-hearted, and free-spoken. You are sufficiently cautious to be safe, but not so much so as to be timid. You look upon money as only the means to accomplish the desire of other faculties, and not as an end of enjoyment. You will use, rather than lay up, money. Your moral faculties are fully developed, *excepting Marvelousness*. The *general* power of your moral brain, connected with your will, is greater than your selfish feelings. AMBITION, acting in harmony with moral desires, would give you great influence, and desire to be constantly employed. You are strong in your hopes and anticipations; never look upon the dark side; no enterprise, sanctioned by reason, is too great for you to undertake (*d*). *Conscientiousness*, Veneration, and *Benevolence* are all distinctly developed, and have an active influence; *yet not so controlling as to modify your* energy, *ambition*, or desire for information. You do good *as* you have an oportunity, repent *when* you have done wrong, and adore, venerate, and *respect* when and *what the occasion requires*. You are naturally much wanting in faith, and sense of the spiritual and supernatural, and require proof for every thing (*e*). *If you have any faith at all, it is the result of grace*. You are always ready to give a *reason* for "the hope that is within you" (*f*). Your ability to use tools, make, and construct, is limited; but your ability to plan, lay out work, and judge of work when executed, is very good (*g*). You have fair imagination and sense of the sublime and grand; but naturally prefer the true to the fanciful, the philosophical to the poetical. Your language is more forcible than flowery, more direct and pointed *than* imaginative and *elegant* (*h*). You do not easily fall into the ways of others, nor can you mimic successfully, but act out your own feelings in your own way; hence, you are more like yourself than like any body else (*i*).

You are not backward in appreciating or enjoying a joke, yet your jokes are generally *more* true, pointed, and sarcastic, *than witty and amusing*.

Your intellectual powers are of the available kind. You are decidedly *a matter-of-fact man;* a great student of nature; always learn something from both great and small; your range of observation is most extensive, and what you see and know only increases your intellectual appetite. You have correct ideas of proportion, shape, outline, and mechanical execution, You are neat, systematic, and have your plans well arranged (*j*). Your memory is good, especially of what you see and do; also by association; but isolated facts you are liable to forget.

You have full powers of speech, and when much excited may be quite eloquent and copious, yet generally have more ideas than words. Your argumentative powers are great (*k*). You reason most successfully by analogy and association. You readily see the adaptation of principles and the relation of things; have a *full* development of Causality, enabling you to see the relations of cause and effect, giving originality of thought and ability to plan. All your intellectual powers are available, and you are most emphatically *a utilitarian;* have much intuitiveness of mind, which enables you to decide at once the right and wrong of subjects, the real motives of others, and the most direct way to accomplish an object. You have strong attachments to place, much general application and unity of thought and feeling, and naturally a strong appetite. You enjoy the company of friends much, but are not as social, nor as fond of general society as some, and have always been able to regulate your social feelings. *More of the warming influences of Adhesiveness would be an advantage to you.*

The following letter was received from Mr. C. since the above description was given.

NEW YORK, May 3, 1847.

MR. L. N. FOWLER:

DEAR SIR,—When, at the request of Mrs. Campbell, one of your readers, I called at your office, without in any way making myself known to you, simply saying that I had, at the request of a friend, called to obtain from you a chart of my head, I little expected to hear you so soon begin to tell me your views of my physiological and mental character, and describe with such remarkable exactness what I knew of myself,—two or three points, at most, out of some twenty or more prominent characteristics of both, only excepted. Had I any doubts of the general principles of the science being founded on facts, and facts well arranged, I should have been delivered of them all, so far as my own knowledge of myself will justify me in forming an estimate of the different attributes you noted in my physiological and mental constitution.

I am not one of those who imagine that any science, and still less that of the human mind, or of human nature, can in a few years, or by one class of contemporary minds be completed and perfectly developed and matured. I am, therefore, of the opinion thatthe science of Phrenology is but in progress, and not yet perfected; but that it should have, in so few years, and in defiance of the hoary and consecrated systems of metaphysical science arrayed against it, and sustained by names the most admired and revered in Christendom, attained its present state of perfection, is truly wonderful, and characteristic of the rapid march of all sorts of improvement in this truly inquisitive and ambitious age.

I have been frequently solicited by friends who are amateurs in the science, to allow them to give me a chart of my head. Their reports were, in the main, generally conformable to my knowledge of myself; but their previous knowledge of my character was always such as to leave some dubiety whether they did not correct their Phrenology from their memory or acquaintance with me, rather than simply utter the revelations of the cranium. Your having no advantage of this sort, has given to your details a value paramount to those of any other phrenologist with whom I have been conversant; and I cannot but admire the science which bestows upon its possessor the power thus to develope the human mind, and to advance the cause of education, physical, intellectual, and moral. Please accept my thanks for the copy which you have sent me of what you said to me, almost offhand, with my wishes for your success in all your endeavors to further the cause of a rational education, to improve the human constitution, and to increase the social happiness of our species.

Respectfully, your obedient servant,

A. CAMPBELL.

P. S. Excuse this hasty scroll on the eve of my embarking for England.

So accurate was the foregoing phrenograph of our friend, the supervisor, whom some of his ignoble and undiscerning admirers style "Nature's Nobleman," considered, that some of our friends who are acquainted with both parties, wished the Editor of the Herald also to be subjected to the searching scrutiny of the same oracular phrenologist. It is well known, that the Editor of this paper has been denounced by Mr. C. and his partizans as heartless, utterly destitute of all benevolence, sympathy, and love to God or man. "An Evangelist from the Western Reserve, Ohio," writes an esteemed friend, "describes you to me as "the most uncompromising, stubborn, self-willed, and dogmatical person ever known; having large self-esteem and firmness, and deficient benevolence; though a good intellect, and all this hardened by a real bilious temperment." I must confess I cannot discover the overflowings of a predominant benevolence in your writings; though I see all the indications of large Conscientiousness. I also think your self-esteem a little larger than your Approbativeness." Elsewhere he says, "I found the brethren in Williamsville most worthy brethren, but they seemed to have formed the opinion, that John Thomas "appeared to be a pretty hard case" Some of the brethren at Clarence are equally strong in their condemnation; and I assure you I have almost been discouraged in your behalf." To come nearer home, the Editor is denounced as a liar (by men, indeed, who are destitute of the truth) and like themselves, devoid of all conscience; still such is the denunciation, whatever it may be worth: an Editor, too, in these parts, pronounces him to be the Arnold of this reformation, and is reported to have said that he "would rather pass through seven Inquisitions than fellowship such a bad man." Thus, it would appear, that, while the Supervisor was supposed to be within a degree or so of perfection, until the American Phrenologist rent the vail away, the Editor of the Herald, by his evil influence, had been condemned as the incarnation of all Satanic mischief in the Bethanian dominion. Now, the events in relation to these two persons, which have been developed in the course of the last ten or twelve years, have created an interesting problem in phrenology, namely, *what is the* ORGANIC *difference between them, causing them, though both for years professedly advocating a common truth, to pursue such a widely different course!* To solve this question, it was suggested by certain in New York and Richmond, to adopt the expedient indicated by Mrs. Campbell in the case of her liege. It was accordingly arranged, that Mr. L. N. Fowler's science should again be tested, and that the Editor of the Herald should be subjected *incognito* to his skullographic digitations. The Editor being a perfect stranger to Mr. Fowler, and the visit being paid to him immediately it was resolved on, there was no time for him to receive any previous information by rumour, or otherwise, that would facilitate or aid him in the phrenography.

Accompanied, then, by a single individual, the Editor of this paper visited the calvary in Nassau street. While he was inspecting the skulls and casts of peccant humanity "laid upon the shelf," the brother was introduced to the phrenoscopic chamber in the rear, where he found Mr. L. N. Fowler "at home." He told him

he had "a case for examination, and that he wished him to be particular in the description." The Editor was, then, called in for a scrutiny, which he very readily obeyed, being not afraid of an examination by the Lord himself; knowing assuredly, that he was about to place himself in the hands of one who could have no bias—who had proved his competency to a right interpretation of human nature upon scientific principles: and who would make a faithful record of his observations for the sake of his own reputation in brainology. Phrenography may err; but Nature never lies. What is bred in the bone will come out in the flesh; so that the *skilful* phrenologist can read with accuracy the inner man in living characters upon the hairy scalp. The Editor *feels* that he partakes of the imperfections of a nature "made subject to vanity" or corruption; but he also knows, that it is impossible he can be the wretched being his detractors would have him thought to be. He was glad, therefore, that opportunity now offered to settle the matter, by authority, which had been proclaimed by the enemy, as truth itself. The Editor quotes that same authority as proof, that the Supervisor and his satellites have vilified him; and that the imputation of a singularly vicious nature recoils upon him and not upon the Editor of the Herald of the Future Age.

Being seated, then, Mr. Fowler proceeded forthwith to read off the description "like a book." He pronounced sentence by sentence his observations, which were immediately and successively recorded by his lady-amanuensis at the table. The Editor moved not a muscle, lest it might be construed indicatively and so aid Mr. Fowler in his examination. The business being completed, the synopsis presented the following report:

Size of Brain, 22 inches and a half; or plus 5, that is, "full."

Strength of the System—6, or great;

The Degree of Acivity—6;

The Propelling or Executive Faculties—6;

The Vital Temperament—Sanguine and Lymphatic—5;

The Motive Apparatus—analogous to the Bilious temperament—*plus* 6;

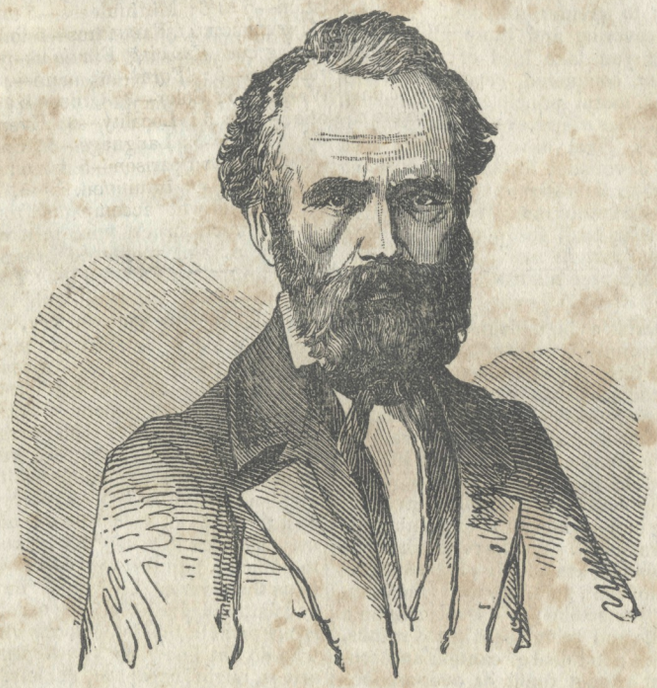
The Mental Apparatus—or Nervous Temperament—6.

FACULTIES.

Amativeness—5 to 6; Philoprogenitiveness—*plus* 5; Adhesiveness—6; Inhabitiveness—6; Concentrativeness—5; Combativeness—5 to 6; Destructiveness—5; Alimentiveness—5; Acquisitiveness—5; Secretiveness—4; Cautiousness—6; Approbativeness—*plus* 5; Self-Esteem—6; Firmness—*plus* 6; Conscientiousness—6; Hope—6; Marvellousness—4; Veneration—5; Benevolence—6; Constructiveness—5; Ideality—6; Sublimity—6; Imitation—5 to 6; Mirthfulness—5 to 6.

INTELLECTUAL FACULTIES—5 to 6; *Observing and Knowing Faculties*—5; Individuality—5; Form—6; Size—*plus* 5; Weight—5; Color—3; Order—6; Calculation—*plus* 5; Locality—6; Eventuality—5; Tune—5; Language—5; Causality—5 to 6; Comparison—5 to 6; Suavitiveness D.—4; Intuitiveness—5.

The friend who accompanied the Editor, was much struck with the truthfulness of the "almost off-hand" remarks as they fell from Mr. Fowler's lips. To quote the words of Mr. Campbell, "had he had any doubts of the general principles of the science being founded on facts, and facts well-arranged, he would have been delivered of them all," so far as his knowledge of the Editor extended. The following document being read to several, they wished to see it in the Phrenological Journal, as another striking illustration of the truth of the science; and suggested, also, the idea of its publication in this paper; judging that there were a great many who did not see the Journal, and who were acquainted with the history of the "Current Reformation" for years past, who would be much gratified to possess it. In coinciding with this suggestion, justice and impartiality required, that Mr. Campbell's Phrenological Character should be transferred from the Journal to this paper, that it might tell its own story. To do this effectually, the Editor applied to Messrs. Fowler & Wells for a stereotype duplicate of the wood cut, which they very politely and liberally gave him. That Mr. Campbell might have no advantage over his contemporary in the case, the necessity was imposed upon him of procuring a wood cut also of his own phiz for the Herald, from which a duplicate might be taken for Mr. Fowler. Therefore, having illustrated *Mr.* Campbell's phrenography by a likeness of him, the same is done respecting the Editor, that the public may judge between them. The engraving of *Mr.* C's. head is thought to be a more correct likeness than that of the Editor; tho', the latter's is accurate enough to give an idea of his cranium in comparison with *Mr.* C's., and the following "description."



PHRENOLOGICAL DESCRIPTION OF JOHN THOMAS, M. D.

BY L. N. FOWLER.

(*New York, October 5th*, 1847.)

ONE marked feature of your whole organization is density. You can endure a great amount of both mental and physical labor, without experiencing that degree of fatigue which most persons would in accomplishing the same. You have a predominance of the Billious Temperament which gives physical strength and toughness, and favors power of will. You can resist disease with more effect than most persons—are seldom sick.

You have a positive, distinct character, are never half way in any thing; have strong will and determination of mind, and are disposed to take positive and independent views of things. You think for yourself and rely on your own resources; had rather guide than be guided; are governed more in your actions by impulse or surrounding influences.

You have great courage and presence of mind, are not afraid to defend your cause, to do what you think is right, or to advocate what you consider the truth; are naturally a plain, almost blunt, spoken man; believe in acting openly and straight forward, say what you want to say without smoothing the matter over; are perhaps too harsh in your manner of expression, though experience may have taught you more policy than you naturally possess. You abominate hypocrisy and also cruelty; have too much pride, benevolence, and sense of honor to attack one in a defenceless condition, yet when in a controversy with an opponent would be

strongly inclined to be sarcastic and severe in your criticisms. You have an enterprising mind, strong Hope, and bright anticipations; are seldom if ever discouraged; opposition and difficulty only stimulate you to greater exertion. You are very persevering and thorough-going in whatever you take hold of; not easily driven or conquered, especially where duty and moral principle are involved. Your religious views are rather peculiar to yourself. You have naturally a good share of devotional feeling and a strong tendency to investigate theological subjects, but have not much respect for "the powers that be;" in other words, you would pay just as much deference to a layman who presents truth as to an L. L. D.

You have a high degree of general sympathy and philanthropy, are willing to give your influence to whatever you think is right and proper without regard to the opposition you may meet. You are much given to reasoning and thought; are inclined to expand subjects as you become interested in them; have great power of amplifying and use rather extravagant language in describing and explaining the subject treated of. You have much scope of imagination, are a lover of the sublime and magnificent, and appreciate the beautiful and perfectlike; to do business on a large scale and bring about great results. You have a good deal of caution and prudence, but are not timid or over-anxious about consequences. You can't bear to be idle, always have something on hand to demand your attention and keep you busy. You have a good memory of ideas, places, and faces, but memory of details and common occurrences depends upon your necessity of exercising it; are not deficient in this quality if you will give it a chance to develop. Your ability to use language is not equal to your flow of thought, hence you can write better than speak.

You form strong attachments, are a kind, warmhearted friend, interested in woman, and in the welfare and happiness of children. Have a desire to improve mankind in their social as well as moral and intellectual natures. It is more natural for you to lead the minds of others than to be led, and to exercise authority than submit to it. You had a desire when a boy to assume the responsibilities of a man and be your own master.

You are fond of order and system in physical arrangement, but appreciate it more particularly in mental operations; are rather exact in having work done to suit you.

You have a variety of talent and can adapt yourself to circumstances and different kinds of society with considerable facility.

You make distinct impressions on the minds of others and will be likely to have warm friends and bitter enemies.

To sum up the most prominent points in your character, they are: energy, perseverance, determination, independence, strength of intellect, moral courage, and vividness of imagination.

Such, then, are the two men who have been before the public for so many years in antithesis to each other. Those who are personally intimate with them, and acquainted with their history, and writings, will recognize them in their phrenographs. The Editor acknowledges his as a correct transcript of his natural man without any abatement. Mr. Fowler stated verbally, what we do not find in the description, namely, that we were "like Paul in many things, being all things to all men;" but in what particulars we were "all things to all men," he did not inform us. He also told us, that if he wanted to inflict a punishment which would be to us the severest, he would "tie us hand and foot, and give us nothing to do." There is one point in the description, which they who do not know us as we know ourselves, might except to, namely, that we have "a good deal of caution and prudence." There is a good deal of "caution and prudence," so styled, in the world, which is nothing more than worldly wisdom, or *timidity and cunning regulated by selfishness*. Our organization, it will be seen, by reference to the Synopsis, is alien to such "caution and prudence" as this. Our Secretiveness is 4 or "average," signifying that we are "not artful;" and our Conscientiousness 6, which is defined in the "Phrenological Synopsis" accompanying the phrenograph, "LARGE, is honest; faithful, upright at heart; moral in feeling; grateful; penitent; *means* well; consults DUTY *before* EXPEDIENCY; loves and means to speak the truth; cannot tolerate wrong." This is the organ that "controls" *our* prudence, and which stamps our career with the impress of rashness and imprudence in the estimation of those, whose Secretiveness, Artfulness, or Cunning is 6, their Cautiousness 7, and their Conscientiousness 4; or whose AMBITION, *conscientiousness does not control.*

In fine, would it not be an advantage to the public, and a great gain to the cause of truth and righteousness; if all editors, lawyers, priests and clerks, were subjected to a phrenological examination before they received installation, or became the repositories of public confidence, the world would then be less the dupe of knaves, and the victim of aspirants, whose Ambition, their conscientiousness does not control.

EDITOR.

TRADITIONARY HISTORY.

The following facts are worthy of note:

1. That while the Primitive Church retained her greatest simplicity of faith, and purity of life, and spirit of martyrdom, the *premillennial coming of Christ*, for the establishment of his kingdom on the earth, was extensively and generally received, and used for the purposes of holy living.

2. That the very best evidences of dissent from it, appear among those who attempted to unite philosophy with Christianity, and to adapt the truths of Scripture to the decisions of human reason.

3. That it was not till Cerinthus and other heretics, had perverted and given a sensual gloss to the millennarian doctrine, and the notions of Origen and other converts from Platonism, as to the nature of holiness, had undergone a very important change, that opposition to millennarian views began to find favor. In the first and second centuries, holiness was understood to be, as it is in truth, the love of God and of man, regulating the feelings of men and all their senses, appetites, and actions. There was nothing felt to be sinful in the senses and appetites, but only in their illicit and excessive exercise. But the Platonic notions of the nature and origin of evil, led the wise and learned to suppose that sin sprung from the contact of spirit with matter, and therefore to regard the appetites themselves as sinful, and to make holiness to consist in sexual chastity, celibacy, virginity, only to be perfectly attained by the extirpation of the appetites, and liberation from the body. It was a false philosophy therefore, against which the apostles warned the Church, and which they predicted would corrupt it, that excited prejudices against the millennarian doctrine, and prepared the way for its rejection.

4. That even when those prejudices, engendered by a false philosophy, had been excited, still success did not crown the attempt to get rid of millennarian doctrine, till a style of interpretation was introduced, sanctioned and worked into a system, which actually rendered the sacred Scriptures useless to common people, and prepared the way for their becoming the exclusive possession of the priests.

5. And that it became necessary, on the part of the first opposers, to deny or to doubt the canonical authority of the Book of the Revelation, or practically and sceptically to reject, and to undervalue a portion of the Word of God, from the beginning admitted to be genuine and of divine authority, and especially commended to our study and valuation.—*Dissert.* p. 226.

THE OTTOMAN EMPIRE.

The wasting of this Empire is a sign of the coming of Christ being near at hand. This wasting is the symbolical drying up of the River Euphrates, spoken of by John, as occurring under the pouring out of the Sixth Vial, during which the note of warning is sounded by the Saviour, "Behold, I come as a thief."

None can be ignorant of the rapid progress of dissolution which is now going on in the Turco-Roman Empire. Mr. Elliot, several years ago remarked, "the Empire is hurried to destruction by the pressure from without. Circumstances have forced her into painful contact with the insatiable ambition of the Czars, the timid cautiousness of England, the vacillating system of France, and the cold calculating policy of Austria. All these have exercised, and still exercise, a baneful influence on the Divan, which is driven to and fro by fears and menaces, distracted by contentions, and harrassed by intrigues. Torn by so many conflicting interests, Turkey would long since have fallen into the hands of one or the other of the European powers, had not their reciprocal jealousies rendered it impossible for any one to take possession of her without encountering the cannons of its rivals. The present is an interval of strife with expectation, in which all are watching each, and one is baffling all."

We may add, that the present peace of

Europe is preserved by the very antagonism of the interests of the Allied Powers. The partition of Turkey would be the signal for general war. While the united effort of the despotic sovereigns is to uphold it in its integrity, the plague is depopulating its principal cities; earthquakes and fires and other calamities, are hastening its ruin; province after province has fallen away, and insurrections are continually occurring. By the treaty of Unkiar Skelessi the Crescent was abased, and the Russian Bear became the Protector of Turkey. Greece has declared herself independent. Moldavia and Wallachia have revolted, and been permanently occupied by Russia. The French have wrested away Algiers, and are attempting to found an empire on the northern coast of Africa. Albania and Bosnia are torn by internal discords and dissentions. Ibrahim Pacha's victorious march, nearly to the gates of Constantinople, proved the weakness of the empire. Egypt has been recognized as an independent sovereignty. Syria is wasted by insurrectionary wars, and must soon too be erected into an independent nation. Servia too is wasted by insurrectionary movements. Every thing bears the stamp of wasting and decay. *The die is cast.* The Ottoman is reduced to the rank of a puppet among the sovereigns of Europe, and Turkey now survives only through their forbearance and mutual jealousies.—*Diss.* 391.

DATA.

B. C.

731. Shalmanezer invaded the Ten Tribes, and made Samaria tributary to him;
726. He carried Israel captive;
724. He laid siege to Samaria;
722. He took it the second time.
714. Sennacherib invaded Judea;
708. His army was destroyed.
677. Esarhaddon extinguished the kingdom of Israel, who were to be chastised *seven times*—2520 years—for their sins; and "then" says God, "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I also remember: and I will remember THE LAND."—Lev. xxvi. 42.

677 deducted from 2520 will leave A. D. 1843, after which *The Holy Land* is to be remembered. From henceforth, then, let the reader keep his eye fixed upon coming events in relation to Palestine; for the time, yea *the set time*, to favor Israel *is* come.

EDITOR.

WHO ARE THE MINISTERS OF THE LORD JESUS? NO. 11.

"But when they knew that he was a Jew, all, with one voice, about the space of two hours cried out, great is Diana of the Ephesians."—Acts xix. 34.

When David was offered his choice of punishment, he replied: "Let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man."—2 Samuel xxiv. 14. And truly this, their own, invention of inherent unavoidable immortality, the only practical result of which is to consign nearly all mankind to endless misery, is a striking commentary on the wisdom of the Monarch's choice. The doctrine is not found in God's revelation; it accords not with his justice, it savors not of his love and mercy. Its origin can be traced only to that vindictive sectarianism which regarded limited punishment as too lenient for those who denied its absurd dogmas, and rejected the yoke of its ignorant superstition. While it countenanced cruel vengeance on all opponents, it relieved the priests of schism and human traditions of a considerable difficulty: it furnished them with a theme on which to descant, a foundation on which to build: for having set aside the institutions of Jesus; the simple scheme of his mercy and the breathings of his love, were inconsistent with their usurpation of his authority, and persecution of the little band who acknowledged him, and him only, as "head over all things to the Church." And as their theological dogmas did not permit them to offer the Saviour in the free sovereign mercy of his own proclamation, they robed Satan in a livery of their own devising, and preached him to their ignorant hearers, as the moving cause to that Salvation which their beneficent Creator proffers them through his redeeming Son.

Proposition 9. The Divine Institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

The ministry and ordinances have been

sufficiently if not fully discussed in previous numbers. But let every intelligent mind ponder the nine propositions on which the Evangelical Alliance have founded their anomalous union. They do not contain one practical test, and a man might believe them all sincerely without being a christian. Not so with the Master's bond of union: "Men, brethren, what shall we do?" "Repent and be baptised, every one of you, in the name of Jesus, for the remission of sins:" says Peter—Acts ii. 38. "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:" says Paul.—Galatians iii. 26. Ah! this is practical, this is divine, but it is too simple: it admits of but one Master, and furnishes no field for the glorification of man, "whose breath is in his nostrils:" it permits not the Rev. E. Bickerstieth to give utterance to his warm and strong emotions, in ascriptions of "glory to God, and in congratulations with the brethren, in view of the success which had thus far attended *their* deliberations." Nor does it furnish the Rev'd. Dr. Cox with an opportunity of "*repeating a beautiful Latin hymn, invoking the inhabitants of the upper world and beseeching them to contemplate that assembly.*" But it glorifies God in his beloved Son, and unites believers on the solid foundation of established facts, instead of abandoning them to the unstable waves of human speculation. The value of their bond of union is amply manifested by the Evangelical Alliance in the proviso, or modification, contained in the resolve subsequently adopted, viz: "That in the prosecution of the present attempt, it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, in the points wherein they differ, is either required or expected; but all are held as free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love." Such is the offering made on the altar of union by those professed Ministers of the Lord: willing to make sad havoc with *his* institutions and appointments, but determined to surrender no opinion of *their own:* this is *their* response to the prayer made by *him* the night before he suffered; with Gethsemane and Calvary before him. "Neither pray I for these alone, but for them also who shall believe on me through their word; that they may all 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."—John xvii. 20. But why quote the word of God to those "who would none of its counsel, who despised all its reproof;" who throughout their debate on the admission of Slaveholders, never referred to the Master's Law, never sought counsel from the inspired pages, though all must have known that those pages recognised Master and Slave, as members of the one body, and detailed their respective duties as clearly as those of husband and wife, or parent and child. "A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name."—Malachi i. 6.

When the standard of moral propriety in the acknowledged Church, argues a late writer, falls below that of reputable worldly society, it is evident that the Church not only ceases to be a purifier of, —a light to the world,—but her actual tendency is to corrupt such few estimable principles as education, example, and public opinion may have preserved amongst unbelieving men. The prophet enjoins, "be ye clean that bear the vessels of the Lord," and the Master solemnly warns: "If therefore the light that is in thee be darkness, how great is that darkness?" There can be nothing more pernicious than the use of trick or intrigue by professors of religion, and most especially in behalf of religious or rather sectarian interests. It disgusts honorable minds, and often prevents an examination of a system the acknowledged leaders of which so frequently evince an insincerity, and use means revolting to the moral sense of well bred worldlings. Such parties are surely rebuked in the Master's warning to the ancient Rabbis: "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." The conduct of "the National Lords Day Convention," held in the city of Baltimore, on the 27th and 28th November, 1844, is a striking illustration of this reproach: and attention is directed to it in the hope that it may rouse some to appreciate their heedlessness in staking their eternal destinies on the guidance of man, contrary to the solemn admonition of the Holy Spirit: "Cease ye from man, *whose breath is in his nostrils*, for wherein is he to be accounted of?"

The advertisement in the Baltimore American, "by order of the Baltimore Sabbath Convention," shows how unlimited was its invitation. "Delegates are ex-

pected from every christian demonination in the United States, and from all persons not members of the Church, who desire to promote the better observance of the Lord's Day." Thus the invitation was truly national, and it was worse than absurd to question the right of any reputable man to become a member, and exercise a member's privileges. "The Rules of Order" however demonstrated that the nationality belonged only to the invitation and the name, and that it was intended "to keep the word of promise to the ear, but break it to the hope." For they established a Committee of Seven, to whom all resolutions, without debate, and other documents, without being read, should be referred, never to be heard of again unless approved by the heptarchy; if sanctioned by them, no matter how important the subject or the consequences involved, "no person shall speak more than ten minutes at any time, nor more than once on any question, without leave of the Convention." Its very title was a fraud: it should have been entitled "a Convention called to clothe with the imposing name of "National" the sectarian views of certain religionists seeking to establish by human authority, doctrines which they fear to discuss or investigate in the light of Divine Revelation." When they say that without such restrictions the Convention could effect nothing, they acknowledge that their undertaking was inconsistent with the simplicity and purity of the Gospel of Christ, and even contrary to the dictates of common sense: for the duty enjoined by the Supreme on his creature as an act of faith, can never be performed acceptably by that creature, as the dictate of a national or any other human convention.

Having guarded as far as possible against freedom of debate and the triumph of Truth, the managers opened, having called that distinguished citizen, John Quincy Adams, to preside over the Convention. Mr. Adams' inflexible justice alone prevented an utter disregard of the meagre privileges granted by their own rules of order; for clerical craft could not stand the examination, fettered as it was, which their own rules permitted, and, as far as they could, rendered them unavailing by clerical clamour. The writer, anxious to bring before so large and intelligent an assembly, from such diverse parts of our country, the scriptural obligations of the Lord's Day, had previously published in the Baltimore Patriot, an article setting forth those obligations; declaring his intention to submit the same to the consideration of the Convention. He supposed that in such an assembly, of perhaps some fifteen hundred advocates for the honor due the Lord's Day, a large proportion of whom were professed Teachers of Christianity by "a Holy Calling;" his report could be critically and competently examined and its errors in facts or conclusions pointed out: whilst on the other hand a failure to detect such errors under such circumstances, would be no weak pledge to the less informed multitude of its truth—aware also, that in order to make a successful effort, he must be seconded by at least one able and zealous advocate of the divine word, he wrote to his valued friend and brother, Allen B. Magruder, of Charlottesville, Va., requesting him to unite in this labor of love; and he sincerely pities the perversity of the man who can discover in a course so frank as the invitation, or its acceptance, aught but honor to the Saviour and love to mankind.

Doctor Edwards, chairman of the Standing Committee, reported on the first morning four Resolutions, of which the first is as follows:

"*Resolved*, That we gratefully recognize the wisdom and goodness of Jehovah in the appointment of the Sabbath, in the sanction which he gave to it by his own example, in his command to men to remember it and keep it holy, and in the blessings which it has been the means of conferring upon those who have kept it according to his will, in all ages of the world."

The writer objected to this Resolution as entirely foreign to the avowed object of the Convention: he urged that the Sabbath of the old Covenant could not scripturally be identified with the Lord's Day of the new; "to promote the better observance" of which they had been invited to assemble; that the two days were recognised in the New Testament as entirely distinct; commemorating different facts, and imposing different obligations; the one belonging to a carnal and temporal, the other to a spiritual and everlasting Institution. Finally, at the suggestion of the President, he submitted the following:

Resolved, That the Report of the Committee be re-committed, with instructions to present to this Convention the Scriptural observances and obligations of the Lord's Day; and that the Committee be enlarged by the Chair.

It is supposed that no member, imbued with any proper sense of christian, or even gentlemanly obligation, can recollect without pain, the wrath and clamour which assailed a Resolution so scriptural

and so well adapted to promote the avowed object of the Convention: If it had been a direct assault on the authority and truth of God's holy word, it could not, alas! it would not have encountered an opposition so determined, to say nothing of its indecorum and violence. They were not prepared to acknowledge openly their preference for the Clergy's Day over the Lord's Day, and their efforts to escape from such a dilemma were as unworthy as their purpose. It was contended that the object of the Convention did not sanction the consideration of the Resolution, and in order to prove so desirable a fact, "the reading of the original proceedings and address, in pursuance of which the Convention had assembled, was called for." The address (see their own published abstract of proceedings,) extended an earnest invitation to "the friends of the Lord's Day, of every christian denomination, throughout the length and breadth of our land, to hold preparatory meetings and appoint delegates to attend said National Convention, and co-operate in devising such measures, as in their judgment will be most likely, with God's blessing, to promote the proper observance of the Christian Sabbath in all the various relations of life." The terms of the invitation affording no pretext to exclude the Resolution, the alarming alternative of voting for or against it, seemed now unavoidable. To set aside the Lord's Institution, in order to establish their own, is too common in clerical practice to cause embarrassment or uneasiness, but even clerical presumption feared to let the great mass of their supporters apprehend their hardihood in such deeds. At first they questioned the mover's right to membership, but he had a personal invitation to exhibit; hence there remained but one mode to escape the dreaded vote. It was drawing to the hour of adjournment for dinner, when a distinguished Clergyman moved to lay the Resolution on the table, which being objected to, as an effort to get rid of it, he pledged himself to call it up again. On this pledge his proposal was accepted, and the Convention adjourned to 3 o'clock. On the return of the writer and Mr. Magruder to the Convention, a few minutes after this hour, they found it proceeding to adopt the judaising resolves of the committee without regard to the resolution which had been laid on the table, or to the pledge given to call it up. On enquiring what had become of it, several answered that it was on the table, but one Clergyman, venerable for his years, and a special stickler for the Sabbath, added, that it had been "thrown under the table"!! Let the reader peruse again the Resolution and ponder the divine right and probable fruits of the ministry of a man "whose wish was father to such a thought:" for happily no such disgraceful fact had transpired, even in that not over-fastidious assembly. The distinguished Clergyman, who had promised to call up the Resolution, was reminded of his pledge; he did not deny the obligation, but his apology for disregarding it is not remembered. A scene of tumult and clamour ensued in order to deprive the writer of a hearing, which would have been shameful in a theatre, disreputable in a pot-house, and which was enacted by the professed ministers of Him, "who bore the contradiction of sinners against himself," "who when he was reviled, reviled not again," "who when he suffered threatened not." The speaker struggled with much difficulty through the ten minutes pledged by their own covenant, and which they now virtually abrogated, by drowning with their senseless clamour the voice of the advocate of the honor and authority of the Lord Jesus: but when Mr. Magruder attempted to devote his little modicum of time to the same glorious cause, like the craftsmen of Demetrius, their selfish rage burst all bounds, and with a vulgarity greater than that of the Ephesians, they hissed and shouted "turn him out" as he stood with the Bible in his hand, pleading for the right to ask counsel and direction from the inspired volume. The Apostle says: "God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." Surely the threatened delusion is plainly manifested, when, in spite of such conduct, respectable intelligent men can believe in that desolating invention, THE SACRED ORDER OF THE MINISTRY, and that the actors in such a scene belonged to it surely we need not wonder at the persecuting fire of former days, nor even at the awful massacre of St. Bartholomew, when in this age and in this country, such a scene of indecent violence can be exhibited without incurring the rebuke of universal indignation. It is believed with sincere gratification, that, with perhaps a single exception, no Clergyman of Baltimore participated in these disgraceful proceedings; which gratification would have been much enhanced, if they had borne public testimony against them. And it is worthy of remark, that the published Journal of the Convention makes no mention of any action on a

Resolution which caused such remarkable excitement. One of the Secretaries, perhaps the chief one, declared that its disposition entirely escaped his notice; otherwise it might be thought, that those, who had not scrupled to stifle with clamour a Resolution so reverential to the Word of of the Lord, were ashamed to let the world know it. The Master has said: "Whosoever 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 his holy angels."—Luke ix. 26. At that time he will let all know, whether presumption, shame, or fear, or all combined, made the Evangelical Alliance prefer their own wisdom to His, and caused the Baltimore Convention to repudiate his counsels and reject his words: then will mankind remember too late his oft repeated warning: "Beware of false Prophets (teachers) which come to you in sheep's clothing, but inwardly are ravening wolves; ye shall know them by their fruits."—Matthew vii. 15.

Silenced by clerical clamour, and satisfied that we had done all in our power for the Master's truth, we sat quiet but observant spectators of the following circumstances; which furnished a significant commentary on the quotation so often and so oracularly pronounced by the Chairman of the all powerful committee, and which constituted the only scripture-testimony ever offered in behalf of their proceedings: "The Sabbath was made for man, not man for the Sabbath." A teacher of Presbyterianism, from Alexandria, stated to the Convention his particular satisfaction in the fact, that the Church under his pastoral care was so unwavering in their devotion to the Sabbath, that on one occasion they refused to hear one of their own preachers, because he had ridden some six or eight miles to address them on "Sabbath morning;" and that the pious Minister meekly acquiesced in the propriety of their conduct!!! Here then was a professed christian church, acknowledging their obligation to meet on the first day of the week in honor of Christ, though when they have transformed that first-day into the seventh-day, it is hard to understand by what reasoning process they arrive at such conclusion: still they declare it a high and solemn duty on that day to preach the gospel in the Lord's name; and on this occasion, there stood ready to perform that sacred function, one acknowledged by themselves as called and sent for that special purpose by the Holy Spirit, but they will not hear him because, in order to discharge this solemn duty, he used the services of his horse and some few hours of a day which theology has *christened* Sabbath. For this awful crime, he must hush the glad tidings of salvation, and on that day in which the mighty conqueror broke the bars of death, his commissioned servant must bear no testimony to his dying love, must swell no note of triumph to his risen glory!!! Verily according to this pious church and scriptural guide, not only was man made for the Sabbath, but the Son of God suffered, died and rose from the dead, that divine honor and worship might be to a *day;* to an idol as vain, if not quite so palpable, as the Ephesian Diana, and whose worship like her's could only be defended by that vulgar clamour which drowns the voice of reason and of reason's God. But this same teacher had not yet displayed all the light with which he intended to enlighten the Convention. He followed up this interesting piece of ecclesiastical history with a statement of a difficulty in which he had been placed. It seems he met with an old colored man, who had on "the Sabbath" come down to Alexandria in the steamboat, from some point above, with vegetables or fruit to sell: and on his chiding him for such a violation of the Sabbath, the old man silenced him, he said, by replying: "Why brother Cookman came down in the same boat with me." "And what could I say?" exclaimed this "guide of the blind," this "instructor of the foolish!" As an unbelieving Jew, rejecting the mission and authority of the Nazarene, he could not answer; but as a servant of the Messiah, to whom had been "given all power in heaven and on earth," he might not only have quoted the Master's own words: "the Son of Man is Lord also of the Sabbath," but have thus informed this poor old man, whose mind the teachings of theology had darkened by "words without knowledge:" It is the Lord's Day, brother Cookman came down to preach the Lord's Gospel, and has a right to use the Lord's Day; but to whose business are you devoting it? but to understand this, a man must worship the Lord and not the Sabbath.

Independent however of its anti-christian doctrine, there was something in this narrative exceedingly analogous to the the Hebrew chieftains salutation to his doomed victim: "Art thou in health my brother?" And so it seemed to be regarded by two Methodist ministers; who promptly replied to this gratuitous mention of a gentleman who stood deservedly high among his brethren, and whose untimely death had largely awakened the sympathies of the whole community. I found myself participating to some degree in the indignation of the first speaker, whilst he commented on the impracticability of such rigid Sabbathism, and vindicated the memory of his late brother, but was awakened to a sense of how much he was moved by sectarian influences by his significant remark: "If such views as these are to prevail, there is an end to the Methodist Itinerancy!!" Alas, if such men as he only loved the Lord Jesus, as sincerely as they love their respective Sects, how his army would be recruited with gallant soldiers, and how rejoice on that day when he shall come in the glory of the Father and his holy angels.

Taking advantage of the pause which succeeded this sectarian sparring, the writer presented his report on the obligations of the Lord's Day, as already published; remarking that his views of the day, which had caused such excitement, were the same expressed by the learned Presbyterian Commentator, Doctor Macnight, on Colossians ii. 16; and as a practical illustration of the difference, in his judgment, between the Sabbath and the Lord's Day observed, that those of the Assembly that had the day before attempted by hisses and rude clamour to deprive his friend and himself of their rights in that Convention, might possibly be qualified to keep a Sabbath, associsted with all the bloody wars and intestine divisions of Israel's Tribes, but beyond peradventure they could not be qualified to keep the Lord's Day, associated as it is with the love, joy, gentleness and peace, practised and enjoined by the gracious Saviour. The report was received, but not without opposition, and consigned to the sepulcre, guarded by the seven wise men, in whom were litterally *hid*, all the treasures of this National Convention. After a few remarks from Mr. Magruder, we closed our connexion with this memorable assembly, and were no more present at their meetings.

It is a curious fact, that in all the proceedings of this Convention, you will look in vain for any honor offered to the name of the Lord Jesus; it may be well designated as the drama of "the Lord's Day," with the part of the Lord left out. Our efforts to glorify Him, whom "God hath highly exalted" and to whom he "hath given a name which is above every name," were, as has been shown, intentionally defeated by the Convention, and unintentionally misrepresented by the secular press, owing to the singular disappearance, for a season, of our Resolution, and their consequent inaccurate conception of our object. The religious periodicals, with only four exceptions, which came to the writer's knowledge, either took no notice of us, or deliberately falsified our actions and designs. One Editor, especially, from whom better things were expected, endeavoured, by sophistical pleadings and perversions, to defend and aid the clamorous opposers of the Lord's institutions, and defeat the honest efforts of those who contended for them, according to his own testimony in behalf of our Lord's Day report, which he spread upon his pages with distinguished commendation. It is a melancholy proof that he cannot, like Paul, rejoice that Christ is preached, without regard to the preacher.

One more number will be the last of my labors on the subject of the Ministry, and as that will be devoted to the "Current Reformation,' I here take my leave of the "regular Clergy;" with the declaration, that though resolutely opposed to their order, for the truth's sake, I have not one unkind feeling to the individual members. On the contrary, I know many for whom I have great respect, and in whose society I have ever found much pleasure: they are, in my judgment, victims of a most unhappy perversion of the Master's Law, not only deceiving, but also greatly deceived. And if they shall read my numbers and feel disposed to charge me as too strict a constructionist, on matters which they hold as of minor importance, I point them in all kindnss, as in all earnestness, to God's

dealings with the good Cornelius: though his alms and his prayers arose, a sweet memorial before the throne, he could obtain eternal life in no way but according to the proclamation of the Lord Jesus; and God used the ministry of an angel, and of the apostle Peter, to direct him "to be baptised" in the name of the Lord.

RICHARD LEMMON.

Baltimore, August 31st., 1847.

INCIDENTS OF TRAVEL. No. 1.

BY THE EDITOR.

It is now twenty minutes past ten at night. The steamer Powhattan is lying to at Piney Point wharf, at the mouth of the Potomac. She descended this river this afternoon (Thursday, Sept. 9th., 1847,) from Aquia Creek, where we left the Richmond cars, and boarded her for Baltimore. Soon after embarkation the weather became squally and finally boisterous. The wind swept over the water with sufficient force to deter our captain from venturing his frail boat upon the bosom of the Chesapeake. This accounts for our detention here. It is dark, rainy, and gusty, even on shore, so that it is not probable we shall put out till morning. Our fellow-passengers having all "turned in" below, the saloon is quiet, the fiddle in the barber's room is hushed, and "the hands" are unconscious in sleep. Thus tranquil and becalmed, we are left to the undisturbed narration of our travels during the past six weeks; so far at least as we can record them before we are under the influence of "the drowsy god."

Our custom has been, since our return to Virginia, to make an annual tour, limited in its extent by time and means. We wish to extend it year by year, that, what we deem the truth may be diffused through the length and breadth of the United States. Many preachers are in circulation, but of these, a less than Noachic few only, of our acquaintance, preach "the truth as it is in Jesus." Having been "taught of God" *through his prophets and apostles*, which we have studied diligently these thirteen years, we are prepared to "preach repentance, and to show the glad tidings of the Kingdom of God" in a light which has not been exhibited in these countries since the witnesses were slain at the Massacre of St. Bartholomew, in 1685. The preachers of our time, we believe, do not understand "*repentance* and the remission of sins in the name of Jesus;" and therefore, neither do, nor can, announce them in the true light. It is the duty of every one, rich and poor, of all degrees, to make this light manifest to the utmost of their ability, and after they have done their utmost, to say in truth: "we are unprofitable servants." Our conviction of the universal darkness of the public mind, and of the duty incumbent on us, though "a layman," prompts us to go forth and revive the ancient proclamation, "REPENT, FOR THE KINGDOM OF GOD IS AT HAND!"

On July 19th, ult., then, we set out to show "THE GOSPEL OF THE KINGDOM," which we had recently obeyed. After a drive of 40 miles, by way of Petersburg, we reached "Good Well," nineteen miles from that city, on the Cocke's Road. We expected to speak the next day at Dinwiddie Court House, about eleven miles distant; but, as Bro. Sylvanus Johnson had not published the appointment, on the ground that the time was insufficient to make it known, we partook of his hospitality until our departure on Friday morning. No incident of note occurred further than this, that we caught a glimpse of our old friend

Elder Stone. We passed him, not knowing him, mutually toiling under a hot sun through deep sand; we soon after met a friend, who told us it was he. He had no rifle with him, so that he was unable to execute his threat of putting a ball through us. He intended to stay at "Good Well" on Thursday night, but a thunderstorm came up and stopped him ten miles below. This was a double deliverance; and happened "very providentially," as his fellow-traveller is reported to have said. We were sitting in the porch as he passed in the morning. He was met at the road-side by Bro. Johnson, who invited him to walk in. "Is that Thomas," said he, "in the porch?"—"Yes!"—"*Give me a light:*" not for his gun, but his tobacco-pipe; which being furnished he passed on!

On Saturday, we arrived at Brunswick Court House. This was new ground, and very rocky. A political barbecue was in progress—a whole-hog-roasting for electioneering purposes. Our appointment preceded that for the hog-feast; but what chance has the Gospel of the Kingdom with politics and swine! "All the world" went to the barbecue, and about 17 loitered in to see, but certainly not to hear us. We commenced by announcing to them, that Jesus the Son of God and King of the Israelites, had said, "Seek *first* the Kingdom of God and his righteousness, and all things shall be added, &c;" now, said we, we are going to speak to you about this Kingdom. Upon this, five immediately arose, and without waiting to hear a word more, walked out!" This was remarkably encouraging! The twelve remained, and heard us through with great attention, for more than two hours. Having finished, we caused distribution to be made among them, and the remnant of the village, of the extras on the Two Hopes, and the Deep Things of God. We shall visit this dark corner of the earth again if the Lord will, being nothing discouraged, but rather encouraged by the fact, that our audience was as large as is usually assembled in the place, even by their clergy on the Lord's Day.

Sept. 10.—A quarter past 10 o'clock, A. M. Still at Piney Point, waiting for the wind to lull; but little prospect, however, of its doing so. It seems rather to increase, and "will continue to increase," says the captain, "until change of tide." Strolled out upon the beach round the light-house. Wind comes down the Potomac with great force, capping its waves with crests of white foam, which, contrasting with the deep green expanse, gives its troubled waters a beautiful appearance.

Piney Point is a sand flat, thinly covered with scrub pine. From the light-house, it curves inland, forming a small bay between the Potomac and Chesapeake, which affords small vessels and steamers a comfortable shelter from the wind. There is a Hotel here with bathing conveniences. There are not many visitors here at present. Boats from Washington, Baltimore, Norfolk, &c., touch at this place every day. It is a pleasant trip from each of these cities. The fare on board and on shore is very good; and society as undesirable as usual at such resorts of folly and fashion. But to return to our tour inland.

On Lord's Day after speaking at Brunswick Court House, we addressed a numerous congregation at Malone's, in Mecklenburg; also, on Monday following. On Tuesday, at Wilson's, in the same county. At this place, our discourse was illustrative of the case of Zaccheus; particularly of the saying, "this day is salvation come to this house; forasmuch as he also is a son of Abraham."

From hence we travelled about 30 miles to Mercy Seat, in Nottoway, where we addressed better audiences than hitherto, on Thursday and Friday. Here also we had to contend against the carnal influence of pork and politics. We heard of some who "wished much" to hear, but who desired to feast on swine's flesh and party speculations more; thus fulfilling the word, that, "the flesh lusteth against the spirit, and the spirit against the flesh." Ours is a fleshly generation, which must perish in its own corruption.

Saturday and Sunday following, found us at Oak Grove school house. Lord's Day was very wet, therefore we prolonged our stay another day. Tuesday, too wet to travel. On this day, we were to have met the people at Bro. Lester's, near to Mount Olivet meeting house, which the "Reform Baptists" took possession of last year by fraud, as they have also done at Jerusalem, in King William, and fruitlessly aimed to do at Corinth, in Powhattan. We met about 40 on Friday following instead. Wednesday and Thursday, we were at Lunenburg Court House. The first day was showery. About 60 attended; on the second, the house was comfortably filled.

On the succeeding Lord's Day, and Saturday before, we held meeting at Good Hope, (for so we style it for want of a better name,) a new meeting house lately erected by our friends, known as "the

Springfield Congregation." Monday was a day of travel, which brought us to Paineville, where we spoke on two succeeding days. Thence we proceeded to Corinth in Powhattan. The meeting was small here, owing to "Reform Baptist" bigotry, and a swollen creek, which prevented the arrival of several who had essayed to come. On Saturday and Lord's Day, the third in August, we spoke at Fine Creek to very full and attentive audiences. At this place, our appointments clashed with those of the Baptists. An interview, however, with the preacher, removed all difficulty. Ours being the first, we preceded him at his request. He spoke in the afternoon *from* the text, "how shall we escape if we neglect so great salvation?"—an excellent subject, but, in the instance before us, left entirely untouched. There was "no light" in our friend, for he had nothing to do with "the law and the testimony." We were looking for an exposition of the Great Salvation, but we looked in vain, for there was none forthcoming. We might sum the whole up in this one word—"My dear friends, the great salvation is very great; you have no idea how great the great salvation is, it is so very great!" He had no use for the Bible, although a Protestant; true, he read his text from it, but he neither quoted from it, nor even referred to it, in all his discourse. He called upon a "Bro. Davis" to lead them in prayer. In doing so, he stormed heaven, as we read Baal's priests did before Elijah at the great camp meeting of old. The effort was quite laborious, if the muscular contraction of the arms, and twitchings of the face, are to be taken as exponents of the workings of the inner man. He was "leading," some two or three forms behind our seat. Our back was towards him. He besought great blessings upon what had been preached that *afternoon;* but, for our discourse in the morning, some two or three hours of Scripture readings and reasonings thereupon, no favor was asked. He waxed louder and louder, until the suppressed laugh of the spectators, escaping like steam in frequent jets from valves which could not resist the pressure;—the fizzing-giggle about, caused us to turn round when we saw what we have described. Surely, however scriptural the matter of prayer, a manner that would produce such effects, must render even such a prayer an abomination in the sight of God; what shall we say then of one, in which the matter was folly, and the manner so despicably familiar and disgusting. In the morning, we assembled again. We wished the preacher to take the precedence; but this he would by no means do, but requested us to say, that after a short recess he would proceed. Accordingly, after expounding the Scriptures some two or three hours, we gave out the notice; but to our surprize and regret, he stood at the door, and announced, that the help he expected not having arrived, &c., he declined doing so. This was the last we saw of him. The people, however, were not content to depart; but, as he had withdrawn, wished to hear more of the things we had been talking about. Ever ready to give what light we have, to them that ask, provided they do not ask amiss, we promised so to do. After renewing the vigor of the outward man, we met again, and spoke until a threatening sky warned us to disperse.

We arrived in Richmond on Monday night; whence, having corrected proof, &c., we departed on the following Thursday, August 19th, for King William, Gloucester, and Matthews counties. We had the pleasure of again meeting the brethren in these parts, and among them Bro. Albert Anderson, who colabored with us for the Kingdom of God, counting it "a great privilege to labor and suffer for the truth." This is a brother, in whom the word abides richly; not as a theory only, but as seed that has taken root in his heart and renewed him after the image of God. We say not this to flatter him. He knows we do not flatter; and that we have nothing to gain by speaking well of him. We point at him as to "an Israelite indeed in whom is no guile," and as an illustration of the legitimate fruits of the things which we advocate most assuredly believed. There are persons, who were once professedly warm friends of what we teach, but are now turned aside to Satan, and courting the favor of the enemy. These are mere partizans, in whom the word never penetrated below the surface of their intellect—mere creatures of circumstances, ready to fall down and worship any god, that will give them place, power, wealth and honor. "How can ye believe who seek honor one of another, and not the honor which cometh from God only?" If a man wants to represent the world in its assemblies, he must please the world, or the world will not elect him; and "he that is a friend of the world is an enemy to God." We have had adherents, truly such as it seems, who, before the world tempted them, appeared to run well; were not only friends, but advocates; and they know, that the things we teach condemn the man who walks after the flesh. Having yielded to the seductions of the world, they feel condemned by us, knowing the doctrine we hold to. To justify themselves, they seek a ground of complaint, if they cannot trump up any thing against our character; they will pretend to understand us to say this or that, to the discredit of the church they belong to; or our belief in, or defence of Magnetic truth; or some private misunderstanding, we may be supposed to have, &c., &c.—will be made a ground of alienation. The enemy, then, comes in upon them like a flood. Men, whom they formerly denounced and ridiculed, now become their "dear brethren;" and they become filled with a new born zeal, the essence of which is love of the world and hatred of the truth and its advocates. Thus a necessary separation ensues between us and them. If they turn out to be worthless, the blame of their ruin is imputed to the things we teach; if they maintain the exterior of decent citizens of the world, their new allies will not trouble their consciences, provided only they be peaceable and sustain the clergy. We have had adherents of this stamp, but thanks to the power of the truth they have declared themselves; and we trust that "there are but a few more left of the same sort." These are illustrations of the practical effects, not of our teaching, but of the dogmas they imbibed while in the camp of the aliens before we knew them. But, to return from this digression suggested by the association of ideas connected with the down-eastward region of the State.

The rainy season operated against us considerably; nevertheless, if we may judge of things numerically, there seems to be an increased interest in the truth. We had some excellent congregations. We cannot report what good was done, not having the gift of discerning the hearts of men. God knows, and when the Kingdom comes it will be made manifest. We spoke at Cat Tail, Acquinton, and West Point.

On Friday, Aug. 27th, in company with Bro. Anderson, we were conveyed by Bro. Wm. W. Jones, to Gloucester and Matthews Court Houses. This is a friend of truth much esteemed by the brethren. As he says of himself, he was "once a Campbellite," strong in prejudice, but now by the word set free. He says, he would like nothing better than to convey us round the world to show the glad tidings of the Kingdom of God. Indeed, he would be a most efficient companion in travel, if it were for nothing more than to get the people together. He dived in to nearly every store and tavern on the route, to announce our meeting at Gloucester Court House; and, though we had sent on no appointments in advance, he obtained for us quite a respectable hearing under the circumstances of the case. This Court House is truly in a region of the shadow of death. Heaven knows, if the light will ever be able to shine there before the Lord comes. Darkness covers the land, and gross darkness the people. We showed them what is about to come upon them soon; they were astonished; they saw it in the word; they could not deny it; but, alas! it is to be feared, we may exclaim with the Prophet, "Who hath believed our report"—they heard, but of their faith, we can record nothing.

As soon as the meeting was over on Lord's Day, we entered the carriage and drove 18 miles through a delightful country to Matthews Court House. We arrived there about five o'clock. The citizens assembled about 7, in considerable number. Bro. Anderson addressed them on Monday at 11, and we at night again. No people could be more attentive or decorous than the generality; there will be, however, always some whose manners indicate the coarseness and vulgarity of their breeding; who, having no brains for reason, or hearts for truth, will disturb the heads of others by their restless jactitation and oscillations to and fro. There is some consolation in the reflection, that in the Age to Come, the manners of mankind will be improved; and God's word will not only command, but obtain the respectful attention of the people. But this generation has been spoiled by the religious romps and riotings of the clergy; so that meetings without rant and folly, where men and women are noiselessly addressed as reasonable beings, related to God and Eternity, have become unsuited to their taste; they sit impatiently awhile; then off they go.

Having been kindly and hospitably entertained by our friends, we went on board the packet for Norfolk, about 9 o'clock on Tuesday. We had scarcely wind enough to get out of the East River; and when finally we made Mobjack Bay and Chesapeake, we found the wind "dead ahead" to the Hampton Roads, where it "lulled," and left us becalmed at the mouth of Elizabeth, in a dense fog. We lay here at anchor till 7 o'clock of Wednesday morning, when we put off in the sloop's boat to look, or rather listen, for the Richmond steamer. The Norfolk boat came upon us, giving us just time enough to get out of her way; having passed, we groped

through the fog in her wake, and succeeded in boarding the Alice while receiving the transfers for Richmond; where, after a pleasant voyage up the James River, we arrived at night, after an absence of thirteen days.

On Thursday, Sept. 2nd., we departed for Louisa, some 30 miles from Richmond. The day after, we spoke at Perkins' seats; and on Saturday and Lord's Day, at Southanna. At all these places, the topics of discourse were "the things concerning the Kingdom of God, and the Name of the Lord Jesus." We have cast the bread-seed upon the waters of Egypt, which may possibly be gathered after many days; whether or not, we have done our part faithfully, yet acknowledge that after all we are "unprofitable servants." May God in his providence, in some way arouse the people from their sleep of death; and cause his word to take root in their hearts, that it may bring forth fruit unto eternal life. All things are possible with him, though at present he cause it not to grow.

(TO BE CONTINUED.)

"A FALSEHOOD CORRECTED."

DEAR SIR:

Your paper containing a letter headed as above, and bearing date June 26th, 1846, fell into my hands a few days ago. As it is never too late to do good, I send you a correction of that so called correction, which I would have done sooner could I have obtained your paper earlier conveniently. As you and Dr. Field profess to be lovers of the truth, here follow the facts in the case alluded to, which you will please publish.

I wrote a letter, on business, for A. Christian to A. Campbell, to which I added the words "the Christian Church, at Jeffersonville, has died out through the enervating influence of soul sleeping, annihilation, &c., &c." Signing the letter,

A. CHRISTIAN.
BY S. W. LEONARD.

Bro. Campbell and Dr. Field, both ascribe this letter to me, for what reason I know not. I wrote to Bro. Campbell, informing him that A. Christian alone was responsible for that letter; I sent word to Dr. Field to the same effect. Shortly after the June No. of the Harbinger came to hand, I attended meeting in Jeffersonville, where I heard Dr. Field and Bro. Slider give each other the lie* repeatedly, and I concluded that A. Christian was not far wrong. Dr. Field remarked that a Swedenborgian wanted to preach in that house on the following Lord's Day, at 11 o'clock, "but," said the Dr., "if there is any objection, he cannot have the house." Then said Bro. Slider, "I object, and always have objected to giving the house for others use at 11 o'clock on Lord's Day."

Dr. F.—"I never heard of your objecting before."

SLIDER—"You have."

Dr. F.—*I have not*, and farther, as I am to preach next Lord's Day, I can give way to whom I please."

The Dr. says that I intimated that the letter published in the June No. of the Harbinger, over my signature, was a forgery. I never intimated any such thing. I have never hinted that it was forged by A. Christian, for I have ever found A. Christian to be an honorable man, and a man of truth.

The Dr. seems to think me a Campbellite; if so he thinks, he is egregiously mistaken. "I would rather be a dog and bay the moon," than take either A. Campbell or Dr. N. Field, as my spiritual leader. Whenever any man, or set of men, become acknowledged leader or leaders in religion, there is at once an end to freedom and improvement; and an abundant source of strife is laid.

S. W. LEONARD.

Louisville, Nov. 3rd., 1847.

* Men may contradict each other without "*giving the lie.*" Doubtless both stated according to "*the best of his belief.*"—ED. H. F. A.

LACONICS.

"*Original Sin*" is a congenital quality within us, "whose impulses are agreeable to us—a certain principle, which tempts us to do what gratifies the flesh; and, having *originally* overleaped the law of God, is therefore, called "Sin." This congenital quality has descended, hereditarily, from Adam to all posterity. Just as there is found in fire a native energy, which mounts upwards; just as in the loadstone we observe a natural power of attracting steel, just so do we find in man, a primary impulse inciting him to do that which is evil.

TURKISH DECLARATION OF WAR, IN 1663.

The following curious scrap has about it, at all events, the merit of candor. It is the yell of a wild animal, raving for its prey. This most potent savage does not stop to mince his words. The *brute* is evident in every line. If a tiger of the desert could speak, he would talk very much like his magnificently wealthy Majesty, "Molo Mahomet." The only difference, however, between this unaffected outbreak and the studied politeness of modern proclamations is, that in one case the claws of the wild beast are visible—in the other, concealed beneath the velvet smoothness of his fur.

"By the grace of God, the great God in Heaven, we, Molo Mahomet, God of the earth-renowned and powerful Empire of Babylon and Judea, from the rising to the setting of the sun, King of all earthly kings, mighty ruler of Arabia and Mauritania, born triumphant Sovereign of Jerusalem, possessor of the tomb of Christ the crucified, declare to the Emperor of Germany, to the King of Poland, and all chiefs of the land, and the Pope of Rome, his Cardinals and Bishops, that we are resolved to attack thee with 13 kings and 2,300,000 men on horseback, with Turkish courage unkown to thee and thine. We will visit thee in Vienna, thy capital, and pursue thee and the King of Poland, and thy allies, sword in hand, and burn, plunder, murder and destroy thy country and subjects. As for thee thou shalt suffer the most horrible death that can be imagined. As thy government is weak and cruel even among Christians, we will wrest from thee, with fire and sword, thy empire, and likewise overthrow and annihilate the see of Rome, and its triple crown.—This, Emperor of Germany and King of Poland, is our declaration to thee and all thy dependants, and we moreover inform thee that these words will speedily be followed by deeds, for thou hast to hold thyself in readiness. Given in our powerful city Stamboul: 1650 streets, 90 hospitals, 1000 public baths, 997 fountains, 120 markets, 151 stables for mules and jackasses, 480 Inns for foreigners, 1632 great and small schools, 4127 mosques and churches. This great and powerful city is four German miles in circumference, and on its walls are 567 strong towers, our ancestors wrested it from the hands of the Christians, whose wives and children we murdered before their eyes.—Thus will we treat thee and Christians to prove our hatred and disdain.

Given in the 25th year of our age, and the 7th of our potent reign.

Signed, MOLO MAHOMET.

ALLEGORICAL REMINISCENCES.

Like Martin Luther, the obstacle to Reformation progress, is its Chief.

But a few years ago, a learned member of the Baptist Church commenced calling his brethren, and contemporaries generally, to the abrogation of the Jewish Law, and to the supremacy of the laws of Jesus Christ, and especially to the doctrine of Baptism for the Remission of Sins. For his great boldness in maintaining Scriptural views on this unpopular subject, he, and all the (so styled) "simple, deluded, ones," who embraced the doctrine, were excluded from the Baptist Church, and called heretics, schismatics, demoralizers, &c., by every (so called) Christian sect. They were charged with madness, folly, and many blemishes in moral character, and every possible means used by all denominations, to destroy them. But this man led on his forces with great tact and skill against the belligerants (who largely outnumbered him) and encountered the best Generals among them, and put them all to flight in every engagement, whether assailed in ambush (as he often was) or encountered in a regular pitched battle. Had this justly celebrated champion for the supremacy of the laws of Christ continued the war and the removal of all contraband goods from the mystical house of Jesus Christ, down to the present time, no mortal can opine, what a glorious day this would have been. But lo! this mighty and victorious champion grew tired of the war, and being satisfied with the teritory he had already acquired, himself sued for peace, acquired

it, and established a scientific kingdom to prepare the world for the "providential coming" of the Lord.

One of this General's aids, seeing he had failed to disentangle the doctrine of Jesus Christ from human tradition, and had not fully proclaimed his law, had the audacity to continue fighting the aforesaid belligerants, who called upon the General to withdraw his co-worker from the field. The General attempted, *we* think, first to persuade him to retreat as he had done; but the co-*worker* refusing, he next attempted to ridicule and laugh him into an inglorious retreat, and failed here also. He then gave notice to all *whom* it might concern, that he did not consider this man one of his aids, or co-*workers*, and begged his friends to *withdraw* all their countenance and support from him, and let him perish single-handed and alone, among his enemies.

He then gave this abandoned officer some little surprise skirmishes, and proclaimed victory himself, though he took care to proclaim him a mighty spirit in knowledge, &c., before he killed him. The repudiated officer has recently sent him a challenge to fight him alone in single combat.---But he has too much honor to engage one *who* he thinks has never won a victory, but has been whipped by every petty officer in his army, and *what* is still *worse*, he has lately been *Moon* stricken, and is forsaken of his *few* friends!!

This peace-general and his friends, uttered complaints, long and loud, *when*ever they *were* shut out of a meeting house, excluded from the religious periodicals, or in any *way* denied a fair hearing, and raised an *awful* cry of persecution throughout the length and breadth of the land. But *now*, they do these very same things themselves, and style the people Thomasites, heretics, schismatics, &c., &c., and call their *views* no soulism, soul-sleeping, materialism, &c., &c. The general led *away* some members of the Baptist Church after him, *who* became alarmed at the fire of the Baptist guns and ran back into camp, saying that they *were now* fully prepared to expose the General, his doctrines, and aims; and the Baptists *always* puffed the return of such deserter *with* the *wonderful* expose he made, even if he made it on his bed of death *with* an almost lifeless tongue. But *now* the General and his friends do the same things, as if this *was* a proper test of truth.

For the last fifteen years, I have been a constant reader of the former gentleman's *writings* and had considered him the ablest critic, soundest theologian, most fearless, open, candid debatant, and perfect gentleman and christian *now* living; although I *was* obliged to admit, from his *own* showing in his periodical, that he did not fairly meet the latter gentleman, yet believing he *would* do so as soon as the latter had given him a fair and full opportunity to defeat him *with* great glory, his motto being, "full, free and fair discussion,—prove all things and hold fast that *which* is good." But lo! this chivalrous defender of faith, repentance and baptism, has clearly shown himself unable to defend his darling notions about the immortality of his immaterial undiscribed soul—its disembodied state and its abode in an intermediate state, after death, &c., &c.; and to keep up apearances, he calls his opponent an M. D., and no D. D., and to destroy him every way, he farther says, he is Moon stricken—does not pay his debts, is an undutiful son, bad husband, disgraceful brother and many other abominable things. Alas! how has my champion fallen! I, therefore, order the periodical of the latter gentleman to be sent me, believing him not only to be badly treated and slandered, but to be able to prove, that man dying, lives no more till the resurrection of his body; that the dead know nothing at all; that they praise not the Lord nor remember him in death; nor have they any interest, or care, or concern, in any thing beneath the Sun, &c., &c. But I beg the latter gentleman to remember the sufferings of his *Lord*, and of all the saints of olden times, who were not only defamed by the popular and great men, but were shamefully put to death for saying what the law and the prophets had said: "Hold out faithful until death, or till the coming of the Lord, and you will receive a crown of life." —Philips i. 29. For the Lord Jesus will come and set up his Kingdom, to the confusion of *slanderers*, erring *Judges*, proud *Presidents*, and *scientific Colleges;* despite of any thing to the contrary notwithstanding.

A PLANTER.

King William Co., Va.,
May 20th, 1847.

REFORMATION PREACHING!

It Out-Herods Herod.

Not a great while ago, Mr. Johnson preached at G*** S*** H*** County, to a Congregation of 75 or a hundred persons. His associates on the occasion, were Messrs. B. and S., "Evangelists," general and particular, of the "New Denomination," to which they belong.

Mr. J. discoursed to his hearers from Paul to Timothy, as introductory to his erratic disquisitions with which he afterwards occupied the time Here a little, and there a little, from Paul, served to introduce anecdotes of an old Baptist, "Bro. Solomon," "Bro. Duncan's Pet Daughter," &c., &c.; of all of which, he was himself, more or less, the hero of the piece. Bro Duncan was a rich Reformed Baptist in Kentucky, all of whose family had joined "this reformation," except a son, who was a lawyer, and "a pet daughter." Great efforts had been made for her conversion, which had all proved fruitless. Sickness invaded her fragile frame, and, having brought her to the Gates of Death, caused a panic to seize upon her, on account of her previous opposition to the efforts of Mr. Johnson. The flames of hell burned and roared to receive her soul, and consequently distraction almost dethroned her reason. Bro. Duncan greatly desired the conversion of his son, whose head and heart delighted more in Blackstone, Coke, and Chitty, than in the "fact," (truth,) that Jesus is the Christ, the Son of God. He was decidedly and positively opposed to being "immersed for the remission of sins;" but in about a week after his expression of this repugnance, upon witnessing the mental excitement of his sister, he forthwith was immersed. He was immersed; and such immersion as this was styled "obeying the Gospel!"

Mr. Johnson having "preached the Gospel" after this fashion, "wound up" by an exhortation and invitation to "come forward and confess the Lord;" a thing, which Paul says, "no man can do but by the Holy Sirit." His associates seconded his endeavors. Mr. Johnson told them "every thing depended upon a moment!" But the audience seemed not to consider that that moment had arrived; for none responded to their calls, and the meeting was dismissed.

The house being almost entirely evacuated, a Methodist individual told Mr. "Evangelist" B., that she wished to be immersed. This operated electrically upon the sensitiveness of a young girl, whose excitation communicated itself to other females. The noise, though not like the sound "of a rushing mighty wind," filled the house, and soon regathered the people, who had not departed, to inquire "What meaneth this?" When our informants regained admittance, they found the place in an uproar, Mr. "Evangelist" B. exhorting, and the females making the hysterical demonstrations usual upon such occasions. Mr. Johnson wished the people to take their seats; which was attended to in part. Females passed over to the men to exhort them into the water; while the young girl and another, or others, seized a certain old gentleman, who had pushed in among them to quiet the uproariousness of his "pet daughter,"—they seized him, we say, round the neck, and commenced a regular attack upon him with their unruly members. "Nature hath given to all creatures arms," says Anacreon; but man she hath left defenceless against a woman's tongue. Poor old man, like another colonel, with Tecumseh thou might'st have fought and conquered; but with these dear women, thou had'st no alternative but to submit! He was fairly overcome; and though when the audience was retiring from the house, on being asked why he did not come forward, he is reported to have said, "for the best of all reasons madam, because I did not believe,"—this un-

believing Epaulet, most galantly vanquished by the ladies, stood up to confess Him, whom no one can confess, but by the Holy Spirit; and to be immersed for remission of sins!!! Such is the case before us; a few more words and we have done.

In the name of Apostolic Christianity—of the early days and first principles of "this Reformation,"—we protest loudly and sternly against such preaching and practices as these. The whole affair is a perfect counterfeit of "preaching the word," a miserable imposition upon the credulity and infatuation of the people. What Apostle, or Evangelist, ever preached after Mr. Johnson's fashion? Or what congregation of their's ever exhibited such fanaticism? If these excited females believed the Gospel; if the "joy unspeakable and full of glory," had been enkindled in their hearts, there would have been no maddening demonstrations such as those produced from the Miss in her early teens, by the memento of "Bro. Duncan's Pet Daughter," and contagiously by her hysteria. Shame, shame on such procee lings! Talk no more of Sectarian folly and iniquity; for as remarked by a certain Methodist, "ye out do, O Reformers, the Methodists themselves!"

Look too at the old *militaire's* "conversion;" look at that! Here is a man, who, on retiring from the house declared that he has no faith; after a few minutes he returns into the house among others to see what was to do, and in the midst of a gabble, which would have wrapped in silence the the confusion of tongues, he finds faith, or faith finds him, and he professes! There had been no testimony in the sermon, therefore, he had well said, "I do not believe;" none had been presented afterwards, and therefore, faith was impossible; for the spirit operates only through testimony, as used to be taught in former days. But Reformed "Evangelists" have been long fishing for the rich old man; and they have at last caught him by a "pet daughter" anecdote, and excitement! Like true leeches may they bleed him freely for their co-operations, colleges, bible societies, and every thing else that may suggest itself as a substitute for their extinguished zeal for the Word of God.

EDITOR.

LACONICS.

"Thy Kingdom come!"—Those who amass property and build magnificent mansions; who strive after what the world can give, and utter this prayer with their lips, resemble those huge organ pipes, which incessantly sing with all their power in the churches, without speech, feeling or reason.—*Luther.*

Whatever is erroneous, has no substantive vitality; it is perishable by its own nature, and will always be but the ephemeron of its day. It is born ut to die: the more speedily as it is ore unfounded. While what is true and good, will soon be discovered to be so, and will always survive.—*Turner.*

A HINT.

When our subscribers think money will be useful to us, we trust they will not forget us. We do with as little as possible, but we are not able to get along without any. With patience and perseverance, the Herald cannot fail to succeed.

☞ We must decline publishing letters on *private* differences between individuals of churches. Where some important principle is involved the case is different. If a question pertaining to the Faith, arise in the Rappahannock Congregation, we shall look to it; but with private misunderstandings, we can have nothing to do.

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."--Jude.

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. III. NUMBER 9.

THE TIMES WE LIVE IN.

"*And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the spirits of Demons working miracles, which go forth unto the Kings of the Earth and the whole world, to gather them to the Battle of that Great Day of God Almighty. Behold I come as a thief!*"—JESUS in Rev. xvi. 13—15.

The name of RUSSIANS was first divulged in the 9th century. Among the Greeks, the name is *Ros* as an indeclinable word. The Scandinavian origin of the people, or at least the Princes, of Russia, is confirmed and illustrated by the national annals and general history of the North. They were the brethren of the Swedes and Normans, who having been long concealed by an impenetrable obscurity, suddenly burst forth, in the spirit of piracy, from their bleak and narrow limits. The Baltic was the first scene of their aggressions; they descended upon the eastern shores, the silent abode of the Fennic and Sclavonian tribes; and the primitive Russians of the lake Ladoga, paid them a tribute of white squirrel skins. These conquerors, the Russians termed *Varangians*, or Corsairs. They obtained dominion over the more inland savages as well. After various fortunes, Ruric, a Scandinavian chief, founded a dynasty, which reigned above 700 years. His influence, by the aid of his brothers, was extended into the southern provinces of Russia; and their establishments in these regions, were at length cemented into the fabric of a powerful monarchy.

In the 10th cent., the Russian dominion obtains a vast and conspicuous place in the map of Constantine Porphyrogenitus. The sons of Ruric were masters of the spacious province of Wolodomir, or Moscow; and though bounded on that side by the hordes of the East, their western frontier in those early days was enlarged to the Baltic Sea, and the country of the Prussians. Their northern limit ascended beyond the 60th degree of North latitude, over the Hyperborean regions, which fancy had peopled with monsters, or shaded with eternal night. To the South, they followed the course of the Borysthenes to the vicinity of the Euxine Sea. The tribes of this ample circuit, obeyed the same conqueror, and were insensibly blended into the same nation.

These tribes were the descendants of Noah in the line of Japheth. By consulting Genesis, x. 5, it will be found, that "by these were the isles of the Gentiles divided in their lands;" in the family record of Japheth are enumerated Gomer, Magog, Madai, Javan, Tubal, Mesec and Tiras. "Of these we get Gomer, Magog, Tubal, Mesec, under the same names in Ezekiel, xxxviii, as followers of Gog. These are the nations that comprise Russia, Asia Minor, Tartary and Persia; all the people, in short, of which the Russian Empire is composed, or which are under its influence; they are described as under the domination of Gog, prince of Ros (the Russians,) Mesec (Moscow,) and Tubal (Tobolsk.)"—See Hale's Analysis of Chronology, vol. i. p. 352, 357.

In a period of 190 years, the Russians made four attempts to plunder Constantinople. Their first trial was made with 200 boats, A. D. 865; they occupied the Port, but a seasonable storm, drove them back. Their forth effort was in A. D. 1043; in which also they failed. "The memory, however, of these Arctic fleets, that seemed to descend from the polar circle, left a deep impression of terror on the Imperial City. By people of every rank,

it was asserted and believed, that an equestrian statue in the square of Taurus, was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople. In our own time," continues Gibbon, "a Russian armament, instead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction,—of a rare prediction—of which the style is unambiguous and the date unquestionable."

This equestrian statue of brass was brought from Antioch to Constantinople, and was melted down when the Latins got possession of the City. Gibbon admits the fact that it was inscribed with the prediction; and declares, on the testimony of contemporaries, that it was believed. Hence the origin of the impression even upon the Turkish mind at this day, that the Russians are to possess Constantinople.

From this historical incident then we take our start, and would inquire, how came the equestrian statue to be thus inscribed? We do not believe, that the prediction was the result of mere political sagacity—that some wise politician of the eleventh century, speculating on the destiny of the Roman Empire in relation to the rise, progress and dominion of the then pagan and savage tribes of Russia, drew this conclusion as a probable consummation of the competition of the two Powers. It is remarkable, that the inscriber declares *when* the Russians should become masters of Constantinople, namely, "*in the last days.*" A mere political prophet would predict, that at some future time, thus and so probably would happen; but here is a hand, which writes without vagueness, and says, it shall be "in the last days." The solution of the matter appears to us to be this.—The Greeks of Constantinople called these Russian invaders of their empire *Ros*. There were, doubtless, at that time, some in that city acquainted with the writings of the prophets, especially of Ezekiel; now, in these writings, a people are spoken of by the term *Rosh;* what more natural, then, when these believers saw the *Ros* at their gates, than for them to say, here are the *Rosh* spoken of by Ezekiel! Then, turning to that prophet, they would read, "Gog, the land of Magog, *Rosh* prince of *Mesech* and *Tubal*—" it shall be *in the latter days*, I will bring thee *against my land.*" Comparing this with Daniel, they would find, that this power, "out of the north parts," was styled the "King of the North," and that in chapter xi. 40, it was declared, that, '*at the time of the end*," or "in the last days," "he should come against him (the Roman King, of verse 36,) like a whirlwind, with chariots and horsemen, and many ships; and shall enter into the countries, and shall overflow and pass over; *and enter also the Glorious Land.*" Thus, identifying the *Ros*, with the northern power of the last days, they were enabled to inscribe the prediction on the statue of brass, that "the Ros would be masters of Constantinople in the last days." Let us, then, look into the Word of God concerning this matter, so interesting to the believer, and so dreadfully important to the nations of the earth. We affirm, that the Gog of Ezekiel, the King of the North, of Daniel xi. 40, and the Assyrian King of Isaiah xxx. 31—33, are one and the same power. This identity appears from the following considerations:

First, Gog is the leader of Rosh, Mesec, Tubal, Gomer, and Togarmah of the north quarters. These are all northern tribes—tribes dwelling in countries north of Palestine. Gog is, therefore, King of the North.

Second, Gog is to come into the Land of Israel "in the latter years;" and the King of the North is to enter into the Glorious Land "at the time of the end"—both at the same time; therefore, they must be the same power, as they both come against the same people and at the same time. Compare *Ezk.* xxxviii. 8, 15, 16, with *Dan.* xi. 40, 41.

Third, The Ethiopians and Lybians belong to the army of Gog; and "the Lybians and Ethiopians are at the steps of the King of the North, that is, they follow him as their leader. Compare *Ezekiel*, verse 5, and *Daniel*, verse 43, of the same chapter.

Fourth, Hostile tidings come to Gog from Sheba and Dedan, eastward, and from the Merchants of Tarshish and young Lions thereof, northward; so also "tidings out of the East and out of the North, shall trouble the King of the North." Compare Ezekiel, verse 13, with Daniel, verse 44, *locis citatis*

Fifth, Gog is to be broken to pieces in the Land of Israel, and to be buried there; so the King of the North having encamped "in the glorious holy mountain," comes "to his end there, and none shall help him." Compare Ezek. xxxix. 4, with Dan. xi. 45.

Sixth, Gog will fight with the Lord God, and so will the King of the North, compare Ezek. xxxviii. 18. 22, with Dan. xii. 1.

Here, then, are six features, which identify the two powers as one and the same. We affirm further that they are both the King of Assyria of modern days, or 'the time of the end' because the Assyrian is to be 'beaten down,' when 'the breath of the Lord, as a stream of brimstone, kindles the fires of Tophet.' *Secondly*, he is beaten down 'in the day of great slaughter, when the *towers fall*—'Isa. xxx. 25. 31, 33 *compared with* Ezekiel xxxviii. 30. Rev. xvi. 19. *Third*, Gog, and the King of the North, include within their dominion the country of the ancient Assyria, Russia embraces part of it now, and when she overflows and passes over the many countries she is yet destined to conquer, she will comprehend the whole of it; which consideration indicates *Russia* as Gog, the Assyrian King of the North, who is to fight the Great Battle of Armageddon with Michael the Great Prince, who will defeat him with an utter, and helpless overthrow.

Let the reader then, remember this, that the *Ros* will not only master Constantinople, in the last days; but that the Lord of Hosts, even Jesus of Nazareth, will conquer them with fire, pestilence, and sword. This is the grand crisis of our age. This victory will terminate war upon the earth for 1000 years. It will stand a monument more durable than brass, signalizing the consummation of the times of the Gentiles and the introduction of a new and happier, yea, most glorious era, upon the blood stained earth which we inhabit. The *developement* of this crowning incident in human affairs is not only at the doors, but actually come upon the world, though it does not, and cannot, or will not perceive it.

If the reader turn to Rev. xvi. he will find certain things of which we are about to treat. This chapter contains an account of the Seven Last Plagues or Vials, upon the exhaustion of which there is no more vengeance to be inflicted upon the nations for 1000 years, 'for in them is filled up the wrath of God—'*chap.* xv. 1. The first five Vials or Plagues are all exhausted; only the sixth and the seventh are now afflicting the world. The sixth vial began before the seventh, but they will both terminate together. The sixth vial is filled up with wrath upon the Little Horn of the Four Horned Goat of Daniel viii. 8–12; while the Seventh is full of indignation upon the Eleventh, or Little Horn, of the Ten Horned Beast of Dan. vii 8, 11, 20, 27. In other words, these two vials represent the judgments of God which have been; are continuing, and will yet be poured out upon the Eastern and Western Divisions of the Roman Empire *as at present constituted.* And this is its constitution. The Eastern Division is what we call Turkey; because it is that part of the Roman Empire which the Turks possess. This Division is represented by the Euphrates; because that noted river, in its whole course flows through it; and because the Turks came originally from the region of the Euphrates. Let us, then, bear in mind that the Euphrates represents the Turkish, or Ottoman, Dominion, in this chapter, which is the same thing as the Eastern Roman Empire.

The Western Division of the Roman World is made up of the Kingdoms of Europe, whose political equilibrium is balanced by the antagonist powers of France and Austria, and its ecclesiastical supremacy is concentred in the Papal Throne. This politico-pontifical constitution is styled THE AIR. In the days of Paul 'The Air' represented the Pago-Pontifical and Imperial Sovereignty of Rome, and the Evil of that world or age, finding its potential expression thro' the Head of the Empire, he is styled by Paul 'the Prince of the Power of *the Air*, the Spirit that *now* worketh in the children of disobedience,—the pagan Gentiles. He refers to the same politico-aerial system when he says, "we wrestle against principalities, against powers, against the Rulers of the darkness of this 'world, against spiritual things of evil," or wicked spirits, 'in the heavenly places' or the Air—Ephes. ii. 1; vi. 12. A glance at the apostles history as narrated in the Acts and his epistles, will show us what he means by the *pneumatika tees ponceerias*, wicked spirits, and the *epouraniois*, heavenly places. He wrestled with the pagan authorities, with the kings, governors, generals, and magistrates of the people; men, wicked men, who belonged to the ruling orders of the empire. He wrestled with these, but not with flesh and blood as men do when they fight with sword and spear, or other carnal weapons.—"The Air,' then, is the Western Division of the Roman Empire, as at present constituted and explained—the Western Roman Politico-Hemispherical Atmosphere; so that whatever affects the Kingdoms of Europe and their dependencies, are "the voices, and thunders, and lightnings, &c.,' of the Seventh Vial.

But, *as a whole*, including the Two Divisions, it is again segregated and represented in a tripartite manner, by three symbols, namely, the Dragon, the Beast,

and the False Prophet. The Throne of the False Prophet is Rome, also styled the seat of the Beast. But then, there are Two Beasts, which must not be confounded. The one is the Beast with seven heads and ten horns, and a remarkable mouth. This represents the Western Roman Empire in its general political and pontifical aggregation. But the second Beast has only Two Horns, and instead of a Blasphemous mouth, he is associated with an Imperial Image, or False Prophet. These Two Horns, or Kingdoms, are also Imperial, namely, the FRENCH and AUSTRIAN. Though it has Two Horns, it has but one mouth, styled "*the* mouth;" so that when it speaks, it utters only the decrees of that Horn which has the ascendancy for the time being. Thus, in the days of Charlemagne, the French Horn spoke; in those of Charles V., the Austrian Horn; in the time of Napoleon, the French again; and now the Austrian.

The Dragon, then, represents the Empire attached to Constantinople; the Beast, the Empire of the Austrian and French Horns; and the False Prophet, the Papal power. Now, the reader will observe the following things:

1st., The sixth plague of judgment is to fall upon the Euphratean Empire of the Ottoman Turks;

2nd., It is to dry up their power, that is, to destroy it; for to dry up a river is to blot it out from existence;

3rd., This is to be accomplished, that "the way of the Kings of the East," or of the Israelites, may be prepared; so that it may be said, that the overthrowing of the Ottoman power is *the preparation of a way*, road, or highway; as it is written, "and there shall be AN HIGHWAY for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isa. xi. 16.

4th., This "Way" being prepared, "three Unclean Spirits, like Frogs," proceed from the mouth of the Dragon, the Beast, and False Prophet;

5th., These Spirits are warlike in their influences;

6th., They are to stir the whole world up to war;

7th., The state of war developed by their agency, as well as their voices exciting to hostility, are indicated as the signs, that the Lord is about unexpectedly to appear—"Behold I come as a thief. Blessed is he that watcheth!"

8th., The wars *ultimate* in an invasion of the Land of Israel, for Armageddon, or the Plain of Megiddo, is there.

The agency of the frog-like spirits under the Sixth Vial, is to bring about a war in the East, which, in the course of it, will bring hostile multitudes upon the old battle ground of Asia—*the plains of the Holy Land*. It matters not where, nor by whom, the war begins, *there it will end* in mortal combat, between the King of Israel and the Emperor of all the Rosh (Russians.)

These diabolical, unclean, spirits are to "work *miracles*." These, however, are not miracles such as were wrought by the Apostles. They are the same kind as those which the Two Horned Beast is said to do in Rev. xiii. 13, 14. "He doeth great *wonders*, so that he maketh fire to come down from heaven on the earth in the sight of men;"—that is, he performs *wonders in war:* so that "he deceiveth them (*plana* causeth them to stray) that dwell on the earth by those *miracles* which he hath power to do." Thus, by war he compels the continental nations of Europe to cast away their gods, and submit to the Image of the old Imperial Roman sovereignty. This is styled "deceiving them, saying, they should make an Image of the wounded beast." The fulfilment of this is found in the history of Charles Martel, Pepin, and Charlemagne, and their successors, Kings of France and Germany.

In the Greek text, "miracles" and "wonders," are the same word as that used in chap. xvi. 14. The workers of these miracles are "unclean spirits," *akatharta* vicious, wicked influences, developed through potentates of diabolical character; hence termed "spirits of DEVILS," *daimonon*, tutelary genii, or sovereign protectors. The Mohammedan sovereignty is styled by Zechariah, 'the Unclean Spirit;' for, speaking of the Day of Mourning, when Israel shall "look on him whom they have pierced," he says, "I, the Lord, will cause the Unclean Spirit to pass out of the Land"—ch. xiii. 2. Now, the Spirit of God uses the same phrase, and applies it to the Ottoman power; for, says John, "I saw an unclean spirit come out of the mouth of *the Dragon*"—the symbol of the Constantinopolitan sovereignty. Look to the Land of Israel now, and it will not be difficult to define the unclean spirit which oppresses, and defiles its holiness. But this is to be expelled, and "*the Sanctuary*," or Holy, "*cleansed*," that righteousness, peace and prosperity, may reign there, transcending the glory of the days of old.

This, then, is the paraphrase of Rev. xvi. 13, 14. *And I saw under the Sixth Vial, three vicious influences at work in the pestilential political frog pond*, ISSUING FROM THE SUBLIME PORTE, THE COURTS OF VIENNA AND PARIS, AND FROM ROME. FOR THEY ARE THE DIPLOMACIES OF THOSE POWERS, WHICH GO FORTH TO SPAIN, PORTUGAL, SARDINIA, NAPLES, SWITZERLAND, ENGLAND, RUSSIA, &C., TO INVOLVE THEM IN WAR; THAT BY MEANS THEREOF, THEY MAY BE FINALLY BROUGHT TO THE LAST GREAT BATTLE IN THE LAND OF ISRAEL. This is the prediction; now, reader, behold what is actually taking place in Europe, and you will see its fulfilling staring you in the face. These political indications are the signs of the coming of the Lord which cannot be mistaken. Look not to meteors, and comets; to the Sun, Moon, and stars of the celestial vault; the signs of the Son of Man are not there. "*Learn not the way of the heathen, saith the Lord, and be not dismayed at the* SIGNS OF HEAVEN; *for the heathen are dismayed at them.*—Jer. x. 2. His signs are among the nations; watch the things which their governments are doing, and you will discern the signs of these times, which are the times of his appearing. Let the still small voice of truth arrest you; a voice which emanates from the stillness of seclusion, uninfluenced and unsustained by the impassioned exhalations of fevered partizans, whose hopeful zeal outruns their knowledge of the truth.

Is it not a most remarkable feature of the times, that a Roman Pontiff should become the advocate of liberty and the chief reformer of the age! All eyes are turned to him and to Austria; and they will soon look eastward at Russia and the Porte. What an interesting game these potentates of earth are playing! And how harmoniously all things are concurring to the winding up of the present evil age. He that contemplates them by "the light shining in a dark place," sees all things working together, for good to them who are *called according to the purpose* of God. We long to behold these Demons come to blows, for then we know that the last act, but one, of the great drama of human vanity, will have attained to the Beginning of the End. EDITOR.

MEDICAL INSTITUTE,
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INCIDENTS OF TRAVEL. No. 2.

BY THE EDITOR.

The wind having lulled for a short time, our captain yielded to the wishes of the passengers, and rather reluctantly let go his moorings for Baltimore at 5 o'clock, P. M., Sept. 10th. We steamed along pretty steadily, having a stiff breeze from the larboard shore, until we rounded Point Look Out, into the Chesapeake. The wind then freshened, and after sun-down "blew big guns." Happily for our comfort, the wind was "dead ahead," so that having a good engine, we cut through the advancing waves with but little sensible motion. They rolled past us in power, crested with foam and phosphoric light. They broke upon the bows, dashing their spray over the deck in flakes of fire. The scene was beautiful, but on too small a scale for grandeur. If one would behold the greatness of God in the deep waters, let him put out into the Atlantic,

Whose waves in montains kiss
Th' empyreal air.

There God is sublimely manifest in the towering billows of the sea.

We arrived in port about 6, A. M., whence we proceeded to the hospitable abode of Bro. Richard Lemmon, opposite the Scarlet Lady's chief Bazaar of spiritual merchandize. We told him we were on our way northward, and called on him to say, that, if the brethren in North street were disposed to hear what we had to say, we would stay till Monday; if not, we would take boat for Philadelphia at 2 o'clock. Though, like some other of our sincere friends (for we have some we call "friends," that are not so, upon Quaker principles—by way of courtesy,) he might have doubts as to our entire sanity, he would by no means admit the possibility of any such hypothesis in the case; and as breakfast was now to be discussed, we would first dispose of that, and then see about the matter. This being disposed of, the constituted authorities were conferred with, and, as they conceived there could be no objection to hear what any one had to say concerning the Word, it was agreed to advertise appointments in the papers for Lord's Day afternoon and night. And here we wish it to be remem-

they that preach the gospel shall live of the gospel—where then is the faith of him who hesitates to do it, because he has received no human guarantee, that he shall not only lose nothing, but make a gain of godliness? We resolved then, as an act of faith, to set out on a journey of nearly 2000 miles, to make known the Gospel of the Kingdom, at our own cost if need be, but in hope that the truth received would carry us through without serious damage to our limited means. Baltimore was the first and last place we touched at; and of all places the last, for reasons stated, we expected such a notable illustration of our ex periment. Let the genuine truth be preached; let it be assuredly believed; and preachers will have no reason to complain that they are left to starve; the truth may be preached, and the preachers, like Paul suffer want; but this is because the truth preached is not believed. In such a case, the advocacy of the truth can only be carried on by recourse to independent means

We arrived at Philadelphia on Monday, 14th. at night. On the morrow, we called on our worthy friend, George Storrs, whom we were sorry to find too sick to receive visitors. Having arranged to speak at Commissioners' Hall, Northern Liberties, where his friends meet, on our return, we set out from the city at 4 o'clock, P. M. for New York, where we arrived at the residence of our warm hearted friends Alex. B. Gould and family, at half past ten the same night.

Being pressed for time, we could afford to lose none. We wished to speak here and in Newark, N. Jersey. To prevent the repetition of scenes similar to that in Baltimore, which are far from being agreeable, especially when one has to combat with unreasoning prejudice and ignorant bigotry,—it was arranged, that we should spend Lord's Day in Newark, and that brother Gould should request the use of Green Street House, *not for us*, but for such rent-paying members of the church as wished to hear us, in the week during our stay in the city.

On Thursday we went over to Newark, where an arrangement was made with the Second Advent friends, by which we were to use their room on Friday night, and three times on Lord's Day. These appointments we fulfilled; and promised to revisit them on our return from the northwest. We returned to New York on Sunday night. As yet no answer had been given to the application for Green Street House. We concluded, therefore, not to wait, but to speak in this city on our return, if the House were granted to our friends in the congregation; of whom considering all the influences at work, we have a very fair proportion.

On Monday morning at 8 o'clock, quite a cold and blustering day, we left port in the powerful steamboat Alida, for Albany, 145 miles from this city. The travelling up and down the beautiful Hudson is quite cheap, though, all things considered, not equally so with that on the James River. The fare to Albany is only 50 cents; but then there is 50 cents for dinner, and impertinent waiters; and from Richmond to Norfolk, 165 miles, $1,00 including breakfast and dinnner, and the servants well behaved, which is worth something in the case. Indeed, the traveller cannot but be forcibly struck with the marked difference in Waiterism north and south of "Mason and Dixon's line." South of this the *Slave* service is respectful, *without being servile;* but north thereof, *free* service is servile and plundering, with licentious impertinence. This will appear no paradox, when it is remembered, that the slave is taught to treat his superiors with respect under all circumstances; while, in the north, white men of a certain class, and negroes, have *theoretically* no superiors, and by example are taught an abject servility to others only as a means of plundering the traveller by the most contemptible impositions; such as levying a tax of 25 cts upon you for pretending to take care of your baggage, for which the boat is in fact responsible. If you refuse to allow it, you may nerve yourself to endure insolence without redress. We are a friend to liberty regulated by law

and courtesy; but, that hail-fellow well-met, servile, go-a-head licentiousness, misnamed liberty, of the North, we cannot away with. Jesus had no respect for this class; for, he said, "throw not your pearls before *swine*."

The Hudson scenery is beautiful and surpassed only by the Clyde. That about West Point, is the boldest and most interesting. The different mountain spurs meet here, and abut upon the river in abrupt precipices, from five to fifteen hundred feet from the water's edge. The Military Academy stands upon a natural platform of nearly half a mile square, extending back from the West Point bluff. On the extreme edge of the summit, overlooking the river, stands a marble shaft, indicating the eternal resting place of Kosciusco, one of the gods of the world's adoration. The military colleges and other buildings, skirt the parade on the mountain side; and forward, toward the river, on the western margin, stands a spacious hotel, whence a traveller gets a view through the highlands, of great beauty. It is worth the cost of a trip to the North, if it were only to view the scenery of the Hudson, from New York to Albany. It is truly delightful on a warm and sunshiny day.

We arrived at Albany about 5 o'clock. We had deposited our trunk in the baggage room as of right. A card was given to us by a waiter, that he might take it to the Hotel. We said we would see, when we got to the wharf. On making fast, the *rancheros* rushed in to seize upon all the baggage and passengers they could capture for their employer's several hotels, "without charge" from the boat. We engaged one, and pointed out to him our baggage. This highly incensed the waiting-man, whose card had been thrust upon us; he did not curse us to our face, but he swore bitterly against the hotel-porter to whom we had consigned it! Having entered the omnibus, we were secured from all further annoyance; and could now contemplate at leisure the break-neck confusion on every side, the motivity and characteristic of which, is *an intense acquisitiveness*. If men were as indefatigable for God as for the Devil, how rich they would be in the Age to Come! But fools that they are, they prefer to perish in their own corruption, rather than deny themselves that they may obtain the imperishable gifts of God! What a mad world is this!

Having supped, not that we were hungry, for we dined late on board, but to pay for our *free* transit from the boat to the hotel, we next sought the *patronage* of the rail-road ticket seller. He *condescended* to grant us tickets to Buffalo for $12,00, a distance of 325 miles. In other departments of business, the purchaser is considered the patron, but in ticket offices of rail-roads and steamboats the client is reversed, and the public servant becomes the benefactor. In paying twelve dollars, we offered a fifteen dollar Virginia note, which was contemptuously rejected. Would he take Ohio bills? "Two per cent discount." We could have paid in half eagles, but preferred to get quit of paper first. We made out eleven dollars without discount. We offered these with one dollar Ohio bill. But he would not receive it without *two cents* more, which we raised after a rumage thro' coat, vest, and pantaloons! The complaints made in the New York Herald, of these supercilious servitors, are just; and will doubtless be effectually remedied, when the new rail road shall be prepared to compete for public favor.

We travelled all night, and the next day until 8 P. M. The rail-road runs along the beautiful Mohawk valley, by several small lakes, and over one, called, we believe, Cayuga. It passes through many very pleasant villages and towns, such as Schenectady, Amsterdam, Rome, Little Falls, Utica, Syracuse, Rochester, &c., to Buffalo. When we arrived here, we found Bro. F. B. Scott ready to receive us. He had procured the use of the Advent Hall, a meeting house capable of seating some hundreds. We spoke here on Wednesday, Thursday and Friday; all day on Lord's Day, and on Monday night. We had very agreeable meetings. Every thing was conducted

in good humour; although, there were points of difference argued, which did not comport with very cherished opinions of Second Advent believers. We were glad to find a disposition among them to look the truth in the face, though it might prove them wrong in their inferences. This is a noble disposition, and where possessed, a preservative against prejudice and bigotry. We believe, in common with them, that the Lord would come as obviously and personally as he departed from Olivet; that he would appear soon, but not so soon as they expected; yet he could not come too soon for our wishes;—that the Kingdom was not yet come; that it would come when he came, and not before; that it was David's as well as God's and Christ's; that the Jews were the *subjects* of the Kingdom, and the Saints, not the subjects, but the *heirs*, who with Jesus, the King of the Jews, should reign over them and the nations of the earth. That the nations will be destroyed as Mexico will be destroyed, when she is subdued by the United States;—their power will be broken, but as nations they will continue after Jesus comes for 1000 years. These particulars about the Jews and Nations they believed not, though we have since heard that many of them have admitted he truth of them. They are an immersed people; and only need instruction to become the light of Buffalo. Let them study the whole book with a Berean mind, and diligently keep its precepts, and the crown of life is their's.

There was formerly a Church of Reformers here; but they are disbanded. We became acquainted with one or two. The Adventists in Buffalo, are the only hope of the truth there. Were we living in that city, we would consort with them; because they believe the word concerning the future, and are teachable. It is "the children of the *promise* are counted for the seed." Their faith is not a mere belief of facts, but also of the promise made to the fathers Abraham, &c., and David. Let us go on to perfection, and this we will do, if God permit.

Saturday being a leisure day, we visited a friend at Niagara village. This brother was from the fatherland some four years ago, and is now settled amid the wonders of creation. we arrived there about 12 o'clock, by the cars. Having discussed a good dinner, we sallied forth in search of the grand and picturesque. Nor had we to search long. We first took our stand upon Goat Island Bridge over the wild tumult of waters, tumbling, sweeping, dashing. and at length leaping over the American Cascade into the foaming gulph below. Having paid toll and inscribed our name, we rambled over the island, taking the falls and rapids as they presented themselves at various points of view. We ascended the Terrapin Tower, which commands a glorious view of the whole scene. We then, visited the central fall, behind which is the Cave of the Winds into which we had neither time nor inclination to enter without a guide. We now retraced our steps across the Bridge, and descended by 320 steps, 200 feet, to the lower level of the Niagara. Parallel with these stairs is a double tracked inclined plane, up and down which cars are drawn by cables attached to a water power. At the foot of the stairway, we embarked in a ferry-boat, "which tosses like an egg-shell on the heaving and convulsed water; and in a minute or two we found ourselves in the face of the vast line of the Falls." From the point of crossing to Table Rock, the line is measurable at three fourths of a mile. The tide at the ferry sets very strongly down, against which the boat is borne up with difficulty. Arrived near the opposite landing, however, there is a slight counter-current, and the large subaqueous rocks near the shore serve as a breakwater, behind which the boat runs smoothly to her moorings. The depth of the water in the chanel is estimated at about 200 feet.

From the landing place, we ascended the heights, some 200 feet, to the upper Niagara level. We walked along the shore about two miles up the Canadian Rapids to the Burning Spring. This is an exceedingly interesting phenomenon. We found it in a shanty separated into two apartments; the anterior for the sale of trifles, and the back room for the exhibition. In a corner of this room is a sort of tub, or gum, set upon the rock, having its upper edge flush with the floor, and containing a little water, through which the gas bubbles up with great force. The exhibitor places a vessel over the gas, shaped like a churn with the bottom out and the head fastened in, with an iron tube about ten inches long and three quarters of an inch diameter. This forms a temporary gasometer. He then lights a match, and applies it to the pipe, when a blue flame appears, which suddenly elongates and spreads itself into a brush of white fire, about two feet in length and eight inches in breadth, giving out great heat and light. It is carburetted hydrogen, and burns as brilliantly as the purest gas in London.

Having sufficiently surveyed the beauties of the surrounding scenery, we recrossed the ferry, and sought the refreshment of supper and a night's rest. In the morning we returned to Buffalo, in time to speak at 10½ A. M.

During our stay in these parts, we learned the impression made on the minds of our fatherlanders by the late Reform-Baptist mission to England. "Mr. Alexander Campbell," says a writer in that island, "has been already in this country some months, and intends returning to the United States the beginning of October. I think he has been accompanied by a Mr. Henshall, who is, I am informed, a very interesting proclaimer of the Gospel. They have, however, I fear *done but little* in subduing the sturdy hearts of Britain's sons and daughters, and bringing them to obey "the truth as it is in Jesus." In London they found but a crowd of deistical blasphemers of the right way of the Lord; so that they were compelled to give up the contest and leave the Metropolis. They are now in Scotland.

"I fear Mr. Campbell's visit to London, and indeed to this country altogether, will injure rather than prosper the cause he sought to extend. He has not ventured into our county, for which I am extremely sorry; but James Wallis *must* and *will* have the whole absolute control over even Alexander the Great!"

"Done but little!" Much it was impossible for them to do; men must first know the truth, before they can do much for it. The hearts of men can be subdued only by the Gospel of the Kingdom, in the name of Jesus; this they could not preach, for they believe the Kingdom came on the Day of Pentecost! Children, learn your alphabet, and then teach men how to spell! A word to the wise is enough.

To tell all we saw, said, heard, and did would fill a volume. It is foreign to our purpose to describe towns, villages and countries. All this region is interesting, increasingly so. Buffalo is a young town sprung up since the war, when the thing called Buffalo was reduced to ashes by the enemy. Much money has been spent on churches here as elsewhere, yet infidelity waxes bolder every day. One edifice was particularly notable by the absurd application of a Greek inscription to the concern. It is a Presbyterian church, and upon its fore-front is inscribed: TO LUCHNOS AUTEES TO ARNION *the Lamb is the Light thereof*—if it be so, it can only be to make its darkness visible!

Much gratified with this first visit among entire strangers, we left Buffalo for Rochester, on Tuesday morning, on our way South by East. Here, we made the acquaintance of Bro. Marsh, editor of the Advent Harbinger, and other friends. Before leaving Buffalo, we wrote to him, saying, "perceiving from the Advent Harbinger, that you are a man of progress, that is to say, one who believes that it is possible, and even probable, that there is more truth in the Word of God than you may have yet discovered, I have concluded that, upon the principle of "hearing all things and holding fast that which is good," you would not only have no objection, but desire to hear, if any light was with me more than you have already seen, I have already thought it would be well therefore to let you know that I

would, if agreable, speak in Rochester on the Gospel, or glad tidings of the Kingdom of God. If this meet your approbation, and that of the friends, please drop me a line on the subject, and informing me at what place I shall make my appearance". The reply we received, caused us to halt in this city. The weather was very unfavorable. Congregation, therefore, small, about 30. Spoke there Tuesday and Wednesday nights. Submitted things which "interested them more than they expected," and into which they will examine. We trust they will; for our Advent friends will find, that they have as yet only placed their foot upon the threshold of Truth's Edifice, preparatory to entering in. They have occupied themselves too exclusively upon *the moment when*, let them examine more minutely into *the things which*, so that when time fails them, they may not be taken unawares by events which must surely come to pass before the Lord comes. This will be soon, but not so soon as they imagine. Time, however, will prove all things, and convince them that what we have shown them is truth.

On Wednesday night at 11 o'clock, we left for New York City. On Thursday evening, we reached Albany. Much competition for passengers. The Sir Isaac Newton offered at 50 cts; the Rip Van Winkle at 25 cts to the city:—berths 50 cts. We preferred the Philosopher that we might become acquainted with the "splendor" of his outfit. Accommodations superb; servants abominable. Arrived in port about four; and at brother Gould's at 5. A. M. where we found all well and a hearty welcome, after an absence of 11 days, in which we spoke nine times, and travelled 975 miles.

He had not been indifferent to things at home. The house had been granted, sorely against the will of our Caledonian friend, who "despises both the man and his principles." His wrath, however, was assuaged by our too-peace-loving friend, the elder in chief. We hope the time will soon come when this church will awake from the sleep of death and will shine forth the illuminator of the intense darkness, which Egyptianizes the moral atmosphere in which they live, and move, and do exist. We never read in the New Testament of the way in which 'elders' are appointed in this church—one appointed by the congregation, and he to choose his fellows! And such chosen ones! Men, who, when a wolf is supposed to be ravining in the heart of the fold, leave the unhappy flock to take care of itself. Is such a state of things destined to continue forever! Surely,

> "Truth hath fled to brutish beasts
> And men have lost their reason."

Still anxious not to afflict them beyond measure, we spent our Lord's Day in Newark, where we again addressed the Advent friends in the afternoon and at night. On Monday, Tuesday, Wednesday, and Thursday nights, we addressed congregations in Green street, which quite surprised us for meetings in the week. On the two last evenings we were put to the question, not by torture, but by rule. It was put in good faith, and we accepted it as such. What did Paul mean in 2 Cor. v. 1—4? We answered it according to the rule, that *the scripture means what it says according to the grammatical signification of the words of the text and context*. That the point of time contemplated by the apostle is not the epoch of the unclothing, but that of being clothed upon, when something shall be swallowed up of life; that this something is "mortality," therefore the thing clothed upon is not a previously existing immortal soul, but something mortal, as explained in 1 Cor. xv. 54. The explanation seemed satisfactory for many cried out "true, true!" and the querist himself subscribed for the Herald that he might look further into these things. In another article we shall present a summary of the things discussed in our several lectures at this place.

On Friday afternoon, we expected to meet Major Noah by appointment at brother Gould's. to talk over Jewish affairs, but the very unfavorable weather deprived us of that pleasure. This was the eve of our departure. On the morrow, we took the cars for Philadelphia, where we arrived at half past 2 P. M. Visited Fairmount Water Works, and the Schuylkill Suspension Bridge. Retired early. Breakfasted with bro. Storrs, whom we found convalescent, but feeble. Appointments had been made for us to speak morning, noon. and night, at the Commissioner's Hall, These we fulfilled; and had the satisfaction of speaking to an audience, which seemed to appreciate what they heard. Several reformers came to hear us in the afternoon, with whom an acquaintance was formed. Why did we not come to them? They would have received us gladly? We did not know, but we were as an heathen man and a publican to them; and that an application for their place to speak in would have received no civil treatment. We were said to be mistaken, and that we would be warmly greeted as a brother. Surely there must be a changing of the times! Denounced in '36; bid God speed and welcome in '47!

Spoke again in Baltimore twice. After we left, trouble arose because of the word. False charges were made by Elder Farquharson against a brother. Proved to be false. The elder resigned his office; was expelled by the church for untruth. His case reconsidered. Apologized; permitted to remain, as a member; but as elder, his days have attained their consummation. The word was again gladly received; and the greatest kindness shown. We must be sure and never pass them by when we go north. We shall not forget this. Our experiment has succeded. The Gospel of the Kingdom has carried us through without loss; our expenses being $73. 75, and our receipts $86. 45. Thus after an absence of four or five weeks, we find ourselves again in Richmond, nothing damaged in mind, person, or estate; for which God's holy name be praised. Amen.

EDITOR

TOPICS OF DISCOURSE IN NEW YORK CITY.

It was shown

I. That the terms, Gospel, Word, Truth, Hope, Faith all refer to the same subject.

II. That the subject matter contained in 'the word of the truth of the gospel' is concerning the things of the Kingdom of God.

III. That to 'preach the word,' to preach Christ, or to preach the gospel is to say what Moses and the Prophets declare shall come to pass in relation to the Things of the Kingdom.

IV. That the gospel cannot be preached without showing the things of this *Future* Kingdom.

V. That the things of this Kingdom constituted the one Hope of the Gospel, which was preached to every creature under heaven in the Apostolic Age.

VI. That the whole doctrine of God as far as revealed relates to the things of the Kingdom and the things concerning the Lord Jesus.

VII. That this Kingdom is not meat and drink but righteousness and peace and joy in the holy spirit; that is, that the doctrine of the Kingdom believed developes righteousness and peace and joy in the life of the believer.

VIII. That the Christian is translated into the Kingdom of God's dear Son at his baptism, in the sense only of his being translated into *the hope of obtaining it at the resurrection.*

IX. That there are not two Kingdoms of God, but one, only; and that at the Restitution, this one will then have existed under *two distinct covenants* or constitutions.

X. That the Kingdom of God has existed under the Mosaic Law, from the incorporation of Abraham's posterity, at Sinai to the subversion

thereof in the days of Zedekiah about 6 0 years before Christ.

XI. That the Kingdom of God has had no existence for 2447 years.

XII. That it will continue non-existent until Jesus shall appear in power and great glory.

XIII. That Jesus is the Nobleman who hath gone into a far country, to receive this Kingdom with the Glory and the Empire promised to him in the prophets.

XIV. That Jesus having received the Kingdom, &c, will return to our globe to re-establish it.

XV, That in the prophets the Kingdom of God is styled the Kingdom and throne of David; and in the apostles, the Kingdom of God and of Christ

XVI. That Christ's Dominion, or Empire is distinct from his Kingdom: his Kingdom is restricted to the Holy Land, "ruleth over all;" his Empire includes all the inhabitants of the other parts of the earth.

XVII. That the Kingdom of God pertains to Israel; hence, when it is set up it will be "*restored again to Israel.*"

XVIII. That the things of the Kingdom of God pertain to Israel, and consist of the *adoption*, the *Glory*, the *Covenants*, the *Giving of the Law*, the *Service*, and the *promises*.

XIX. That *the Adoption* is the law of citizenship through Jesus, and consummated in the redemption of the body. Hence to possess the Kingdom, a man must become an Israelite in every respect but his birth; even a native Jew must receive the adoption of a son by faith in the promise made to the fathers Abraham &c, and baptism into Jesus.

XX. That *the Glory* is the majesty displayed on the Mount of Transfiguration, with which Jesus and the saints will be clothed.

XXI. That the *Covenants* are the Sinaitic and Zionic; the one already abolished, the other yet to exist.

XXII. That the Giving of the law is that, yet to go forth fromZionwhen Jesus comes.

XXIII. That 'the Service' is that of the priesthood after the order of Melchizedec pertaining to the Temple of the Future Age;

XXIV. That 'the *Promises*' are the Covenants of promise, and relate to the things promised in the Everlasting Covenant made with Abraham, &c; and the Everlasting Covenant made with David.

XXV. That the Kingdom of God consists of a Territory, natural born subjects, a King, Aristocracy, Constitution and Laws, political and ecclesiastical.

XXVI. That the Territory is the Holy Land; the subjects, the Twelve Tribes of Israel; the King, Jesus of Nazareth; the Aristocracy the resurrected Saints of God; and the Constitution and Laws, that Law which shall proceed from Zion.

XXVII. That a great distinguishing characteristic of the Gospel of the Kingdom is that Glory, honor, and immortality are set forth as attributes of the Kingdom of God, so that whosoever would attain to these must receive the doctrine of this Kingdom in the name of Jesus, and by a resurrection, or transformation, obtain possession of it; in other words' IMMORTALITY IS AN ATTRIBUTE OF THE KINGDOM *and not an hereditary quality of sinful human nature.* He who shall be accounted worthy of this Kingdom will become immortal, not else.

XXVIII. That a true and proper distinction existed between *historical* faith and *saving* faith. Historical faith is a belief on testimony of facts, past or present; saving faith is the belief of these and of the doctrine thereof, together with the belief of what God hath testified shall come to pass hereafter, operating in the believer a new heart and a right spirit unto obedience. It is this faith which purifies the heart and is known by its fruits.

Faith is not mere knowledge, opinion, or imagination—it is a reality. It involves in it a real participation in divine things. *In vain would you plunge* a thousand times under water a man who does not believe (the Gospel.) Faith is the great thing needful.—*Zuinglius.*

HERESY IN MISSISSIPPI.

Mississippi, Nov. 1. 1847.

DEAR BROTHER,

Since reading the Herald I have become so *very* "heretical," that it has been made a question whether I could long be considered the organ of the party, and the faithful exponent of its theology; in other words, whether there should not be some means devised or fallen upon, to let the community know, that the views advanced by me on certain topics, were not entertained by the Brethren of the Reformation. I very readily relieved them from the dilemma by withdrawing from "the Church" *as it is called.* Since then, by the invitation of some of the nobler ones of the brotherhood, I have been invited to deliever a course of lectures in their meeting house, explanatory of my "New Doctrine." With the request, I have complied. I have delievered three, had full attendance, large for our house, and as I understand, have given great satisfaction to many, who had before regarded these things as 'Damnable Heresies.' I think that the majority of the hearers have been made, at least, to respect the views advanced, and I know some of the most intelligent and thinking of my quondam brethren, who adopt them as the truth of the scripture. There are, I acknowledge, brother, some things in the scriptures that seem to be somewhat in the way of some of your views. The parable of the Rich Man and Lazarus. This is related as an event which had already transpired—were not these two then, one in punishment, and the other in happiness? Again, "where the worm dieth not, and the fire is not quenched"—does not this seem to indicate a perpetual, never dying punishment? And if not, please give an explanation of it, and of the parable above alluded to if you have not already published an explanation of these passages. I think you would do well to give them a place in the Herald.

Let me know your opinion of singing in worship. What did the Primitive Christians sing? Was it the psalms of David? Or, did they make "Psalms, Hymns, and Spiritual Songs;" if so, how comes it that these compositions are unknown to us? As to those we have, they are the mere effusion of intellectual darkness and theological absurdity.

Your ideas on these things will be acceptable to many here. May truth prevail and error perish.

Your Brother
E J H. W.

RICH MAN AND LAZARUS—SINGING.

Our esteemed correspondent seems to think, that, because our Great Teacher propounded the parable of the Rich Man and Lazarus as an event which had already transpired, it was a narration not of *hypothetical*, but of real facts. This is precisely the error in to which the gentleman, whose ambition is not controlled by conscience, has fallen in his *parvum in multis* dissertation upon "*Life and Death.*" Speaking of this parable, he says, 'this comparison, founded upon facts, as all the Lord's parables are; clearly indicates that while the body is in the grave the spirit is in conscious existence, susceptible of pleasure or pain"—*page* 566. By this he means, either that the parable is a narrative of facts, or that there are one, two, or more things in it that have, or do happen every day If he mean that it is a particular narrative of special facts, then it is a *history* and not a parable; but if he decline this interpretation of his words, and says that *some* of the things re-

corded are *general* facts; he affirms only a truism which no one would take the trouble to dispute. The ambitious gentleman will hardly aspire to the honors of theological alchemy—of transmuting a parable or 'dark saying,' into a particular history. This wouldbe a notoriety rather too unenviable even for his particular taste. We conclude, therefore, that he takes hold of the other horn of the dilemma, and says, that some of the things parabolically stated are facts. Very well, then part of the parable is real and part of it hypothetical—it is a mixed comparison. Now, the next question is, which are the real facts and which the suppositions? The gentleman of uncontrolling conscientiousness says, the real facts are that the mens' bodies are in the grave, their spirits in conscious existence, and that existence either pleasurable or painful; for says he, "the comparison clearly indicates" the things we have already quoted!

The phrases "a *certain* rich man" and "a *certain* beggar" are indefinite expressions. We admit that there were many such in Israel. Jesus was speaking to a crowd of such characters; and, it is quite probable that "a certain beggar named Lazarus," may have been a notable and afflicted pauper in Jerusalem. We also admit that certain rich Israelites were "clothed in purple and fine linen, and fared sumptuously every day;" that beggars often laid at their gates; and they were often ulcerous; that there were dogs in Jerusalem; that with much relish they licked sores, and the beggars' sores when they would let them; and even those of a certain sore beggar named Lazarus; thatneither the rich men nor beggars of Israel were immortal, but that they died and were buried,some with pomp and circumstance, and others by the Angels of the Corporation of the City—and why should there not be Angels of the City as well as Angels of Synagogues and Churches; for *Angel* is but a name of office, whether held by Immortals or the sons of men. We admit that rich men "*in their* LIFE TIME" receive good things, and beggars evil things; and that the tables will be turned with respect to some of each of these classes at the resurrection; but we emphatically deny, that this reverse of fortune obtains *in the* DEATH TIME of either party; for Jesus taught that men should be rewarded, &c. at the resurrection, which cannot be true (and with reverence be it said) if in their winding sheets they are tormented or comforted. Luke xiv. 14. The Great Teacher's doctrine was not "yea and nay"–he did not teach that men should be recompensed at their death *and* at their resurrection;—what ambitious heretic dare affirm that he did?

We admit, that many rich dead men had five living brethren in those days; that they had Moses and the Prophets; that they would not regard them; and the dead men, Lazarus and Jesus, went to them from among the dead, they would not repent. All these facts we admit; but what then? That all the rest is mere hypothesis —

"To point a moral and adorn a tale."

The life of Abraham in a place unseen; the reclining of Lazarus in his bosom; the tormentation and consolation of the rich man and Lazarus in their Death-time; the intermediate gulph; the dialogue; the benevolent sympathy of the rich man—all these are mere fictions, assumed according to the propriety of parabolic speech, as a *hypothetic comparison* illustrative of a "Mystery of the Kingdom of God."

But, the profound gentleman of the west contends, that good spirits are in conscious existence in the Death-Time in the presence of the Lord: while bad spirits are with the Devil—their *locality* is different, but their *state* is the same. He does not pretend, that the dead bodies of the rich man and Abraham were talking together in *the* UNSEEN; oh no; but that they were the departed spirits of the two men; therefore, spirits are bodies; for, says the Rich Man, "Have mercy on *me* (the thinking I in an unhappy accusative case), and send Lazarus (he does not say, send Lazarus' spirit) that he may dip the tip (or third phalanx) of his (index) finger in water (real oxide of hydrogen) and cool my *tongue* (a muscular organ, with all its arteries, veins and nerves), for *I* (the thinking principle) am tormented in this flame (gaseous matter in intense ignition)!! If this ratiocination do not prove that bodies are nothing, and spirits real bodies, then there is no difference 'twixt tweedledum and tweedledee. This we call the *reductio ad absurdum* of the learned nonsense which abounds in that prodigy of exegesis, styled "Life and Death."

"All our Lord's parables," says this wonderful author, "are founded upon facts." Well; a certain lord gave his servant a talent; he hid it in a napkin, and gave it to his lord again. After this gentleman's fashion of interpreting Dives and Lazarus, "this comparison indicates," that men have golden talents given to them which they wrap up in napkins, and when the Donor comes they will pay them back again! This is great.

But dismissing "Life and Death," we come seriously to set forth in brief the meaning of the text. It is admitted, we believe, by all whose opinion is worth anything, that Dives and Lazarus is a *parable*, for, in another place, it is said, that "without a parable spake he not unto them.—Matt. xiii. 34. In these parables were involved mysteries—the mysteries of the Kingdom of Heaven. Hence, a parable is *a mysterious form of speech* —a dark saying. To his Apostles, Jesus either "spoke plainly," or by parable and exposition thereof; but to the multitude, as it was foretold by the prophet, "he opened his mouth in parables; and uttered things which had been kept secret from the foundation of the world." But said the Apostles to him, "Why speakest thou to them in parables!" And he replied, because it is not given to the multitude to know the Mysteries of the Kingdom of Heaven. But why was it not given? Because they were judicially blinded as a punishment for not hearing Moses and the Prophets. They had made void the Law by their traditions; their hearts were full of the compound nullity—a little law and much tradition. It stupified their senses, so that seeing they did not perceive, and hearing they did not understand—the mental pathology precisely of the religionists of the present age.

The outward, or literal, interpretation of a parable is not its true import; it is the hidden, or inward, sense, veiled by the outward, that must be sought for. The carnal mind cannot penetrate this veil; but contents itself with seizing hold of externals—the mere drapery of truth—while the beautiful handmaid herself escapes its observation. So true is it, that the Carnal Mind discerns not the things of the Spirit of God—they are too spiritual for its gross conceptions; they are spiritually discerned.

The popular interpretation of Dives and Lazarus is the *carnal* import; and belongs to a corrupt and fleshly theology. Its true or spiritual sense lies, like truth in all things, below the surface. Jesus was discoursing mysteries to "covetous" and fleshly Pharisees. He was speaking of things pertaining to the Kingdom of Heaven, of which our modern rabbis are as ignorant as the ancient ones. He told them that the Law and the Prophets were their instructors until John, but that these they would not hear; since his appearance, the time spoken of by Daniel was fulfilled, and the Kingdom of God of which they prophesied, was now made the subject of proclamation to Israel, and every man, the commonalty of the Nation, were pressing for admission into it. Having alluded to their adulterousness, he proceeded to illustrate their relation to the Kingdom of Heaven, when they should see Abraham, Moses, and the Prophets there, with many others from the cardinal points of the compass, sitting down with them at table in God's Kingdom and themselves excluded—by the parable of the Rich Man, who personated them as a class, and Lazarus, who represented the lame, the halt and the blind—the poor to whom the gospel of the Kingdom was preached, and from whom God had determined to choose the princes, nobles, and grandees of the State, when it should be established under the government of the King, whom he had raised up unto

them in the House of David as he had promised, but whom they then derided and sought to kill.

By this parable, he showed what he had often told them, namely, that the first should be last and the last first. That when he should receive the Kingdom, they would see Abraham afar off, and the poor his honored associates; who, though they had been despised and neglected at their gates, longing for the fragments of their gluttony, and the companions of more friendly and sympathizing dogs—would then sit down with him at table and recline in his paternal bosom.—That when they should see this, they would wail and gnash their teeth; the torment of despair, like a flame of fire, would consume them. Then, when they should find themselves excluded, cast out from the Kingdom, having no part, no lot, no inheritance with the Fathers;—aye, could they in their Death-Time see the realities afar off, which in their Life-time they despised, they would cry, Father Abraham, send one of those favored ones destined to be thine associate in glory—awake him, and send him from the dead to warn our survivors, that the things they have heard are true, that they may believe and escape the terrific destiny which we see awaits us and them, if they do not repent!—With the wail and gnash of tormenting anguish, when risen from the dead, and beholding these things, you will call for succour from those whom ye now despise; ye may invoke Abraham, whom you now vainly style your father; ye may then supplicate me as Lord; but your invocations and supplications will be in vain; a great gulph of separation will divide you from the father of the faithful and the family of God:—all these things will come upon you, if you believe not Moses and the Prophets, nor be persuaded of the things which are announced to you concerning the Kingdom of God.

Such is the hidden, or veiled, mystery of this notable similitude. The moral deducible from it is, that if men believed not Moses and the Prophets concerning the Kingdom, neither would they be persuaded, though one rose from the dead.

The comparison is an elegant speaking hieroglyphic, if we may so say, in the style of Isaiah's parable against the King of Babylon, whose overthrow is recorded in Daniel v.—"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their couches all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the Mount of the Congregation, in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms: that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own sepulchre. But thou (Belshazzar) art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land: and slain thy people: the seed of evil doers shall never be renowned.—*Isai.* xiv. 9-20. Hear the dead, as in the parable of Dives, are made to discourse in grand and poetic vein. In this sublime apostrophy to the slaughtered king, it is evident, that they are dead bodies, and not departed spirits, or ghosts, conscious in Hades, that are supposed to speak.

Being now midnight, we must stay the current of our thoughts. We have an article on the "undying worm" and "unquenchable fire" which shall appear when time and space occur.

As to singing, when the matter is scriptural and the music good, and the heart attuned to praise, it is a most delightful, soul-expanding and reviving exercise—a spiritual sacrifice of fragrant odor to the Lord, we think.—The Psalms, Hymns, and Spiritual Songs of the Ancient Christians were the Psalms of David, and impromptu melodies by the Spirit. The Psalms remain, but the Hymns and Spiritual Songs vanished when the Churches' lamps expired. The *Sephir Tehillim*, Book of Praises, doubtless contains the only Psalms, Hymns and Spiritual Songs that the spirit would condescend to present before the throne. We know of no other collection extant worth a pinch of snuff. What cannot be presented with the understanding ought neither to be said nor sung. If any one be cheerful let him sing psalms; and we have never yet met with any equal to the divine compositions of the royal poet and sweet singer of Israel. EDITOR.

For the Herald of the Future Age.

FELLOWSHIP.

BY ALBERT ANDERSON.

"That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; (for the life was manifested, and we have seen (it,) and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) 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." Thus writes one of the Apostles, showing the true ground and importance of christian fellowship, or partnership. We ought, therefore, to understand the things declared by the Apostles, in order to the enjoyment of society with them, and with the Father, and his Son Jesus Christ. Let us attend to a primitive and a well instructed disciple, expressing himself very emphatically and summarily, with reference to the same things. Thus he writes: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who from the beginning were eye-witnesses, and ministers of the Word; it seems good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." From this passage of Luke, in connexion with his account of the things, testified concerning the Kingdom of God, and the name of Jesus Christ,—it is clearly of vast importance, that we labor for a *perfect understanding of all things* as from the first, as things delivered by eye-witnesses, and ministers of the Word. It is this perfect understanding, which is symbolically styled, *light*, and in which when we walk, we have fellowship with God. "This then is the message which we have heard of him, and declare unto you, that God, is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." The Apostles, and the Holy Spirit and the Father, all witness concerning Jesus, all have partnership or society in him and with all his.

Now, in view of these high and holy associations, can they, who enjoy them, get their own consent to pollute such as-

sociations by seeking communion with *darkness*?

Let us hear an Apostle, on this point, speaking thus: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousnes? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? for ye are the Temple of the living God; as God hath said, I will dwell in them, &c." Surely, with these promises, we must advocate purity, individually and congregationally. Indeed, the apostle says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Truly, such as have obeyed this injunction, are placed under the highest obligations to avoid all corruptions, and to contend, with all fidelity and boldness, for the faith, as formerly delivered to the Saints.

It is not the approbation of any number of uninspired men, although called a church or congregation, which satisfies the enlightened man. He seeks the approbation of the High and Holy One, whether in regard to individuals or to congregations. It is evident, that the first congregations were composed of individuals, who had all submitted to baptism for the remission of sins, in obedience to the Gospel of the Kingdom, divinely authorized. Even John the Baptist, preached the baptism of repentance for the remission of sins. And certainly the Apostles were plain upon this point, as exemplified in Peter on the day of Pentecost. It is of the greatest importance to build according to divine injunction.

If I have received that which was from the beginning, as reported by the witnesses and the ministers of the Word, I am in society with the most illustrious personages in the universe. Shall I mingle myself with congregations or collections of men and women, partly purified and partly not purified, some of them not having obeyed? Are they not all defiled?

The wisdom from above is *first pure, then* peaceable; God is pure, and he will not dwell with the impure. I would, ten thousand times, rather be in society with the few purified ones, than with the many *impure* ones. It is the truth obeyed, which makes pure; let us then persevere in the doctrine of Jesus and know the truth and be purified or freed from sin by it. Let us study all the truth, in the scriptures of inspiration, as being profitable, or able to profit, in doctrine, in conviction, in correction, in instruction, or training in righteousness. When fully enlightened by these sacred studies, we shall in the ratio of this light, enjoy fellowship, or society with all the enlightened sons of God, and with the Father, and with his Son Jesus Christ. We shall then joyfully wait for the hope, which is predicated upon the righteousness by faith. We shall contemplate the future, as rendered unspeakably resplendent with the glory of God, in the kingdom of our Lord Jesus Christ. Thus we shall be animated and strengthened unto all patience and all long suffering, and shall conquer through him, who has loved us, and more than conquered,—being made stronger than all enemies,—and shall obtain a triumph in honor of being conquerors,—and enter abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I am, I humbly trust, one of the sons of that liberty, with which Christ makes his people free,—*the liberty of the truth.*

Brethren, let us *do* or *die.*

Caroline, Va., 1847.

LACONICS.

Sudden changes from the harshest measures to pitiable weakness, are continually recurring in the conflict between truth and error. Every cause destined to succumb, carries with it an internal *malaise*, which occasions it to stagger and fluctuate between opposite extremes. Steadiness of purpose, and energy, cannot sanctify a bad cause, but they might serve at least to gild its fall with what the world calls glory.—*D'Aubigne.*

The timid prefer quiet to disputation, and are willing to give up their own opinion for their own ease.

Men, who have the root of the matter in t..em, have no relish for those who are never more than half hearted for truth, and who in the clear understanding of the consequences of error, are nevertheless full of allowances for those who propagate it.

ERRATUM.

Page 212, Col. 2, l. 5 from bottom, for "son Lazarus' spirits," read *send Lazarus' spirit.* Also, l. 3 from bottom, for "oxygen," read *oxide.*

SIXTH VIAL.

DRYING UP OF THE EUPHRATES.

(Illustrated from R. Walsh's Letters and Residence in Constantinople.)

"Here it was, on the shores of the Hellespont, that the first picture of Turkish desolation presented itself to me. While those smiling prospects which a good providence seems to have formed for the delight of man, invite him to fix his dwelling among them, all is desert and desolate as the prairies of Missouri. In a journey of nearly fifteen miles along the coast, and for half the length of the Hellespont, I did not see a single human habitation, and this is the finest climate, the most fertile soil, and once the most populous country in the world."—Vol. 1., p. 212.

"As I approached Constantinople, there was no cheering appearance of a dense population; no increase of houses, or villages, to intimate the vicinity of a large city. For the last ten miles we did not pass a house, nor meet a man; and we suddenly found ourselves under the walls before I was aware that I was approaching the town. We passed through the Silyoria gate, and the desolation within was worse, because less expected than that without. As our horses hoofs clattered over the rugged pavement, the noise was startling, so desolate and silent were the streets."—Vol. ii., p. 228.

"The island of Plate strongly reminded me of some of those solitary islands in Arctic and other remote regions, seldom visited by man, of which birds alone keep undisturbed possession; but this was within a few miles of an immense city, the noise of whose population could be heard, if it was not drowned in the scream of those birds. We left this island, from which we were in some measure driven by its wild inhabitants, (the sea fowl,) feeling it another evidence of the exceeding solitude and depopulation of every place around this great Turkish Capital."—p. 136.

Not only the acts of the Government, but documents given by the author, show that Turkey still retains its cruelty and oppression, and its hostility to the word of God. This may be seen in the Fetva and warning issued at Constantinople, in Feb. 1823, and the Firman, published in June, 1824, prohibiting the buying or selling of the Turkish Bible.

"The town of the Dardanelles," says the German Courier, of Aug. 10, 1836, "which has just been almost totally burned, contained a population of 20,000 souls; it is unknown whether the fire originated in evil design or not. From the moment of its first breaking out, the greatest efforts were made to save the powder magazines, which contained an immense quantity of combustible materials. The last batteries have fallen a prey to the flames." Thus every thing conspires to render Turkey defenceless.

The correspondent of the Record, gives the following statement, dated July 2, 1839: "In a recent debate in the Chamber of Deputies, the speech of M. La Martine is stated to be to this effect: the Ottoman Empire, he declares, exists no more, that it is a mere phantom, that to re-establish it, or to prop it up into a temporary feeble strength, would be labor lost; that the idea of substituting for it an Arabian power, an Egyptian dynasty, having Mehemet Ali for its founder, is an equally vain thought; that the Pasha and Ibrahim, are but splendid transitory meteors of the Eastern sky, and their performances but mirages of the desert; that the whole territory, whether belonging to the Porte or the Viceroy of Egypt, should be regarded as a waste in the political world, awaiting the incursions of European civilization, that instead therefore of deprecating war in the East, that event should be hailed as a signal to civilized Europe, meaning France, to regenerate the race which inhabits that region, that the Anglo-Russian system of the *status quo* should be totally abjured, and that a new empire should be aimed at, whether by the conquest of one western power, or by the division of Turkey and Egypt, between several powers, he does not say. "I am not" he says "a revolutionist, I am not a political adventurer, but I declare without hesitation, that France, Europe, Asia, civilization, humanity, will all gain by a war in the East, which will precipitate us into an unknown career."

The word of God has distinctly enough pointed out that career, in the day of tribulation and final triumph, not of any human kingdom, but of the kingdom of Christ, and his only.

The *Journal des Debats* observes that the Sultan Mahmoud had seen some of the largest and fairest provinces of his immense empire wrested from him by conquest, or partly alienated by treaty and usurpation of his sovereign rights, instancing Moldavia, Wallachia, Greece, and Egypt.

The vigorous, energetic, and determined Sultan Mahmoud Khan II. died July, 1839, and has been succeeded by, it is said, a feeble-minded youth, who is now about 20. Since his accession war was renewed in Syria, and the Turks were defeated by the Egyptian army under Ibrahim between Bir and Aintab, on the right bank of the Euphrates. Upon this the correspondent of the Standard observes: "The days of the Turkish Empire are numbered. Worldly wisdom boasted much of Mahmoud. Mahommedanism, like Popery, must be overthrown. Prophecy must be accomplished. All diplomatic attempts to prop up the Turkish Empire must fail, against the positive declarations of the word of God."—*App. Beckersteith's Guide.*

QUERY ANSWERED.

Phila. January 26th 1848.

DR. JOHN THOMAS,

Sir, as one of your subscribers, I take this opportunity of asking a question;—we read in the scriptures, that life & immortality are the gift of God, through Jesus Christ, to every one that believes, and as Paul says in his 15 chapter of 1st Corinthians, when he says some men will say how are the *Dead* raised up, and in what Body do they come up, now if Paul is talking of the *Dead*, in general do they not all put on incorruptibility, or in other words, Immortality, and if he is not talking of the *Dead*, in general, please inform me how the wicked get to resurrection from the *Dead*.

And you will oblige

ADAM WARTHEMAN.

The Apostle is assuredly not speaking "of the dead in general," but only of certain of the dead in particular, namely, of the dead who are asleep in Christ, and who died in the belief of the promises &c. In view of their resurrection, the apostle exclaims, thanks be to God who gives *us* the victory through *our* Lord Jesus Christ. No wicked or unbelieving, or unenlightened sinner can say this with truth. The Scriptures do not teach that the wicked dead in general will come to life again; but only that *enlightened* wicked men will rise again—wicked who have lived and died under "Times of Knowledge." Concerning these the scriptures say, "they shall come forth to the resurrection of judgment;" and again, they "shall arise to everlasting shame and contempt." EDITOR.

"A VOICE OF LAMENTATION IN RAMAH."

MR. EDITOR,

Will you please explain Jeremiah xxxi. 15—17; also Matt. ii. 17 18, and you will oblige yours respectfully

JOHN L. SMITH.

Gravel Springs, Fred. Va.
Sept. 1847

INTERPRETATION

BY THE EDITOR.

The passage refered to in Jeremiah is part of a prophecy concerning the Restoration of the Ten Tribes of Israel and the dispersed of the house of Judah The prophecy, which is an exceedingly interesting one, and yet to be fulfilled, is contained in all the thirtieth and thirty-first chapters. The subject we say, is the Restoration of the whole Twelve Tribes; and is introduced by these words:—"Lo, the days come, saith the Lord, that *I will bring again the captivity of my people Israel* AND *Judah*; and I will cause them to return to the land that I gave to their fathers; and *they shall possess it.*"—ch. xxx. 3.

At the time the Lord made this declaration by the prophet, the Ten Tribes were in captivity; and so were the Tribe of Judah and its adherents *in part.* Jeconiah, King of Judah, was a prisoner in Babylon, together with "all the nobles of Judah and Jerusalem;" and the throne of David was occupied by Zedekiah, whom Nebuchadnezzar had set up in his place. Subsequently, however, to the delivery of the prophecy, Zedekiah the King, rebelled against the King of Babylon, who came up and fought against him. Jerusalem was beseiged and, after eighteen months, taken and sacked, and the Temple burned; and more of the people carried away prisoners of war to Chaldea, while a great many fled to Egypt and other countries, to get out of the way. A remnant of poor people alone remained in Judea, which had now become a desolation and reproach.

Here, then, were two distinct captivities; the one of the Ten Tribes, which began to be carried away by Shalmaneser before Christ, 721, and finally withdrawn by Esarhaddon, 677; the other of the Jews, by Nebuchadnezzar, B. C. 606. The former is styled the Captivity of *Ephraim;* and the latter, the Captivity of *Judah.* Ephraim has never been the subject of a Restoration; Judah has. The latter returned after 70 years exile to Babylon, by the decree of the Persian Kings, under Ezra and Nehemiah. But after continuing in their native land till the destruction of Jerusalem by the Romans, a period of 606 years, they became again the subjects of captivity, from which they have not returned until this day.

Let the student remember, that, while Ephraim and Joseph are names applied to the Kingdom of the Ten Tribes that revolted from the House of David; and Judah to the Israelites who adhered to his throne:—*Jacob* is a name applied to the Twelve Tribes of Israel collectively.

Now, concerning the Twelve Tribes the Lord says, "Alas, for that day is great, so that none is like it; it is even THE TIME OF JACOB'S TROUBLE; but he shall be saved out of it. For it shall come to pass, *in that day*, saith the Lord of Hosts, that I will break his (the King of the North's) yoke from off thy neck, and will burst thy bonds, and foreigners shall *no more* serve themselves of Jacob: but they shall serve the Lord their God, and David (the Beloved) their King, *whom I will raise up unto them*' subsequently to the prediction.—Chap. xxx. 7—9.

When Jacob dwelt in his own land, Kings of nations sought the friendship and alliance of Israel. These friendly-disposed monarchs, are styled Israel's Lovers; but now how changed their condition! No potentates are in love with Jacob; none care for an union with them. Hence, says God, "All thy *lovers* have forgotten thee; *they seek thee not* for I have wounded thee."—*verse* 14. They are oppressed, reproached, devoured by adversaries on every side; but, saith the Lord, "they that spoil thee, O Jacob, shall be a spoil, and all that prey upon thee will I give for a prey."—*verse* 16. "Jerusalem shall be builded upon her own heap."—*verse* 18; "and I will punish all that oppress them. And their nobles shall be of themselves, and their Governor shall proceed from the midst of them."—*verse* 20, 21; "and ye shall be my people and I will be your God."—*verse* 22.

These events come to pass at the "time of Jacob's trouble"—a day of trouble to Israel, but a "continuing whirlwind of fury," upon the power that oppresses them in that day. Israel is to be "saved out of" this distress; and from that time to be in bondage "*no more*," a declaration which proves that the accomplishment of the prophecy is yet future. They are also to live under the government of their own king, the Beloved and his nobles.

In verse 24, the time of this National

Redemption is designated. "IN THE LATTER DAYS," says the Lord, "ye shall consider it. AT THE SAME TIME, will I be the God of all the families of Israel, and they shall be my people."—Chap. xxxi. 1. And, as to Samaria, the seat of government and metropolis of the Kingdom of Ephraim, the idolatrous rival of Jerusalem, the Lord says, "Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry. Thou shalt yet plant vines on the mountains of Samaria; the planters shall plant and eat them as common things. For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, '*Arise ye, and let us go up to Zion unto the Lord our God.*' "—*verses* 4—6. How changed will those times be in comparison of those when "the Jews had no dealings with the Samaritans," and disputed with them as to "the place where men ought to worship." This will be a joyous time, not to Israel only but to all nations blessed in Abraham, after they shall have emerged from under "the fierce anger of the Lord." For he saith, "Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, *the remnant of Israel*."—*verse* 7. "God will save the tents of Judah *first;*" then this remnant. Between these two events, the salvation of Judah, and the subsequent salvation of Ephraim, this joyous petition is presented to the Lord. "I will bring them," saith he, "from the NORTH COUNTRY."—*ver.* 8. "Hear the word of the Lord, O ye Nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."—*verse* 10; "their soul shall be as a watered garden; and *they shall not sorrow any more at all.*"—*verse* 12.

Such is the joyous end of Leah and *Rachel's* children. They were afflicted by the Assyrians and Babylonians, by the Greeks and Romans, and by the petty tyrant Herod, who slew Rachel's children in Ramah, of Benjamin. This was but the beginning of sorrows on account of Shiloh. There was no comfort for Rachel; for the cantons of Ephraim and Manasseh, and of Benjamin, "the son of her sorrow," were soon to be deserted of all her children. "*A* voice of lamentation and of bitter weeping was heard in Ramah; Rachel's daughters weeping for their slaughtered infants refused to be comforted for their children, because they are not." Rachel weeps, so to speak, for more children than these. She weeps for her exiles in their enemies' land. But, saith the Lord, "Refrain thy voice from weeping, and thine eyes from tears: for *thy* work, or sufferings, shall be rewarded; and they shall come again from the Land of the Enemy (the North Country,—*verses* 8, 9.) And there is hope in thy end, that thy children, (virgins, young men and old—*ver.* 13.) shall come again to their own border," or country.—*verses* 16, 18.

When Rachel shall refrain her voice from weeping and her eyes from tears, "the Lord will sow the House of Israel and the House of Judah with the seed of man, and with the seed of beast.—*verse* 27. He will organize them politically, ecclesiastically and socially, anew; and forgive their iniquity, and remember their sin no more.—*verse* 31, 34. The prophecy then concludes with the Lord's most potential assurances, that the seed of Israel shall never cease from being a nation before Him; nor will he cast off all the Israelites for all that they have done; and that the City of Jerusalem shall not be plucked up, nor thrown down any more for ever.—*verses* 35—40.

LACONICS.

Some persons oppose truth because they do not understand it; others because they do not like it—it conflicts with their temporal interest; and others because they "love darkness rather than light, their deeds being evil." Honest men love the truth, for its own sake.

It is good to know much, but better to make good use of what we know.

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude.

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. III. NUMBER 10.

"THE GOSPEL PROCLAMATION."

"*Go ye into all the world, and proclaim* THE GOSPEL *to every creature.*"

We have received two numbers, the *first* and *fifth*, of a new periodical called "The Gospel Proclamation," with the words of Jesus, above quoted, for its motto. It is to be "devoted to the defence of the faith and practice of primitive christianity," as it is understood by "the Reformers," for, it is in fellowship with them that it makes its *debut*. It is "edited and published by Alexander Hall, Lloydsville, Belmont Co., Ohio; at one dollar a year on receipt of the first number." And at this point we should conclude our notice, wishing its editor all the success he may deserve as a Defender of the Faith and Practice of Primitive Christianity; but—

Mr. Hall has acquired considerable celebrity in the West, we are told, by the publication of a book styled "Universalism against itself." Something of his popularity among reformers may be inferred from his statement, "that in about seven weeks from the time, says he, I had published my proposals, near 2000 subscribers responded in the affirmative, and said, "go on in the good work, and may the Lord be with you." Not only so, but the work is still going on, and the names of subscribers are crowding in, at the rate of from 30 to 50 per diem." We quote this as evidence to shew that Mr. Hall is an accepted exponent by western reformers of the doctrines of "the Current Reformation;" we feel ourselves justified, therefore, in treating the things to be set forth, not so much as Mr. Hall's opinions, but as the established and recognized principles of the "Half Million," who rejoice in the names of Campbell, Scott, Johnson &c., &c., &c.

In the subsequent remarks we beg leave to disclaim all personalities. We are entirely unacquainted with Mr. Hall, for better or worse. We have the most friendly feeling for him, as far as such a feeling can be formed from a report of what a man is, and what he believes. He must, therefore, be pleased to regard us as dissecting, not Mr. Hall, but the "Gospel Proclamation," as a recognized organ of the Current Reformation.

On page 7, is an editorial under the caption of "Reflections on our Motto." We shall state numerically the points it contains as bearing on the things before our mind.

1. In the successful proclamation of the GOSPEL, it is *essential* to understand what is embraced in the range of that word;—what it signifies, what it embraces, and how it saves men, are questions of vital importance.

2. The precise definition of the word, Gospel, is "good news," or "glad tidings"—*Rom.* x. 15; *Isai.* LII. 7; *Luke* iv. 18; *Isai.* LXI. 1.

3. The Gospel was given to accomplish three objects, namely, to *convince*, *console*, and *control* the children of men.

4. The Gospel brings with it three

stitute the nucleus of the good things—the "*News or Tidings*" Paul preached at Corinth, and by the remembrance of which we are saved!

Luke iv. 18 is referred to, to prove that Jesus used "Gospel" as synonymous with "Good Tidings." Turn to it, reader; and when you have read it, turn to the passage from which He read, Isaiah 61. 1, and peruse the whole of the chapter. Do you not see, that the "Gospel" or "Good Tidings" that Jesus was anointed to preach to the poor in Israel (for He never preached to Gentiles) had reference to great political as well as spiritual and ecclesiastical blessings? Do you know when "the acceptable year of the Lord" is, and what it refers to? Can you remain ignorant of it after reading Isaiah 52 and 61? Do you not see that these chapters refer to a time when Israel shall be accepted—all the Tribes of Israel shall be saved out of the hands of their enemies who oppress them?—This is the liberty Jesus proclaimed to captive Israel. What flowers do we cull from these chapters of good things?

1. That the preacher is the Lord Jesus, King of Israel, and Emperor of the World.

2. That he addressed himself to Israelites of meek, teachable, and humble minds.

3. That he made proclamation of AN ERA when the broken-hearted, afflicted, and burdened Israelites should be comforted.

4. That though their country should be a waste and desolate wilderness for many generations, all things should be restored to a state of surpassing glory, prosperity and wealth.

5. That Foreign Nations, formerly their oppressors and destroyers, should become their servants.

6. That in the accepted time, they should be Priests and Ministers of God.

7. That they should consume the riches of the Gentiles, and boast themselves in their glory.

8. That they should have a double portion of the blessings of the age for all their sufferings as a nation; that this double they should possess in Palestine, with everlasting, or uninterrupted joy.

9. That the Lord will then make an everlasting covenant with them.

10. That they should be renowned among the Nations as 'the Seed which the Lord hath blessed."

11. That then the Royal Preacher will be clothed with the garments of salvation, and be covered with the robe of righteousness as a bridegroom decketh himself with his ornaments, and as a bride adorneth herself with her jewels; and

12. That when this comes to pass, "the Lord God will cause righteousness and praise to spring forth before all the Nations."

Now, we ask, can these "good things" come to pass, and not turn the present world upside down, making that first which is last and that last which is now first? Can these things happen, and the present kings and rulers of the Nations, or their successors, retain their hold upon the government of the world? If the world is to be ruled in righteousness for 1000 years, as the scriptures affirm, are mortal men fit to be its lords? A thrice repeated no, no, no; it is impossible! We see then, that Jesus preached certain things, which in their nature are incompatible with the *present constitution* of the world. It must therefore "*be changed*"—the "thrones, dominions, principalities, and powers" which now exist among the nations as constituents of "the Heavens," must be abolished. But so long as mortal men are segregated into nations they must be governed; the world cannot rule itself in righteousness, because the heart of the world is enmity against God; it is not subject to his law, neither indeed can be. It must therefore be controlled with a strong arm—by a Dynasty of Kings whose power shall be invincible. These Kings must be righteous; for, saith the scripture, "He that ruleth over men must be just, ruling in the fear of God. And as the light of the morning when the sun riseth, as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain—*Sam.* xxiii. 3, 4.

Here then, is brought to light a mammoth revolution which will overthrow all existing governments, and subside into A NEW ORDER OF THINGS UPON THE EARTH. When this New Order is established, what will be the constitution of the world? It will consist of *a Kingdom with an Empire attached to it*. The geographical limits of the Kingdom will be the Land promised to Abraham and his Seed, who is the Christ; while the Empire, or secondary dominion, will extend to the uttermost part of the earth. This will be a noble and ample patrimony, and when established in all its relations, an Inheritance, worthy of God who shall create it according to his word.

Now the Gospel, or Glad Tidings of good, announces these good things as "the promise made to the Fathers," in other words, they are comprehended in "the Range of the word Gospel"—they are contained in "the Hope laid up in Heaven" which used to be preached by the apostles "in the Word of the Truth of the Gospel" which they proclaimed "to every creature under heaven" as Jesus commanded them. But alas! as we see from the 17 points before us, they form no part of the "Ancient Gospel of the Current Reformation."

The Gospel Jesus and his Apostles preached was *the glad tidings of the Future Age*, to which this magnificent Kingdom and Empire belong. They taught, that at the Resurrection, its sovereign Lord the King will say to the righteous, "come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world"; and that "God has chosen the poor of this world *rich in faith* as the HEIRS of the Kingdom, which he hath *promised* to them that love Him."

Look at the nature of this Kingdom—"a Kingdom, which shall never be destroyed; and shall not be left to other people: but shall stand forever." *Dan.* ii. 44. Can dying men possess such a Kingdom as this? It is *physically* impossible. A destructible king cannot always possess an indestructible kingdom. But the Kingdom which God has promised to his sons is not only indestructible, but is not to be left to successors like other kingdoms. David left his kingdom to Solomon; and Solomon left it to Rehoboam, and in the days of Zedekiah it was destroyed. But it shall not be so with the *Restored* Kingdom; its honors, dignities, glory, offices, &c., shall not be vacated—he who is inducted to them when the Kingdom is set up, will continue to possess them for ever, that is, for 1000 years—till the Kingdom shall be given up to the Father—1 *Cor.* xv. 24. Does not the reader see, that "flesh and blood," which is corruptible, "cannot inherit" or possess, "the Kingdom of God!" As soon can corruption inherit incorruption. Mortal and corruptible man, therefore, must be purified from the corruption of the flesh before he can inherit such a kingdom as this. Hence, "unless a man be born again he cannot see the kingdom. He must become "a new creature" morally and a new creature physically. He is renewed mentally *by knowledge* after the image of Him who has created him; he is physically renewed by the Spirit of God, which will cause his mortal body to live again—*Rom.* viii. 11; or, transform it into the likeness of the glorious body of Jesus, without tasting death—*Phil.* iii. 21; 1 *Cor.* xv. 51; 1 *Thess.* iv. 15-17. Thus, being *begotten* of the Father by the Word of Truth, we must "be born of water (baptized) and of the Spirit (by a resurrection from the dead) to enter the Kingdom of God"—"he that is born of the Spirit (thus) is spirit"—equal to an angel, and able to inherit the kingdom.

Men after this type are the saints—the Holy Ones of God enlightened in the truth. Not the men of a few isolated facts, ignorant of the doctrine of the Kingdom; but men, who, understanding "the Range of the Gospel," aim to possess the Kingdom at all hazards. Now, concerning these men, hear what the Gospel saith—"The Saints of the Most High shall take

the Kingdom, and possess the Kingdom for ever, even for ever and ever." "And the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting kingdom, and all dominions shall serve and obey him—*Dan.* vii. 18, 27.

This Gospel of a Future Age was preached to Abraham. In that Gospel, God promised him, that he should be "*the Heir of the World*" when it should be organized under the imperial sovereignty of his Seed, the Christ. This organization is styled by the apostle Paul, "the Dispensation of the Fulness of the Times" appointed; when God will "gather together in one" dominion "all things" political and ecclesiastical, "to (*en*) Christ both which are in the heavens," principalities, kingdoms, republics, empires; "and which are upon the earth"—people, nations, and languages, "to him": for He has determined to subject all things to Him, as it is written in the eighth psalm, and commented upon by Paul in 1 Cor. xv. 24-28, and Heb. ii. 6-10, also in Jer. iii. 17.

See then what is embraced in the Range of the Gospel! It ranges into the "*World to Come.*" It announces a NEW ORDER OF THINGS UPON EARTH—a New Dispensation, as different, yea infinitely more so, from our Times as these are from the age of Solomon under the Law:—an *Age of One Thousand years*, styled by Isaiah, THE FUTURE AGE. This Gospel was "proclaimed" to the Israelites, whose carcasses fell in the Wilderness; it was "proclaimed" by John the Baptist, Jesus, and his Apostles; and is in this age for the first time "proclaimed" in these United States by The Herald of the Future Age; but, as yet, how truly may we exclaim, "Who hath believed our report."

The *word* gospel, may be defined by a phrase; but a sentence cannot express the *things* (not thing) to the comprehension of the present race. It was summarily expressed to Abraham in the promise, "IN THEE *shall* ALL NATIONS *be blessed*"—a saying, which is rendered unintelligible to the multitude by the traditions of men.

Point 3. If the Gospel was given to accomplish these three objects (see *item* 3) it has entirely failed of the purpose with the present generation. Will any one venture to deny, that we have correctly *outlined* the glad tidings in this article? We shall proceed on the assumption that this is granted. Who is "convinced" of the gospel;—whom does it "console" or "control" of the sons of men? Who will take "the spoiling of their goods with joy" for the sake of it? What covetous man will forsake his covetousness on account of it? Who *hopes* for it as "the joy that is set before him?" Who will be baptized in the name of Jesus, that he may become an Heir of its promises? Comparatively speaking, it is "*of none effect*" and none believe it.

This Gospel was preached to the Gentiles, that their hearts might be purified by the belief of it, and that through faith in it, and the things concerning Jesus, they might become Kings and Priests, elected for the requirements of the Kingdom, when the time to establish it should arrive.—Our present life is lent to us as a period of existence to afford us scope for the formation of such a character as will be approved of God. The formation of this character is a "work of faith," and can only be reared, surrounded as we are by evil on every side, by keeping "the promises made to the Fathers," constantly before our minds, that, "walking by faith and not by sight," we may have "strong consolation" and encouragement to walk worthy of our high and glorious destiny, which those only can appreciate, who know the testimony concerning the Kingdom of God.

POINT 4. Upon what principle of reason can it be said, that abstract "facts," "commands" and "promises," convince, console, and control? Facts not witnessed by a generation can have no influence upon it; there must be *testimony*, and that testimony must be *credible;* and the credible witnesses who saw what they testify, must be able to prove by *divine evidence*, that God did what they report. Again, abstract "commands" can neither convince, nor console. "Be baptized" convinces no man, nor consoles any one. It is the evidence of things credibly testified, that convinces and consoles; and it is *power* that controls and subjects men to obedience. This power may be a sort of physical necessity—an unwilling necessity, so to speak. In such an obedience there is no virtue. But, if I act independently from considerations of love and hope, or fear, the power which compels obedience resides not in the "commands," but in one or the other of these. If terror be the power that compels obedience, that obedience is servile, base, and contemptible; but if one obey from the cogency of love and hope, then he is comforted and controlled by the assurances of faith and hope, and he is accepted of him that gives the word.

POINTS 5 and 6. This order can, must, and is reversed in the scriptures. The facts of the Gospel were never presented *first* by the Apostles when preaching to sinners. "The *promises* made to the Fathers" were always first presented, and then the evidence of their *partial* fulfilment in Jesus; next were preached repentance and remission of sins in his name; obedience was then invited; and lastly, the obedient taught to practice the things the *apostles* were "commanded" to teach. *The Gospel is made up of promises*. The few promises as yet fulfilled in Jesus, became *historical facts* 1800 years ago; but there are gospel facts yet to happen, and therefore *promises*, of an importance that throws all the past into the shade; for, unless they come to pass, Jesus might as well not have died or risen again for any benefit it would be to us or the world; nevertheless, without the promises which have become facts, the facts which are promised yet to happen, would never become facts at all. Now, will any man say, that the apostles preached only a few historical facts which had been promised, and left out of their "proclamation" that mass of great, glorious, and precious promises, which still wait for a future period, that they may then be noted on the records of the past! These unfulfilled promises constitute the Hope of the Gospel, or "the Hope set before us;" which is styled, "an anchor of the soul, both sure and steadfast" "We are saved by the Hope;" not by the belief of abstract historical facts. All "christendom" believes "the facts of the gospel;" but who believes the promises? No man can be saved without the belief of these.

John the Baptist and Jesus did not preach "facts;" but God's promises about the Kingdom. They preached the gospel. The apostles were commanded to preach the *same* gospel, for there is but one. Their first audience on the Day of Pentecost was an audience of "devout Jews" who believed the gospel before Peter opened his mouth; for they believed the prophets, and Paul says, "the gospel God had promised afore by his prophets in the Holy Scriptures." When Peter began, he *reminded* them of the glad tidings written, when he and his companions spoke to them in their own tongues, of "*the wonderful works of God*," to their vast amazement.—ch. ii. 11. He then reminded them of *promises* in Joel, and pointed out their *partial* accomplishment. In like manner he referred to *promises* in David, reasoned upon them, and showed how God had fulfilled them. He did not stop here, but quoted to them *promises* that have not yet come to pass. He spoke of *the raising up of Christ* "*to sit on David's Throne;*" and of his sitting at the right hand of God "UNTIL his enemies be made his footstool"—that is, until His Second Advent.

When these "devout men" believed, that the promises of the gospel found their partial accomplishment in the things concerning Jesus, they took God's word on trust for the fulfilment of the rest, and desired to know what they must do in the pass to which they had come. They were then invited to repentance and remission of sins in the Name of Jesus as Lord and Christ. They accepted the invitation with

joy, and were baptized into his name.

POINT 7. Yes truly; without testimony there can be no faith in facts; but it is not correct to say, that testimony must contain facts to be effectual. Was not the testimony of Moses and the Prophets "effectual" to work faith in the Jewish Mind concerning Messiah; yet before he came, he was a *promised* Christ, not one who had become "a fact." Was not the testimony of David "effectual" to convince, that Messiah would rise from the dead and so enter upon his glory? Yet his resurrection was not "a fact" for many hundred years after. Was not the testimony of the Spirit "effectual" to convince David that it would be so? Yet it was only a *promise*, not "a fact." Peter says David understood the matter; which is an end of all controversy on the subject. How apt we are to impose upon ourselves by a servile adherence to system—a system, too, which is crumbling before us at every touch! Alas! for the Ancient Gospel of the Current Reformation!

POINTS 8 and 9. "The Facts" which make testimony "effectual" are detailed in No. 8.—Hence no testimony in God's word referring to gospel things is effectual unless it contain at least one of the "facts" in the list! "The Law and the Testimony," God speaks of in Isaiah, upon this principle, are ineffectual; for they contain, not gospel facts, but gospel *promises* only. Yet, he says, "to the Law and the Testimony, if they speak not according to this word, it is because there is no light in them." Upon *Currency* principles fact-less testimony is a mere dead letter! What a mere matter-of fact, and therefore, sceptical, affair, Campbellism is! It cannot get beyond "facts." It has no faith in any thing but history. The unfulfilled promises of God are too "speculative" for its "marvellousness," which, "if it have any faith at all," to use the words of Mr. Fowler in his phrenography of its chief, "must be the result of grace"! So invariably are human systems impressed with the mental characteristics of their inventors.

The effectuality of testimony depends, not upon its subject matter, but upon the credibility of the witnesses. Jesus rose from the dead. What evidence is there of it to us! None. Why then do we believe it? Because those who had evidence of the fact, have testified, that they saw him alive, and conversed with him for forty days after; and we have every reason to believe that they have reported truly. But "the current reformation" saith, "no fact no testimony; no testimony no faith"; so that faith is made to rest upon fact instead of the promises of God; and consequently its list of facts is the measure of its faith! The following "facts" then, may be regarded as its creed:—"Christ's birth, life, miracles, betrayal, condemnation, crucifixion, burial, resurrection, ascension, coronation, and the gift of the Holy Spirit"; all of which are said to be embraced in the death, burial and resurrection of Jesus! So we are reduced to this, that, if testimony do not contain one of these facts in some form, it can neither convince, console nor control; that is, it is ineffectual. Alas, for Abraham, the father of the faithful and the friend of God, to whom only an ineffectual testimony was reported, containing nothing but *promises*, without a single "fact"!

But Point 9, is brought in to square with that part of the system which rests upon 1 Cor. xv. 1—4. He died, was buried and rose again, have been much dwelt upon by reformers as the very gospel itself. But this platform is discovered to be too confined; hence, all that Jesus is, or did, is crowded into these three items to serve the theory. Mr. Walter Scott, of the Protestant Unionist, has concentrated them, or rather condensed, them into a smaller compass; for he has "proclaimed" that one "fact" is the creed of Christianity, namely, that Jesus is the Christ!

We would inquire, how is Christ's birth and life embraced in his death! How are these "facts" to be grouped so as to be found in his death, burial and resurrection? Let us see if we can make it out! If he had not been *born*, he would not have *lived;* if he had not lived, he could not have worked *miracles;* if he had not worked miracles, he could not have been *betrayed*. Ah! here we are at fault. There is no link here. Stop! If he had not worked miracles the envy of the rulers would not have been excited; if they had not been envious, they would not have hired Judas to betray him. We would suggest, that the *envy of the rulers* be inserted between "miracles" and "betrayal," in the list of "facts," to help out the series! To proceed: Betrayal led to condemnation; this to crucifixion; this to death; this to burial; this to resurrection; this to ascension; this to coronation; and this to the gift of the Holy Spirit! Thus all the "facts" instead of grouping themselves under three distinct heads, are found to shut up into the gift of the Spirit, like the tubes of a telescope into its case! For if Christ had not been born &c., the gift of the Spirit would not have been bestowed. Mr. Scott is not so far out of the way, then, in making one "fact" answer for a dozen!

But gravely; the death, burial, and resurrection of Jesus, do not embrace all these "facts." He died for sins, was buried, and rose again according to the scriptures, is a statement, not of isolated "facts," but of a great and important truth, as the basis of an argument against those who denied the resurrection of the Saints. But of this hereafter.

POINT 10. In opposition to this point, we affirm first, that "facts" cannot *produce* faith; and secondly, that the belief of the "facts" detailed, is not "*the faith of the Gospel*." Read the list of facts again. Not a single promise is even hinted at. The faith of the Gospel is "the substance of things *hoped for*, the evidence of *things not seen;*" and the same apostle saith, that "the things which are not seen are eternal:" so that "*the faith of the Gospel*" is THE ASSURED EXPECTATION OF ETERNAL THINGS. These eternal things are not facts yet, but promises; hence the faith of the Gospel is the belief of these promises,

which God has made to the Fathers by his spirit, sometimes expressed by angels, sometimes by prophets, and lastly by his son. It is faith in these things which is so rare in the present age. This is the faith of which the current reformation is destitute; and it is that faith, without which "it is impossible to please God." In this rare and precious faith, died all those of whom the world was not worthy, "not having received the promises, but having seen them (by faith) afar off" in point of time; "that they without us," who believe the same things, "might not be made perfect" by a "resurrection unto life." Poverty-stricken, mildewed, and blasted is that "faith" which embraces only three principal "facts." Such believers "know not that they are wretched, and miserable, and poor, and blind, and naked." May their eyes be anointed with eye-salve, that they may see!

POINTS 11 and 12. In these items a little light flickers in the socket, but unfortunately dies out suddenly in No. 13. There is a vast difference between the Gospel and "the Facts" of the gospel; nor doth Paul teach in 1 Cor. xv. 1—4, that the facts there alluded to are the gospel. But, says Mr. Hall, it is "*The How*" that is the Gospel, which "How," he explains by the phrase, "the News, or Tidings, concerning Christ's death, burial, and resurrection." Thus, a man is put to death; I tell you *how* he was put to death on a cross and that he suffered greatly, &c.: the whole is *news* or *tidings* to you. You believe it on my testimony; and the belief of the testimony is the belief of the news—the belief of the "How"—the belief of the gospel in the case of Jesus.

Now, by the tests and reagents here supplied, let the reader analyse the gospel of the current reformation, and he will find it but an impotent and miserable affair. What does it *promise* a man? Remission of sins? No. It preaches "baptism for remission of sins;" but, if one interrogate it, "can I not have the remission of sins without being baptized for it?"—"Yes; even

Socrates and Plato; Luther, Calvin, and Adam Clark, are doubtless in heaven;* they were not baptized; but then they had no *assurance* of pardon, which you may have if you are immersed. It is baptism for the quieting of doubtful consciences, that I preach; not as the primary and absolute condition of pardon!" Thus speaks Current Reformation Gospel!

Inq.—Have Presbyterians, Methodists, and such like, the forgiveness of sins?

Cur. Ref. Gosp.—Doubtless, but they have no certificate of it; hence are subject to doubts and fears.

Inquirer.—Is it necessary to believe in baptism for remission to obtain forgiveness through baptism?

Cur. Ref. Gosp.—Oh no; there is a multitude of men preaching me, who when they were immersed, were as ignorant of the relationship existing between baptism and remission as they are of the prophets to this day. All that is necessary for such an immersed man is to change his opinions if he have opposed it; or give in to it if previously ignorant, and he has the "full assurance of faith" in no time.

Inq.—Your "proclamation" is quite characteristic of the times! You talk about the heathen being saved; pray do you require faith at all?

Cur. Ref. Gosp.—Ye-e-s, it is well to have faith. But it will not do to insist much upon that point. I have therefore condensed it into the smallest possible compass, without entirely abolishing it.

Inq.—What qualifications do you require of your candidates for baptism?

C. R. Gospel.—That they should be sorry for their sins, and believe that Jesus is the Christ the Son of God.

Inq.—When they come forward, do you ask them what they believe, or what the Gospel is?

C. R. Gosp.—Oh no; that would never do! There is not one in a thousand proselytes could answer the inquiry. I give them a leading question, to which they have only to say "Yes;" I then "bless the Lord" for them; give them a shake of the hand, and bow them to a seat.

Inq.—Do you never preach about the promises made to Abraham?

C. R. Gosp.—A little occasionally; it is not safe to dive into mysteries too deeply.

Inq.—What then do you set before your proselytes as the prize?

C. R. Gosp.—What a foolish question that is. What should I set before them besides what every body believes! Abraham's bosom to be sure, where Jesus is. When they die they go to glory, if they don't run mad after some moonstricken speculation beforehand.

Inq.—Allow me to say, that I have studied the prophets and apostles very diligently for many years past, but after a mature and dispassionate investigation, I am compelled to say that I see no such gospel as that of the "Current Reformation" in the Book of God.

POINT 14. This item has been partially considered under pt. 6 The apostles spoke of promises first; then of facts; &c. They first preached about the Kingdom, then the Name of Jesus, not to the end that they might believe that Jesus was the Christ; but that, believing in Him, &c., they might become heirs of the Kingdom of God, and reign with him on the earth.

POINT 15. True, the Gospel must be obeyed; but it is utterly impossible, that it can be obeyed before it is believed however well disposed to do so the pious person may be. In relation to obedience, the Gospel is termed the Law of Faith; how can a man obey a Law of Faith, or become the subject of the obedience of Faith, if he be faithless? It is the peculiarity of this Law, that it can only be obeyed by a believer in the things of the Kingdom and the Name. If an unbeliever be baptized, however pious boots not at all, the obedience is not the obedience of faith; and why? Because he is unenlightened. "We are renewed by knowledge." The obedience of the unilluminated is the *obedience of unbelief*—the powerless form of godliness of the age.

POINT 16. This is an astounding declaration! Oh, Abraham, Isaac, and Jacob, ye are lost, lost forever! God *promised* you the Land in which ye kept your flocks and herds for an *everlasting* possession; but it was all promise! He testified he would fulfil it; but there was no fact "in the testimony, therefore your faith was not the faith of the gospel; for a fact-less testimony cannot originate gospel faith! And as to thee, O David, how deceived artthou! You thought you believed the gospel; for thou didst declare, that the Lord had made an *everlasting* covenant with thee, which was all thy salvation and all thy desire. But the Current Reformation Gospel says, that thy faith was not the faith of the gospel, because God's testimony was all promise, and no fact! "Faith," it says, belongs with the facts!" What then becomes of the promise? They are not propounded for belief; but simply to be enjoyed! To be enjoyed whether believed or not! Beautiful invention of a matter-of-fact man.

POINT 17. "Faith belongs with the *facts*—the promises are contained in the Gospel." This would not be intelligent if we were not skilled in the mysteries of Campbellism. The scriptures propound the *Gospel* for faith, how then can faith belong to the facts and not to the promises also, seeing that both promises and facts belong to the Gospel? If the major be the subject of faith are not the minor also? The greater contains the less, but the less doth not contain the greater. Now the facts of the gospel are the minor, the promises alone since the era of the facts are also the minor, of the Gospel, which is the major proposition. If one believe the Gospel he necessarily believes its facts and promises; but a man may believe the facts and know nothing about the promises. To say that "faith belongs with the facts' is in effect saying, that faith does not belong to the promises. This is the true state of the case among Reformers. With them "the promises" are remission of sins, and the Gift of the Spirit, which gift Mr. Hall styles a fact in point 8! So that according to his account "faith belongs with" the gift as one of the facts. These promises, they teach, are to be enjoyed at baptism and forward; if this be so, they are of course not matters of faith, but of actual knowledge Thus the *faith* of Campbellism is the belief of history—faith in the Messenger as Son of God and Offering for Sin; its *knowledge*, that its sins are forgiven, and that it has the spirit; and its *hope*, the common expectation of the world. It has no faith in the *Message* of the Son of God, or it would not fraternize in the world's hope; its knowledge is self-imposed delusion, for there is no remission of sins without faith in the promises, and there is no gift of the spirit to the unpardoned; and its hope is the hope of a fiction which can save no man.

These are the conclusions to which Mr. Hall's "Gospel Proclamation" brings us when tried in the crucible of God's word. It is neither gold not silver, but perfect dross. The fine gold of God's truth hath become dim in the hands of the Reformers. They began well, determining "to prove all things and to hold fast that which is good;" but they have been hindered, and those who would have led them on to know and do the truth, that they might be prepared for the Kingdom, they have been taught to hate and despise. Unhappily for them, the loss is theirs. Still we are not without hope, that some of our quondam brethren, but present adversaries, may yet be of that "few, who find life" at the terminus of the "narrow way."

EDITOR.

DISCIPLINE.

The Richmond Whig recently announced, that two members have been expelled from a Campbellite church in Brooke County, Virginia, for belonging to the Sons of Temperance and refusing to withdraw from their society. If this expulsion be just and right, what course will they pursue with the sister

*This dogma was preached by Mr. David S. Burnet, in Louisville, while the Editor resided there in 1843!

church in Richmond in relation to its late deacon, now High Priest of a Temperance Lodge in this city?!

AN APT SIMILITUDE.

A Deacon of the "*Reform*-Baptist" Church in Richmond was requested to take temporary charge of a sunday-Bible class. On assuming the book he asked, where they were reading? He was directed to some place in the *prophets*. Oh! he exclaimed, *I know no more of the prophets than a horse!*" Yet this man professes to be an apostolic believer, and has the presumption to pass sentence of condemnation upon those who have studied them diligently for years! This horse-like-deacon is a fair specimen of his church from head to tail.

ECCLESIASTICAL POLITICS.

A POPISH COUNCIL IN MINIATURE.

Then gathered the pharisees a COUNCIL, *and said, What do we? If we let this man alone, all will believe.*

The chief priests, lawyers, pharisees and scribes, *the powers that be* in Israel, while John the Baptist, Jesus, and his Apostles where proclaiming the Gospel preached to Abraham, styled "the Gospel of the Kingdom of God,"—these rulers of the people, and self-constituted conscience-keepers of the Nation, were the great obstacle in the way of the Israelites embracing that Gospel when preached in the name of Jesus as Jehovah's Anointed King. "What do we?" said they; this will never do; we must shake off our slothfulness, and suppress this new doctrine. They had just heard that Jesus had done what they could not do—what no other man on earth could have performed; that he had actually brought a man, named Lazarus, to life again after he had been four days dead and buried. And they believed what they had heard was *a fact;* for on hearing it they called a Council, and in council assembled, acknowledged that beyond all dispute Jesus did work wonders; "for," said they, "this man doeth many miracles, and if we leave him thus alone, all will believe on him: and the Romans will come and take away both our country and nation." Their fears were political; their apprehensions "patriotic" and selfish.

Now, the principle brought to light in the things pertaining to this Council is, *that unregenerate men, men of the flesh, are often convinced of truth, or of their own consummate inability to gainsay what is maintained to be truth, but from considerations of policy, pride of opinion, party-shibbolism, worldlimindedness, or selfishness, are determined* coute qui coute *to suppress it.* Of this class of character, men have abounded in all ages since truth became a matter of dispute; they have gone, *do go,* and will for ever go, any and all lengths to accomplish their ends, even should it be necessary to crucify the Son of God afresh, and put him to an open shame.

Councils have ever been a curse, and the anathematists of the truth since their great prototype at Jerusalem, "bound Jesus, and carried him away, and delivered him to Pilate." There is no council of uninspired men on record that ever legislated for the promotion of the truth. They have always been stumbling blocks in the way of it. Who sought false witness against Jesus, and intrigued to put him to death? *A Council.* Who ignominiously bound him, and turned him over to the mercilessness of a cruel pagan? *A Council.* Who commanded the apostles with threats not to obey God, —not to preach the Gospel of the Kingdom in the name of Jesus? *A Council.* Who ordered the Apostles to be beaten on account of the Word? *A Council.* Who commanded the death of Stephen? *A Council.* Who commanded an apostle to be smitten on the mouth, contrary to the law, unheard, uncondemned, and convicted of no offence? *A Council.* Of what men did Jesus forewarn his disciples to beware? *Of council-tools.* What tribunals did he intimate they were to expect no justice from? *From Councils.* What ecclesiastical assemblies in all past ages till this present, have invariably revealed their ignorance of the Word through their edicts? *Councils.* What tribunals are reeking with the blood of the Saints? *Councils.* Who have jostled the laity out of the deliberations of the Church on spiritual affairs? *Councils.* Who have spoken the greatest nonsense ever expressed in human speech on the subject of christian doctrine? *Councils.* These are facts—incontrovertible facts. In the face therefore of these stubborn things, who can either admire, venerate or approve "a council," be it of a church, of churches, or of the heads of churches; be it composed of 1200, or only of *four?*

But, notwithstanding the sad experience of eighteen centuries, men, ever prone to the infatuation of the "strong delusion," are still disposed to forge for themselves fetters, and to deliver themselves bound into the hands of Satan. Like the hen pecked husband, they groan beneath the rod of Jezebel, and sing truth's song of liberty! "Wo to the inhabitants of the earth and sea," said John, referring to events of former years; "for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The Devil seems to be convinced that in this century also his time is short; for he seems to be stirring up mankind to all sorts of diablerie against truth and righteousness, in all parts of the world. He is at work in churches as well as in kingdoms. There is nothing too great for his ambition; nor too mean and contemptible for his condescension. He is a great hypocrite—a perfect pharisee. He will transform himself into an Angel of Light; and pretend vast zeal for the purity of the faith and the peace of the church; but all the while, he will take good care to keep the truth (for he knows what it is) out of sight, or if he encounter one too strong for him, he will kick up a dust, and in the confusion cry out, "away with such a fellow?"—"cast him out of the synagogue!"—"Call *a council!*"—and a great deal more of the same sort!

He hath for several years past manifested considerable interest in religious reformations. He hath been particularly busy in the east, west, and *north.* He perceived that towards these winds, two injunctions had got possession of the people, which must either be eradicated from their minds, or be so restrained or counteracted, as to prevent any mischief to diabolism. This duality was made up of the commands, "prove all things and hold fast that which is good;" and "search the scriptures for in them ye have (the doctrine of) eternal life." "Now, said he, they may "prove all things" and "search the scriptures" as much as they please; I will not restrain them in this, but rather exhort them to do so; nevertheless, I will take care that they don't "whip me round the stump," as they often pretend to do. I will raise up to them Balaams, and Jambreses, and Hymeneuses, and *Councils,* and they shall cast "stumbling-blocks" before them; they shall "speak perverse things" and make them "stumble at the word:" they shall speak evil of the way of truth under the delusion, that they are all the time its special guardians; and while they shall exhort them to "prove" and to "search," they shall persuade them to do so *only so far as they, in their profound darkness, can group in the gloomy caverns of ignorance a little in advance of them.* They shall undertake to judge for the people "*what is good*"—what they must "hold fast," and what they must let go; and through

covetousness, or some other selfish motive, they shall with feigned words make merchandize of them. These things will I do, and I will see what these religious reformations shall come to!" Such is the policy of that "Old Serpent, the Devil and Satan," and well has he succeeded in "shutting up the people to the faith;" that seeing they might see, but not perceive; and hearing they might hear and not understand, and turn and be healed.

Well, reader, this Old "Serpent that beguiled Eve through his subtlety" has been corrupting the minds of reformers in Green street, New York, "from the simplicity that is in Christ." Do not misunderstand us; we would not do our contemporaries injustice, if we knew it. Truth gains nothing by misrepresentation. You might suppose from this quotation, that we would say, that they were once in "the simplicity that is in Christ;" for how can a person be corrupted *from* that *into which* he was never indoctrinated. Now we do not mean to convey this idea. We do not mean to say, that as a congregation they ever were in this simplicity. From what we have heard, there was certainly more Christ-like simplicity among them in former days before the Serpent set about beguiling them, than there is now. But, be this as it may, the minds of the majority (and it is of the majority we speak)—are corrupted. They have been turned to fables; and, "like the adder that stoppeth her ear, that will not hearken to the voice of charmers," charm them never so wisely, they are deaf to the Gospel of the Kingdom of God.

Our readers are aware, that their attention has been solicited to this Word on two several occasions by us. The substance of what we laid before the audiences assembled in their house is on record in this volume. We invite the reader to refer to the article in No. 9, entitled "*Topics of Discourse in New York City;*" and to that in No. 2, styled "*Things elaborated from the Word.*" These were the things taught by us in Green street; and mark well, that we made not the least allusion to Mr Campbell, or his opinions, in order that when the crisis came, THE WORD, and not Campbelism, should be seen to be the "rock of offence." Now, we have yet to hear of the first man that has had the temerity to attempt to show from the word—the law, the prophets, and the apostles—that these written things are not the teaching of the Spirit of Truth. We know the ground we stand on, and therefore we affirm boldly, that there exists not the man under heaven, from the Pope in Rome down to the *Elector* and chief of the Council in Green street, who can refute one iota that is *written*. We do not say, that was *spoken*; for it would be requiring of men too much to invite them to refute what they did not hear! Men must be present bodily, and they must be *awake*, ophthalmically and mentally to pronounce on doctrine orally delivered, or they condemn themselves as more presumptuous than Pharoah and his host, who pursued God's people into the Red Sea. Yet such is the naked fact; the Devil has so far gained the upper hand in Green Street, as to cause our teaching to be condemned by those who did not hear us! Are we not right in saying that the Devil has had a hand in this; is not such work as this "devilish," and saith not the Scripture, that the tree is known by its fruit? By such fruit then we know, that whoever has been underworking in Green Street, God, or the Spirit of God, has had no agency in the consummation of affairs.

When we visited the Reformers in New York City, we were entirely *disinterested* in our designs upon them. We went as a layman to show them what the word taught, and with which we had reason to believe, as we have since proved to our entire satisfaction, that they had no acquaintance either in letter or Spirit. We did not go to throw ourselves upon their purses; for there were plenty without us to receive and earnestly seek for "filthy lucre" under pretence of "careing for souls" It can be abundantly testified, that we neither sought, but rejected the idea of, nor received, pecuniary compensation for our work, which was purely a labor of benevolence. Our inner man glowed

with a feeling of Christian independence, that, though silver and gold were scarce, we could bear the richest congregation of reformers in the United States for its size, without fee or reward or expectation thereof, an exposition of "the great and precious promises; that BY THESE *they might be partakers of the divine nature*," and attain to the Kingdom of the Age to Come. Paul boasted that he "robbed other churches, taking wages of them," to do the rich Corinthians service; nor shall any one prevent us from following his example in the case before us. We, however, received no wages of other churches to do the New York proscriptionists service. An individual brother in this place paid our expenses there, and we paid our own expenses back on this business. Under what obligation are we then to those who now proscribe us? What hire have we received at their hands? To which of them owe we a single drachma? Did we fawn upon the rich for their favors; or did we flatter the poor man for his applause? We did none of these things; for they are essentially repugnant to our phrenology. We neither fawn nor flatter; for they are abominations in the sight of God.

These being facts which cannot be gainsayed, what kind of reciprocity were we entitled to? From men professing to be gentlemen, to say nothing of their pretensions to godliness, the reader would doubtless expect that thier communications would have been something after this sort:—"Brother (for they called us brother), we feel much gratified at the interest you have manifested in our eternal well being; you have laid us under an obligation of good will towards you, which it will afford us the greatest pleasure in some way appropriately to acknowledge.—We confess to you, that the things you have pointed out to us in the word, are both new and strange; and we tell you candidly, that we have not read the scriptures in the light you seem to view them, and that until we have given the subjects you have discussed a more deliberate and extended examination, our hearing cannot as yet be mixed with faith, and therefore at present cannot profit us. Nevertheless, kindness is entitled to courtesy, respect, and kindred benevolence. We shall be happy to see you at any time and at all times to share with you the hospitality of christians. Our principle is to prove all things; to be "swift to hear"; and to seize upon all good things: &, as we believe we have the truth, we are satisfied that you can do us no harm; possibly we may do you good, or you may be able to convince us, that there is more in the prophets and apostles that must be believed, than has yet been discovered to us by the assistance we have yet received." Such as this would have been creditable to the understandings and training of men pretending to the refinement and civilities of life.

But, have our good will and liberality been reciprocated after this fashion? Far from it, but instead thereof, a vulgar growl of denunciation and proscription hath become a bye-law among them.

From the scanty information that has reached us, we learn that several have laid hold of the Gospel of the Kingdom, as we pointed it out to them in the word, and as a matter of course have been immersed into the hope of it though immersed before. These believers, we suppose, have sought to unfold the same things to their fellow members of the church. This has originated opposition, naturally enough; for, wherever truth is advocated error will oppose and *vice versa*. The contention has resulted in the usual triumph of numbers for the time being; and the Council sustained by the majority have decreed *to the effect* that, ☞ *No member shall be allowed to speak any thing not approved by the Council; nor to broach the things taught by Dr. Thomas, who shall not hereafter be allowed to preach at No. 80 Green Street, New York.* ☜

Here is an "order in Council" which effectually seals the lips and binds the consciences of all not in fellowship with darkness. Some members finding themselves bound hand and foot by Satan have cut loose from his en-

trenchments, and seceeded. Others remain undetermined what to do. Let every one remember the advice of the town-clerk of Ephesus. If we were in Green Street church we should pay no regard to council-edicts, but stand up with the word in our hands and point out the truth therein taught upon all subjects whether they would hear or not, and let them cast us out of the synagogue, or into prison, whichever pleased them best. Councils indeed! Shall God's word and Christ's freemen be bound by Councils, which are ignorant even of what be the first principles of the oracles of God! If we are to be hoodwinked, let there be some honor in our abjection, if we must be slaves, let us be enslaved to despots that have at least a show of wisdom. Men may be well enough acquainted with customs' duties, or the qualities of whalebone, or the alloys of metals; but these accomplishments by no means fit them for defining the things which may be spoken by the students of the "sure word of prophecy." As for suppressing the things taught by us, it is egregious presumption for such a Council to harbor even a thought of such an undertaking. At our last visit, three of them came not within the sound of our voice, and the fourth, we think, only heard us once; and at our first, the gentleman of the tariff was regarded as "a factionist" of the most perverse description—a perfect heathen man and publican to all Green street believers! And now nothing is to be spoken but what is agreeable to him, &c.! And he is to interdict our views, though he is as ignorant of them as the generation to come! We object to the decisions of all councilmen, who are put into councils, not because they are scripturally qualified, or are elected by the voice of an approving and enlightened assembly, but by the *ipse dixit* of one man, to keep them out of mischief; or because of the pecuniary influence and numerical strength of their alliances. Is this reformation; are these doings apostolic!

This most unscriptural and incompetent council, then, decrees that we shall point out the things taught in the Bible for salvation no more in Green street! Now who, we wonder, will be the loser by this popish interdict? Will this legislative and executive Council pay us no more wages? Will they give us no more gratuities? Will they bestow upon us no more fat things; no more wines upon the lees well-refined! This Council can inflict upon us no loss; for take nothing from nothing and nothing comes! They have conferred nothing upon us, therefore they can take nothing from us. They and their bondsmen will be the losers. We offer them "demonstration of the Spirit" without money and without price; but they turn away their ears, and will have none of it. Very well, gentlemen, the time is at the door in the which 'ye shall weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."—We exhort you, then, to repent of your wicked devices, and cease to contend against the Word of God. "Be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy (in the Age to come); do good, be rich in good works, ready to distribute, willing to communicate; laying up in store for yourselves a good foundation against The Time to Come, that you may lay hold on Eternal Life"—this will make your names illustrious in heaven, place you in harmony with the Word, separate you from councils, redeem you from the guilt of enthralling consciences, extricate you from the iniquity of legislating against God's truth, and rescue you from the snare of the Devil into which you have fallen through the deceitfulness of sin—this do and you shall live. So fare you well!

March 12th, 1848. EDITOR.

With reference to the proposed canal through the Isthmus of Suez, a correspondent of the DEBATS says:—"There are ten operators, geometers and levellers. A first levelling has taken place at Cairo and in its vicinity, as well as at the Pyramids."

THE FRENCH REVOLUTION.

FEB. 22. 1848.

There was a GREAT EARTHQUAKE, *such as was not since men were upon the earth, so Mighty an Earthquake and so great.*—REV. xvi. 18.

The epoch we have been long and anxiously desiring hath at length arrived We have already published on page 114, that the Seventh Vial commenced July, 1830, with the Parisian Rebellion against the Government of Charles X. This was written June 10. 1847. In Dec. of the same year, we wrote an article on *The Times we live in*, see pages 197-201, in which we explained the prophecy of the "Unclean spirits like frogs" whose operations are concurrent with the sixth & seventh Vials, which have been synchronously pouring out for 18 years in July next. In that article, we paraphrased Rev xvi. 13,14 and stated that it was now actually fulfilling, as any one might see, who would reflect upon what was passing in Europe. We directed the reader's attention to Paris as one of the great centres of political developments from which were to emanate events, which should ultimate in stirring the whole world up to war. Recent events in that city have proved our interpretation to be correct. The unclean spirit of the False Prophet has contributed to antagonize the French monarchy and the French People. The former had been intriguing against Italian regeneration, with which the latter sympathize deeply as identified with their own revolution of 1830. and the progress of liberty throughout the world. Louis Phillippe, though the creature of a democratic insurrection, has uniformly repressed the progress of popular institutions, and cultivated the friendship of the Despotic Powers; this is the rock upon which his craft hath been dashed to pieces. His cringing subserviency to Prussia and Austria in the affairs of Switzerland and Italy, and his matrimonial speculations in Spain, are regarded as having compromised the dignity and honor, as well as the interests, of France, and for no other purpose than the aggrandizement of his own family relations. This is the head and front of his offending. He has committed other grievous crimes against the Constitution of 1830 which have increased the burden of his iniquity; for all of which he is now an exile in England, under, the humble style of the Count de Neuilly; and his former kingdom *transformed into a Republic*. This is an event the full importance of which is not estimated. It will, however, soon appear; and its consequences will be found to be terrible.

The following items constitute the leading events of the seventh Vial.

1. It begins by pouring out upon "*The Air*," A. D. 1830.

2. It is continued for about 17 years by "*voices and thunders and lightnings*," till 1837;

3. It becomes notable by "*a Great Earthquake*," which begins its concussions Feb. 22. 1848.

4. The concussions of this earthquake will result in the division of the European Polity into "*three parts*;"

5. "*The Cities*," or States, "*of the Nations*," then fall before a great conqueror;

6. "*Great Babylon*," or Rome is swallowed up by an earthquake;

7. "*Every island and mountain*," that is every form of government is abolished.

8. An aerolite-hail plagues mankind, accompanied by a natural earthquake;

9. The righteous dead are separated, and, with the prepared people rewarded;

10. "*The Ark of God's Testament*", the Messiah, "is seen" by men in the heavens;

11. The fallen Kingdoms are pos-

sessed by Him; and henceforth he reigns forever.

Such is a summary of the Seventh Vial, in the outpouring of which, we have arrived at the Great Earthquake, whose *first* shock has resulted in the downfall of the French Monarchy, the abolition of the House of Peers; and the resumption of Power by "the Sovereign People."

A few remarks here upon "*Earthquakes*," may not be misplaced or inappropriate. There are several mentioned in the Bible, and are either *natural* or *political*. The natural may be distinguished from the political, by the results attributed to each. The Earthquake in the 27th year of Uzziah, king of Judah, was natural; for the people fled from it; and Josephus says, that it divided a mountain *west* of Jerusalem in halves, and that these separated 500 paces apart. The Earthquake foretold by *Zechariah* xiv. 4, 5; *Isa.* xxix. 6; *Ezek.* xxxviii. 19, 20; *Joel* iii. 16;—is also natural; for, it is to divide a mountain on the *east* of Jerusalem (Mt. Olivet) into halves, which are to separate so as to leave "a very great valley" between; and the people shall flee from it *like as* they fled in Uzziah's days. The land will be raised south of the city and become a plain of 50 miles extent.

But, we say, the Bible also speaks of political *shakings;* when the concussion is effected by one power acting upon another so as to make it tremble for its existence, the heavens are said to shake; but when the commotion originates with, and is internal among, the *undistinguished multitude*, it is styled an EARTHQUAKE—"the earth" being taken for those who inhabit it; as "the whole earth was of one language."

Now, there are several political earthquakes predicted in the word. We shall confine our notice of them to those in the Apocalypse. Under the Sixth Seal, there was a Great Earthquake. It originated among the Catholic Party in Gaul, headed by a Rebel against the Roman Government, and ultimated in the overthrow of the Pagan Constitution of the Empire, and the establishment of the Usurper upon the throne of the New Order of Things. The stars falling from heaven to the earth, and the rolling up the heaven as a scroll, are not the accompaniments of natural earthquakes. It can only be, therefore, political, whose tremblings, indeed, will not subside till the King of Israel shall sit on his throne.

Before the sounding of the First Trumpet against the Western division of the Roman Empire, there was "*an earthquake*"—Rev. viii. 5.—A. D. 360—3. This was that remarkable revolution originating among the Gallic soldiery *in Paris*, who set up Julian as the rival of Constantius. The timely death of the latter prevented civil war; but blood flowed freely by means of the Tribunal of Chalcedon; the Imperial Court was reformed by the expulsion of thousands of barbers, cupbearers, cooks, and clouds of eunuchs, whose cost surpassed the expense of the legions; the palace gardens were filled with statues and altars of gods; the usurper assumed the title and office of Chief Pontiff, formerly worn by the Pagan Emperors; "and every part of the world," exclaims Libanius with transport, "displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and of music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries." Thus, by "an earthquake," Paganism regained the Imperial Throne, 37 years after the "Great Earthquake" of the Sixth Seal had "cast out the Great Dragon" from the Roman heaven. He had "but a short time." He exalted himself under Julian for three brief years, after which he fell to rise no more to Imperial rule in his pagan robes.

The next earthquake that is mentioned is in Rev. xi. 13. This is styled "a Great Earthquake." It may be known not to be a natural earthquake because of the things destroyed by it. "Seven thousand *onomata anthropoon* TITLES of men were destroyed by it." A natural earthquake may destroy men, but cannot touch their titles. The word, names or titles, is not in the English version; why the translators omitted it, seeing it exists in the original, cannot be told; perhaps they supposed the earthquake was natural, and were puzzled to conceive how it could destroy titles, and therefore left it out; and so "took away from the words of the prophecy."

This Great Earthquake happened the same hour The Witnesses ascended to political sovereignty. The progress of their elevation is marked by the following events:

A. D. 1789,

Aug. 23.—The National Assembly decreed liberty of opinions, religious as well as political, which had been suppressed by the Revocation of the Edict of Nantz, and a bloody massacre, Aug. 24, 1685.

Oct. 1.—The Rights of Man declared.

Dec. 24.—Decree declaring Frenchmen *who are not Catholics* admissible to all offices, both civil and military.

The Decree of the 23rd of Aug. 1789, "set the Witnesses upon their feet." "The Great Voice from Heaven" was the Decree of Dec. 24, inviting them to all offices, civil and military, and in effect saying to them, "*Come up hither!*" They accepted the invitation; and as the consequence of their political exaltation, there was in "that same hour" a Great Earthquake." The following things happened in the earthquake, thereby proving them to be in the National Assembly.

A. D. 1790,

Feb, 13.—Abolition of Monastic Vows. Suppression of the Religi- Orders.

June 19.—Abolition of Nobility.

July 10.—Decree restoring to the Heirs of the Houguenots expelled by the Revocation of the Edict of Nantes their confiscated property not yet sold.

A. D. 1791,

July 30.—Suppression of decorations and orders of Knighthood.

Oct. 5.—Decree taking from the King the titles of Sire and Your Majesty.

A. D. 1792,

Aug. 11.—Suspension of the King.

" 13.—Imprisonment of the King and Royal Family in the Temple.

Sept. 21.—Abolition of Royalty—PROCLAMATION OF THE REPUBLIC.

By the Decrees of Feb. 13, and June 19, 1790, and July 30, and Oct. 5, 1791, all French titles of distinction were destroyed in the earthquake. By the decree of July 10, 1790, the Witnesses resumed their property confiscated by Louis XIV in 1685. They then proceeded to retaliate upon his descendant as the perpetuator of their wrongs. By the decree of Aug. 11, '92, they suspended him from being King; and on the 13th imprisoned him: and by their edict of Sept. 21, they threw down "*the Tenth of the City*," that is, the Tenth Kingdom of the Western Roman Empire—the Monarchy of France.

Such were the effects of this Great Earthquake so concisely expressed in less than a single verse. It was a just retribution upon the oppressors, and murderers of the people. No one acquainted with the Massacres of Paris, and elsewhere in France, of 1572 and 1685, can commiserate the sufferers by the events of the Great Revolution. ONE HUNDRED AND FIVE *years* had elapsed in 1790 from the Revocation of the Edict of Nants. During all that time "the Rights of Man in Society" had been utterly abolished; and abandoned kings, profligate courts, and a spendthrift and impious aristocracy and clergy, had beastialized the people, and exhausted the nation. No wonder when society awoke to the enormity of the evil, it shook so violently, and with the madness of an infuriate beast, rent and devoured all before it.

This century and five years of political death, is *three months and a half* of years. A *month* is lunar time; that is, in this period, the Moon turns round upon her axis,—a revolution accomplished by the Earth in 24 hours, but by the Moon in 29 days, 12 hours, and 44 minutes, the interval from change to change. In this period she performs one complete circuit round the Earth. The time occupied in the revolving of a planet round its axis is the planet's Day. Hence, while 24 hours is the Earth's Day, 30 of the Earth's days are equal to one of the Moon's Days. Three months and a half, then, are THREE LUNAR DAYS AND A HALF; and when these days are used for symbolic time, they are equal to 105 years. "After" these "three days and a half" were accomplished, the advocates of civil and religious liberty showed themselves again in the very city of Paris where they had been slain, and the result of their resurrection and ascension was, as we have seen, the shaking of the social fabric to its foundations.

If the reader would fully comprehend the meaning of the phrase "a Great Earthquake" as used in the Apocalypse, let him acquaint himself with the appalling events of the French Revolution from 1789 to 1795.

The overthrow of the French Monarchy by the Witnesses was succeeded by the execution of Louis XVI, Jan. 21, 1793; and the Institution of the Revolutionary Tribunal on the 10th of March. On Sept. 5, it was decreed, that a revolutionary army should travel over the country with artillery and the guillotine; in consequence whereof "*the Remnant was affrighted.*" The Reign of Terror having nearly exhausted itself, the Convention, which had previously decreed the non-existence of any God but reason, acknowledged that there was a Supreme Being on May 7; and on the 8th of June proclaimed a National Festival to his honor. Thus "*they gave glory to the God of heaven,*" and the Earth's trembling ceased.

There is another "earthquake" mentioned in Rev. xi. 19. It is there enumerated as the last thing but one under the sounding of the last trumpet. The same earthquake is referred to in *Rev.* xvi. 18. In this text it is styled "a Great Earthquake, such as was not since men were upon the earth, so Mighty an Earthquake and so Great." This earthquake is like that of 1789, not natural, but political; for its effect is to divide "the Great City," or empire, "into Three Parts," or political divisions. We may remark here, that, though the Seventh Vial was introduced by popular commotion, it did not originate with the mob as did the revolutions of '89 and '48. The events of 1830, originated with government ordinances, and editorial protests. Appeals were made to the people from their superiors. They rose, fought, and conquered; but, as it proved, merely for a change of Dynasty. The monarchy did not fall; it was only remodelled. This is not styled an earthquake. But in the events of Feb. 1848, there is a parallelism with those of 1789–'92. The monarchy falls; nobility is abolished; the Mob reigns; and a truly mobocratic Republic is proclaimed in both cases. The insurgent canaile cries for "vengeance;" lawlessness, destructiveness, and bloodthirstiness, like demons, possess them, as evinced by the sack of the Tuilleries, the Chateau de Neuville, and the demand for the Red, instead of the Tricolor flag for the Republican colors. If the Revolution of 1789 was an earthquake, this of 1848 is emphatically so, and more rapid in its results. The Monarchy did not fall in the former time until two years had elapsed; but now it has fallen in three days, and the widest, and as it will prove, the wildest, liberty has been proclaimed.

But, we apprehend, we need say no more to convince the reader, that the existing convulsion is an earthquake and a great one too. It is admitted by all acquainted with the history of the world, that the Revolution of 1789, excelled any thing of the kind a nation was ever afflicted with. The present earthquake, however, will surpass it beyond measure. It is to exceed all calamities that have ever visited the nations of the earth. Its phenomena in their effect upon despotic powers, together with the agency of the "unclean spirits like frogs," "will cause" a rushing of the nations like the rushing of mighty water;" and there will be "a time of trouble among them, such as never was since there was a nation even to that same time.' But God shall rebuke them and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

Henceforth there is no peace for the world till Messiah comes. War, dreadful and demon war, will fill the nations with the slain. Instead of the current revolution being the harbinger of liberty and good government to a world like ours, lying under the wicked one, it is their death knell, and the precursor of a Colossal Despotism that will for a time bestride the earth. The nations are becoming enraged, and ferocious as cruel beasts. But "they shall have their dominion taken away," and be dashed in pieces as a potters' vessel. Let him that hath faith rejoice. Though the heaven fall, and the earth be removed out of its place, the believer, seeing all these things developing, may calmly observe the tempest, and smile upon the storm. Let those then, that are prepared, lift up their heads with hope assured, knowing that the hour of their redemption is at hand.

EDITOR.

March 29. A. M. 5938.

From the Sunday Times.

SIGNS OF THE TIMES.

"THE INGATHERING OF THE JEWS."—The Jewish race, kept distinct from all others, and retaining peculiar characteristics for so many centuries, it seems is about to make a movement toward the repossession of the promised land and the holy city.

"The Rothschilds, the richest family in the world, and the acknowledged financial head of all the tribes of Israel, have bought the whole land of Canaan—at least, they have the refusal of it, at a price within their means, and can close the bargain whenever they choose to do so.

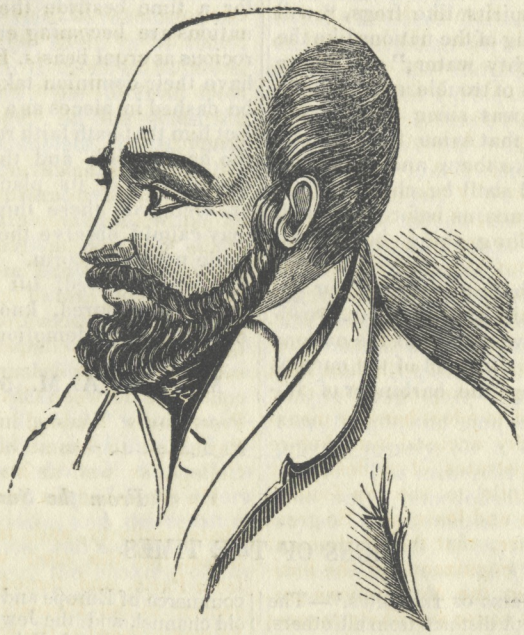
"They are not wanting in power to sustain themselves in this position. They have a sufficient diplomatic influence in every court in Europe, and nothing is wanting but the complete removal of Jewish disabilities in England, to give them all the influence that they require. The liberal views and conduct of the present Pope are favorable to the great movement, which cannot be far distant.

"The land of Israel, which under this dynasty, would soon extend from the Nile to the Euphrates, would be in the new track of the commerce of the eastern world. The caravans which transported goods from the Mediterranean to the Persian Gulf, or directly into the heart of Asia, were superseded by ships, which sailed around the Cape of Good Hope; but steamboats and railroads will soon bring the commerce of Europe and Asia, back to its old channel, and the Jews, occupying the central position of Palestine, will make that country the great mart of trade and finance for the whole eastern world. The east and west will both contribute to the riches of the Jewish nation—merchants will flock there from all parts of the world, & lines of steamers on the Mediterranean, the Red Sea, and the Indian Ocean, with railroads connecting Egypt, Persia, Hindostan and China, with the city of Jerusalem, can scarcely fail to restore it to all the magnificence and splendor it enjoyed in the days of Solomon.

"These views, as any one may see, are by no means chimerical. The facts on which they are based are sufficiently notorious, and there is nothing either impossible or improbable, in these predictions. These are the views and expectations expressed by some of the most intelligent Jews in this city, and we see no reason for their concealment."

"THE REMNANT WERE AFFRIGHTED."

Prudhomme states, that during the reign of terror in France the priests and nobles guillotined were only 2,413, while the persons of plebeian origin exceeded 13,000; the nobles and priests put to death at Nantes were only 2,160, while the infants drowned and shot were 2,000, the women 7,641, and the artisans 5,300.



PETER RAMUS.

"This head is extremely ele ated at firmness, and self-esteem; the occipital region is full; the organ of courage particularly marked and the forehead is prominent,—language and individuality remarkably so. It is the head of a thinking and determinate character. The constitution or temperament is one of great activity.

Ramus was born at a village in Picardy. His grandfather was a nobleman of Liege, who lost all his property by the ravages of war, and withdrew to France, where he was reduced to gain his livelihood by making and selling charcoal, and his father followed husbandry for his support. Ramus at a very early period of his life showed a fondness for learning, and went at different times from the age of only eight years to seek instruction at Paris. But he was on every occasion speedily compelled to depart by poverty, and the adverse circumstances of the times. His passion for study induced him to return once more, when he was received, in the capacity of a servant, into the College of Navarre.

In this situation, after spending the day in attendance upon his master, he devoted the greater part of the night to study and by his own industry made considerable progress in learning. His talents and perseverance at length procured him a more honorable st tion in the college & he spent three years and a half going through a course of philosophy. During this time having become acquainted with the Aristotelian logic, and discovered its defects, he came to the bold resolution of attacking it in the schools and of substituting in its stead a better system. Accordingly upon the occasion of standing candidate for the degree of Master of Arts, he held a public disputation against the authority of Aristotle, and maintained his theses with such ingenuity and ability, as astonished and confounded his examiners. From this time Ramus determined to overturn the old logic. He lectured on philosophy and eloquence, and published a book, entitled *Aristotelicæ Animadversiones* containing a very vehement attack upon Aristotle.

This attack upon a system which had been universally admired for ages gave great offence, as was to be expected, to the followers of Aristotle, and raised a violent storm of resentment against Ramus, particularly among the professors of the University of Paris. At first they made use of no other weapon in their contest with him than those of logic and eloquence, but they soon proceeded to adopt harsher measures, they loudly accused him, before the civil magistrates, of a design by opposing Aristotle, to sap the foundation of religion and learning. So great was their clamor, that the Parliament of Paris took cognizance of the business; but when the Aristotelians perceived that the cause was likely to meet with an impartial hearing and equitable decision from that tribunal, they by their intrigue, got it removed from the Parliament to the King's Council. A public disputation took place; it lasted two days: Ramus complained of the unfair proceeding of his enemies, but the result was, that the King prepossessed against him by the calumnies of his enemies, decreed that Ramus's books should be suppressed, and himself prohibited for the future from writing or reading any logical or philosophical lectures, without express permission first obtained. His enemies published the sentence in Latin and French, in all the streets of Paris and sent it to all parts of Europe. They even held him up to ridicule upon the stage.

This disgrace of Ramus, however, was of short duration; he soon lectured again and attracted a crowd of auditors. The faculty of the Sorbonne attempted to expel him, but he was maintained by an edict of the Parliament. After this he met with a generous and powerful patron in the cardinal of Lorraine, who by his interest with the King, Henry the II. obtained the repeal of the decree of Francis I. and thus secured to our author perfect freedom of writing and speaking upon philosophical subjects. By means of the same patron, Ramus was appointed regius professor of eloquence and philosophy.

His enemies, however, never desisted, and contrived to excite prejudices against him as a convert to the doctrine of the Reformation. He was obliged to conceal himself at Fontainbleau under the protecting arm of the King. When his enemies discovered the place of his retreat, they compelled him to seek safety in greater obscurity. The peace concluded between Charles IX, and the Protestants, enabled him to return to Paris, and to resume his station in the College, as well as his professorship.

He continued his lectures with unabated activity, and, increasing reputation, till the civil war drove him from Paris, and forced him to fly for shelter to the Protestant army, when he was present at the battle of St. Denis. The peace restored him to his occupations, but foreseeing that he would be able to maintain himself for but a short time, he asked and obtained permission from the King to vitit the Universities of Germany, wherever he came, much respect was shown him, and many honors conferred upon him. At Heidelburg he read a course of lectures. He was anxious to obtain a professorship at Geneva, but he did not succeed. It is recorded that while striving in vain to fix himself among his Protestant brethren, he refused several liberal offers made to him by Catholics.

He now resolved to return to his native country. At the commencement of the massacre of St. Bartholomew he took refuge in a cellar where he lay concealed during two days. An infamous rival Charpentaire, a professor of mathematics, who had been eclipsed by the superior talents of Ramus, at length discovered him, and dragged him from his place of concealment and directed

his hired assasins to despatch their victim. The scholars of Charpentaire dragged the body ignominiously along the streets, and threw it into the Seine."

The foregoing biographical sketch was forwarded to us by an esteemed correspondent in Buffalo, N Y. We have published it with a well executed cut as an illustration of the persevering, indomitable, and courageous spirit, by whom God worked in the labor of consuming the power of the Man of Sin in the days of Luther and his coadjutors. The profile of Ramus' Head indicates a phrenology which admirably corresponds with his career. It is the organization of a man, who venerated truth more than he feared the cruelty of priests or loved the applause of men. He was truly one of "Nature's Noblemen;" and had we a few like him in this "cloudy and dark day," the truth of God would have less reason than it now has to exclaim, "O save me, save me from my friends!" When we contrast the pusillanimity and selfishness of our contemporaries with the fortitude and disinterestedness of the Ramuses of the 16th century, the contempt and indignation of Lochiel invade us, and we are ready to cry out in his words,

"Traitors, cowards, turn and flee!"

EDITOR.

March 21. 1848.

ATTENTION TO THIS IS INVITED.

We *expect* to sail for England before the issue of our next number, and by the permission of Him, who directs his creatures according to his own will, to return in the Fall. The Herald will be continued during our absence, and be urged on with increased energy when we re-appear in the New World. We have convoked a committee of three to superintend its affairs, one will be master of the Records; another Reader of Proofs; and the third, Minister of Finance. We shall leave manuscript enough for a volume, much of which will relate to things of stirring interest in these wonderful times. This will be permanent stock; while there will be a floating capital arriving from time to time from across the sea. We bespeak, however, the indulgence of our friends for our brethren of the committee. The business is new to them, but we doubt not they will do their best; for they all feel deeply interested in the Herald as the advocate for the truth, whose place cannot be supplied by any paper extant. This is their belief, and they will act accordingly.

In answer to inquiries, we say, that we cannot furnish copies of the First Volume, as they are out of print. We can supply Volumes II and III., the former at $1,50—the latter at $2.00. These are our

TERMS.

The Herald to consist of 12 numbers to the Volume, of 24 pages 8 vo to each. Subscription TWO DOLLARS to be paid *in advance* on receiving the first number. *No subscription received for less than one volume.*

Honor and good conscience, not Law, the Code by which payments are expected, and will be enforced.

All communications to be addressed *post paid* (in our absence) as follows, MR; RICHARD MALONE, *for the Herald of the Future Age*, RICHMOND, VA.

EDITOR.

April 12th A M. 5938

A SIGN OF THE TIMES.

The Bishop of Rome, no longer looks to an Emperor of Germany or the Kings of France, one or both, for political support, as he did for a thousand and five years, ending in 1805. He has just formed *a Political League* with the King of Sardinia and the Grand Duke of Tuscany, for mutual defence against the probable agressions of his ancient ally of Austria. This is a proof that he is no longer the official Image of the Beast, but the Apocalyptic "*False Prophet.*" His *Imperiality* has been taken away.

April 8th A. M. 5938. EDITOR.

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude.

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. III. NUMBER 11.

"THE TIME OF THE END."

NICHOLAS, THE AUTOCRAT OF ALL THE RUSSIAS,

alias,

THE REIGNING PRINCE OF ROSH, MESHECH, AND TUBAL.

"THE THINGS THAT MUST SHORTLY BE DONE."

"O hypocrites, ye can discern the face of the sky; but can ye not discern the Signs of the Times?"

"The *Carlsruhe Gazette* of the 20th inst., contains the following extraordinary statement on the authority of a person said to be present on the occasion:—During the manœuvres of the Russian army at Winnew, the Emperor of Russia addressed his Generals as follows:—'What we are now practising is mere theory, but in two years I shall lead this army into other countries and to a field of glory.' We are even assured that the Emperor, addressing a General, said: 'You, General shall command the advanced guard. I am not satisfied with my neighbors, and I must seek other allies.'"

In deferring his movements for two years, unless sooner impelled to action, he may await the completion of his railways, which are progressing with all the rapidity wealth, ambition, and arbitrary power can develope.

But, in what sphere will he operate as a "field of glory?" He says, he is not pleased with his neighbors; the glorious arena, then, presents something of theirs which he covets. Who are these that have excited his displeasure? It is not Austria, for this power is despotic, and as inimical to the liberties of nations as Russia. Their policy is one, and their movements concerted. Prussia belongs to the great Germanic Body, which Austria, whose famous device is, *Austriæ est imperare orbi universo*, IT BELONGS TO AUSTRIA TO RULE THE EARTH, is the Head. Prussia has committed no offence against Russia; and will doubtless harmonize with its wonted allies in violence and spoliation.

Russia has neighbors on the north west, Sweden and Norway, but there would be nothing glorious in the conquest of many such countries, by the Giant of the North.

Turkey alone remains in Europe, his neighbor on the South. In this dominion there is a prize, the prospective conquest of which has been deemed glorious by Russian ambition ever since the reign of Catherine the Great, who projected the foundation of a "*new Greek Empire*" on the ruins of the Ottoman The fitness of things would seem to dictate, that the Autocrat, who is the last Greek Catholic Emperor extant, should possess the City built by Constantine "the Great," who was the first. As the political chief of the Greek Superstition, he cannot but view the Ottoman Turks as intruders and usurpers of his rights. The Sultan, therefore, must be dispossessed; and the Autocrat is the only one whose interest it is to do it. Unfortunately for the Turk, the decree of heaven is against him, and on record in the Book of the Destiny of States, Empires, and Nations. The Autocrat of Magog is as divinely necessitated to conquer Turkey, as Pharoah was, not to let Israel go, that God through his obstinacy might get for himself a great name among all the people of the earth. This will be the ulterior object of his threatened interference with his neighbors.

The Sultan of Turkey's policy, is doubtless regarded with a jealous eye by Russia. It is too Anglo-Roman, which is essentially hostile to imperial views of right and wrong. The papal False Prophet has established relations with the Porte by appointing an envoy to reside there, as the medium of communication between the Sultan and his Latin catholic subjects in Syria; and by which French Monarchial influence in that country has received a severe blow. The Sultan has also added force to British influence in Syria, and elsewhere, by granting entire liberty of action to Protestantism; besides which he is increasing his military force. These things manifest the working of an "Unclean Spirit" in the Porte, of the croaking devil species, which appears to be displeasing to Gog, and exciting in him his warlike propensities.

The Emperor of Austria and the Autocrat of All the Russias, have both appropriated to themselves the name of Cæsar, the imperial title of the Roman Emperors. The former is styled *Kaiser* in the German, and the latter *Czar*, or Tsar, in the Russ. These potentates regard themselves as the legitimate representatives of the Majesty of the Roman Empire; the Germano-Italian Kaiser of the Western Limb, and the Russian Czar of the Greek or Eastern: and the time may arrive when they will be the Lords Paramount of the world, the one in Rome, and the other in Constantinople. Should this come to pass, the Roman Empire would re-appear upon the political arena *in the same form* as when it was permanently divided into East and West by Theodosius, A. D. 395.*

When the Roman Empire was finally divided into Two Parts by Theodosius, the Eastern Division comprehended under Arcadius, the rich præfecture of the East, from the Lower Danube to the confines of Persia, a territory at present comprehended in the Ottoman Dominion; but which is to pass under the sovereignty of Russia.

To the West was appropriated under Honorius, the warlike præfectures of *Illyricum*, *Italy*, and *Gaul*, from the extremity of Greece to the Caledonian rampart; and from the rampart of Caledonia (the wall built across Scotland by the Romans) to the foot of Mount Atlas. This constituted the Western Roman Empire; the capital of which was the city Rome.

In the days of the Roman Emperors, there were always large tracts of country in Europe not included in their dominion. This will also be the case when the Western Roman Empire shall be again apparent. It will then include Italy, Illyricum and *Gaul*, but not the whole of the last division so called in ancient times; for Spain and Britain were then included in it. Thus, a Tripartite division of "THE GREAT CITY" will finally result; as it is written, "and the great city was *divided into* THREE PARTS"—*Rev.* xvi. 19. These three parts of the Roman State are termed the "Dragon," the "Beast," and the "Kings of the Earth." These words represent the grouping together of the nations as the result of a fearful contest among them in the "Time of the End."

In this threefold division of the Roman World, England and the Pope are not immediately apparent; though they are deeply implicated in the events which bring about the end contemplated. In the Apocalypse there are not only "Kings of the Earth," but "*Kings of the whole World.*" England, Persia, &c., belong to the latter. "The Earth" is a phrase which represents sometimes the undistinguished multitude, and at others, the territory formerly comprehended within the frontier of the Cæsarian Dominion; all beyond being styled "the whole world" as known to the Ancients. England stands by herself alone, the "Queen and Mistress of the Sea." She has allied herself to the doomed occupant of Constantinople, and to the False Prophet in Rome; and has undertaken to threaten Austria with war if she moves against Italy, on account of all which, she is destined to experience trouble and loss; for the Sultan and Pope must succumb to the Lord God and the Czar. She will be able, however, to effect one thing as an important offset to her miscarriages, and which will compensate her for the loss of her Mohammedan ally; this will be *the Restoration of the Jews, and the creation of Judea into an independent State* under her protection—*Isa.* xviii. This will be before Russia has extended its power eastward as far as it is finally

* This article was written before the French Revolution. The events of that remarkable convulsion have caused us to double our diligence in the study of the "Time of the End." the result of which is, that we believe that it will be the Justinian Constitution of Europe, A. D. 529—533, and not the Theodosian, that is about to re-appear.

determined. For, while England, the Protectress of the Jews, finds it expedient to abandon the cause of the prostrate Ottoman, she will do so in consideration of Egypt and Palestine, which are necessary to the security, or existence rather, of her own Empire in the East: thus, it is written, "O Israel, fear not; when thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned; for I am the Lord thy God, the Holy one of Israel, thy Saviour: I gave *Egypt for thy ransom, Ethiopia and Seba for thee*, since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore *will I give men for thee, and people for thy life*. Fear not; for I am with thee: I will bring thy seed from the East, and gather thee from the West; and I will say to the North, Give up; and to the South, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created Israel for my glory."—*Isa.* 43. 1—8. This clearly shows that the formal Restoration of the Jews will begin as the result of a political compromise, in which Egypt, Ethiopia, and Seba will be the consideration.

The settlement by treaty of this important affair implies a suspension of hostilities and progress eastward on the part of the Autocrat. This lull of the tempest, however, is not permanent. "An evil thought" will infest his mind. He will see the prosperous condition and increasing wealth of the Jewish State, and long to incorporate it with the rest of his dominions, that he may extend his frontier to the Persian Gulph. This will lead him to invade the Holy Land, and thus to come again into collision with British interests. England will threaten and her threats will be feared; for "tidings out of the *East*, and out of the *North* shall *trouble* him; therefore he shall go forth with great fury to destroy, and utterly to make away many."—*Dan.* xi. 44; *Ezek.* xxxviii. 13. Having conquered the open country, and subdued Egypt, he will set down before Jerusalem, and besiege it. The world will then behold the King of the North encamped with the most numerous and formidable host of modern times, "between the seas" in the Land of Glory. Having captured the Holy City, and garrisoned it with his troops, the movement of the British will detain him still in Palestine. "As a cloud," his squadrons will 'cover the Land'—*Ezek.* xxxviii. 16—but "Edom and Moab, and the chief of the children of Ammon," will escape out of his hand—Dan. xi. 41.—being in the power of his enemy. While his troops swarm throughout the Land, but especially in the region of Megiddo and Jezreel, and the south of Judea, his pavilion tents will be planted between the seas, that is, with the Mediterranean on the one hand, and the Dead Sea on the other, or between this and the Sea of Galilee, before the Holy Mountain. Thus encamped, he will be prepared for the prosecution of the war. But he will be unexpectedly assailed in the south, in the Valley of Jehoshaphat, and in the Plain of Megiddo. The Destroyer will approach the Mount of Olives "from Edom with dyed garments from Botzrah. Glorious in his apparel, travelling in the greatness of his strength." The Jews being reduced to the last extremity, though expecting succor from the Lions of Tarshish, will groan in utter hopelessness of their nation's ancient expectation. "Our Hope is lost, and we are cut off from our parts;" thus will they bewail their hapless lot. But when they shall behold this terrible Avenger "clothed with a vesture dipped in blood," he will proclaim himself in righteousness, "mighty to save" them Inspirited by the appearance of the Deliverer, although in the south He "trod the wine-press alone, and of the People there was none with him," "Judah will fight at Jerusalem;" and he will "call for a sword against him throughout all the mountains of the Land,"—a sword, which, it is probable, had already been preparing to fight the battles of the Jews, and the

preservation of its own empire "beyond the rivers of Cush."

By the appearance of this Heroic One from heaven, dealing out vengeance with fire and sword, the mighty army of the Russian Cæsar will be panic-seized: 'every man's sword shall be against his fellow,' and they shall slay one another.—*Ezek.* xxxviii. 21; *Zech.* xiv. 13. Nor is this all, 'pestilence' will destroy them, so that 'their flesh will consume away while they stand upon their feet, and their eyes waste away in their orbits, and their tongues in their mouths;' and to consummate the whole, the Avenger 'will rain upon him, and upon his lands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone'—*Ezek.* 38. 22, *Rev* xvi. 21; xiv. 20; xix; 17 19, 21. Thus, 'broken without hand;' Dan. viii. 25—'he shall come to his end, and none shall help him;' *ch.* xi. 45.; the Autocrat of Constantinople shall fall to rise no more.

We shall proceed now to say a few words about the Pope. This is an official epithet, and designates the chief Officer of an elective spirituality, having a territory in Italy of 17,050 square miles, Rome for its capital, and a population of 2,300,000. The Papal Office was the Image of the Imperial Office of the empire of Justinian. Political and Ecclesiastical sovereignty were united in the Imperial, ever since, indeed, the time of Augustus, who was both High Priest and Emperor of the World. The Papal Office differed from the Imperial principally in the nature of its territorial jurisdiction; it was ecclesiastically Imperial, but not territorially; and its spiritual imperiality was imparted to it and sustained by a political or secular emperor. The individual elected to it was Imperial High Priest of the West, and secular ruler of the States of the Church, for life. Hence he is styled in the Apocalypse, "THE IMAGE OF THE BEAST." But this Image Office was abolished in 1809. Now, it is part of the present duty of this functionary to teach and to preach. He is therefore called a 'prophet,' for a prophet is not merely one who foretelleth future events, 'but he that prophesieth speaketh unto men to edification, exhortation, and comfort.' And because he speaketh lies, he is styled a 'False Prophet,' and inasmuch as he is the greatest liar on earth he is emphatically designated the 'THE FALSE PROPHET.'

There has appeared in the world one individual, who is styled in profane literature the 'false prophet, namely, Mohammed; but he is not so called in the scriptures. He is there spoken of as a 'Star which fell from heaven unto the earth, to whom was given the Key of the abyss. He did not belong to the Roman empire, but to the world beyond it. He was, doubtless *a* false prophet or teacher, as was Confucius; but neither of them pretended to an identity with Judaism or Christianity. The successors of Mohammed were the Caliphs, the 'Commanders of the Faithful,' who were the military and sacerdotal chiefs of the Saracen Empire. Rahdi, the twentieth of the Abassides, and the thirty-ninth of the successors of Mohammed, was the last who deserved the title of Commander of the Faithful. After him, the Lords of the Eastern World were reduced to the most abject misery; and the Caliphate succumbed before the arms of the adherents of Ali. In scripture, the *successors*, of Mahomet, who ruled the Saracens until their dominion dwindled to the walls of Bagdad, are refered to in these words; 'And they (the locusts) had a King over them, the Angel of the abyss, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon,' that is, the Destroyer. Mohammed was THE STAR OF ARABIA, and the *office* he created, *a Kingship with a Command attached to it*, which was, that 'it was *commanded* them that they should not hurt the grass of the earth, neither any green thing, nor any tree; *but only those men who have not the seal of God in their foreheads*'. Hence every man that succeeded to this Star commanded Kingship, became 'King' of the Saracens, and for the period of his reign 'the Angel,' or messenger of the Star who commanded the abyss. We

see, then, that the appropriate title of Mohammed is not the false prophet, but 'the Commander' a title adopted by the Caliphs, his successors, as long as their empire continued. But to return to the Image of the Beast.

The Popesh.p confers upon its incumbent the scriptural epithet of "the False Prophet," and by eminence, 'the Man of Sin," "the wicked One," and 'the Son of Perdition.' Hence, the reigning Pope is the Chief Devil of the system to which he belongs–A SYSTEM, represented by the *symbols*, of Daniel and John; namely, a fourth beast with ten horns, and an eleventh horn, with eyes in it, like the eyes of a man, and a mouth speaking very great words, and of greater audacity than its fellows;—also Babylon;—a beast rising out of the sea, with seven heads and ten horns and crowns on each of them, and the Blasphemous Name on his heads,—a beast coming up out of the earth with two horns which led the world astray, and caused them to make an Image of the Imperial Head of the seven-headed beast, into which he infused political life, that said Image might caused to be killed those, who would not worship himself as a God upon the earth;—a Harlot City with a golden cup in the hand of her Image setting upon the sea-monster, a drunken murderess of the saints;—the Eighth Head;—the beast of the earth and the False Prophet—these are all symbolical exhibitions, illustrative of the political and spiritual system, which has obtained in the Western Roman Empire since the fourth century even to the appearing of Christ in his Kingdom.

The man who is elected to the Popedom, or Devilship, of the West, is also styled a Deceiver as well as the Beast with Two Horns which is 'the Eighth:' as it is written, "and the Beast was taken & with him the False Prophet that worked miracles (lying wonders) before him, with which (remarkable political acts, or miracles, referred to in Rev. xvi. 13, 14.) he, the False Prophet, DECEIVED them that *had* received the Mark of the Beast, and them that worshipped that Beast's Image—ch. xix. 20: which deception, we understand said Demon, the Pope, to be practising, perhaps unconsciously, at this time. But who can fathom the depths of the Devil; if he can, he must be either omniscient, or himself the Devil: to plumb this abyss is to know the occult working of the papal policy.

The present Demon (for the Pope is so styled in Rev. xvi. 14, where the unclean croaking spirit that comes out of the mouth of the False Prophet is called the *pneuma daimon* the spirit of a Demon), is now playing the part of a deceiver; for whether he intends to deceive or not, the Italians who confide in him as a tower of liberty will be wofully disappointed in all their expectations.

By the demonstrations he has been able to make, he has deceived the people of Sardinia, Naples & Sicily, Tuscany and Lucca, Manco, San Marino, and the Roman States, 18,040,030 Italians, into the vain and fond expectation, that "a New Era of Liberty had commenced for Italy," These deceptive proceedings of the False Prophet, are the workings of that one of the "Three Unclean Spirits like Frogs" which proceeds from the reigning Pope. None but an unclean spirit could proceed out of his mouth; and as their workings, called "miracles," result in embroiling the nations in war, they are warlike spirits–spirits threatening and producing war, in the west and the east— which is characteristic of his proceedings.

Having been trained under the generalship of Napoleon (for he is said to have been a serjeant in the French service) the Pope may be a good soldier but he cannot do impossibilities, or conquer Destiny.

The policy of the British *Government* (for the *people* hate popery) towards the Pope is the result of commercial interest and Irish difficulties. The Pope and his Allies have formed a commercial as well as a defensive league, which will be doubtless, beneficial to England, if in amity with them. Liberty and Commerce are natural allies; so that the states of Italy, if emancipated from Papal, Austrian, and

domestic despotism, would again prosper, and consume largely the products of the workshops of Britain.

But Ireland, that plague spot of the empire, that thorn in the side of the Government, must be pacified; a consummation more desirable, than easy to be effected. The sore of the Emerald Isle is not the mal-administration of the British Government, but *the inextinguishable hatred of Romish priests to protestant rule, exercising its malignity upon the impenetrable ignorance and blind superstition of a race hostile to the Saxon.* If Ireland were protestant, or "infidel," any thing, indeed, but Roman, it would be as prosperous and "happy" as Britain, Holland, or the United States. The Government is blamed for more, and more is expected of it than it can accomplish, or than it deserves. Irish horrors are perpetrated almost exclusively in the Southern or Romish Section of the country. Nor is Ireland the only theatre of crime and curse; but wherever the same causes operate the same results ensue. Spain, Portugal, Italy, Mexico, and France before the Reign of Terror, are instances in proof of this Excessive ignorance and superstition, misdirected by a villanous priesthood, has cursed them all; and the judgment of heaven has rested upon them with an inveteracy, incurable by state specifics. If men will "worship devils, and images of gold, and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk," as do Romish worshippers of saints and angels;—if they will commit "murders, practice sorceries, fornication, and theft," as their priests notoriously do,—Rev. ix. 20, 21;—if they will trespass in these abominations, then they fall under the present anathema of the "Loud Voice" which has decreed that, "If any worship the Beast and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone (in war) in sight of the holy messengers and in presence of the Lamb. And the smoke of their torment ascendeth until the ages of ages: and *they have no rest day nor night*, who worship the Beast and his Image, and whosoever receiveth the Mark is of his Name.' —*Rev.* xiv. 9-11. This the pathology of Erin's woe, and of that of all the worshippers of the Beast and his Image in every nation of the West.

We may remark here, that *the tormentation with fire and brimstone in the presence of the Angels and the Lamb; and the ascending of the smoke of the torment until the eternal age*, is A JUDGMENT BY WAR, from the time of the revolution in that destructive art by the introduction of gunpowder (foretold in Rev. ix. 17-19) until the Battle of Armageddon, and the sinking of Rome into the fiery abyss; for she is to be dashed down with violence, like the falling of a great millstone into the sea, and to be found no more on the earth. *ch.* xviii. 21. At the time of her falling, she becomes also a burning city—*ver.* 8.—whose fires proceed from beneath, for 'the smoke of her burning' elicits cries of lamentation from all who behold her destruction—*verse*–9, 18. The *consummation* of this judgment will be " with the Brightness of his coming" and in the presence of Jesus and the 120,000 angels of his power. *Rev.* xix. 14; v. 11; *Jude* 14; 2 *Thess.* 1. 7; ii. 8. *Matt.* xxv. 31; *Dan.* vii. 10.

The City having sunk into the subterranean "Lake of Fire" (the chimneys of which are the volcanoes of Etna and Vesuvius) after the example of Sodom and Gomorrha, its former site will be occupied by Volcanic Smoke. The "*torment*" of the City is the volcanic earthquake and fire which destroy her and the thousands in her; "*the Smoke*" is what remains visible to all beholders after ruin has seized upon them. Hence, it is very properly styled, "*the Smoke of her Burning*;" and "*the Smoke of their Torment*;" which are the same. This Smoke will be the MEMORIAL of their overthrow for 1000 years to come; as the Dead Sea has been the memorial of the destruction of the Cities of the Plain for 3899 years past. The latter may be term-

ed the Sea of their Torment, and the former, "the Smoke." But to return to England and the Irish.

Ireland hath "no rest day nor night because it worships the Beast, and his Image, and hath received the Mark of his Name." It is a prey to priests, and to demagogues in their interest. England has exhausted her resources for the pacification of the country; and therefore rightly judging that the False Prophet has more influence there than she, she turns to the Pope and bargains for his interference. It is true, this hath not been verbally confessed; but events show that such an understanding exists between the parties. England *in effect* says to the Pope, "I have no particular liking for you as you are well aware, from the fact that no relations subsist between us; nevertheless, as you can help me in one difficulty, and I can help you in another, I am willing to renew our acquaintance, as you appear to be less savage than you used to be. You know what trouble I have with those priests and adherents of yours in Ireland; how they interfere in my politics, and denounce from their pulpits and altars my protestant citizens, whom their willing serfs murder with as much alacrity and coolness as they eat their potatoes or kill their pigs. Now I wish this state of things put a stop to for the sake of humanity, the tranquility of my dominion, and the security of my people of all creeds. I wish you, therefore, to exercise your influence over these turbulent sheep of your pasture, and thereby restrain them within the bounds of decency and propriety, if it be possible. If you will not co-operate with me in this good work, I will torment them with fire and brimstone, and give my influence to edge on the Kings of Europe, to make your country desolate, and to burn your capital with fire. You are on the verge of a precipice. A false step will wreck you on the Scylla of Italian fickleness, or on the Charybdis of a foreign invasion. Now, you know me of old. I am England, the Lion-hearted, and by the favor of God, have withstood, triumphantly, a world in arms, marshalled under the Attila of his age. He that laid Austria, Italy, and the Pope prostrate, and placed his foot upon their necks, receded before my advance and surrendered himself a prisoner into my hands. Command, therefore, your Irish worshippers to keep the peace, and I will tell Austria, that if she interferes any further in your affairs, I shall regard it as a declaration of war; thus I will warn her off, and protect you.

That England actually made this speech to the False Prophet, we do not affirm; but this is certainly the fact. "The Pope's rescript has been received in Ireland, demanding from the Bishops whether the alleged charges of altar denunciations and political intermeddling by the priesthood be true. It administers a stern rebuke. It was addressed to some, if not to all the Catholic Prelates of Ireland, requiring an explicit explanation of the charges alleged against certain members of the Irish Catholic Body, of having incited outrage by the denunciation from the altar. This letter admonishes the clergy. that the church of God should be the House of Prayer, not of secular concerns, or the meeting place of politicians; and that ecclesiastics should recollect that they are ministers of peace—dispensers of the myteries of God—men who should not involve themselves in worldly matters—in a word, men who should abhor blood and vengeance. The clergy are required to satisfy the solicitude of the Sacred Congregation respecting the reports which have reached His Holiness, and are desired to apply themselves sedulously to watch over the spiritual interests of the people, and in nowise to mix themselves up with worldly affairs."

By this rescript the Pope, as Mouth of the Beast, has manifested a disposition to co-operate with Protestant England in suppressing Irish-Catholic crime. Nor has England been remiss upon her part; for, "Lord Palmerston has signified to the Austrian Court, that any further armed intervention with the Papal States will be considered by Great Britain as a declaration of war." This Anglo-Protectorate of the False Prophet presents a new feature in the aspect of affairs in Italy. When war comes, and *come it must*, the struggle will be prolonged, and therefore the more sanguinary, because of the infusion of foreign wealth and prowess into the conflict; but the end thereof will be not the less certain or disastrous to Italy and the Pope. The Kings of the European Continent will hate the Harlot City, and make her desolate and naked, and eat her flesh, and burn her with fire, before the end cometh upon her by the earthquake and fire from beneath.—*Rev.* xvii. 16—18. The coming war will be terrific; liberty will fall; and despotism prevail over Italy "until the Lord comes." Rome may, indeed, now say, "I sit a Queen, and am no Widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."—*Rev.* xviii. 7, 8. Though afflicted with death, mourning, and famine by the hatred of the Kings, the utter and eternal destruction of Rome far transcends their purposes. They will war against mobocracy, mis-called "liberty," or liberalism, not against the classic monuments of antiquity; which, an education in the institutes of Paganism, under the tuition of Homer, Horace, Virgil, and other masters in the same school, has taught them to revere. Therefore, when they behold the consummation of her plagues, and "the Smoke of her Burning," they will bewail and lament for her, standing afar off for the fear of her torment, saying, Alas, alas that Great City Babylon, that mighty city! for in one hour is thy judgment come."—*vers.* 9, 10.

The present is the calm of the heavens before the tempest.* "Austria and all the despotic powers of Europe are in doubt. They do not know whether it is best to resist at once the popular movements in Italy, or wait and watch events, expecting, perhaps, that these recent fires will die out. Their situation contrasts strongly with their position twenty-five years ago. The despotic powers at the Congress of Vienna declared, that they regarded the Pope and the Church as the strongest defence of the doctrine of "passive obedience." But this patient waiting for probabilities will ill suit the increasing hatred of Austria to the Papal Apostle of Liberalism, whose bold stand for Democracy has revolutionized Naples, confederated Italy, and menaced Austria in her own provinces. The Lombardo-Venetian territory is one of the most important provinces of the Austrian Empire. "It is the richest country in Italy, and one of the most industrious, thriving, and well-regulated communities in the world." Austria regards this province as the apple of her eye; and hence regards all the movements in Italy with the greatest jealousy. This region is now the theatre of the most deplorable excesses on the part of Austria. Blood has been shed by her soldiery, who have also suffered loss; and "personal persecution, and the system of arbitrary arrest are practised by the police without any legal remedy."

(TO BE CONTINUED.)

* This was written the week before the news of the Revolution in Paris arrived in this country.

☞ We present our readers in this number with the likeness of the greatest man of his age in his vocation. We are indebted to Messrs. Fowler & Wells of the American Phrenological Journal for the stereotype, for which we take this opportunity of thanking them. We considered, that the Emperor Nicholas would be a good frontispiece to an article on the Time of the End, in which he, or a successor, is destined to play so conspicuous a part, therefore we have given him; besides that, there is a gratification in having even a pictorial acquaintance with the men who have a hand in "turning the world upside down."

THE WORLD'S AGE AND DANIEL'S 2300.

"*Unto* 2300 (*from*) *evening* (*to*) *morning; afterwards shall the Holy be cleansed.*"
"*The Vision of the evening and the morning, which was told, is true; and is for many days.*"

The Lord, whom some call *our* Lord Jesus Christ, but who believe not, nor do, the things which he enjoins, commands the faithful to "*watch*" for his appearing; and declares them '*blessed*' who hearken to his voice. Now the business of watching has reference to *time*, *place*, and *circumstances*. The watchman who knows not the hour of the night, and is ignorant of "*the beat*," will make but a poor hand at his calling, however well he may be versed in the phenomena of the atmosphere, and the rolling orbs of the heavens. If the police had received information, that a thief would appear at such a place, under such and such circumstances, and at a particular time, and one of its subordinates had been ordered to watch, for he would appear on his beat, the watchman might know all about the place, and circumstances, but if he knew not the time, he would be continually making mistakes and taking persons into custody on suspicion; and his suspicions being so continually erroneous, he would at last fear to apprehend any one lest he should be mistaken, and thus the real thief would elude the vigilance of this observer. But, on the other hand, if he had assurance of *the time*, he would keep his eye upon that, without neglecting place and circumstances, and the apprehension of the thief would be ensured.

The common opinion is, that the World is now 5852 years old, and that it must continue under the existing order of things 'till it attain the age of 6000. This would defer the Lord's coming for 148 years; so that, any one believing in such a calculation as this, would be like the watchman we have supposed, who could not answer the inquiry, "Watchman, what of the night?"—the Lord will come and find him unprepared. Now, in 1840, saith Mr. Himes, when this opinion was submitted to Mr. Miller, the latter admitted that the age of the world materially affected the accuracy of his calculations. Admitting, therefore, the very probable supposition concerning the 6000 years, Mr. Miller concluded that if the world were really no older than popular opinion made it, he was altogether "out of his reckoning" as the phrase is; and forthwith set about remoddelling the world's age so as to make the 6000 end in 1843 of the Vulgar Era. Having finished his computation, after a labor of three days, he thought he had "clearly proved" the identical termination of the periods he *sought to establish*. Having no theory to sustain, but desiring simply to ascertain if the venerable gentleman were correct, we examined his premises and others very minutely; and, though we should have been very well pleased to find that the quotient of his arithmetic was indeed "proved," we were reduced to the necessity of rejecting both Mr. Miller's and the Vulgar computation. In the second and third numbers of the first volume of the Herald, now out of print, we argued the subject fully. We grappled with the passages in 1 Kings vi. 1; in Stephen's speech; and in Paul's address at Antioch in Pisidia, resolving their seeming discrepancies into that discord which is harmony when understood; passages which have puzzled and bewildered the world's theologists for centuries past. Time, as well as argument, has proved Mr. Miller's view incorrect; nevertheless, his idea is good, that the true age of the world is a necessary foundation for the computation of the prophetic times.

At the present important epoch, this subject has increased in interest a hundred fold. We must refer the reader to the numbers quoted for the argument; at this crisis, however, we think it advisable to reprint the statement; more especially as many of our subscribers are not in possession of our first volume.

CHRONOLOGY FROM THE CREATION TO THE PRESENT.

	PERIODS	A. M.	
Adam* to birth of Seth	130	130	
Seth " " " Enos	105		
Enos " " " Cainan	90		
Cainan " " " Mahalaleel	70		
Mahalaleel " " " Jared	65		
Jared " " " Enoch	162		
Enoch " " Methuselah	65		
Methuselah " " " Lamech	187		
Lamech " " " Noah	182		
Noah to the Deluge	600	1657	
For the prevailing of the waters	1		
Shem begat Arphaxad after the Flood	2		
Arphaxad " Salah " "	35		
Salah " Eber " "	30		
Eber " Peleg " "	34		
Peleg " Reu " "	30		
Reu " Serug " "	32		
Serug " Nahor " "	30		
Nahor " Terah " "	29		
Terah " Abram " "	70		
Abraham aged at Confirmation of Covenant	85	2035	
From Confirmation to birth of Isaac in the year of Terah 170, and of Abram 100	15		
From birth of Isaac to that of Jacob, 25 years after death of Terah, and in life of Abram 160	60		
From birth of Jacob to his third son, Levi	81		
From " " Levi to Amram	98		
From " " Amram to Moses	96		
From " " Moses to 14th Nisan	80		
Sum of years from Confirmation to institution of Passover, night of the Exode	430	2465	
Sojourn in the Wilderness	40		
Subjugation of Canaan	30		

	PERIODS	A. M.
Times of the Judges, viz:		
Othniel	40	
Eglon	18	
Ehud } Shamgar }	80	
Subjection to Jabin	20	
Barak	40	
Subject to Midianites	7	
Gideon	40	
Abimeleck	3	
Tola	23	
Jair	22	
Subject to Philistines	18	
Jepthah	6	
Ibzan	7	
Elon	10	
Abdon	8	
Philistines	40	
Eli	40	
Samuel	28 *Total*	450 2985
From Saul's anointing to the Babylonish Captivity	510	3495
The captivity	70	
From its end to 7th Artaxerxes	69	3634
Birth of Christ		4091
From this to the baptism of Jesus	487	
To Crucifixion, the end of 490 years		34124
From Crucifixion to March of the Vulgar Era 1848	1810	5934
Real Time since the Birth of Christ	1841	

* Adam was contemporary 56 years with Lamech, the father of Noah; and died 726 years before the Flood. Lamech was 95 contemporary with Shem, who lived 502 years after the Deluge; so that he was contemporary with Abraham 150 years, and with Isaac 50 years. It is quite probable, that Shem was the Melchizedeck, King of Righteousness and King of Peace, "who still liveth," to whom Abraham gave the tenth of the spoils.

THE TWO THOUSAND THREE HUNDRED.

Thus, then, it appears from the most authentic data, that the Age of the World amounts to 5934 years, which is more by 82 years than is commonly supposed. A friend has just sent us the computation of a Mr. Shimeall, who makes it 4132 to the birth of Christ, and 5980 to the present year. But this gentleman, like Mr. Miller, seeks to bring these prophetic periods to a termination with the 6000 of the World's Age. We have no objection to the idea of the Millennium commencing at that time; but we do object to stretching and shrinking chronology to bring it to pass arithmetically. We believe that the FUTURE AGE will be *fully* organized by *Anno Mundi* 6000, and not before; but we believe also that the 1260, 1290, 1335 and 2300 do none of them extend so far by many years. According to Mr. Shimeall, the Millennium will be established in 1868; for ourselves, we have no doubt but that the Lord will come *about* that date, tho' less by a short time, unless he mean by '68 the true era '64; but much has to be done after he comes to settle the world on the basis of the New Law.

The *true* time from the birth of Christ to the present year, is 1843-4; or 1847, ending '48, according to the Vulgar Era, which is about three years and 8 days in advance of the truth. The Jews commenced their sacred years with Nisan, called also, the month Abib, or the Moon of March; so that the Moon of February would be the last of the preceding year. Neither their sacred nor civil year ended in December; so that we ought to regard A. D. 1843, true time, as ending in Feb. 1848, common time. When, therefore, we say, that the world is 5933 full years of age, we mean, terminating with the moon of February, 1848, instead of the December previous.

Now, a certain Holy One, in Daniel's hearing, inquired of another, *How long a time should elapse to the end of the treading under foot the Sanctuary and Host of Israel, which should be cast down and stamped upon by the Little Horn of the Four Horned Goat, or Eastern Roman Power?* Without stating when the "*How long*" should begin, the answer declared that it should end *after an interval* of 2300, the beginning of which was the Evening and the end thereof the Morning. "The *morning* cometh, and also the night; if ye will inquire, inquire ye; RETURN, *come!*"—*Isa.* xxi. 12. Israel's night hath passed away, and now *is come* the Morning of their Return. But when did this long night begin? Before a prophetic period really expires, we can only have a strong impression that it may end at such a time; but when it has certainly terminated, it leaves such vivid signs that the times cannot be mistaken.

We have for years been convinced, that the 2300 could commence no where else than at "the going forth of the decree to restore and to build Jerusalem." From an examination of books, Daniel was satisfied, that the end of the seventy years captivity was at hand; he prayed, therefore, to be enlightened upon the matter. Gabriel was sent to give him skill and understanding in relation to the Vision of the Evening and the Morning. It is manifest that this Vision was the subject of the communication; because the prophecy of the Seventy Weeks is part of the vision itself, as will appear by collating the following texts.—*Dan.* viii. 9—12, 23—25; and *chap.* ix. 26, 27. The Little Horn of the Goat is the same as "*the* PEOPLE *of the Prince.*" The former "magnifies himself against the Prince of the Host;" while the latter, cuts off Messiah: the former, takes away the Daily, and casts down the Place of the Daily's Sanctuary; while the latter "destroys the City and the Sanctuary," or Temple; and in *the half part of the week*, the last half of the seventieth, 'he causeth the sacrifice and the oblation to cease' by offering up by violence the true sacrifice and oblation:—the former cast down the truth,' or Law, then 'waxed old and ready to vanish away; 'to the ground, and practised and prospered,' and "destroyed the Mighty and Holy People;" and the latter, 'made desolate, even unto the consummation:'—these two, the Prince's People, and the Little Horn of the Goat, do the same work, and therefore we conclude, they are the same power, namely, the ROMAN. There can be no doubt then, indeed we are fully assured, that the Seventy Weeks of years are part of the 2300, and that the going forth of the Decree to restore and build Jerusalem,' is the commencement of them both.

We have published, that they would end in 1843. We were not, however, sufficiently guarded in our use of the Vulgar Era. Hence we allowed the Vulgar Era 1843 to pass current for true time; when it was really worth only 1839-40. As we have shown above A. D. 1843 ended last February. This moon has proved a most remarkable month, and one which will never be forgotten. It will be an epoch in the World's History, upon which chronographers will delight to dwell. Can the reader imagine a point of time more fitting for the termination of a prophetic period than 23rd and 24th of Feb. 1848? Our conviction is, that it is the last month in the long period of 2300 years. Put one end of the time upon February and let the other

end fall upon the years before Christ, and where we ask, will it touch? The answer is, that *it falls upon* THE FEBRUARY MOON 490 YEARS BEFORE THE CRUCIFIXION A. M 3634. The items of the account will stand thus:—

TABLE 1.

the present year of the World's Age	5934
Deduct the 2300 of Daniel	2300
Year of the World of the Decree issued 7th of Artaxerxes' reign	3634
Add to this the Seventy Weeks of years	490
A. D. 33, or year of the world of the Crucifixion	4124

TABLE 2.

From the present year of the world	5934
Deduct the year of the world of the crucifixion	4124
There remain from the crucifixion to this year	1810
To this add the age of Jesus at his baptism	30
The full period of his ministry till 14th Nisan	3
There results the true time of the present year of his birth	1843

TABLE 3.

Years from Feb. V. E. 1848 to the Crucifixion	1810
Years from Crucifixion to 7th Artaxerxes	490
Whole number from 7th Artaxerxes to Feb. V. E 1848	2300

OF THE 1260 AND 1335 YEARS.

If 23 Feb. 1848, be the terminus of the 2300 years, and after the evidence presented, who can reasonably doubt it?—it is manifest that the 1260 and 1335 of Dan. xii. 7, 12, are not included in it, for the obvious reason, that the kingdom is not yet *again* restored to Israel, and Daniel doth not yet stand in his lot, which two things are to take place at the end of these periods. But this is clear, namely, that the 2300 of the Evening and the Morning being fully ended, *the business of cleansing the Holy is now to go on.* This will require some years, and the accomplishment of the matter will be the events already mentioned.

From A. D. 529 to A. D. 604, a period of 75 years, is one of the most notable in the history of the world. During this time, Illyria, Italia, Africa, Hispania, Gaul, and Britain: countries of the west, and stretching from Constantinople to Caledonia, and from the Rhine to the Straits of Gibraltar; the territories upon which the '*mountains and islands*,' the Kingdoms and States of Europe, are found—*during these 75 years, these political organizations became a confederacy and received their Civil and Ecclesiastical Constitution.* Without in this place going into the details of the rise and consummation of this 'European Sisterhood of Nations,' we shall content ourselves with a simple statement of the fact, and proceed to remark, that the arrangement of prophecy is, that 75 years shall be consumed in their overthrow and entire abolition. It is clear, then, that as the 75 years of their organization had a beginning and an ending, so that 75 years of their disorganization have also their commencement and termination. Hence the beginning of each, and the termination of each period, must be equidistant; that is, as the organization, represented by a Beast with Seven Heads and Ten Crowned Horns, and a Name and Mouth of Blasphemy, is to continue 42 months of years; each epoch will be 1260 years apart; or, if we date the beginning and ending of the 75 years of disorganization from the *commencement* of the 75 years of organization a-

lone, then the Civil and Ecclesiastical Constitution of the European World will begin to break up 1789 and be abolished in 1864, which dates are respectively 1260 and 1335 year from A D. 529. The following table will make the matter obvious at a glance.

Synopsis.

The Code of Justinian became the Law of the Imperial Confederation of Kingdoms,	*April*, A. D.	529
It was to continue during 1260 years		1260
It began to be abolished by the opening of the States General,	*May*, 5. A. D.	1789
The Civil and Ecclesiastical Constitution of the Empire was completed by the publication of the Pandects and Institutes	*Dec.* 16. A. D.	533
They were to continue in force all over the Empire		1260
Their abolition was consummated in one of its Kingdoms by the "Organization of the Revolutionary Government"	*Dec.* 4. A. D.	1793
75 years after A. D. 529. the Anglo-Saxon. the last of the Ten Kingdoms. submitted to the supremacy of the Roman Pontificate and so entered the Imperial Confederation of States	A. D.	604
The supremacy over the Ten Confederated Kingdoms to continue		1260
Will therefore terminate	A. D.	1864
The Civil and Ecclesiastical Constitution proclaimed in The Code	A. D.	529
To coexist in the Empire until their contemporary and final abrogation 1333 year		1335
Dissolution of the European Fabric in all its relations	A. D.	1864
Year of the Resurrection from A. D. 529, when Michael stands up for the Israelites at the end of the		1335
Commencement of the Judgment on the Little Horn from A. D. 529		1260
Time occupied in taking away his dominion 75 years		75

The 1290, and the Future Exodus of 40 Years.

The 1260 of Dan. vii. 25, and the 1260 chap. xii. 7, do not terminate together, but 75 years apart. The latter terminate when all things are accomplished. Hence the latter 1260 and 1335 come to their conclusion together. The 1290 of verse 11, have reference to the continuance of the Desolating Abomination upon the Land of Israel. before the things determined should begin to be poured out upon the Desolator. These predetermined things are contained in the Sixth Vial, which began to pour in 1821, at which time the 1290 came to an end.

Blessed is he that waiteth, and cometh to the 1335 days; yet then the World is only 5954 years old: 46 years are still wanted to complete the 6000.

Let the reader by supposition transport himself to Palestine in 1864. He sees the country reeking with the blood of the slain Magogians; he sees the Lord there; and but "*a third part*" of the Jews who had returned before his coming. Is that scene a finality? Where are all the Twelve Tribes which are to be united into one Kingdom and Nation under David's Son? Read Ezek. xx. 33—44. The Ten Tribes are to be brought into the 'Wilderness of the People,' and there God will plead with them '*like as* he pleaded' with their fathers in the Wilderness of the Land of Egypt. *How long* will he plead with them there? Let Micah answer the question. *According to the days of thy coming out of the Land of Egypt will I show him marvellous things.* The Nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. *They shall lick the dust like a serpent,* they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.'—chap. vii 15–17. Then the answer is, that, as the Lord pleaded with Israel by the hand of Moses, for 40 years in the midst of the surrounding nations of antiquity; so also will he plead with their descendants, by the hand of those whom he may send, for the same length of time in the midst of the nations which do now exist. Hence these 40 years must be added to the world's age at the Advent of Messiah. Thus,

Age of the world at the end of the 1335 years	5954
Time occupied in cleansing the Land after the Battle of Armageddon, Building the Temple, &c.,	7
Period of the Exodus from the Wilderness of the People	40
Reunion of the Twelve Tribes and resettlement in the Land	6001

All of which is respectfully submitted to our contemporaries in the hope that they will perceive the truth, and prepare in the face of terrible things.

Editor.

EVENTS OF THE TWENTY YEARS ENSUING.

Christianity is of *two kinds*. The Christianity of which Constantine was the Champion was purely political and ecclesiastical, not spiritual, or doctrinal This is manifest from his celebrated edict, published from Milan. He decreed the restitution of all the *civil and religious rights* of which the christians had been so unjustly deprived by *Diocletian*. The Edict proclaimed free and absolute power to the christians, *and to all others*, of following the religion which each indvidual thought proper to prefer. It carefully explained every ambiguous word, removed every exception, and exacted from the Governors of the provinces, a strict obedience to its true and simple meaning, which was designed to establish and secure, without any limitation, the claims of religious liberty. This Edict subsequently became the general and fundamental law of the Roman World.

At the time Constantine published this Edict, he was sovereign of Britannia, Gallia, Hispania, Italia, and Africa: Italy having been conquered by him five months before at the head of 40,000 French troops, as we should call them at this day. Constantine accomplished in relation to these countries, what it is the mission of these same countries now in motion to bring to pass in this generation. The movement in France is at present a visibly headless championship of *political christianity*—the Christianity of the Constantine era—against the artful intrigues of the Diocletians and Maximians of our age;—it is the Civil and Religious Rights of Man against the Despotism of Kings and Priests.

From an attentive comparison of the two eras, we are led to believe, that the period extending from 23 Feb. 303 to A. D. 323–4 is representative of that extending from Feb. 23 A. D. 1847 to A. D. 1867–8 a period of 20 eventful years. The consummation of the periods are destined to be similar; can any good reason be shown why

these similar results should not be eventuated by similar causes? The agencies of the Constantine Era established political christianity upon the Throne of the World, and broke in pieces all that opposed it: so that the victors triumphantly exclaimed, 'Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the Accuser of our brethren is cast down, which accuseth them before God day and night!' Such was the Marseillaise of A. D. 323—4. And we doubt not, that in 20 years hence, the resurrected saints will rend the air with praise to God, 'because the Lord God the omnipotent reigneth;' saying, 'great and marvellous are thy works, Lord God Almighty;' just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all Nations shall come and worship before thee; for thy judgments are made manifest?'

Let us, then, compare the things that have been with the things which are; and then we may, when we see their coincidence, feel strongly impressed with the conviction that the probabilities will be analogous to the end.

The Beginning of the End

THE CONSTANTINE PERIOD TYPICAL.—THE PRESENT PERIOD ANTITYPICAL.

1. 'Diocletian may be considered the founder of a new constitution of the Roman Empire, which was afterwards completed by the family of Constantine.'

ANTITYPE.

1. Louis Philippe may be considered, likewise, as the basis of a new constitution, which was framed in harmony with the dynasty of a Citizen King—a work to be completed hereafter.

TYPE.

2. 'The dislike expressed by Diocletian towards Rome and Roman freedom was the result of the most artful policy.'

ANTITYPE.

2. The dislike of Louis Philippe to Italian freedom was the result of the most artful policy, for the private interest of his family.

TYPE.

3. On Feb. 23 A. D. 303, which was the Festival of the Terminalia, Diocletian determined to set bounds to the progress of political Christianity, or Reform.

ANTITYPE.

3. On Feb. 23. A. D. 1848, Louis Phillippe forbid the Festival of the friends of progress, and resolved to set bounds to their demands for reform.

TYPE.

4. At the earliest dawn, the Prætorian Prefect, accompanied by several Generals, Tribunes, and Officers of Revenue, broke open the doors of the principal church of Nicomedia, and seizing the Volumes of the Holy Scriptures, the Charter of Liberty, committed them to the flames, and levelled the church to the ground.

ANTITYPE.

4. At the earliest dawn, Marshal Bugeaud, his Generals, and oth ers, in obedience to the orders of Louis Philippe were committing violence upon the people, and trampling under foot the charter of their liberties.

TYPE.

5. On Feb. 24, Diocletian published an Edict, enacting that the Christian Edifices, in all the provinces of the empire, should be demolished to their foundation; and declaring the punishment of death against all who should hold any secret assemblies for the purpose of religious worship. Gibbon styles this "a declaration of war;" and that he declared in a series of cruel edicts, his intention of abolishing the christian name.

ANTITYPE.

5. On Feb. 24, the Palace Royal was sacked, the throne demolished, and Louis Philippe expecting to be stormed in the Tuilleries. Hence his

edict against the Reform Banquet was a Declaration of War against the civil and religious rights of the people. Diocletian's coadjutors were worsted in the contest, and so also was the French King.

TYPE.

6. "Diocletian," says Gibbon, "had no sooner published his edicts against the christians than he abdicated."

ANTITYPE.

6. Louis Philippe had no sooner published his edict against the Reformers than he abdicated likewise.

TYPE.

7. When Diocletian issued his edict against the christians he had reigned 17 years and a few months, from the dethronement of Carinus.

ANTITYPE.

7. When Louis Philippe issued his decree against the Reformers he had reigned 17 years and a few months from the dethronement of Charles X.

TYPE.

8. The same year Diocletian abdicated, Maximian *reluctantly* resigned the imperial purple at Milan.

ANTITYPE.

8. The same year that Louis Philippe abdicates, the Emperor Ferdinand is *compelled* to relax his hold and to retire from the same city.

TYPE.

9. Maximian afterwards resumed the sovereignty; but came to a violent end.

ANTITYPE.

9. This may be the case with the Emperor of Austria's power.

TYPE.

10. A. D. 308, the Roman World was portioned out between six sovereigns. Maximian ruled in Milan; Maxentius in Rome; Constantine's sovereignty extended over Gaul, Spain, and Britain, hence it is represented by Paris; Galerius in Nicomedia; Constantinople not being then built, but Byzantium, the site, was in his dominion; part of Licinius' territory belongs now to Russia; and Maximin in Syria and Egypt.

ANTITYPE.

10. In 1848, the same territory acknowledges *six principal supremacies*, around which all other influences converge. These are indicated by Milan, Rome, Paris, Constantinople, St. Petersburg, and Alexandria. Paris may represent the Anglo-Gallican alliance in Europe; and Alexandria, the Anglo-Egyptian alliance in the East.

TYPE.

11. Immediately on the abdication of Diocletian and Maximian, there was dis ·ord and confusion for many years.

ANTITYPE.

11. Immediately on the abdication of Louis Philippe and Ferdinand of Milan, war and confusion are convulsing the world.

Can these close and striking analogies occur, and not excite our special consideration? May we not conclude, that there are analogies in the future, as strictly conformable to the past, as those we have here presented? We firmly believe there are. We have searched the scriptures to know what God has revealed to his servants the prophets concerning "the time of the end;" we have therefore a literary assurance of the things, and so distinctly mapped out before us, that we can proceed to exhibit them to the reader, as the things probably represented after the type of the remarkable era of the Sixth Seal.

Time of the End of the Six Seals--Time of the End of the Seventh Sseal.

1. This Time of the End of the 6th. Seal began 23 Feb. 303, and lasted 20 years, evento July 323.

1. The End of the 7th., began 1847, ending 23 Feb., 1848, which is the termination of Daniel's 2300 years. It will continue 20 years, to A. D. 1867—8; or, True Era, 1864.

TYPE.

2. Three years and four months after, or A. D. 306, July 25, Constantine was proclaimed Emperor by his

troops at the Imperial City of York in Britain.

ANTITYPE.

2. It is probable, that A. D. 1851, a leader may rise up for France and and her Allies, who will act a conspicuous part in the affairs of Italy.

TYPE.

3. Maxentius was proclaimed Emperor at Rome, three months after Constantine's elevation; and was applauded as the protector of the Roman freedom and dignity. Maximian, his father, re-assumed the purple, by which, reputation was added to the party of Maxentius.

ANTITYPE.

3. It is probable, that about the same year, Imperiality may exist in Rome, and King a of Italy as the professed protector of the freedom and dignity of Italy. Revolutionized Austria may be acknowledged there again.

TYPE.

4. About four years after Diocletian's Edict, A. D. 307, Galerius, from the vicinity of the Bosphorus and Black Sea, invaded Italy with a powerful army of barbarians, who had never beheld Italy till then, to chastise the Romans, and destroy them by the sword. After ravaging the country, he deemed it expedient to retire

ANTITYPE.

4. It is probable, that A. D. 1852, the Turks, as allies of the Russians, may invade Italy, and commit much violence and devastation; but they will find it advisable to withdraw, and leave Rome to a destiny of some other kind than they are prepared to establish.

TYPE.

5. While Galerius was engaged in his disastrous invasion of Italy, his friend Licinius was defending the Danube, whom he promoted from being Czar, or Cæsar, to be Augustus, with the Illyrian provinces for his command. This was A. D. 307, Nov. 11.

ANTITYPE.

5. The power of the Turks being thus crippled, their friend, the Czar, will take the opportunity of extending his frontiers across the Balkan to the Ægean Sea.

TYPE.

6. The news of the promotion of Licinius reaching the Cæsar, Maximin, who reigned over Egypt and Syria, he disdained the inferior title, and, notwithstanding the prayers and arguments of Galerius, exacted, almost by violence, the equal title of Augustus.

ANTITYPE.

6. It is probable, that when the Viceroy of Egypt and Pasha of Syria beholds the promotion of Russian power in Turkey, he will take advantage of the crippled situation of the Sultan, and declare himself of equal rank with them both, and extort the recognition of his independence from his former superior. This may come to pass A. D. 1852—3.

TYPE.

7. "For the first, and indeed for the last time, the Roman World was administered by six Emperors," A. D. 308.

ANTITYPE.

7. For the last time will the same territory henceforth be divided according to this six-fold distribution, A. D. 1852—4.

TYPE.

8. "It was impossible that Maximian and his son could long possess in harmony an undivided power."

ANTITYPE.

8. It will be impossible for the Austrian Emperor and the King of Italy, to harmonize long in the administration of Italy.

TYPE.

9. Maxentius considered himself as the legal sovereign of Italy, elected by the Roman Senate and People; nor would he endure the control of his father.

ANTITYPE.

9. Some ally of the Pope's may take the same ground, for there is a Senate now. He will, therefore, be but little disposed to endure the imperial control.

TYPE.

10. Maximian arrogantly declared, that by *his* name and abilities the rash youth had been established on the throne.

ANTITYPE.

10. The emperor of Austria, the political father of the state, may probably take the same view of the case. That, if what he had done had been left out, the throne would not have been his.

TYPE.

11. The cause was solemnly pleaded before the Prætorian Guards, and those troops, who dreaded the severity of the old emperor, espoused the party of Maxentius.

ANTITYPE.

11. The Emperor of Austria and King of Italy will probably appeal to arms. The old hatred to Austrian, or German, rule will revive; and the troops will stand by the King of Italy.

TYPE.

12. Maximian retired from Italy into Illyricum, A. D. 308, affecting to lament his past conduct, and secretly contriving new mischiefs. But Galerius soon obliged him to leave his dominions, and his last refuge was with Constantine.

ANTITYPE.

12. Austria having lost her hold upon Italy, may prepare new wars in the direction of the Turkish territories; but being defeated in that direction, may effect an alliance with France &c., as her last resort, A. D. 1853.

TYPE.

13. "Maximian resigned the Imperial purple a second time."

ANTITYPE.

13. This would be the result of his expulsion from Italy and Dalmatia.

TYPE.

14. "An incursion of the Franks summoned Constantine, with a part of his army, to the banks of the Rhine; the remainder of the troops were stationed in the southern part of Gaul, which lay exposed to the enterprises of the Italian Emperor. Maximian ascended the throne, and endeavored to awake in the soldiers the memory of his ancient dignity and exploits. He opened a negociation with Maxentius; but the celerity of Constantine defeated all his hopes, Feb. A. D. 310.

ANTITYPE.

14. A war arising between the French and Prussians, the Austrians may attempt something against France in the South, with the promise of assistance from Italy. But it will be the last effort of Austria; this time the French will thoroughly dismember it, and extinguish the empire, A. D. 1855.

(TO BE CONCLUDED.)

SUMMARY OF VIEWS.

As others may be in a similar case with our correspondents, we have concluded to publish their inquiry and our reply, that time and labor may be economized.—EDITOR.

LETTER OF INQUIRY.

New York, March 21st., 1848.

DOCTOR THOMAS:

A few intelligent, thinking men, having learned something of your views, are very desirous of obtaining from your own hand as brief a summary of your premises and conclusions as you can afford the time to give. Rest assured, Dear Doctor, that this request is made in good faith by men actuated by honorable motives, and it, as it is hoped, your response shall prove satisfactory, no efforts will be spared for the spread of truth.

OSCAR COSTELLO and Others.

REPLY.

Richmond, Va, March 28th., A. M. 5934.

MESSRS. COSTELLO and Others:

Dear Friends—When a man takes the Word as his Rule of Faith and Practice in very deed, it is no easy thing, to give "a *brief* summary of his premises and conclusions." The Law,

the Prophets, the Psalms, and the Apostles are my "premises;" and to believe and do what they teach, my "conclusions." But, to understand these writings, I must have authentic History of the past, so that this also may be enumerated among my "premises," without which my faith would be uncertain and deficient in many particulars. It is also among my premises, without which I could come to no reliable conclusion, to repudiate all uninspired human authority; and to believe nothing which I have not been able individually to work out to my own satisfaction. Hence, my faith is founded upon the Word of God, and not upon the wisdom of men. Thus I do and thus I teach.

Because of the impossibility of complying with your request in the compass of a letter, I have sent you several documents to which I will now refer:—You will find a pamphlet entitled, "The Two Hopes," and another, of 4 pages, styled, "The Deep things of God" among them. In No. 4, of the Herald, you will find my abjuration of Campbellism, and the Declaration of "premises" and "conclusions," to which I now respond. In No. 5, p. 105, is an article on Repentance, explanatory of something contained in "the Deep Things of God;" also, on page 108, entitled "Baptism unto Repentance." Read, also, "Topics of Discourse in N. York City," in No. 9, p. 209; and "Gospel Proclamation," which is forthcoming in No. 10, and which I will send you. From these you will learn what you seek for, pretty much in extenso. I will here add, however, a few words additional.

1. If it were necessary to prepare a people for the reception of the Lord at his first Advent, it is equally necessary that the same thing be done for his reception at his second.

2. John the Baptist effected the preparation of a people by preaching the gospel of the Kingdom and the near approach of its King, for repentance; and commanding these believers to be immersed for remission of sins.

3. The preparation of a people must be similarly effected now. "The things concerning the Kingdom of God," and "the things concerning the Name of the Lord Jesus," and his being even now at the very door, and knocking—must be preached for Repentance; and such believers must be immersed into the Name of the Father, and of the Son, and of the Holy Spirit, for remission of sins *through his Name.*

4. Such Disciples ought to assemble themselves every first day of the week to read the word; exhort one another to faithfulness; expound the word; sing and pray with the understanding; and break bread, &c., descerning the Lord's Body and Blood, until he come.

5. If such disciples as these would possess the Kingdom, they must not mind earthly things as do sinners; they must not walk after the flesh; they must mind the things of the Spirit; and be spiritually minded, which is life and peace. They must not be covetous, but use freely their *time*, *energies*, and *money*, in such a way as to make friends of those who are able to receive them into everlasting habitations. The time for trifling is past; henceforth we must become full grown men.

6. This is the Great Word of Life, namely, that the God of Heaven will set up a Kingdom, which is indestructive and perpetual; therefore, whosoever would be glorious, honored, and immortal, must obtain possession of this Kingdom, for glory; honor, and immortality belong to it, and not to corruptible and mortal flesh.

7. I believe that the present Revolution in France is the beginning of the "Great and Mighty Earthquake" spoken of in Rev. xvi. 18, and that this is identical with the "Time of Trouble" predicted in Dan. xii. 1.

8. That during this Trouble the Jews will return to Palestine;

9. That the Eighth Head will soon reappear in Rome;

10. That Constantinople will soon be seized upon by Gog;

11. That the Eighth Head Beast and False Prophet will both sink into the abyss with Rome; and that this will be pre-adventual;

12. That the Battle of Armageddon will soon ensue after this event;

13. That the Lord will then appear.

But to give you my views upon these things in detail will take volumes, I hope, however, to be able to unfold them to the comprehension of all in the Herald of the Future Age. I trust that the premises and conclusions thus submitted to you in print and manuscript will prove satisfactory, and enable you to unfurl truth's standard to the breeze with grounded staff upon a pedestal of rock.

Yours respectfully,

JOHN THOMAS.

THE PETER AND PAUL OF THE 19TH CENT.

"OUR reformation is the practical application of *a great religious truth* to its *original* evangelical and ecclesiastical purposes. This truth it was *not* Mr. Campbell's fortune either first to introduce to practice, or to control after it was introduced. It was subjected to Society *without him.* But although it did not fall to the lot of Mr. Campbell to propound *the greatest truth in our religion* to society for its proper purposes, and there upon *rectify* all the first principles of the Kingdom of God; although it was not *given him to restore* the original advocacy of the gospel, and by this advocacy "cut out from" among the innumerable sectaries with which christendom swarms, a new people with new knowledge and new manners and customs and *place them on the exclusive and infalliable basis of the Messiahship* ALONE, saved, justified and sanctified; although *he* was not called in our reformation by Divine Providence to act the part of Peter as one may say, and encounter the shame and insult and difficulties associated with the almost superhuman and protracted and personal effort, for years necessary to *reestablish the Kingdom of God* AS AT THE BEGINNING, yet he has, doubtless, *by Divine Providence* BEEN INVITED to the performance of a certainly no less distinguished work—*the work of Paul*—if we may be allowed to compare modern with ancient things, and by his admirable powers and grand *superintendency* of mind, give consistence, amplitude and sublimity to the people that had been born. His voluminous writings, although *they contain no* ACCURATE *history* of the Reformation—indeed we have as yet *no* TRUE History of the Reformation—must ever be referred to as *the permanent documents of the party.* He has in them created a whole "encyclopædia" of scriptural knowledge; and erected *for himself* a pillar more enduring than brass. Thus, as of old, we have our Pauls and Peters; but any history of our Reformation not embracing *the work of the latter* as well as that of the former, will always be like the "Acts of the Apostles with the acts of Peter left out by request."

The following are the items of information conveyed in the foregoing extract from the Protestant Unionist of Feb. 23, 1848. The words *in italics* we have italicized, that the reader may the better perceive the scope of this unique fragment of reformation literature.

1. That the Reformation is emphatically and peculiarly Mr. Walter Scott's; because he was the original adaptor of a certain great truth which characterizes it, to evangelical and ecclesiastical purposes;

2. That it continued Mr. Scott's Reformation exclusively so long as he operated without the adjuvancy of Mr. Campbell;

3. That Mr. Walter Scott rectified all the first principles of the Kingdom of God;

4. That it was given to him by Divine Providence to restore the original advocacy of the Gospel;

5. That the greatest truth in Mr. Scott's religion is the Messiahship, or as he explains it in his paper, that Jesus is the Christ the Son of God,

which he styles "*the creed of Christianity*," that is, of his reformation;

6. That Mr. Scott placed his new people, or sect, upon the belief of the Messiahship *alone* as he explains it; which, therefore, with him is the belief of the gospel;

7. That he taught his disciples, having this diminutive creed, that they were saved, justified and sanctified;

8. That he was called by Divine Providence to act the part of Peter, and therefore is, so to speak, *the* Peter of the Reformation;

9. That he, Mr. Walter Scott, re-established the Kingdom of God, as that Kingdom was established in the beginning;

10. That the Kingdom being established again, Divine Providence respectfully(?) "invited" Mr. Alexander Campbell of Bethany, then editing the Christian Baptist, to become the Paul of the Reformation;—to take the supervision of it, because of "the Grand *Superintendency* of his Mind," and thereby to confer "sublimity" on Mr. Scott's new people;

11. That Mr. Campbell's writings constitute the Archives of the Kingdom re-established by Mr. Scott;

12. That nevertheless, they do not contain the materials of a true and accurate history of Mr. Scott's reformation before it became "*ours*" by a partnership between the divinely constituted Paul and Peter of the sect;

13 That Mr. Campbell has erected for himself, but not for Mr. Scott, a pillar *perennius ære;*

14. That a history of Messrs. W. S. Peter & A. C. Paul's reformation which does not narrate W. S. Peter's almost superhuman, protracted, and personal prowess in re-establishing the Kingdom, is of no more account than Luke's Acts with the real Peter's enterprises omitted.

Mr. Scott, then, is the original proprietor, the rectifier, the restorer, the Peter, &c., by a sort of "divine right;' but the concern being too burdensome for the superintendency of one man, Mr. Campbell was at length divinely invited to enter the firm. He did so, and having a peculiar monopolizing appetency, for superintendency, Mr. Scott in the bewilderment of blank amazement at his brilliancy in this department, ebbed into obscurity, until he became a sort of sleeping partner, and Mr. Campbell, president, principal, and all in all. How often are similar revolutions observed in the partnerships of ordinary life! The most unscrupulously adventurous for the most part bear off the prize. Great ambition and little conscience have more than once converted a plurality of interests into the individualism of some man of tact.

Mr. Scott the rectifier! Truly, he has double-distilled, and finally etherialized, the principles of the Kingdom! He has evaporated every thing from his system, but the truth, that Jesus is the Christ! Mr. Scott the restorer too! He has re-established the Kingdom, he says, as it was before! And the advocacy of its gospel too! These unfounded pretensions clearly demonstrate, that Mr. Scott needs yet to be instructed in what be the first principles of the oracles of God. We are grieved to see our old friend write so much nonsense. He once ran well, but has been sadly hindered. Who hath bewitched thee Walter that thou shouldest relapse into the delusions of the apostacy! Awake, thou that dreamest, for the Philistines are upon thee, and thy life's emperilled!

But Mr. Scott is Peter likewise; not the apostle Peter, nor Peter the hermit, the hero of the crusades, but the Peter of the Reformation, whose vicegerency has been usurped by his successor! Upon this Peter, as the rectifier, restorer, and the re-founder of "the Kingdom," has the Bethanian Zion been built. How long its crumbling walls will cohere, remains to be seen; but, judging from the experience of the past, we doubt exceedingly if it ever attain to the life of an old man. Of one thing we are assured, the apostle Peter will be as much ashamed of our fictitious Peter's gospel, as he will be indignant at the abuse of his name by another pretended Peter who has set up for a *reformer* in the light of an Italian Sun! EDITOR.

"THE EVERLASTING FATHER."

ISAIAH IX. 6.

"The next letter, in the comprehensive Name of the Child, which was to be born of the Virgin and given unto the Jewish Nation, is "The Everlasting Father," or, as it is, being truly rendered, the Father of Eternity, or of the Eternal Age." Time by the Jews was divided into TWO GREAT PORTIONS, *the Age that is*, and THE AGE THAT IS TO COME; meaning by the former the duration of their captivity, affliction, and waiting for Messiah; and by the latter, the eternity of their triumph, and rejoicing, and kingdom, in the presence of Messiah. The Eternal Age of which the Child is here called the Father, is the latter of these two, according to the word of Paul, "for unto the Angels hath he not put in subjection the world (*age*) to come, whereof we speak." *Heb*. ii. 5. The character of the Future Age is thus described by the Lord, "and Jesus answering, said unto them, the children of this world (age) marry, and are given in marriage: but they which shall be accounted worthy to obtain that world (age) and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection," *Luke* xx. 34—36—which is spoken not of the sojourners who shall then be upon the earth, but of the resurrected, in answer to the question of the Sadducees, concerning those of this present age who shall be thought worthy of the resurrection, and the eternal life of that Age to Come. For it was an universal opinion among the Jews, that at the commencement of the FUTURE AGE the dead should be raised who had lived and died in the fear of God, and in the hope of Messiah: who, they believed, would not disappoint their faithful expectations, but bring them along with him. Of this Age it is here said that he is to be the Father, even as Satan is the Father of this Age, and all, save those begotten unto Christ, are his children: "Ye are of your father, the Devil, and the lusts of your father ye will do:" according to the Prince of the power of the Air, the Spirit that now worketh in the children of disobience." This the third syllable in Immanuel's Name conveyeth to my ear the sweet and blessed intelligence, that when. in the character of the EL *gebor*, the Mighty God, he shall have cast out all his and our enemies, and the Chief of them, that piercing serpent, as is set forth in due order in Rev. xix and xx, he will rule the Earth paternally in righteousness and peace. His power, his counsel, his divine might shall pervade every thing and make it blessed, even as Satan's power, and counsel, and devilish might do now pervade every thing and make it cursed. In which Future Age there shall be *a First Period*, during which his enemies are under his feet, trampled upon but not distroyed, imprisoned but not executed; and a latter period, during which they are utterly cast out and overwhelmed with the passive horrors, and inactivity of the Second Death. The Child shall be with them all the while the Founder and Father of the Age, for his name is Immanuel, God with us. He is not now with us, but absent "for a little while," and therefore the age is still under Satan's fatherhood: but he shall be with us again, and for Eternity; when he shall be acknowledged as the Father of all the earth. And we who are now begotten to him by the Spirit are his children, the first fruits, the honored heirs of his sufferings, that we may also become the heirs of his glory."—*Selected.*

"While the primitive christians inculcated the maxims of passive obedience, they refused to take any active part in the civil administration or the military defence of the Roman Empire."—*Gibbon.*

LIBERTY THE SPIRIT OF THE GOSPEL.

"The Gospel is a consecration of the principle and spirit of free inquiry in matters of religious belief; of individual earnestness in moral conduct; of progressive reform in social institutions. Christianity makes no account of legitimacy, antiquity, or majorities. It is a protest for the practical spiritual needs of 'the hour that now is' against the tyranny of traditions inherited from the past. Such a thing as the fastening of the creed of one generation on the faith of all succeeding ones, *in sæcula sæculorum*—hedging round pulpits and university chairs with subscription to dead *men's* articles of belief, though the articles should happen to be all true, is a proceeding utterly opposed to its free and onward spirit. Christianity is a protest for the practical utilities of human nature and life, against the mechanical ceremonial righteousness that exalts the means above the end, makes man the creature and slave of institutions, instead of their lord and master, and attempts to fortify divine precepts by human penalties. How noble, and yet how simple—simple as moral truth ever is—is that utterance of Christ, 'The Sabbath is made for man, not man for the Sabbath!' This has been in the world these eighteen hundred years, but we are not come up with it yet."

We would just stop here to remind the Sabbatists, that this was spoken by Christ *after* the law was delivered by Moses; "for the law was given by Moses, but grace and truth came by Jesus Christ." We would add, likewise, that it was spoken for the purpose of asserting Christ's supremacy over the Sabbath, not his subjection to it; "Therefore the Son of man is Lord also of the Sabbath Day," and in the language of Luther, "He has made us lords over it" likewise.

"The gospel is a protest for spiritual equality and brotherhood, against the overbearing assumptions and tyrannous impertinencies of a priestly aristocaacy—a protest for individual judgment against sacerdotal and ecclesiastical authority. It is a true nonconformist's Gospel. Ecclesiastics may talk ever so learnedly and plausibly about the incapacity of the unlettered multitude to judge for themselves of the high questions of religion, about the need of adhesion to a centre of spiritual unity, of docile submission to the authority of a regularly constituted and legitimately ordained clergy; they may even quote texts in support of their claims, which the unskilled in Hebrew and Greek cannot easily explain; but the broad fact remains—stubbornly impervious to all the heaviest artillery of sacerdotal logic—that the Christian Gospel is, historically, rooted and grounded in antagonism to human authority;—that on the 'authority' principle it never could have got standing room in the world: that all the authorities which men then reverenced—the authority of the Jewish priesthood, the authority of the Heathen priesthood," and, we might add, the authority of the Scottish and English priesthood, "the authority of the civil magistrate, the authority of the philosophers and *literati*—were confederated to crush it."

These are great truths,—especially as it relates to the Sabbath and the Priesthood. They are great truths vigorously expressed: and calculated to shake the foundations of errorism.

Wesley, to distinguish a certain system of error, claiming to be the truth, from "the word of the truth of the gospel" set forth in the scriptures of the prophets and apostles. Lutheranism, Calvinism, Wesleyism, and Scottism, or Campbellism, or Campbo-Scottism, or Scotto-Campbellism, very well express four distinct kinds of theology, all of them compounded of truth and error, with enough of the latter to exclude their adherents from the Kingdom of God.

EDITOR.

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude.

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. III. NUMBER 12.

"THE THINGS THAT MUST SHORTLY BE DONE."

"O hypocrites, ye can discern the face of the sky; but can ye not discern the Signs of the times?"

(CONCLUDED.)

The counsels of Austria for many years past have been guided by the sagacity of Prince Metternich, and the approval of Prussia and Russia. These three powers have moved as with the intellect of one man. They have extinguished Poland, and swallowed up Cracow, and now stand preparing to subdue Italy, and seize upon the Turk. "Metternich," says the N. Y. Sun, "is pledged to oppose a will of iron to the policy of the Pope; and he will do it; but as his first act was unpopular (taking possession of Ferrara) he has fallen back, only to wait an attack on a more vulnerable point." The last advices from Austria intimate that the Prince's influence is on the wane.* This may be necessary, in order that the impetuosity of the Imperialists may be restrained, thus creating a delay which will afford time for the new order of things in Italy to acquire consistency and a greater power of resistance. But the war spirit will only gather strength by opposition, and *Austria will in no wise abandon her intentions.* The latest accounts from her capital state, that great preparations for the reinforcement of the army had been commenced. Up to the 12th Feb., the purchase of cavalry horses had amounted to no less than 1,500,000 florins. A great quantity of ammunition and cannon has been ordered for Italy.

Recent events in Naples have also developed Austrian purposes. Naples is situate at the extremity of the Italian Peninsula, having the Papal States between it and Austrian Italy. It is a Kingdom, and sometimes called the Two Sicilies, having the beautiful island of Sicily attached to it. It comprises 41,521 square miles, and a population of 7,800,000. Ferdinand, King of Naples, was father in-law to the late Emperor of Austria. He is a Bourbon, which is only another name for a despot. The Pope's liberalism kindled a flame in Naples which Ferdinand has been unable to extinguish. Insurrection extended itself to Sicily, which has at length terminated in a complete revolution. Palermo was bombarded by the King's troops, and a shower of shells thrown into the town. After some difficulty, and at the instance of the resident consuls, a brief suspension of hostilities was agreed upon; and at a parley granted, the people demanded the re-establishment of the Sicilian Constitution. The concessions wrung from the King of Naples by the insurgents of the peninsula did not satisfy the Sicilians, nor in the least degree tranquilize the country. On the 29th of January, a National Constitution was decreed for the Kingdom of the Two Sicilies, to be founded on the same principles as the French Charter of 1830, including two chambers, the Royal inviolability, the responsibility of ministers, the liberty of the press, and the national guard. Religious toleration alone is witheld. The Roman superstition re-

* He has since resign d and fled.

mains, as before, the peculiar national absurdity. On the 30th the King appeared in the streets of Naples, and was well received. On the day after, the national guard was brought out, with whatever arms could be mustered, and every thing was quiet, a new, but transient, era of liberty having commenced for Naples.

The account of the Sicilian insurrection while in progress, produced a deep sensation in Rome. The Austrian ambassador, acting under instructions from Vienna, is said to have demanded a passage through the Roman States for an army of 30,000 men, to assist Ferdinand in putting down the revolt. But the Pope peremptorialy refused, and declared that he would, in conjunction with his allies, resist by force all invasion of his States.

Naples, however, was still accessible to Austria from Venice by the Adriatic. Lord Minto was, therefore, asked, if England would permit Austria to send a naval expedition to Naples. He was understood to have replied, that his government would take no step to prevent the repression of a rebellion, but that, in the event of the success of the revolters, and the establishment of a regular government under the reigning family, Lord Palmerston would oppose all foreign intervention. Since these advices, we learn that his lordship has warned the Austrians to keep the peace.

Thus far history, as known to us here,* has conducted us. What we have narrated, illustrates the prediction, that *contemporary with the drying up of the power of the Euphratean, or Ottoman Dominion*, an "Unclean Spirit, like a frog, which is the Spirit of a DEMON (a Tutelary Genius; in this case, an *evil* genius, because the Spirit is *unclean;* hence A GUARDIAN EVIL GENIUS such as an Emperor, Pope, or Sultan) working miracles," or developing remarkable events, should proceed out of the mouth of the Beast. It is a warlike and destructive spirit, or agency, and as unclean as that which emanates contemporaneously from the False Prophet. It is compared to *a frog*, such, doubtless, as Moses brought upon the land of Egypt—a *destructive* reptile, as David indicates, saying "*frogs* which *destroy* them."

It will be no new or extraordinary phenomenon, to behold the German and Russian Cæsars in intimate alliance in all their future career, to the Battle of the World against the Lord of Hosts. The career of the Czar is plainly indicated in the following words of the prophet: "And the King of the North (the Russian Emperor) shall come against Him (the Sultan) like a whirl-wind, with chariots (rail-cars,) and with horsemen, and many ships (from the Black Sea:) and he shall enter into (or invade) the countries, and shall overflow and pass over."—*Dan.* xi. 40. In these wars, Italy, France, England, and Turkey, not to mention lesser States, will be allied by the force of circumstances. The sword will reek with slaughter, and the plains and vales of earth be sodden with the blood of the slain. It will "be a time of trouble, such as never was since there was a nation to that same time." But the tempest may lull; yet it will not subside, for the elements will still be pregnant with the seeds of strife.

The tripartite division of the Great City is expressed in the terms and phrases "the Beast, the Eighth, that goeth into perdition with the False Prophet."—*Rev.* xvii. 11; xix. 20:—"the Kings of the Earth," "the Ten Kings;"—and "the Dragon, that Old Serpent, the Devil and Satan."—*Rev.* xx. 2. The dominion of the French belongs to the dominion of "the Ten Kings;" for France and Algerine Africa are two of the territories of the original Ten Kingdoms of Europe into which the Western Roman Empire was divided in the fifth and sixth centuries. Their number has varied, sometimes more, sometimes less, than ten. Three of them were plucked up by the roots, by Pepin and Charlemagne, and their territories absorbed into their empire, tho' a small tract was given to the Roman Church, which it retains in part; not to the Pontiff, but to the Great Harlot, whose office bearer he is. Hence the non-hereditary, but elective character of the office. Thus their number was reduced to seven: yet the seven are denominated the Ten Kings, upon the same principle that, though the union of the 13 English Colonies in America were termed the United States, and this term originally understood to mean thirteen, yet their increase to thirty does not abolish their title to be considered *the* United States; these remain *constitutionally* the same whether thirteen or thirty; so the Kingdoms are still the Ten Kingdoms, whether they consist of ten, or seven, more or less.

* March 1, 1848.

But England is also one of the original ten; she, however, is not comprehended in the phrase "the Kings of *the Earth*," because her territory forms no part of the continental empire, symbolized in the Apocalypse by "the Earth." She will therefore not assemble herself with the Kings to make war *against* the "Faithful and True One," who comes "from Edom with died garments from Botzrah."—*Isa.* 63; *Rev.* 17. 14; 18. 11—15, 19, 21. —but will be the Land, extending the wings of her protection, over a people scattered and peeled, whom she will bring as a present to the Lord of Hosts, to the Race of his Name, even to Mount Zion in the Land of Israel." —*Isa.* xviii.

When the future Autocrat of Constantinople shall invade Judea, and encamp before Jerusalem, the British Lion shall say unto him, "Art thou come ot take a spoil?' Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?" —*Ezek.* 38. 13. These threatening interrogatories will be accompanied with some formidable demonstrations; for in consequence "he will go forth with great fury to destroy, and utterly to make away many"—*Dan.* xi. 44; and inasmuch as "Edom, and Moab, and the chief of the children of Ammon" (indicating the countries by their people and ancient names,) though joining on to Palestine, are to "escape out of his hand,"—*ver.* 41; it is probable, that the British army from India—"beyond the rivers of Cush"—will have landed from the Sea of Edom (Red Sea) and have taken possession of them. There must be a *powerful* reason why these countries shall escape subjugation by the Magogian Autocrat. There must be there a formidable power to oppose him, to the protection of which multitudes of the Jews will escape for succor in their calamity. Britain sent her army by this route from India to contend with the French in Egypt in 1799, and we see no reason, but rather much stronger reasons, for her to repeat the movement, if she would prevent the Autocrat from invading India and subverting her dominion there. It is written, that "Edom and Moab shall be the laying on of their hand; and the children of Ammon their obedience"—*Isa.* xi. 14; which indicates a state of amity between these and the Jews at the crisis of their fate. Read from verse 10 to 14; indeed the whole chapter. Again, that, at this epoch, Moab will be a place of refuge to the Jews, is plainly set forth in these words, "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler; for the extortioner is at an end, the Spoiler (Gog) ceaseth, the oppressors are consumed out of The Land. And in mercy shall THE THRONE be established: and HE shall sit upon it in truth in the Tabernacle of David, judging and seeking judgment, and hasting righteousness." —*Isa.* xvi. 4, 5. The country of Moab is to become prosperous again through that power which shall take possession of it; for at present, the Arabs only pitch their tent there. "I will bring again the captivity of Moab *in the latter days*, saith the Lord."—*Jer.* 48. 47. Concerning Ammon, it is written, "I will bring again the captivity of the children of Ammon, saith the Lord."—*Jer* 49. 6;—"then shall Israel be heirs to them that were his heirs, saith the Lord."—*ver.* 2. But for Edom no blessings are recorded. "Over Edom will I cast out my sandal. Who

will bring me into the strong city? Who will lead me into Edom? Wilt not thou, O God; wilt not thou go forth with our hosts? Give us help from trouble, for vain is the help of man. Through God we (the Jews) shall do valiantly; for He it is that shall tread down our enemies."—*Ps.* 108. 9—13. "Remember, O Lord, the children of Edom in the Day of Jerusalem, who said, Raze it, raze it, even to the foundation thereof."—*Ps.* 137. 7:—"thus saith the Lord; *when the whole earth rejoiceth*, I will make thee desolate. As thou didst rejoice at the Inheritance of the House of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord."—*Ezek.* 36. 14, 15.

These prophecies through Isaiah, Jeremiah, Ezekiel, Daniel and David, impress us with the conviction, that, upon the principle of self preservation, which is the first law in politics as well as in nature, England, when she sees the rapid and victorious career of the Autocrat in the east, will seek by every means to strengthen her own position in Asia. We are now considering a period, which we have termed *a lull of the tempest;* and which answers to the interval between the end of *Dan.* xi. 40, and the beginning of *verse* 41, when the ransom of the Jews is effected by "giving men for them and people for their life;" that is, before the Autocrat invades the Land of Israel and which invasion is consummated in his utter destruction.

"Coming events" are said, and truly enough, to "cast their shadows before." The seizure of Aden on the Red Sea by England is an intimation that she will in due time convert the Sea of Edom into a British Lake. By taking possession of "Egypt, Ethiopia, and Seba."—*Isa.* 43. 3—on the south-west, and of "Edom, Moab, and the chief of the children of Ammon," with Sheba."—*Dan.* xi. 41—on the north-east of this sea; and of Dedan on the south-east of Arabia.—*Ezek*, 38. 13; when the canal or road across the Isthmus of Suez is constructed, she will have secured a safe navigation, and a free and speedy communication between her vast possessions in the Asiatic Tarshish and her island home. By this appropriation being recognized by the Mediterranean Powers, and the colonization of the Land of Israel by the Jews being agreed to by the same parties, she may be induced to acquiesce in the humiliation of the Pope, the subjugation of Italy, and the establishment of the Russian in Constantinople, without any further opposition.

England being thus in possession of the country of the ancient Moabites, is addressed by the prophet as the Moab of the latter days.—*Isa.* xvi. 4, 5. "*Be thou a covert to Israel from the face of* THE SPOILER." This is the noble mission of Great Britain in the latter days, when Gog shall come against the Land of Glory to take a great spoil, and to take a prey. The Protector of Israel must prosper until "A GREAT ONE" shall come, and emancipate the Land. Then it will be said, "the extortioner *is* at an end, the Spoiler ceaseth, the oppressors *are* consumed out of the Land." When this is effected "THE THRONE shall be established in mercy, and He shall sit upon it in truth in the Tabernacle of David." We see now to what end God, who "hath previously arranged definite times, and the frontiers of the habitations of the Nations," has magnified the power of England into a colossus in the east. He hath made her the great Merchant of Tarshish, whose young Lions have subdued Hindostan, and are pushing their conquests westward, that they may be ready to "Go through the gates; prepare the way of the People; cast up the Highway; gather out the stones; and lift up the standard for Israel."—*Isa.* 62. 10.

With these premises before us it will not be difficult to perceive, who they are that shall make war upon the Lamb, and be overcome by Him. Ezekiel hath placed them on the roll in these words, "Rosh, Meshech, Tubal, Persia, Ethiopia, Libya, Gomer and all his bands, and the House of Togarmah of the north quarters, and all his bands;" these are in their order the Russians, Cossacks, Calmucks, Tartars, Poles, Persians, Africans, Gomerians or people of Asia Minor, &c., &c.;—a mingled multitude, fit only for capture and destruction.

These are grouped by John under the symbols of the Dragon and the Beast; and the Kings of the Earth, and of the whole world, and their armies. The Dragon chief will be at the head of all these, who are his Allies. The revolution in the political world will have been most extraordinary to cause the Imperialists of Rome, Constantinople and "the Kings," to coalesce for one purpose, and that, to fight another Crusade, not against Saracens indeed, but against Israel and the British and their allies, for the possession of Jerusalem and the Holy Land. But, faith need not be staggered at this; for the Lord saith, that he will bring them thither.—*Ezek.* 38. 16, 17.

Reader, behold by the light of the prophetic word, these multitudes congregated together under their "captains and mighty men" in the Valley of Jehoshaphat and Armageddon, and you will see that innumerable and formidable host whose carcasses are decreed to "the fowls that fly in the midst of heaven."—*Rev.* xix. 17. 18. 21. It is "the Sacrifice of God upon the Mountains of Israel."—*Ezek.* 39. 17, 20. At this time, "the Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake."—*Joel* iii. 16: "and the slain of the Lord shall be many."—*Isa.* 66. 15, 16.

Whilst this is the catastrophe in the Valley of Decision, the judgment of the Lord God falls with burning vengeance upon the Beast, "*the Eighth*," and the False Prophet, his associate, in Rome. The Emperor of the West, King of Italy, and the Man of Sin, both sentenced to perdition, will sink with all their glory alive into the lake of subterranean fire, which swallows up and consumes the City.—*Rev.* xix. 20. This eternal overthrow precedes for a short time the catastrophe in the Land of Israel; for the Kings of the Earth who become food for fowls and beasts of prey on the hills of Judea, "bewail and lament for" Rome, "when they see the smoke of her burning," which they could not do, if her destruction were at the same time, or after the Battle of Armageddon in which they are slain. This may account for the confederation of Nations under the Autocrat of Constantinople. The Eighth Head of Rome and the Pope having been swallowed up, he becomes Chief of the Roman World; before whose superior destiny "the Kings of the Earth" succumb, or become his subservient confederates. In this view of the case, the Autocrat and the Anglo-Alliance would divide the old world between them. The former, having become Lord of the Earth, would ill brook a rival in the East and on the Sea. Hence, his lust of rule, for Satan claims the globe as his, may impel him to contend for universal empire in the Land of Israel. The end of his ambition as we have seen. As unrivalled monarch of the north, south, and west, he will sit enthroned, the representative of Satan and the Devil upon earth. Hence he is styled, "the Dragon, *that old Serpent*, the Devil *and* Satan."—*Rev.* xx. 2. No empire will have previously existed on the globe equal in extent, or surpassing it in power. Vast, however, as this dominion will be, the Dragon-Chief will remember, that, though Alexander's empire did not include the west of Europe, and dash its surf upon the frozen regions of the north, yet it comprehended the "hundred and twenty seven provinces" of Persia from Ethiopia to the waters of the Indus. While this remains to be subdued he will forbear to weep because there are no more worlds to conquer. The prize, which is the dominion of the globe, will fail to have been secured, while India, China, and the Western Hemisphere elude his savage yoke. The Dominion of the Globe, we say, is the grand object of dispute, between the WOMAN'S SEED and "that Old Serpent the Devil and Satan." The former, we believe, is "at the right hand of

the Majesty in the Heavens;" but the Serpent's Head, or Chief, which is the Dragon, appears as the Autocrat of the World, contending against his people Israel and their Ally. This same Dragon-Power, though wielded by other men and in a former time, "*bruised the heel*" of the Woman's Seed, when "the iniquity of his *heels* compassed him about"--*Ps.* 49. 5--in the evil days of his affliction. But by the light of his Father's sure prophetic word, he saw the future time, the time now hard upon us, when Satan falls like lightning from the heaven, and He, the Beloved of the Father, should be the Restrainer of his power and finally the Bruiser of his Head. When his own heel was bruised he rose again; so, though, when he comes in power and great glory, he shall bind his Serpent Adversary, the reptile's life will not be extinguished. His envenomed power will be overthrown; his ability to injure will be restrained; his influence to move the world to arms will be suspended; his Satanic Seat in the City of Constantine will be abolished; the thrones, dominions, principalities and powers of his empire, held of vassalage by "the Kings of the Earth," will be "cast down;" and the "Body" of his vast estate will be "destroyed and given to the burning flame."—*Dan.* vii. 11; *Ezek.* 39. 6:--in short, when the Woman's Seed descends from heaven, he will *bind* him, that the nations may be deceived no more for 1000 years by his ambition and impiety.--*Rev.* xx. 2, 3. He shall no longer rule them with a sanguinary despotism, and agitate the world with "war's alarms:" but, the Bruiser of his Head shall reign, the Enlightener of the Nations and the Glory of his people Israel. "Enmity," however, to the Woman's Seed will rankle in the human heart as long as flesh is flesh, and *essentially opposed* to the law of God. If the apostle felt the workings of "*the law of sin*" within him, though obedient to "the law of the spirit of life," need we wonder that that same "law of nature" should gather force in the hearts of nations, subdued, not by a law of love, but by fire and sword to the sovereignty of Israel's King. Man, unregenerate man, is essentially ungrateful and rebellious. The whole history of his race attests it. A thousand years of peace and blessedness, will fail to bind him by the bonds of love and a willing fealty, to the glorious and benevolent, yet just and powerful Emancipator of the World. Some new demon, who would "rather reign as Satan than serve in heaven, will arise among the nations, and unfurl the old Satanic standard of the Dragon-Empire, known to the generation of that remote future, as the existence of the empires of Assyria, Persia, Macedon and Rome are known to us. A giant this in presumption and crime, surpassing in hardihood his pre-millennial prototype, whom the Michael of the Golden Age, bound with a great chain and cast into the abyss. But, what will not a man adventure inspired by the pride of life! Enchanted thus, he becomes the *Adversary* of the King of Glory; and goeth forth to the remoter nations of the earth, to old Gog's Magogian people, and falsely *accuses* his administration, by which means he succeeds in detaching them from their allegiance, and in deceiving them into a vain attempt to recover their ancient dominion. The King, instead of nipping the insurrection in the bud, permits his Adversary and Accuser to mature his plans, marshal his hosts, and lead them on to an invasion of the Land of Israel. The King of Israel withdraws his princes from the campaigne within the gates of Jerusalem. Encouraged by this seeming timidity, like the pre-millennial Autocrat, he encamps before the Glorious Holy Mountain, but not in it, and beleaguers the Beloved City! Having enclosed the Governor of the World and his Court in his Metropolis, and so hemmed them in as to prevent all escape, with no army in the rear to raise the siege, the sceptre of universal dominion would seem once more to be within the grasp of the Head of the Old Serpent Empire. Like our cotemporaries, professing to believe the past, but denying that its scenes will ever be repeated, he remembers the overthrow of the former Gog, but believes not in the repetition of so terrible a destruction. He knows, and who, after that the knowledge of the Lord shall have covered the earth for 1000 years will not know, that it is written, that "He the King of Glory must reign till he have put all enemies under his feet;" but he no more believes that it will be so than the Old Serpent, the Founder of his dominion, believed that God would subject Adam to death in the day of his transgression, though he had declared it. He has persuaded the nations that the King of Glory shall not reign forever, and that the overthrow of his government is possible. Thus deceived we find enrolled under Satan the Adversary, and "encompassing the Camp of the Saints and the Beloved City," full of savage exultation at the expected destruction of the Best of Kings. But fallacious will be the hopes of the rebel multitude, and dreadful the vengeance decreed to burst upon them. The trembling earth and the blackning heavens warn them of a coming tempest. The dark vapors and thick clouds of the sky, curling in dense and lowering masses suddenly hiss forth the forked lightning, and the heavens is rent by the deafning roar of the voice of God. Hail and fire mingled with hail pour down upon them, and they are destroyed from the face of the Land, Thus God delivers his King, and into smoke his enemies consume away.

Thus through corruption of the flesh, *nationally expressed*, was restrained by the overthrow of the Dragon Chief at the advent of the King of Glory, it is finally subdued when the Head of the Serpent power is crushed at the end of the thousand years. After this victory, another, evening remains to be destroyed, to perfect the work of the Son of Man. Death is the last enemy. The power of death is the corruption of the flesh, which is the consequence of sin. But the wicked all being destroyed and by fire from heaven as we have seen, there remain upon the earth only the faithful and true, who are rewarded for their fidelity with the inheritance of the ages. The "law of sin," or law of their flesh, is abolished in the change they undergo from corruption to incorruptibility and life. This is the abolishing of death from the earth, so that its inhabitants can die no more This being brought to pass, the saying will be fulfilled, and the work accomplished, that the "Son God was of manifested, that he might destroy the works of the Devil. *John* iii., 8; and "him that hath the power of Death, that in the Devil. *Heb* ii. 16.

But to return to events connected with the Battle of Armageddon. We have seen, that the Eighth Head of the Beast and the False Prophet are to be *finally* destroyed in the Burning Lake; the Kings of the Earth to be slain; and the Dragon bound for a time, at the epoch of the commencement of the Future Age: and at that great crisis, we left England in possession of Moab as a Covert to the Jews. The question before us now is, what future destiny awaits England after the King of Glory hath defeated and destroyed the Magogian Host?

In answering this question, one thing must be remembered; namely, that in all God's judgments upon the nations he has been most merciful to that country whose government and people have been most gracious towards the Jews, and *vice versa*. God judged Babylon in revenge for her cruelty upon Israel;—"as Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." And "because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end; therefore, O Mount Seir, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee. *Exek.* xxxv. 5, 6. For a nation to speak evil against the Mountains of Israel, God regards as boasting against him. "I have heard all thy *blasphemies* which thou hast spoken against the Mountains of Israel, saying, They are laid desolate, they

are given us to consume. Thus with your mouth *ye have boasted against me—verse* 12. Now a nation, or individuals, "boast against God," when they do, or speak evil of Israel and his land, in that, by saying contemptuous things of them, such as that the Lord has cast them off from being his people, and that the land will be always desolate, they do in effect make God a liar, for he has said, "O Israel, thou art my servant, I have formed thee; *thou shalt not be forgotten of me.*" I have chosen thee, and *not cast thee away.*" "Israel shall blossom and bud, and fill the face of the world with fruit." "And they shall be as though I had not cast them off:"—and as to the Land, he promised that Abraham and Messiah should conjointly possess it for ever. Seeing then, that God identifies his word—his honor and veracity, with the destiny of Israel and the Land of Promise, he regards that nation with the greatest favor that lifts up the standard of protection to them both. Isa. 59. 19.

Hence, when the battle shall be fought and the victory won, 'the Isles shall wait for Me, & the SHIPS OF TARSHISH *first*, to bring thy sons from far, their silver and their gold with them unto the Name of the Lord thy God, even to the Holy One of Israel, because he hath glorified thee," O Jerusalem "The Kings of Tarshish and of the Isles shall bring presents; the Kings, of Sheba, and Seba shall offer up gifts." The league between Solomon and Hiram, King of Tyre may prefigure that between Solomon's Descendant, the King of Glory, and the maritime power of the British Isles. The Red Sea, already floats the ships of the Asiatic Tarshish, which in a few years will be there more numerous than the fleets of Solomon, manned by Tyrian sailors. From Tarshish, the land of Sinim (China), and the Isles of the Indian Archipelago, the fleets of Britain and the United States, whitning the bosom of the Idumean Sea with their expanded sails, will pour the rich and teeming products of the East into Israel's Land; so that silver will be of little account when the "greater than Solomon" is there. These will be prosperous days when "the abundance of the sea shall be turned into Palestine, and the wealth of the Gentiles come into it like a flowing stream. For brass, "the Great King" will bring gold, and for iron, silver, and for wood, brass, and for stones, iron. Thus shall Jurusalem, "the City of the Lord, the Zion of the Holy One of Israel," suck the milk of the Gentiles and the breast of Kings. Her officers will then be peace, and her exactors righteousness. Violence shall no more be heard in the Land, wasting and destruction within its borders, and the days of Israel's sorrows shall be ended. Then they will be all a righteous people. and they shall possess their country for ever. Isa. 60; 66.

We learn from Daniel that when the Autocrat "shall send forth his band" or his army, "upon the countries, the land of Egypt shall not escape." This will therefore be subsequent to the time when "Egypt, Ethiopia, and Seba" shall be given as a ransom for Israel; and will be an occasion of war between him, the King of the North, on the one hand, and the Anglo-Alliance and the Jews on the other. Egypt will cry unto the Lord because of the oppressions, and he shall send them a Saviour, and a Great One, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do *sacrifice and oblation*, yea, they shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt "by the sword of the Autocrat of Magog;" "and He shall heal it: and they shall return even to the Lord, and he shall be entreated of them. In that day there shall be a Highway," cast up by British agency for the remnant of the Jews (*Isa.* xi. 16; LXII. 10.), 'out of Egypt to Assyria. and the Assyrian shall come into Egypt, and the Egyptian into Assyria;" and after the Great Battle, 'the Egyptian shall serve' the King of Glory, "with the Assyrians. In that day shall Israel the third with Egypt and with Assyria, a blessing in the midst of the Land: whom the Lord of Host shall bless, saying, Blessed be Egypt my people. and Assyria the work of my hands, and *Israel my Inheritance.*—Isaiah xix. 20; 25.

We see from this, that there are days of calamity for Egypt as well as for all the Continental Kingdoms of the Old World, and Republics of the New, which is the subject of other prophecies. She shall cry to the Lord because of oppression. But Egypt will obtain deliverance; and with England and other "nations of the saved," shall walk in the light and the glory of the Dominion of the Future Age. The World of Surviving Nations, "Tarshish, Pul, Lud, and Tubal, and

Javan, and the Isles afar off" from Jerusalem (*Isa.* 66. 19)—even "all flesh shall come to worship before the Lord" because his judgments are manifest.—*ver.* 23; *Rev.* v. 13; xv. 4. Then will they speak "a pure language, that they may all call upon the Name of the Lord with one consent.—*Zeph.* iii. 9. Then will they consentaneously invite one another, saying, "Come, and let us go up to the Mountain of the Lord (Mount Zion,) and to the Temple of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the Law (of the Future Age) shall go forth from Zion, and the Word of the Lord (the Everlasting Gospel) from Jerusalem."—*Mic.* iv. 2. Thus "blessed in Abraham's Seed," "every one that is left of all the Nations" will bless himself in the God of Jacob. A joyous jubilee will they keep in "the Delightsome Land," when they shall celebrate the Feast of Tabernacles, and offer sacrifice in the Temple of the Lord of Hosts.

The Nations of those that escape destruction at the glorious advent of Messiah are to "go up to the Temple of the God of Jacob" in Jerusalem, which then becomes "the House of Prayer for all Nations." But as there is now no Temple there, time and means will be required to erect one. The epoch of the building will be when the enemies of the King of Glory will become his footstool, in the manner we have exhibited. It took Solomon, assisted by the King of Tyre, seven years to build that which goes by his name; it will also, doubtless, take Jesus, "The Branch," several years, in like manner aided by the Merchant Power of Tarshish, to raise the magnificent structure described by Ezekiel; but how long precisely is not stated in the prophets, nor is it important to know. If Jesus be "The Branch," and no one whom the scriptures have enlightened can doubt it, then He will build the Temple; for, it is written, "Behold, the Man whose name is the Branch shall build the Temple of the Lord: even he shall build the Temple of the Lord; and HE (not the Cherubim as before) *shall bear the Glory*, and shall sit and rule upon his Throne: and HE SHALL BE A PRIEST UPON HIS THRONE" after the order of Melchisedec. "And they that are far off shall come and build in the Temple of the Lord."—*Zech.* vi. 12—15; 2 *Sam.* vii. 13. "Because of the Temple at Jerusalem shall Kings bring presents unto thee."—*Ps.* 68. 29.

The erection of a Temple as the House of Prayer and Sacrifice for all nations, implies an entirely new Ecclesiastical Constitution of the world. Religious Unity will be the necessary consequence. The Law which is to go forth from Zion, is already revealed in Ezekiel. There, we learn that the ministers of this Temple will be Israelites, of the tribe of Levi and of the sons of Zadoc; while in other scriptures it is revealed, that the Immortalized Saints are the Kings and Priests of the Nations, and *Princes* of Israel. From this it is obvious, that all Kings, Priests and Clergy, will be suppressed; and all their institutions, names and denominations abolished as utterly pernicious and abominable. Their laws and customs, which are destructive of equity, righteousness, and truth, will be nullified, and "the Nations shall wail for His law," who then "takes his great power and begins his reign." Existing clerical institutions do very well for these Times of Ignorance, to keep the deluded people in awe; but they are utterly unfit for Messiah's Times, the stability of which are wisdom and knowledge. Their doctrine is as impotent to save as the traditions of the Scribes and Pharisees were potent to destroy. They preach folly for wisdom, and damnation for gospel; and unfortunately they have so thoroughly indoctrinated the people with their childish puerilities and speculative absurdities, that their unhappy proselytes delight to have it so. Truly do the scriptures affirm of the generations preceding the rising of the glory of the Lord upon Jerusalem, that "Darkness shall cover the earth, and gross darkness the people." Yet so unconscious of this darkness are the Clergy and their Disciples, that they boast themselves of being "light in the Lord," and of basking in the glorious sun-blaze of the "enlightened 19th Century!" But, as in nature before the Day-Star gilds the horizon of the East, if not the darkest time of night, before the dawn it is so little blended with the light as to be but little distinguishable from the darkness; so in scripture, we learn, that "at eventide it shall be light;" implying, that if, contrary to all analogy, "the Light" did not come at sun-setting, darkness was so rapidly overspreading the world, that it would be about to plunge into another midnight of centuries. If not philosophically and mechanically, it is undoubtedly true of the religious state of the world. The Bible is widely circulated, but its meaning is understood by few. "The vision of all is become unto them as the words of a book that is sealed, which men deliver to one that is learned (a clergyman,) saying, Read this, I pray thee: and he saith, I cannot; for it is seal-

ed; then the Book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—*Isa.* 29. 10—12: so that between the "learned" and the unlearned, there is none to interpret the Bible, and thus the people and their leaders "perish for lack of knowledge."

Seeing then, that the present constitution of the world is on the eve of being abolished; and that all mortal priests of all existing orders, and all national institutions, whether kingly or imperial, are to be suppressed, who will be the Rulers, and what the Form of Government in the Age to Come? The scriptures tell us, that the Saints shall rule the World, and that its constitution will be the Kingly and Imcombined. But who are the Saints? They who believe "the things" pertaining to this Age, promised in the prophets, and the things "concerning the Name of the Lord Jesus;" they in whom the belief of these things elaborates an Abrahamic Disposition, which was possesed by Jesus, his Apostles, and many of their contemporaries; they, who, thus believing and repenting, are immersed into the Name of the Father, the Son, and the Holy Spirit, and who, baptized after this order of things, walk as become Saints, and so aiming after the possession of the Kingdom:—these are the Saints wherever found, and by what *soubriquet* soever distinguished. Of them it is said, "they shall possess the Earth," "they shall take the Kingdom, and possess it for ever," with the dominion and greatness thereof under the whole heaven; "they shall reign on the Earth" "with Christ for 1000 years;" with "power over the nations," and ruling them "with a rod of iron." When they receive this inheritance they are to possess it "for ever, even for ever and ever," therefore they will be immortal rulers over the sons of men, sharing with their Great Captain, the glory and honor of the Kingdom. These are "the Four Living Creatures, and Four and Twenty Elders" who surround the Throne, and "in the light" of whose government "the nations of the saved shall walk" to the renown of Him who filleth all things.

EDITOR.

March 1, A. M. 5934.

EVENTS OF TWENTY YEARS ENSUING.

(CONCLUDED FROM PAGE 263.)

TYPE.

15. Galerius died May, A. D. 311. He had no sooner expired than Maximin and Licinius began to collect their forces to dispute or divide the dominions of their colleague. They were persuaded to agree to a division. The provinces of Asia fell to Maximin, and those of Europe augmented the portion of Licinius.

ANTITYPE.

15. In 1855—6, the Turks will probably lose possession of Constantinople. The Russians will then seize upon it.—*Dan.* xi. 40. Influenced from some *vis a tergo*, or foreign impulse, Egypt may make a demonstration, which will secure Palestine to Israel; and "Edom, Moab, and the chief of the children of Ammon" to the British.

TYPE.

16. The unhappy subjects of the four surviving emperors expected, with terror, the bloody consequences of their inevitable dissentions, which were no longer restrained by the fear or the respect which they had entertained for Galerius.

ANTITYPE.

16. These arrangements will be merely temporary. The most fearful combats the world has yet known will hence arise. There will now be a lull in the tempest in relation to the East. The wrath of the Sixth Vial will remit; while the seventh is discharged more copiously than before.

TYPE.

17. Whilst the Gallic provinces enjoyed as much happiness as the condition of the times was capable of receiving, Italy and Africa groaned under the dominion of a tyrant, as contemptible as he was odious.

ANTITYPE

17. The Protector of Roman freedom and dignity will probably disgrace himself, and incur the execration both of the Senate and people. Their evils will become insufferable; and, the better condition of France, may cause them to be less tolerant of their own.

TYPE.

18. Maxentius was cruel, rapacious, and profligate. The ministers of his revenue were skilled in the art of rapine. He had imbibed the same implacable aversion to the Senate which had characterized most of the former tyrants of Rome: nor was it possible for his ungratefull temper to forgive the generous fidelity which had raised him to the throne, and supported him against all his enemies. Rome which had so long regreted the absence, lamented during the six years of his reign, the presence of her sovereign.

ANTITYPE.

18. Who ever is elected King of Italy, may prove a second Maxentius to the Senate and people of Rome. There is little good to be expected of Italian princes, educated as they are in the debasing superstition or infidelity of Romanism. Prophecy plainly declare, that she will become excessively odious to the Kings of the Earth. She will boast of her queenly prosperity, and in her pride say "*I am no widow and shall see no sorrow!*" But her calamity will fall suddenly upon her,

TYPE.

19. The tyrant of Italy rashly ventured to provoke the formidable Constantine, whose ambition had been hitherto restrained by considerations of prudence, rather than by the principles of Justice. The latter would have declined the war, but he found it necessary to arm in his own defence. Maxentius openly avowed his pretensions to the whole monarchy of the West, and prepared to invade the Gallic provinces on the side of Rhætia. Constantine no longer hesitated. He gave a private audience to the ambassadors of the Senate and People, who conjured him to deliver Rome from a detested tyrant; and disregarding the timid remonstrances of his council, he resolved to carry the war into the heart of Italy.

ANTITYPE.

19, It is probable that the future tyrant of Italy, for it has ever been a nursery of despots under various names, prompted by a blind ambition, may provoke France and her allies to war. These may find it necssary to repare, if not for invasion, at least for defence, His ambition may contemplate a restoration of the Western Empire; which will lead him to collect a large army to invade France on the side of Switzerland. France can then no longer hesitate; but yielding to the prayers of the oppressed Romans, carry the war into Italy, with a determination to conquer and annex it to their own dominion.

TYPE.

20. The armies of Rome amounted to 170,000 foot, and 18,000 horse. As the defence of the Rhine required an extraordinary attention during his absence, Constantine could only employ about 40,000 in the Italian expedition. "The Alps," says Gibbon, 'when Hannibal marched from Gaul into Italy were guarded by nature, they are now fortified by art. Citadels on that side render Italy almost inaccessible to the enemies of the *King of Sardinia*: but in the age of Constantine there were several open communications between Gaul and Italy.' Constantine descended into the plain of Piedmont, fought the battle of Turin, and Verona, and appeared at Saxa Rubra on the Tyber, nine miles from Rome.

ANTITYPE.

20. This will probably be the day of judgment upon Rome. France and her allies, the "*Kings of the Earth*," shall "*hate her, and make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will.*" The allies having descended upon Sardinia, the paternal estates of the King of Italy, by one victory after another, will strip Rome of all her territory; and advance upon her with the rapidity of a Constantine or Napoleon.

TYPE.

21. No more than fifty-eight days elapsed between the surrender of Verona and the final decision of the war. The situation of Constantine admits of no delay. If Maxentius retired within the walls of Rome, he might be reduced to the necessity of *destroying with fire and sword the Imperial City*, the noblest reward of his victory. But instead of shutting up himself within its gates, Maxentius was prepa-

red to give him battle at Saxa Rubra. The Italians were defeated with terrible slaughter, and the emperor drowned in the Tyber.

ANTITYPE.

21. The campaign in Italy will not be protracted. If the armed of Romans conclude to sustain a bombardment, after this defeat of the King of Italy, his implacable enemies will "burn Rome with fire" to some extent. A capitulation may be the result; and the conquerors will enter Rome to the great joy of the Senate and people, who will receive them with acclamations of loyalty and gratitude.

TYPE.

22. Constantine neither deserved the praise of clemency, nor the censure of immoderate rigour; he put to death the two sons of the tyrant, and carefully extirpated his whole race. Informers were discouraged and punished; the innocent recalled from exile; and restored to their estates. A general act of oblivion set the minds of the people at rest. He promised to restore the Senate to its ancient privileges and dignity; and the greatful senate repaid his professions, by decreeing to him the first rank among the THREE *Augusti*, who governed the Roman World.

ANTITYPE.

22. The Roman rulers, will now be on the verge of an awful destiny, with all their adherents. The King of Italy, and the Roman Prophet, will not fall by the hand of the executioner appointed by the conqueror. He will proclaim such a release to the oppressed as will be the shadow only of the name of liberty. But the Senate, grateful for promises never intended to be performed, may confer on their Deliverer the Titles of Honor, it was their ancient privelege to bestow; and the Constantine of our age, whereever he may rise up among the French to be, may be proclaimed by their authority, EMPEROR OF THE WEST, with a *third part of* "THE GREAT CITY" or Roman World, for his dominion.

TYPE.

23. After the defeat of Maxentius, the victorious emperor passed no more than two or three months in Rome, which he visited twice only during the remainder of his life. He was almost perpetually in motion to exercise the legions, or to inspect the state of the provinces. Milan was his occasional residence, till he founded a NEW ROME on the confines of Europe and Asia, which he called CONSTANTINOPLE after his own name.

ANTITYPE.

23. The Allies will not remain long in Rome. They will probably retire to Milan as the Imperial head quarters of the army of Italy. An event will now burst upon the world to its astonishment and dismay. "ROME and her population, with HER PROPHET and great men, will go down into Hell like Sodom and Gomorrah. Rev. xviii. She will "*be found no more at all*;" nor visited any more by emperors or kings.

TYPE.

24. Constantine vanquished Rome Oct. 28. A. D. 312, being 7 years and 8 months from the Edict of Diocletian, Feb. 24. 303.

ANTITYPE.

24. It is probable that Rome will be destroyed in 7 or 8 years from 24 Feb. 1848, which will be A. D. 1855-6.

TYPE.

25. Constantine published his celebrated Edict from Milan, which, after the death of the tyrant of the east, became the fundamental law of the world in March 313.

ANTITYPE.

25. The fall of Rome, and the destruction of her "False Prophet," will be the death of Romanism, and the triumph of civil and religious liberty; which after the death of the Tyrant of the East, will be the basis of the constitution of the world.

REVIVAL OF THE TEN KINGDOMS.

In Rev. xvi. 18, it is written, "and there was a Great Earthquake, such as was not since men were upon the earth, so Mighty an Earthquake, and

so great. And the Great City was divided into THREE PARTS." This great earthquake is the antitype of the Great Earthquake of the sixth seal; which, as we have seen, began on 23 Feb. 303, and resulted in the division of the Great City into THREE PARTS after a period of 7 years and 8 months, so that Constantine ruled the West; Maximin the East; and Licinius the intermediate territory. The Great Earthquake of 23d Feb. 1848, will probably in the same space of time, resolve the Great City into similar divisions, giving to a Gallic Leader the West; to Egypt and the British the East; and to the Russian Licinius the countries which lie between. Thus, the present developing sixfold, will be succeeded by the Threefold, arrangement indicated; but in the transition from the former, to the latter, the original Tenfold constitution of the City Turing-ian King of Italy may reappear. This may be seen coexistent with the Austrian dominions which is not yet finally withdrawn from Italy, perhaps will not till A. D. 1853. The revival of the Ten, &c., already casts its shadows before. The King of Sardinia is evidently ambitious of a Kingdom of Italy; and the Huns have re-established an independent kingdom in Hungary with the Archdaks Stephen for their King. France cannot remain a republic; and it is probable, she will have a Chief in four years. Thus, between the years 1853 and 1855-6 may be seen probably, a constitution of things similar to those of the Justinian Epoch, A. D. 536, namely, an Emperor, as good as in Constantinople having its European territory; a King or Exarch of Italy, with the Bishop of Rome; and Ten principal kingdoms in the West. In this we shall have the Fourth Beast of Daniel complete, and all ready for the sword and the burning flame. But when Rome is destroyed, what is to come to pass afterward? Let us proceed with our antitypical adaptations to the things represented in the TYPICAL HISTORIES as it seems to be."

THE CONCLUSION OF THE END.

TYPICAL HISTORY.

1. Before Constantine marched into Italy, he had secured the neutrality of Licinius, the Illyrian Emperor.

ANTITYPOCAL FUTURE.

1. It is probable, that before the Gallic Confederacy invades Italy, it will also secure the neutrality of the Russian Licinius.

TYPE.

2. In the midst of the public festivities at Milan, an inroad of the Franks recalled Constantine to the Rhine; and the hostile and unexpected approach of the Sovereign of Asia which took him by surprize, summoned Licinius to the banks of the Thracian Bosphorus.

ANTITYPE.

2. When the Russo-Illyrian Autocrat beholds the ruin of Rome, he will probably evince an inclination to take possession of New Rome. The opportunity will be furnished more easily to effect this in the absence of the Emperor of the West upon the Rhine; where he will be sufficiently occupied in combatting the Prussians and their confederates.

TYPE.

3. Maximin, with 70,000 Orientals, besieged, and captured Byzantium, after eleven days, and he had no sooner taken Heraclea a few days after, than he was alarmed by the intelligence, that Licinius had encamped within 18 miles of him with 30,000 men.

ANTITYPE.

3. It is probable, that the British, being apprized of his intention, may cause the Egyptians to advance and take possession of Constantinople. Thus, "*the King of the South will push at him.*" The news of this bold and sudden movement will determine the Illyrian Autocrat to immediate action. He will "come against him like a whirlwind, with chariots and with horsemen, and with many ships, Daon. xi, 40."

TYPE.

4. Licinius obtained a decisive vic-

tory, and Maximin fled to Nicomedia, and then to Tarsus; when after three or four months he died.

ANTITYPE.

4. The defeat of the Egyptians will put the Autocrat in possession of Byzantium or Constantinople.

TYPE.

5. The wealth of Asia was yet unexhausted, and though the flower of his veterans, had fallen in the late action, he had still power to draw very numerous lives from Syria and Egypt.

The Roman world was now divided between Constantine and Licinius, who, in 315, turned their arms against each other. The war raged in Pannonia, Dacia, and Thrace,

ANTITYPE.

5. The war having thus commenced, the Autocrat will "enter into the countries" of Asia Minor, Armenia, Mesopotamia, &c. "He will overflow and pass over them." He will invade Hungary, Austria, &c., and much blood will be poured out to the end of the war.

TYPE.

6. In Constantine's exalted state of glory it was impossible that he should any longer endure a partner in the empire. Confiding in the superiority of his genius and military power he determined to exert them for the destruction of Licinius.

ANTITYPE.

6. Let Constantines power now, represent that dominion hostile to the Russians. "Tidings out of the north and east will trouble" the Autocrat, therefore he will go forth with great fury to destroy, and utterly make away many"—Dan. xi. 44.

TYPE.

7. Great naval preparations were made on both sides. Constantine led the legions of the west to encounter those of the East in the Armageddon of the plains of Adrianople. The armies of the Roman World were assembled here, to the number of 270,000. The city overlooked the plain, and the broad and rapid Hebrus divided the contending hosts. After many days of doubtful and distant skirmishing, the valiant Constantine, accompanied only by *twelve* Horsemen swam the river, and by the terror of his invincible arm, broke, slaughtered and put to flight the Licinian host of pagans. Of these 34,000 were slain, multitudes fled to the mountains to hide from the victor, and their camp taken by assault, while Licinius took refuge in Byzantium, A. D. 323.

ANTITYPE.

7. Great preparations will have been perfected. A host of Tartars, Cossacks, Calmacs, Persians, Ethiopians, Libyans and the bands of Gomer &c., will pour into Egypt and Syria, and blow over the countries like a storm from the north. Like a cloud they will cover the glorious land, and spread themselves through Armageddon, Jezreal, the Valley of Jehoshaphat, and the south; only Moab, and Edom, and the chief of the children of Ammon shall escape out of his hand. After a time the heavens will open, and THE STRENGTH of Constantine will make his sudden descent upon the terrified hosts of the heathen. Accompanied by his celestial horsemen, he will tread down his enemies like the mire of the street. Then will they flee to the mountains and call upon them to hide them from the face of Him who sits upon the throne, and from the wrath of the Lamb.—A. D. 1867—8.

TYPE.

8. The siege of Byzantium, afterwards Constantinople, was immediately undertaken by Constantine. His son, Crispus, having forced the Hellespont obtained a great naval victory in the Bosphorus; while on the heights of Scutari, the loss of 25,000 men irretrievably determined the fate of Licinius.

ANTITYPE.

8. The victory of Armageddon being gained, it is probable, that the ships of Tarshish will sail against Constantinople to take the city and destroy the enemy's fleet, while "the Lord God sends a fire upon Magog, and among them that dwell securely in the maritime regions."—*Bothroyd's Ezek.* xxxix 6.

TYPE.

9. Licinius laid himself and his purple at the feet of his Lord and Master. The memory of Licinius was branded with infamy, his statues thrown down, and by an edict, all his laws, and all the judicial proceedings of his reign, were at once abolished. A decree of the Senate sentenced him to death.

ANTITYPE.

9. After this manner, it is likely the Lord will lay hold on the Dragon, that old serpent the Devil and Satan, and bind him for a 1000 years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more till the 1000 years be fulfilled.

TYPE.

10. By this victory of Constantine, the Roman world was again united under the authority of one Emperor, 37 years after Diocletian had divided his power and provinces both his associate Maximian; and 20 years after his declaration of war against the Polity of Christ.

ANTITYPE.

10. By this victory of the Lord Jesus, the Roman World will be again united under the authority of one Emperor, 37 years after Louis Philippe divided the power and provinces of the Two Horned Beast with his associate the Emperor of Austria in 1830; and 20 years after his declaration of war against the Civil and Religious Rights of the people.

Hence the sixth seal was prophetic of the History of the Constantine Era, and this History Typical of the era predicted as the conclusion of the Seventh Seal, or last 20 years of the Seventh Vial .We cannot believe, that the foregoing parallels are accidental or imaginary. What we term the Typical History, we have condensed from the 13th, 14th, 16th and 20th chapters of Gibbon, the Antitypocal Future, we can see outlined in the scriptures; the adaptation of the one to the other alone is ours. The correspondence of the past is presumptive of the correspondence of the future; whether we have rightly indicated it, must be left to that future to determine.

EDITOR.

May 3, A. M. 5934 & A. D. 1843-4.

THE AGE TO COME.

We transfer the following "*Letter of Inquiry*" and our "*Reply*" from the pages of the "BIBLE EXAMINER," published by our excellent friend, and honest advocate of truth, GEORGE STORRS of Philadelphia. Mr. Bell's letter, which is that of one who evidently understands the word, speaks for itself. It was sent to us that we might reply to it; this we did, and the Inquiries and Reply appeared in the same number of the Examiner. This was well both for the reader and the rest concerned; and a practice worthy of imitation by all conductors of the press, who have the interest of the truth at heart.

LETTER OF INQUIRY.

BR. STORRS:—In perusing your valuable paper, I find much to admire, many new and pleasing ideas advanced, as well as some that I am not fully prepared to endorse, at present. The idea that the wicked are not immortal, and that they will be finally destroyed after the last resurrection and final judgment, appears to me to be both rational and Scriptural, as well as being more in conformity with the character and government of a both just and merciful God, than that of endless existence in misery. Your views of the sleep of the dead, and the intermediate state, &c., I am not fully satisfied with, as yet; but of their correctness or incorrectness I shall say nothing at present.

There have been some ideas advan-

ced in some of your selected articles, in regard to the future age, the next dispensation, or the Millenium, which I wish to notice—not for argument's sake, but for the sake of information or further light on those very interesting and important subjects. You will recollect that in an article from the editor of the "Herald of the Future Age," No. 9, of your paper, (a very able and well written piece,) in speaking of the Messiah's kingdom, which he says is soon to be introdnced or set up, he denominates it 'an indestructible kingdom, and that those who are appointed to its honours, dignities, offices, &c., in the beginning of it, will retain them as long as it lasts; and as it is everlasting, it is very obvious that flesh and blood, or mortal men cannot inherit it." Again, he states, "that it is to absorb all other kingdoms, and to exist as a new dispensation for a thousand years; and that before the saints can possess the kingdom, they must arise from among the dead: or if any such be living, that they must be changed from flesh and blood, which is corruptible, into flesh and spirit, a combination which is indestructible and deathless." Now, that the dead saints will rise, and that those among the living that are found worthy, will be changed, I have no doubt; but he intimates that none will live on the earth, or exist during that age, or dispensation, but immortals, or such as have, either by the resurrection or transformation, passed from a state of corruptibleness to a state of indestructibility. Now, if these things are so, I must acknowledge that I have misunderstood the literal interpretation of the Scriptures; and with all due deference to the opinion and abilities of the author, I will here propose a few questions for your explanation.

And 1st. I will inquire, if none but the immortal saints are to exist on the earth during the Millenium, or reign of Christ a thousand years, who are the saints to reign over? for, he admits (as Paul declares) that the "saints shall reign as kings, and officiate as priests in the new imperial monarchy to be founded by Christ." Can we suppose they are to reign over one another? or would it not be more reasonable, as well as more in accordance with the numerous predictions of the Prophets, and declarations of the Apostles, that they will be heirs and joint-heirs with Christ in his reign over the remnant nf the Jews and those that are left of the nations of the earth in the flesh, which will, at the commencement, or during that dispensation, be converted to Christ, through their ministrations and agency?

Again, I enquire: is there much force in the argument that attempts to prove that none can exist in the mortal state, during that dispensation, because that the reign of Christ and his saints is said to be everlasting? Is not this reign or dispensation confined and limited to a thousand years? And may not the age of men in the flesh, when Satan is bound, the curse, with the causes of sin and death removed from the earth, live even a thousand years? Once more, I inquire: if none are to exist in the flesh, who are those that Satan is to deceive at the end of the thousand years? Is it possible that he can deceive the immortal saints that have dwelt and reigned a thousand years with Christ on the earth, and they thus become subjects of destruction, when they are already both "indestructible and deathless?" Or, must we be driven to the very inconsistent conclusion of Mr. Miller, that they will consist of the wicked *dead* after the last and final resurrection!

There is one idea more I wish to notice, contained in the very excellent article on "The Millenium and New Jerusalem contrasted," by Wm. Ramsey. Near the conclusion of his article, he says that in the "fifth or Millenial dispensation, the Messiah, as the Son of David, shall reign in humanity over this world." He also says that "the dead saints shall be raised, and be associated with Christ *in his reign* during the thousand years; but they will probably be invisible to those in the flesh." Now, here I have another question to ask: Have we not just as much reason to suppose that the saints will be visible, as that Christ will be visible? And if the saints are not to be visible, have we not reason to fear that Christ's reign will not be either visible or personal, but spiritual; for we are told, that where he is they shall be; they shall see him as he is, and be like him. Does not this idea savour too much of the spiritualists' mode of interpretation? Please answer these inquiries, and thus oblige an anxious inquirer after truth.

ISAAC BELL.

OUR REPLY.

THE SOCIAL BASIS IN THE AGE TO COME.

BR. STORRS:—A letter from an intelligent correspondent, addressed to you, and signed "Isaac Bell," is before me, and to which, at your request, I offer the following explanation. I would remark summarily, that there is no difference at all between my views and Mr. Bell's on the subject of his letter. The difficulty in his mind which has created the misunderstanding specified in his epistle, I perceive to be, a want of distinct apprehension of *the difference between* INHERITING *the Kingdom and being* A SUBJECT *of the Kingdom*. I quoted Paul, that "flesh and blood, or mortal men, cannot *inherit* the Kingdom," from which he infers that I teach, that "flesh and blood" cannot be the subjects thereof, and consequently "intimate that none will live on the earth, or exist during that Age (the Future) or Dispensation, but immortals, or such as have either by the Resurrection or Transformation passed from a state of corruptibleness to a state of indestructibility;" hence, with this supposition before him, he very pertinently inquires, if there be no mortals then on earth, "who are the saints to reign over?" This reminds me of a similar question I put to one of Mr. Miller's friends, a preacher, at a big meeting in Aurora, Indiana, in 1843, I think it was. He had preached the *dogma* (for it is certainly not *doctrine*,) that all the wicked would be burned up when Christ came—not one of them be left on earth—and then the saints would possess the Kingdom under the whole heaven. "If this be so," said I, "who are the saints to reign over?" 'Oh," said he, "it will be Paradise restored, and as Adam reigned over the beasts, so will the saints reign over them likewise!" "Indeed," I rejoined, "that is very curious: does not the Scripture say, that 'to him that overcomes I will give power over *the Nations*, and he shall rule them;' will you please inform me at what epoch God distributed them [the beasts—G. S.] into nations, and determined the bounds of their habitation?" This *reductio ad absurdum* put an end to further conversation on the subject.

At the same meeting, another preacher had affirmed, that when Christ came death would be abolished; the inference from which was, that immortals only would dwell on earth for the ensuing 1000 years. Really, sir, said I, that is a very singular speculation in face of the "testimony," that, under the New Heavens and New Earth, when Jerusalem shall be a rejoicing and her people a joy, "the child *shall die* a hundred years old; and "*the sinner* being 100 years old shall be accursed." Here childhood sin and death, are set forth as existing in Israel, the most favoured nation of the Future Age, when the Lord rejoices in Jerusalem and joys in his people; will they not also obtain throughout the globe? Sinners a hundred years old in the Land of Israel and no death! how do you reconcile this with Paul's saying, that "the wages of sin is death?" But he turned away, and did not vouchsafe to answer.

I mention these incidents to show that I have always maintained the ground, ever since I turned my attention to the subject, that there will be parentage, sin and death, under Messiah's *personal* and only reign upon the earth. The expectation of possessing a share in a Kingdom and Empire without subjects, or of reigning, like a drover, over quadrupeds, as the dominion of the Future Age, is no part of my Hope, or understanding of the Law and the Testimony.

To inherit, or possess, an estate or thing, is a very distinct idea from that

of being a part of the thing inherited. A Russian nobleman inherits an estate in which are included the serfs or slaves upon the soil; he becomes the head or chief, but he is not, therefore, any part thereof. The serfs work the land, they minister to his necessities, and his enjoyments but they do not, therefore, inherit or possess. If they hold any portion of the soil, it is only as *tenants at will*,—untill death or the will of their lord ejects them. So, in the Future Age, the Saints are the Noblemen—the Aristocracy of the World—who derive the patents of nobility from God. They inherit or possess all terrestial things in a royal copartnery with Jesus, who is the Chief of the Inheritance. "The meek shall inherit the earth," and "the saints shall rule the world," and command the services of the heavenly Host. The nations will be their serfs—first subjugated by violence, then yielding a willing and grateful service until seduced by Satan from their allegiance—inherited by virtue of their divine right to the soil of Palestine and the secondary dominion of the earth attached. Hence, the basis of the social fabric of the Future Age or Dispensation of the Fulness of the Appointed Times, or world to come, of 1000 years' continuance—the true INTERMEDIATE STATE; a state *intermediate between* the Times of the Gentiles and the Third, or Eternal Heaven—the basis of society in the coming age is the fruition of a convulsion by which every principality, power and dominion, whether monarchy, empire, or republic, now extant upon the globe, will be demolished and forever abolished:—by which nobles, princes, kings, emperors, popes, priests, clergy, presidents, governors, office holders, fleets and armies, will be suppressed, leaving only an undistinguished and headless multitude, which "*shall wait for* His *law*," who shall "bind their Kings with chains, and their Nobles with fetters of iron." He will appoint "princes throughout all the earth."—*Ps.* 45: 16. These princes are "the children of the Promise;" become the sons of God by believing the promise made to the Fathers—"the things concerning the Kingdom of God, *and* the name of the Lord Jesus Christ;" and by such believers being immersed into the glorious name in hope of the things believed, even in full assurance of these *and* of those things affirmed concerning Jesus. Having thus "put on Christ" and being "Christ's they are Abraham's seed (for it is the children of the promise—believers of the promise—that are counted for the seed) and heirs according to the promise." These sons of the Divine Father, and brethren of the eldest Son of God, having, like Him, become the sons of God with power, according to their holy, spiritual and angelic nature, by a resurrection from the dead—will be distributed and appointed throughout the world as the undying and permanent successors of "*the powers that be.*" Is not this sufficiently plain to prevent future misapprehension?

Leaving Mr. Ramsey to extricate himself as he best can, from what appears to me his inextricable difficulty and most inexplicable speculation of an invisible saintly rule, I subscribe myself affectionately, your fellow servant in hope of ruling the subject nations with a strong sceptre, decorated with a crown of life and a robe of righteousness, with honor, immortality and an eternal weight of glory in the Future Age. JOHN THOMAS.

Richmond, Va., Dec. 26, 1847.

When the Bible Examiner arrived in Hartford, Connecticut, with these articles on board, the Bible Advocate of that city having hastily glanced over ours, pronounced it contraband and worthy of confiscation; and not only so, but *Sans ceremonia* ran up its proprietor to the yardarm as a sort of periatical character, after the following ludicrous fashion!—ED.

"JOHN THOMAS, Editor of the Herald of the Future Age, says in a letter published in the Examiner, that he believes 'There will be parentage, sin and death, under Messiah's personal and only reign upon the earth.' In the same letter, he brings forward the Russian noblemen, and his serfs as an example of the saints reign, and says, 'So in the Future Age, the saints are the nobleman—the aristocracy of the world'—'the nations will be their serfs;' 'first subjugated by violence, then yielding a willing, and grateful service, until seduced by Satan from their allegiance.' This

and much more, of the same sort he predicates upon the text, 'and they lived and reigned with Christ a thousand years;' in which text, or connection, there is not one word said of any other individual or kind, but Christ and the martyrs, except those who should not live, 'till the thousand years are finished.

He asks, 'Who are the saints to reign over," &c. He answers the questions with the text, 'I will give power over the nations, and he shall rule them.' But why not quote the whole text? 'As the vessels of a potter, shall they be broken to shivers,' not kept for serfs, or slaves, to minister to the necessities of the rulers. If the Doctor had quoted more freely from the words of inspiration, and less from his conversation with 'Mr. Miller's friends,' he might have found it harder to prove thereby that sin, death, and Satan, would exist in the age to come, than he has by his own, bare assertions, or his mangled quotations. The Lord says, 'The seed of the wicked shall be cut off." But 'the righteous shall inherit the land, and dwell therein forever.' But J. Thomas says no, they shall be held as serfs, to 'minister to our necessities,' 'till reduced by Satan from their allegiance.' And pray tell us Dr. who will minister to our necessities, when Satan has reduced, or stolen all of our serfs? and over whom shall we reign! It seems sir, we shall, (according to your theory) be left in a bad plight, after having lived by the sweat and labor of others, to be thus bereft of our personal property, our means of support, and our subjects; why sir, we might feel as bad, as do some of your Southern slaveholders, when his goods and chattels are reduced by Northern abolitionists: and we might be tempted to cross the line of slaveholding Palestine, into the free States, or dominions of Satan, to regain our runaway serfs, (slaves) and then again it might fare with us as it does often with a slave hunter at the North, the catcher, get caught. Jesus says of the wicked, 'they shall never see the kingdom of God:' but this Dr. says, they shall see it, and be in it; they shall be serfs there. Jesus says, that at his coming, he will say, bring hither those mine enemies, that would not that I should rule over them, and slay them before me; but J. T. says, no, spare them, keep them for serfs, to minister to our necessities, &c. Paul says, 'You who are troubled rest with us, when the Lord shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints,' &c. Not so, says J. T.: they will be kept for one thousand years, (or 'till the devil seduces them away) for serfs 'to minister to the necessities of the saints.'

We have not space to notice other absurdities in this article, and should not have given it this passing notice, but for one reason, viz: many of our brethren have been led to suppose, that Dr. Thomas was about on the ground, with the mass of Advent believers, because he had said some things in reference to the kingdom near, &c. But if this is his kingdom, or millennium, we much prefer.—Dr. Whitby's millennium, or that view, that teaches probation after the coming of the Lord, as those have a show of mercy and pardon to the guilty, that they say are to live in the millennium, but the Dr. goes for perfect tyranny and oppression, without mercy, and a tyranny, so oppressive, that the wicked, will prefer the service of the devil, to that of the saints; but we prefer the truth to either of the three; and we can but hope that J. T. will be taught the way of truth more perfectly."—*Bible Advocate.*

The reader having all the premises before him can form his own conclusions. We shall therefore, wind up this amusing episode, by the following remarks of Mr. Storrs, which are very much to the point.

—EDITOR.

BE COURTEOUS.—We are sorry the Bible Advocate should be so excited with Dr. Thomas for a simple *illustration* which he used in reply to Dr. Bell in the last Examiner. We hope that paper will keep cool for the time to come. We will only say, it has amazingly perverted both the Doctor's words and his meaning, and built upon that perversion a tirade of abuse ill becoming one who thinks "the Judge standeth at the door." We would like to know where the man is that has no error in his theory? Let him cast the first stone at his brother who differs from him. We certainly differ from Dr. Thomas in several things; and we equally differ with the Advocate. If we believed to constitute a man a real Christian, he must be perfect in knowledge and judgment, we should never hope to find a Christian on earth, till the next age shall come. If men are sincerely inquiring after truth, and using the best light they have, and do fall into some error, they are no more blame-worthy than they would be for having a fever, or breaking their bones, or being destitute of daily

food. We might just as well fall into a passion with our fellow-men for suffering with hunger, being sick, or breaking their bones as to get out of humor with them for their errors in doctrine, if they manifest the spirit of Christ in their lives, and are using their best endeavours to inform themselves as to what is truth. To be sick, or to be in error, are both misfortunes, and both cause loss and pain to a greater or less extent. The subject of these calamities is to be pitied not abused. We would think him a tiger that would fall upon a man with a broken bone and abuse him. Surely error is worse to the individual than broken bones; and we all have more or less; let us never forget that. Least of all has the Advocate occasion to complain of Dr. Thomas' "absurdities" while it maintains that the "millennium *is past*," and that it covered the darkest ages of Papacy!!

The Advocate, and some others who get "impatient," "dream" dreams and "interpret" them, in our zeal for "the cause," may possible be benefitted by the following story:

"When Bulstrode Whitelocke was embarking as Cromwell's envoy to Sweden, in 1652, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said, "Pray, Sir, will you give me leave to ask you a question?" "Certainly." "Pray, Sir, don't you think that God governed the world very well before you came into it?" "Undoubtedly" "And pray, Sir, don't you think he will govern it quite as well when you are gone out of it?" "Certainly. "Then, Sir, pray excuse me, but don't you think you may trust him to govern it quite as well as long as you live?" To this question Whitelocke had nothing to reply; but turning himself about, soon fell fast asleep till he was summoned to embark."

EDITORIAL.

After a journey of 24 hours, exclusive of stoppages, we arrived in New York City. We are in good health, and on the eve of embarkation for Europe on board the De Witt Clinton. This is a new ship of 1200 tons, about to make her first voyage, and fitted up in comfortable, and rather elegant, parlor style for passengers. We had the choice of several ships, among which was one which sailed yesterday, the St. Patrick. We could have sailed by her for a less price by $5 00, but, from the symbols with which she was decorated, we would have preferred to sail by the De Witt Clinton, than by the St. Patrick for nothing. The ship, like the canaille of "churches" in this intoxicated city, is placed under the guardianship of the patron saint of "Ould Ireland." The churches, or, as they are styled in Daniel, the GUARDIAN BAZAARS, are dedicated to dead men, some of them good men, such as Paul, Peter, and John; others contemptible impostors of the Roman Calender, of the same class as that to which this pseudo-saint Patrick belongs, who planted the debasing idolatry of Rome on the soil of unhappy Ireland. With the utter loathing with which we are affected against every thing Romish, we could not endure to tempt the waters of the dark blue sea under even the fancied guardianship of a Popish Saint. The idol-symbol of Pat as large as life, with mitre and crook, for a figure head; enthroned again in the cabin in stained glass; a little flag sticking out of a state room with a red cross stitched upon it, and an Italian papist for a steward, made the ship smell stronger of the Beast and his Image than of tar, so that we preferred to sail by the De Witt Clinton, of which the symbol is that of commerce and the improvement of the land we live in.

I spoke on four occasions in this city, which in relation to the gospel is in a revolutionary state. The Simon Purism of "this Reformation" used to assemble at the English Academy, 36 Sixth Avenue. It was then regarded by the Green street leaders as a faction of heathen men and publicans, or

something else not more worthy of respect. But of the merits of the case I cannot judge correctly, not being sufficiently well acquainted with the controversy; suffice it to say, that alienation was the order of the day, and that there was no fellowship between the parties. By some means or other, a visible or formal reunion took place, and some who were regarded as ringleaders of factionism were promoted to honor by the exercise of individual delegated authority. Since the raking fire from our battery opened upon Councils in general and particular, the Council of Green Street has died without a struggle. Whether from a conviction of their notorious incompetency, or of their popish and unscriptural affinities, I know not; but certain it is, the Council is dead, no more, we hope, to rise again. But in being freed from one evil, our good friends have imposed upon themselves, or permitted to be imposed upon them, another of no higher pretensions to apostolicity, or scripturality, than their predecessors. They are councilmen under a different name, without a single scriptural qualification for the good work of bishops. One, a member of the defunct council, declared, as we are informed, that he did not wish to be re-elected, that he could not attend to the business, as he would be four months absent from the city. Yet, although the flock might be all eaten up by the wolf during so long an absence of this shepherd, and their bones clean picked, and their very wool converted into the garments of heresy, the majority re-elected him! They also elected one of the ringleaders of "the faction;" not the same "factionist" who was in the old Council, but a brother-chip off the same block. Of cousre, no good can come of such doings as these. The only prospect we can see is a "dissolution of the union;" indeed this seems to be the only remedy, namely, for those who are on the Lord's side to "pronounce," and have things established according to scripture. We should advise this. Proclaim "liberty, equality, and fraternity." Decree open doors for all who "preach the word;" and allow no man to lord it over them, be he rich or poor. Let the word of God rule; and let no man's rights be measured by his cash. If this be done, the Hope of the Kingdom will triumph in their midst yet, and their remnant may become "a people prepared for the Lord."

Default of this desirable state of things at present, the flag of liberty, equality, fraternity, and the Kingdom in the name of Jesus, has been unfurled at the English Academy. Several brethren have colleagued here, and sounded a rally for the truth. I spoke at this place thrice, to audiences, respectable both for numbers and appearance. Some members, however, of Green Street, wished we should speak there. They made application accordingly upon their own responsibility for the use of the house. Being in a transition state from Councilism to Elderism there was no organized opposition. The matter was put to the vote and carried. We spoke there on Tuesday night to a very attentive audience. One spoke afterwards in commendation of what was said; and another in oblique opposition, hammering upon the vain speculation of the kingdom being set up on the day of Pentecost, and of the gospel consisting of the death, burial, and resurrection of Jesus! Having finished, he moved off into outer darkness on his way home. We did not permit his "vain babblings" to pass without rebuke, but exposed their absurdity, and his ignorance of what he pretended to teach. The partial result of the whole is, that two were immersed in the Green Street Baptistery, and many more deeply impressed with the truth of the things unfolded to them from the word. So that, if the carnal and earthly policy of the leaders shall cause the Green Street congregation to disband, an event from present revolutionary symtoms not very improbable or remote, the Gospel of the Kingdom and the Name will still find a refuge and a welcome in the room of the English Academy and the hearts of the emancipated sons of God there.

who prefer his truth to the applause and fraternity of men, who walk not after the spirit. but mind earthly things.

At the conclusion of our address on Sunday night, a brother, without intimating his intention to us, rose and stated, that we were about to embark for England to urge upon the people there the claims of the gospel of the Kingdom upon their hearts and understandings; and that the *privilege* was now afforded them of contributing to the cost of the enterprize, which could not be otherwise than onerous to the means of an individual whose resources were as limited as ours. But, restricted as our command is of gold and silver, appeals of this kind to the sons of darkness is particularly disagreeable to us: first, because it is a point of honor with us to fight the good fight of faith, independently of the "rascal counters" of the enemy; secondly, it is humiliating, and equivalent to defeat, for the soldiers of Christ to solicit funds of the disobedient to carry on the war against their "father the Devil;" third, it is affording the sons of the evil one occasion for boasting that, if it were not for their charity, the christians would be unable to wage the war of truth as they term it, unaided and alone; fourth, it is taking the children's privileges and throwing them to the dogs, for it is the true believers only who are entitled to the honor, privilege, and blessedness of giving and being at charges with the advocates of the Kingdom and Name of Jesus; and fifth, it is not the hearers of the word, but the receivers and doers of the word, to whom the word looks of right, for free, liberal, or sufficient, service, in the sounding out of the Gospel of the Kingdom and the Name. For these reasons, we rose and stated, that the brother in the warmth of his affection for the truth had submitted the proposition they had heard without our previous knowledge; and that we felt compelled to decline accepting any contribution which did not flow spontaneously from the true believers. True, the journey is expensive. but we go provided with enough to pay our way out of our own pocket. At the same time, we have no right to say to a believer you shall have no part with us in the fellowship of this work. They who preach the gospel are to be sustained by the gospel, but then, this support must eminate of its own accord from *a belief and love of it.* This prompts us to preach it without stipulation; being therefore, no hireling, we must veto the collection and trust to Him for provision whose we are and whom we serve in the land to which we go.—EDITOR.

"AVOID THEM."—Sectarians make much ado against *schism*, whilst it is only against that schism which leads you to seperate from them. The strong tower of defence for their intolerance is, the saying of Paul--"mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." They do not see that this condemns them, and justifies the separalists from themselves Paul does not denounce schism in the abstract, for that would be contrary to scripture, which says "Come out of Babylon, my people!" The schisms which he condemns are those which are "contrary to the doctrine *which*" *he had taught.* Such are the schisms of Greece and Rome; from which Episcopalians, Lutherans, Presbyterians, Methodist, &c., &c., &c., and all the minor sects of these have schismatized, but *without embracing* the doctrine concerning the Kingdom of God and the Name of Jesus, which Paul preached throughout the Roman World. Now concerning such as these, the Apostle says, "AVOID THEM." To secede from Human Sects is a virtue; but to break off from the Divine Sect of the Nazarenes is a crime.—EDITOR.

Pius the ix, when elected to the Popedom, is said to have declared, that he takes the New Testament for his guide! Where is the sect that does not profess to do the same thing; and yet none of them practice it in Spirit or letter. Even so is it with this new Pope. "By their fruits shall ye know them."

ERRATA.

On the first column of page 278, 17 lines from the beginning of the page read, "*Imperial combined*," instead of "*Imcombined.*"

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HERALD

OF

THE FUTURE AGE:

DEVOTED TO

THE RELIGION OF CHRIST AS TAUGHT BY HIS APOSTLES

TO THE ILLUSTRATION OF THE

"DISPENSATION OF THE FULNESS OF TIMES,"
OR "WORLD TO COME;"

AND TO

THE PREPARATION OF A PEOPLE, EXPECTANT OF THE KING OF KINGS,

WHEN HE SHALL APPEAR IN POWER AND GREAT GLORY.

With other Miscellaneous Matter.

"We look for the Saviour, the Lord Jesus Christ, from Heaven: who shall change our vile body, that it may be fashioned like unto his glorious body."—*Phil.* iii. 20, 21.

"We know that when He shall appear, we shall be like Him; for we shall see Him as he is. And every man that hath this hope in him purifieth himself, even as He is pure."—1 *John* iii. 2, 3.

"Unto them that look for Him, shall he appear the Second Time without sin unto salvation."—*Heb* ix. 28.

BY JOHN THOMAS

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HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. IV. NUMBER 1.

ANALYSIS OF THE APOCALYPSE.

"*Blessed is he that is well acquainted with* (*ho anaginoskon,*) *and they who give heed to* (*hoi akouontes*) *the words of this prophecy, and observe narrowly these things written in it; for the period is close at hand.*"—REV. I. 3.

"*Write the things which thou hast seen; and write the things which are; and write the things which shall come to pass after these.*"—VERSE 19.

"*Here is wisdom. Let him that hath the intellect compute the number of the Beast.*"—CHAP. XIII. 18.

"*Conceal not the words of the prophecy of this Book; for the period is close at hand.*"—CHAP. XXII. 10.

"*I testify to every one hearing the words of the prophecy of this book, If any man shall add to these things, God shall add unto him the plagues written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this book.*"—VERSES 18. 19.

THE APOCALYPSE IS INTELLIGIBLE; for it is "the *Revelation*, which God gave to Jesus Christ, of the things which were soon to come to pass" after its communication to the Apostle John. A blessing is pronounced upon him who comprehends it, and upon those who give heed to the interpretation of it so as to understand it, and to keep, or narrowly to observe, the things which it reveals. It is an open book, containing an unconcealed, or unsealed, prophecy. It requires intellect undimmed by the illusions and delusions of sectarian hallucinations; a knowledge of the prophetic style and manner of expression; acquaintance with the history of the past, and present; and understanding of the scriptures of the Old Testament; and "wisdom" rightly to divide and apply events to their appropriate localities—in order to present a consistent and intelligible interpretation of this wonderful book.

We know of no author extant who has given to the world a *scriptural* or rational exposition of the Apocalypse. No one can interpret it who drink of the waters of Babylon. Confusion of intellect and confusion of tongues are the characteristics of those writers on this book, who have not become as little children that they might enter the Kingdom of God. A clerical education, which is based upon subserviency to authority, utterly incapacitates a man for the business of unfolding the simple, yet beautiful and expressive symbols of this portion and integral part of the prophetic word. A man must first drink of the fountain of the water of life freely, and he will then, other things being equal, be prepared to know and teach the sayings of the prophecy of this book.

At present, we intend not to undertake its interpretation at large, or in detail, but simply, to chronologize the leading items of the prophecy which have been fulfilled. A few remarks, however, upon the arrangement of the contents may not be out of place.

The Apocalypse is remarkable for its *sevenfold* divisions. Hence the book is sent to seven churches, which are symbolized by seven golden lamp-

stands, through which shine the seven spirits from before the throne of God; and it is sent by seven messengers which are represented by seven stars in the right hand of the Son of Man, whose countenance is as the sun shining in his strength.

The Son of Man, blazing from head to foot with sun-surpassing glory, standing in the midst of seven golden lamps, burning with the brightness of the anointing, with seven shining and glistening stars in his right hand, is an aggroupment of symbols which represents the Lord Jesus *as he is*, by the spirits dwelling in the Temple of God *as it was* when endowed with the gifts of the spirit in the days of the Apostles.—"Ye are God's building," Corinthians, whose foundation is Jesus Christ; and a superstructure of "gold, silver, and precious stones." Hence "ye are the Temple of God, and the Spirit of God dwelleth in you." "Your bodies are the members of Christ," and being joined unto the Lord "ye are one spirit." Know ye then, that "your body is the Temple of the Holy Spirit which is in you, which ye have of God;" and that "Jesus Christ is in you unless you be reprobates."

John saw these things symbolically aggrouped, as representative of "*the things which are*," or were existing in his own day. Hence, he was commanded to write, first, *the things he had seen;* then *the things which are;* and afterwards, *the things which shall be*. Among "the things which are," he heard matters not represented to him in symbols. These then-existing unsymbolized things constitute the the seven addresses to the seven congregations of the province of Asia named in the book. In these letters, as a whole, may be observed a gradatim and comparative departure from apostolic excellency; and a graduated and ascending scale of promise to those who continue faithful to the end. Of the seven churches, Ephesus, the first-named, was the purest, and Laodicea, the last, or seventh, the most corrupt. The more spiritually-minded the believer, the less the inducement necessary to keep him in the way of righteousness, and *vice, versa*. Had nothing more been promised in this book to the then-existing generation of Ephesian disciples, than that they should "eat of the Tree of Life" if they should overcome, it would doubtless have been sufficient; but not so with the Laodicians They required all the considerations adduced to all the seven churches to induce them to anoint their eyes that they might see.

The existing, or actual, condition of the seven churches was no doubt just as it is described in the seven letters. There were many other congregations than these in Asia at the time; but these seven, we think, were selected as illustrations of the state of the churches generally in seven subsequent and successive periods. These, it is probable, may be parallel with the periods of the seven seals. Now the seals belong to the division of the book termed, "the things which shall be;" and they cover the period which extends from the sending of the Apocalypse to the seven churches, that is, from the residence of John in Patmos until the Kingdoms of the World become the Kingdoms of Jehovah and his Anointed One. A seal represents a seventh, but not an equal, part of this long interval. The six seals are six series of events destined to happen from the beginning till A. D. 323; while the Seventh, extends from this date to the binding of the Dragon by Jesus Christ when he comes to reign over all nations "unto the Ages of the Ages"—"for he must reign TILL God hath put all enemies under his feet."

Hence, we are of opinion, that the six churches are illustrative of the moral condition of the christian community collaterally with the events of the six seals. According to this view, the Philadelphian state of the church would obtain from about A. D. 303 to A. D. 323. In this sixth seal period "an open door was set before" the Church, and it could not be shut. In this period for the first time, "the Synagogue of Satan, composed of them who say they are Jews and are not, but do lie," were made to come and

worship before the feet of triumphant Christianity. The Church was then truly Philadelphian. Its strength was but little; yet it had "kept the word of Jesus, and had not denied his name;" and was prepared, in the absence of persecution, to do the work of sealing servants to God in their forehead."—*Chap.* vii. 3. This period of the sealing extends from A. D. 323 to A. D. 395, when the destruction of Paganism was finally accomplished, and the four angels began to let the four wind-trumpets blow upon the earth, the sea, and the trees.

While the "Little Strength" of the Philadelphian period was thus engaged in sealing servants for God, the political church had entered upon the Seventh, or Laodicean state, which ends with the setting up of the Throne of the Lord Jesus Christ over the Nations. Now, because the Philadelphian, though commencing before the Laodicean, runs concurrently with it, into the Seventh Seal period; and because this seal contains the seven trumpets and seven vials, therefore, it is probable, that the Philadelphia Church is designedly illustrative of the Christianized Community under the Sixth Vial, and that of Laodicea under the Seventh. For in the letter to the Church at Philadelphia it is written, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown;" and in the Sixth Vial prophecy, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame:"—also in that to Laodicea, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will *sup* with him, and he with me;" and again, "I counsel thee to buy of me *white raiment* that thou mayest be clothed:" now, in the period of the Seventh Vial, as expressed in the summary of events consummated at the end of the sounding of the seventh trumpet, "the temple of God was opened in heaven, and there was seen in his temple the Ark of his Testament," that is, Jesus. "The time of the dead is come that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great." And in another place with reference to the same period, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his Wife hath made herself ready. And to her was ganted that she should be arrayed in *fine linen*, clean and *white:* for the fine linen is the righteousness of the saints. Blessed are they which are called to the marriage *supper* of the Lamb." So that the *coming quickly*, and the *standing at the door and knocking, and inviting to a* READY *supper* is under the seventh seal, the seventh trumpet, and the Seventh Vial.

The little scroll which John saw "in the right hand of him that sat upon the throne "may be compared to a telescope of three slides besides the case. The case when the sliding tubes are shut up contains them all; so also the scroll unopened contained the seven seals, seven trumpets, and seven vials. When the largest brass sliding tube is extended from the case, it still contains two lesser tubes; and when the second is drawn forth it yet contains the smallest; and this being extended we have the telescope in its full length. Nevertheless, though the tubes are all drawn out, they are not detached; they are still partially within each other at the joints.

Now "a door was opened in heaven" —*Chap.* iv. 1—through which John looked, and he saw "things which," he was told, "must be hereafter." The great object which attracted his attention was "a Throne with one sitting upon it." When he saw it he was in the spirit, in other words, what he saw was presented to him in a vision; and as they were things which had not a present existence on earth, they were said to be "in heaven;"—they were "things which must be hereafter." He saw Jesus Christ sitting upon this throne, whom he compares to a jasper stone. See verse 3, and chap. xxi, 11. Read all the fourth chapter, and from verse 8 of the fifth to the end. This passage describes what will be on earth

when Jesus shall set upon the throne of his father David in Jerusalem—*Isaac* xxiv, 23. Now to take a comprehensive view of these things it was necessary to put into the reader's hand a spiritual telescope by which he might look to the end of the vision.

Hence this little scroll is introduced, which, when fully extended, enables him to stake his stand with the apostle in Patmos, and looking through the celestial tube, extending its lenses through subsequent ages, to behold a throne, surrounded by the saints and angels, and Jesus on it in their midst, set up by the God of Heaven upon the Land of Glory according as he promised it to Abraham and David, about the year of our era 1866–7, which is 1863–4 true time.

In the sixth chapter, the first tube of the telescopic scroll is extended. It brings to view the six seals. The Seventh seal contains the seven Trumpets; and the Seventh Trumpet contains the Seven Seals. The junction of the Seal and Trumpet is expressed by "silence in the heaven *about* the space of half an hour." With the commencement of this half hour, A. D. 323, the sealing of the 144,000 begins—chap. vii, 2 4. During this process, the much incense assends before God, chap. viii, 3 2, and in answer to those prayers of the saints, the events of verse 5 come to pass from A. D. 337 to A. D. 363. The sealing still continues; and from A. D. 363 to A. D. 395, the seven angels "*prepare* themselves to sound" their trumpets. These angels were not to begin to sound till the servants of God were sealed"—chap. vii, 3. The first angel sounded A. D. 395, so that then the sealing of the 144,000 was accomplished as far as respected the blowing of the first wind-trumpet. From the sounding of the wind-trumpets to the sitting of the Lamb upon his throne, the saved are represented as "a great multitude which no *man* could number"—vs. 9 12; and in verse 14, they are described as persons who had passed "through great tribulation."

The seven trumpets are divisible into *wind*-trumpets and *woe*-trumpets. The four first are the trumpets of the angels who "held the four winds," and which when sounded extinguished the Roman Empire of the West. The fifth and sixth are woe-trumpets which were blown against the Roman Empire of the East. They are described in chapter ix., which brings us down to the extinction of the Eastern Empire by the Turks A. D. 1453.

The tenth chapter covers the *interval* between the capture of Constantinople, which marks the overthrow of the Eastern Roman, or Greek Empire, and the end of the American War of Independence A. D. 1782. This is the period of the Diffusion of Knowledge and of the seven Thunders, or wars, the details of which were not predicted, but are amply narrated on the page of history. The west is the platform of this prophecy. After the seven thunders had uttered their voices, there was to be no longer delay in the sounding of the third woe, or last trumpet; "but *in the days* of the voice of the seventh angel (*hotan mellea salpizein*) when he shall sound (not *begin* to sound) the revealed secret of God as he hath *declared by his servants the prophets*, should be finished." It is to be understood, then, that after 1782, the year in which the seventh thunder ceased its lion-roar, the Seventh Angel would be on the point of Sounding the last trumpet.

The first and second verses of chapter, xi are illustrated by chapter xiii, in which the outer-court Gentiles treading the Holy City, under feet, are symbolized in their political and ecclesiastical organization, by a beast with Seven Heads and Ten Crowned-Horns, with a Mouth; by a Beast with Two Horns; and by an Image of the Sixth Head of the first Beast. These symbols represent the hostile Gentile dominions which make war upon the "Holy City," or "the saints," during the forty-two months, or 1260 years of their" keeping the commandments of God, and having the Testimony of Jesus Christ"—chap. xii 7.

The Christian Community in the Philadelphian Era of the Church, that is, from A. D. 303 to A. D. 323, which marks the period during which the usurper Constantine was carried up by violence from Britain to the Throne of the World—Christianity, we say, at that time presented *a two fold aspect*—first, as it appeared exteriorly to the pagan world; and secondly, as it really was within itself in the sight of God. Christians were then resolved into two unequal classes, *political christians*, called *Catholic*, and those who "keep the word of Jesus."

Two symbols are employed to represent the community in its political relations. First, *as a whole*, it is seen as "a Woman enceinte, clothed with the Sun, the Moon under her feet, and on her head a crown of Twelve Stars," in the state of parturition. Her political antagonist is represented as "a Great Red Dungon having Seven Heads and seven crowns on his heads; and a tail drawing after it a third part of the stars of the heaven." This represents the old adversary of Christianity from its beginning; the *withholding* power or *that which letteth* (2 Thess. ii, 6 7;) in other words, the Pagan Roman Imperial power and its partizans which then still disputed the empire of the world with Christianity. This Imperial Woman gave birth to her Son at the end of *nine months* of years, or 280 years, from Pentecoste. As soon as born he became Emperor in Rome A. D. 312–13, and in A. D. 323, "he ruled all nations" of the empire "with a rod of iron."

Some think that this child was Jesus, because of the last expression. But this cannot be. Jesus was not born of the Church. The Church is the wife of the Lord. She is flesh of his flesh and bone of his bone, and, like Eve, taken out of the pierced side of her husband, the second Adam. A man is not born of his wife; neither, therefore, can Jesus be the son born of this woman, agreed on all hands to represent the Church. Such a supposition is at variance with the decorum of the symbol, and entirely subversive of the fitness of things.

The part of the Woman that "kept the word of Jesus" in their subsequent political relation to the government of the East under Maximin not yet changed from pagan to catholic, is represented as *a fugitive woman*, or a winged-woman flying into the wilderness of the empire, which is styled "*her place*." The history of the persecuted subsequently to the Constantine Era shows where this abode of the woman was. The Roman Africa, Piedmont, the Alps, Pyrennees, South of France, Britain, Bohemia, Poland, &c., were her wilderness abode for ages. Her nourisher and political protector was "the Earth," for "*the* EARTH *helped the* WOMAN," that is, the people insurgent against the Beast, or Dominions "which made war upon the Saints," but at length over came them.

The twelth chapter elucidates by symbols, the sixth seal with additional particulars. Its chronology belongs to that period. The things additional grow out of the events of that time; and form the connecting links between the Sixth seal and the prophecy of chapter xi, 3 14 which brings us to the summary of what is accomplished by the complete sounding of the Seventh Trumpet.

The Earth and the Women are the Two Witnesses, the Two Olive Trees, and the Two Lamps, of the eleventh chapter. The term "woman" is dropped, and "the Remnant of her Seed" substituted in chap. xii, 17. This "Remnant" are "*my witnesses;*" for they are there said to "have the *testimony* of Jesus Christ, and he that has the testimony of a person is that individual's witness. This Witness is the Branch grafted into "the Good Olive Tree," and a Lamp or light of the Earth. But they not only "have the testimony of Jesus," but they contend earnestly for it "to the edification, exhortation, and comfort of men," therefore this witnessing community is also a prophet community. Here, then, is *a class of persons*, originally Israelites, but afterwards Israelites and believing Gentiles Commingled. In this look of symbols, they are also styled "Jews," "Kings and Priests," "them which were sealed," "the Saints," "the Holy City," "them that worship in the

Temple of God," "witnesses prophesying in sackcloth," "dead bodies in the street of the Great City slain," "Gods' servants," the Lambs's wife, and "the beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his Image, neither had received his mark upon their foreheads, or in their hands." These are the terms and phrases by which they are designated *in their mortal state.* But, after they have attained to the possession of the Kingdom by a resurrection and transformation, they are styled "the four and twenty elders, clothed in white raiment, and having on their heads crowns of gold," the "four Living Creatures full of eyes before and behind, having each of them six wings," "them who reign on earth with Christ 1000 years," "a great multitude with white robes, and palms in their hands, standing before the throne and the Lamb," "they which come out of great tribulation," "the 144,000, having the Lamb's Father's name written on their foreheads," which were redeemed from among men, being the first-fruits unto God and the Lamb," "them who had gotten the victory, standing on the sea of glass, having the harps of God," "the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a Bride, adorned for her husband," "that Great City, the Holy Jerusalem, descending out of heaven from God," and "they which are written in the Lamb's Book of Life."

As to "THE EARTH" it designates the *Associate Witness.* It also was originally composed solely of Israelites; those who though born Israelites were "not all Israel." The nation was composed of two classes, *the saints* and *the people* of the saints; the former comprehends all kinds of Jews, good, bad, and indifferent; the latter, only those of Israel, who believing the promises and walking in the steps of Abraham's faith, were "counted for the seed." Addressing this nation God says "Ye are my witnesses"—*Isaih* XLIII 10 12; but, when the Gentile Branch "by nature wild" was grafted upon the stock of Israel, *other Gentiles* not grafted in upon a principle of faith in the promises, yet who wished well to human liberty, or if not devoted to this, yet mortally detested the tyranny of the dominions that "made war upon the woman's seed who kept the commandments of God and had the testimony of Jesus Christ," became politically associated by the force of circumstances with the natural Israel, and all true believers. Thus, then, "the Earth" represents *a second class of persons,* the political advocates of the civil and religious rights of men without regard to their diversities of faith; a class, which, in all their struggles with the Beast, "helps the Woman, and opens its mouth to swallow up the flood" designed to sweep her from the living. It unsheathes the sword, and "smites the earth with all plagues" that follow in the train of war, "as often as they will" in her defence

"The eleventh chapter from verse 3 to 10 tells us in few words the fortunes of these Two Classes in their contest with political and spiritual despotism until the war from August 23, 1572 ending October 18 A. D. 1685; when "they that dwelt upon the earth rejoiced over them, and made merry, and sent gifts one to another," because when the last war period began there were slain in cold blood in Paris 50,000; and in other parts of France 25,000, of these prophesiers against the despotism of the Two Horned Beast and his Image. For this diabolical massacre, "public rejoicings were made at Rome, and in other catholic countries."

Between the 10 and 11th verses there is an interval of *Three Days and a Half*; and the reader will please to notice how exact is the calculation. A month is 29 days 12 hours and 44 minutes. This is the time it takes the moon to turn round upon her axis; hence what we term a month is *a lunar day.* Reduced to hours the moon's day is 708 hours and 44 minutes. Three times this is 2126 hours 12 minutes. And to this *half a day* or 354 hours 22, which is equal to 2480 hours 34 minutes, or 103 days 8 hours 34 minutes. The 8 hours 34 minutes being *one third and the forty second part of a day* is equal to 4 months and 17 days according to the divine rule of "*a day for a year.*" The three days and a half, then, during which the politically "dead bodies of the Witnesses lie in the street of the Great City unburied" is a period of 103 years 4 months 17 days. They were slain on the 18th Oct., 1685, which, added to the sum given, brings it to Feb. 18th, 1789, or seven years after the subsidence of the Seventh Thunder. "AFTER three days and a half the Spirit of Life (political) from God entered into them and they stood upon their feet, and terror fell upon them which saw them"—*verse* 11. On the 4th of May, 1789, the States General met at Versailles, resolved themselves into the National Assembly, and proclaimed "*liberty, equality and fraternity*" to all the people. But to be more particular here:—

Aug. 23. A decree was issued proclaiming Liberty of opinions, religious and political.

Oct. 1. The Assembly declares the Rights of Man in Society.
"*And they heard a Great Voice from the heaven, saying unto them, "Come up hither?*"—VERSE 12.

Dec. 24. A decree issued declaring Frenchmen, who are not Catholics, admissible to all offices, civil and military.
"*And the same hour there was a Great Earthquake.*"—VER. 13.

Oct. 5&6. To use the expression of Mirabeau, "Paris marches on Versailles." The Palace attacked by the multitude; the guards slain in the Queen's bed-chamber, who narrowly escapes; the Royal Family saved from massacre by Lafayette. They are conducted in triumph to Paris by the rabble.
"*And in the earthquake were destroyed seven thousand titles of men.*"

1790.

Feb. 13. Suppression of the religious orders.

June 19. Abolition of Nobility.

1791.

July 30. Suppression of decorations and orders of Knighthood.

Oct. 5. Decree taking from the King the titles of *Sire* and *Your Majesty.*
"*And the Tenth of the City fell.*"

1792.

Sept. 21. ROYALTY ABOLISHED. *A Republic proclaimed.*
"*And the Remnant were affrighted.*"

1793.

Jan. 31. Louis XVI beheaded.

Mar. 10, 11. Institution of the Revolutionary Tribunal.

July 27. Robespierre nominated a member of the Committee of Public Welfare.

Sept. 5. Decree enacting that a Revolutionary Army shall travel over the Departments with artillery and guillotine.

Oct. 16. Marie Antoinette, Queen of France, condemned and executed.

31. The Girondins executed.

Nov. 6. The Duke of Orleans, (Philip Equality,) father of Louis Philippe, beheaded.

10. Catholic Superstition superseded by that of Reason as the only Deity. Revolutionary massacres at Lyons.

1794.

Jan. 21. Decree enacting that the anniversary of the execution of Louis XVI shall be celebrated as a national festival. Wholesale drownings at Nantes.

April 4. Decree enacting that accused persons brought before the Revolutionary Tribunal *who resist the* NATIONAL JUSTICE, shall not be allowed to plead, and sentenced to death forthwith.

16. Decree that all who live without doing anything, and complain of the Revolution, shall be transported to Guiana.

May 10. The sister of Louis XVI executed. "*And they gave glory to the God of Heaven.*"

May 4. The Convention acknowledges the existence of the Supreme Being.

June 8. A national festival decreed to his honor.

"*The Second Woe* (trumpet) *is passed.*"—VER. 14.

1795.

May 31. The extraordinary revolutionary criminal tribunal suppressed.

Oct. 26. End of the National Convention, after passing 8370 decrees.

The remainder of the eleventh chapter relates to the Third Woe Trumpet, which is the Seventh and last. The 15th verse tells us what will come to pass when it shall have finished to sound. The Immortalized Saints rejoice then that Jesus reigns. The 18th verse announces that just before his appearance "THE NATIONS ARE ANGRY." *This is their present condition;* and while they are thus angry, the wrath of God will come upon them. The time of the separation of the righteous dead is close at hand; and the Destroyers of the Earth will be themselves destroyed. The "great hail" of verse 19 is the last event of the trumpet; the Earthquake is already in force since Feb. 23, 1848.

The Seventh Trumpet may be considered as the summary of the Seven Vials. It sounds in blasts, and not in one continuous sound. Its sounding will result in the events of the 14th and 15th chapters. The saints will be caught up to "meet the Lord in the air," which is represented in chap. xv. 2. After that, they will descend from the crystal sea, and surround the Lamb, standing upon Mount Zion, c. xiv. 1—5. A proclamation of everlasting good news is made, inviting all nations to do homage to the Lord.—*vs.* 6. 7. The fall of Rome is announced in verse 8. This verse is amplified in chapter xviii. From verse 9 to 11 is parallel with verses 19, 20 of c. xix; while 14, 16 of c. xiv, belongs with 11—16 of c. xix: and from 17—20 of c. xiv. corresponds to 17, 18, and 21 of c. xix, and 14, 16 of c. xvi. And it is especially worthy of remark, that c. xv. 8 informs us, that "no man is able to enter the Temple, till the plagues of the Seven Angels (of the Vials) be fulfilled," which fulfilling is not accomplished till the Lord comes; so that there is no going to heaven at death; we must wait till "the smoke from the glory of God" shall have rolled away.

The 16th, 18th, 19th and 20th chapter to verse 6 inclusive belong to the vials. All from xvi. 12 pertains to the sixth and seventh vials. The 17th chapter is introductory to the 18th. It describes the ecclesiastical city Rome in its supremacy bestriding the Gentile Dominions. The 17th and 18th relate especially to the *Judgment* determined against that City, of which a symbolical description is given expressive of Rome's political connections, and of the crimes she has committed against Nations and the Saints by means of the power given her, not by the people, but by the Kings of the Ten-Horned, and Two-Horned, Beasts. In the prophets, cities, and the population of cities, together, or apart, are symbolized and metaphorized by women. Jerusalem under the Law is styled a Married Woman; while desolate, a Widow, a captive daughter; when hereafter restored, as the city of the Great King, a Bride; under the Law also styled a Bond-woman; as the Bride, a Free-woman; and when lapsed into idolatry and wickedness, a Harlot. Babylon in its glory is styled the Virgin Daughter of the Chaldeans, the Lady, or Queen, of Kingdoms; but when stripped of her power and dominion, she is styled a Widow without children. After the same style Rome is spoken of in the Apocalypse. Her wickedness surpasseth that of Babylon; and, because ancient Babylon was "a golden cup in the Lord's hand, that made all the earth drunken; of whose wine all the nations had drunken, and were therefore mad"—therefore, the names applied to her by Isaiah and Jeremiah, are applied to Rome, which has been guilty of the same crimes. Rome is consequently styled the Great Harlot, the Drunken Woman, Babylon the Great, a Queen and no Widow, as the world supposes her! That these terms apply to Rome there can be no doubt; for John says, c. xvii. 18, "the Woman which thou sawest is that Great City, which reigneth over the Kings of the Earth:"—this was the fact in John's time, as it hath also been for upwards of 1200 years to this day.

The political and spiritual dominion of Europe at the present time, is represented in chapter xvii. by the symbol of "a Woman arrayed in purple and scarlet, and decked with gold and precious stones and pearls, and sitting upon a scarlet colored Beast, having Seven Heads and Ten Horns." This represents the political constitution; and in order to express the spiritual characteristics of the organization, it is added that it was "full of names

of blasphemy; and "having a Golden Cup in her hand full of abominations and filthiness of her fornication: and upon her head was a Name (her character) written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." John saw this symbol "IN THE WILDERNESS;" that is, as existing in Europe, where the Woman had fled to, aided by the "Wings of a Great Eagle;" and where also the things signified by it may be seen now by the assistance of history and the light which shines in a dark place.

The Seven Heads of the Beast have a twofold signification; they represent the seven hills upon which Rome is built; hence one of its names "the Seven-Hilled City;" and the Seven Forms of Government which have obtained in Rome since the city was founded by Romulus, about 753 years before Christ. "*Five had fallen*" before John's time; "*one is,*" or existed when he wrote, namely, the Imperial form; consequently, "*the other,*" the seventh, had "*not yet come;*" but "*when he cometh,*" which he did, A. D. 493, "*he must continue a short space*" or 60 years. The Seventh, or Gothic Head, which was a Kingly form, fell finally, A. D. 553.

The knotty point in this chapter is the phrase, "the Beast that was, and is not, and yet is." This is affirmed of the Ten-Horned Beast. If it were said of it alone it would be easy to make the reader comprehend it; but it is also in like manner written of what is called, "the Beast, the Eighth." Thus, "the Beast that *was* and *is not*, even he is the Eighth, and is of the Seven, and goeth into perdition." To understand this, the reader must understand chapter xiii. There are two beasts spoken of there, the Ten-Horned and the Two-Horned; the latter representing a dominion carved out of the former. This will be explained hereafter in full. This Two-Horned Beast is "the Eighth, and of the Seven" Heads, for it was an Imperial Dominion; and goeth into perdition, A. D. 1799—1864. It took 16 years to slay it *as it were* to death. This dominion "*was and is;*" the Ten-Horned Beast also "*is yet,*" but both of them IN THE AGONIES OF DISSOLUTION. The Ten-Horned dominion by which Rome is still upheld, is breaking up, and in a very few years will "go into perdition." The first Beast continues longer than the second; and this longer continuance seems plainly indicated by "*yet is*" being affirmed of the Ten-Horned, but not of "beast, the Eighth." "*Was, and is not, and yet is*"—verse 8; "*was and is not*"—ver. 11. Let this be affirmed of two contemporary dominions, and it implies that, whatever the inequality of their beginnings, one will continue longer than the other; and that the one of which it is said "*and yet is*" will be the last that "goeth to perdition."

The Fourth Beast of Daniel had Ten-Horns. A Little Horn came up in the midst of them; hence it was an Eleventh Horn. But, though eleventh in order, it could not be reckoned as the eleventh, because three were plucked up by the roots," or "fell before it," being subdued by it. Hence Seven Horns remained, and the subjugating power became "the *Eighth*" Horn or Beast. The other Horns had neither Eyes nor Mouth, but this Eighth One had both. The eyes looked audaciously, and the Mouth spoke blasphemously by virtue of the political vitality it derived from this Eighth Dominion. Rome belonged to the Eighth Horn; and while this power existed in vigor, the Bishop of Rome, the Eyes and Mouth of the Eighth, as he was the Lion-Mouth (the lion the symbol of Babylon) of the First Beast (chap. xiii. 2, 5, 6,) was the Image of Imperiality; not the Emperor himself, for he resided at Aix-la-Chapelle, and afterwards in Vienna; but the Image of the Beast, of the Sixth Head, the Imperial, that was wounded by the Gothic Sword, and afterwards "healed" by the restorative agency of Belisarius and Narses from 533 to A. D. 556. Hence, the Imperiality which flourished in Rome for 1000 years, and represented in chapter xvii, by the "Woman arrayed

In purple and scarlet colour, and decked with gold, and precious stones and pearls," was "*of the seven;*" it is, however, an Imperiality "which was, and is not." The Bishop of Rome is there as he was before the days of Charlemagne: but he has no Imperiality. The power of Charlemagne and his successors, which "gave" imperial "life to him," now gives effect to his decrees no more; therefore, he continues but a feeble "prophet" and a "false" one, the sport of circumstances, and an eleemosynary dependant upon "the Kings of the Earth."

The Ten-Horns represented Ten Kings which had not received their kingdom in John's day; but "they receive power as Kings one hour *with* the Beast." Contemporary with the Sixth Form of Government restored in Rome, the Barbarians held possession of the Western Empire, with the exception of a part of Britain and Gaul, and were distributed into Ten Kingly dominions. These have been variously named, though all are agreed as to their *original* number Ten. The transrhenal Franks were not one of the Ten, but the Eleventh Horn, which subdued three of the Ten, and became the Eighth among the survivors. The *Alans*, whose capital was Orleans, were conquered by the Franks, A. D. 507. The *Burgundians* established themselves in Belgic Gaul; extended their sovereignty over Savoy and subsequently over Gaul on the Rhone. They maintained their kingdom from A. D. 407 to A. D. 524, when they also were conquered by the Franks. The *Lombards* in 455 possessed a portion of Pannonia. They subsequently extended their dominion to Bavaria. In 568, they invaded and conquered Italy, where they maintained themselves, till they likewise were conquered by the Franks under Charlemagne near the close of the eighth century. These Three Hons, the kingdoms of the Alans, the Burgundians, and the Lombards, "fell before" the Eleventh, which "came up among" the Ten. "They were plucked up by the roots," and their territories occupied by "THE HOLY ROMAN EMPIRE" founded by the Franks.

The other Horns were the Kingdoms of the Vandals, in Spain and Africa, the Sueir in Spain, the Visigoths in Spain, the Anglo-Saxon in Britain, the Heruli in Italy, the Huns in Hungary, and the Ostrogoths in Pannonia and Illyria.

These Ten Kingdoms continued only a brief period in federal union with the Sixth head, termed in the text "*one hour.*" They had "one purpose, and divided their power and dominion with the Beast;" so that when the Greeks had founded the Exarchate of Italy with Ravenna for its capital, they acquiesced; and the Ten-Horned organization around One Head, as the symbol appears in Daniel, was complete. This One Head was the Healed Sixth. Daniel's required only this head, as his symbols were to represent things subsequent to the seventh, and contemporary with the Horns.

The Beast represents the territory of the dominion of the Head and Horns. This dominion has changed its *form*, yet *essentially* it remains. The Sixth Headship in Rome, and the "Ten Kingdoms, and the Eighth dominion existed not as in their original institution; nevertheless the "*many waters*," the same "peoples, and multitudes, and nations, and tongues," exist, upon which Rome still sits, as the spiritual Queen of "Christendom," the Ten-Horned *Territory* of the West. Upon this territory which was once divided into Ten Kingdoms, and a chief Roman Dominion, there are now about 53 dominions, namely, 16 Kingdoms, 21 Sovereign Dutchies, 10 Principalities, 3 Republics, 1 Electorate, 1 Landgravate, an Empire, and the pope. Nevertheless, those who are destined to make the Harlot City desolate, previous to her being swallowed up as the sea engulphs a millstone cast into it, are styled the Ten Horns in verse 16. These will turn against Rome, when the words of God are fulfilled. After this her Judgment will be consummated as set forth in CH. xviii.

When Rome is no more, the Ten-Horned Symbol is destroyed; and the Ten Horns are styled "*the Kings of the Earth*"—xviii 9, xvi 14, xix 19. While these lament, "much people," and the resurrected saints, rejoice at her judgment because of her crimes against God and men. chap. xix 1-5. The Lord's power or dominion is then established, and the living saints, who have been watching, changed—*verses* 6-10. The crisis is a period of wonders. A new scene is displayed. Heaven opens, and Jesus appears to fight the "battle of the Great Day of God Almighty;" he is victorious; the Kings of the Earth are slain, and become a prey to the fowls of heaven—*verses* 11-19, 21. Thus ends the nineteenth chapter. The "Destroyers of the Earth" are thus destroyed, chap. xi 18; "the wine press trodden without the City" Jerusalem—xiv 20;—"the political islands and mountains abolished--xvi 20, and the Ark of God's Testament seen in heaven—xi 19.

By the victory of Armageddon, the Draggon Empire is subverted; and the Victor binds its chief. The "peoples, and multitudes, and nations, and tongues of the world having thus lost their dominions, are reduced to a waiting attitude in which they will receive His law. A thousand years of blessedness succeeds the dissolution of the political, ecclesiastical, and social fabrics of Europe and its dependencies. New and glorious thrones are then erected, and powers and dominion are given to a community of righteous Kings and Priests, evolved from the dust of death to an honorable, brilliant, and interminable existence. Unlike the Kings of the Earth and their Imperial Chiefs who now oppress the world, they will "rule over men justly in the fear of the Lord"—2 Sam. xxiii 3 4—the associates of Him, who is "as the Light of the Morning without clouds when the sun riseth; as the tender grass springing out of the earth by its clear shining after rain." These are the Saints and their King xxi 2—whose dominion is an everlasting dominion, and all nations shall serve Him—xxi-6; xv 4.

After this 1000 years shall have expired, the Nations will be again deceived as they are at this time. Now, they are all mad, intoxicated, deluded, and covered with gross darkness. When the Lord comes, he will enlighten them; but unhappily for them, they will yield to temptation and be again deceived. The Dragon-empire of Gog of the land of Magog will revive; but the judgment of God will this time, not bind it, but extinguish it forever—xx 7-10 Henceforth, the Earth and all things upon it, will be placed under an unchangeable, and ever enduring constitution. All who live then upon the globe will be justified immortals, equal in all respects to the angelic orders of the universe—xxi 1 3-7.

The events of xx 11-15, begin to be fulfilled at the opening of the 1000 years, and are fully accomplished at its close—xxi 8.

As the righteous dead are raised at the end of the pouring out of the seventh vial, it is appointed for an angel of the vials to show unto John, and to us through him, the Lamb's Wife in her glory. Chapter xxi 9-27, is descriptive of the Kings and Priests of God, splendidly exhibited under the symbol of a City, constructed of "gold and precious stones—1 Cor. iii 12; 1 Pet. ii 5—and blazing with glory. In this symbolical city, Jesus appears as "a most precious stone, even like a jasper stone, clear as crystal—verse ii; 1 Pet ii 4 6. He is also the wall of the City. "I am a wall—*Cant.* viii 10; the wall of a building is the building; hence Jesus is the temple, as well as the wall, of the city—*verses* 12 18. His symbolical measurement is 144, cubits, a cubit being the symbol for 000. The 144,000 is the representative number of His Body, the church, the Holy city trodden under foot of the Gentiles 42 months—vii 4; xi 2, xiv 1-5; a Body "without fault," "glorious, without spot, or wrinkle, or any such thing—Ephes. v 23-32.

The Nations of them which escape destruction (Isaiah XLV 20) at His coming, thenceforth "walk in the light" of this City, they pursue their avocations under its government, and the immor-

tal kings of the earth do bring their glory and honor into; and they reign forever and ever—*verse* 24 26, xxii 3-4. None but immortals can enter into this polity, for it is made up wholly and solely of personages, who are without fault before God, and who, as the reward of their faith and patience, have been raised from among the dead to inherit glory, honor, incorruptibility and life in the Kingdom of God—xxi 8 27, xxii 12 15 19.

In this City, or Polity of Immortal Saints, and from the throne as the fountain thereof flows "a pure river of water of life," with the Tree of Life upon its banks, yielding twelve fruits, from one new moon to another; and with leaves for the healing of the nations—xxii 1 2. A beautiful symbol of that knowledge which is to emanate from the throne and to overflow the earth as the waters cover the sea. This is the time when the water of knowledge, which Jesus shall give his saints to drink shall be in them "a well of water springing up," and flowing forth as "rivers of living waters." In other words, this New Polity will not only be the State, but its members will be the teachers and illuminators of the Nations in the Future Age. Jer. iii. 15; Isai. xxxiii 6. Thus, by knowledge will the Nations be healed.

Having arrived at the end of the Apocalypse, we shall return to the Seals, Trumpets, and Vials, in order to affix the dates which properly belong to them. But, before we proceed to this conclusion of our pleasant labor, we would say a word or two upon the resemblance between certain old testament prophecies and the two last chapters of the Apocalypse. A few words then concerning the relation of the natural and spiritual.

THINGS NATURAL AND SPIRITUAL.

Things natural are the types, or patterns, of things spiritual; and, without the natural, spiritual things do not consist; for the spiritual, or incorruptible and enduring things of our system, are elaborated from the natural. Furthermore, the spiritual is "not first," any more than that a house *consists* before the materials of which it is constructed, *exist*. Existence precedes consistence; hence the natural is first, "and afterward that which is spiritual." This is the doctrine of Paul in 1 Cor. xv 44-49. He affirms it of the Body; but it is true also of all things "earthy" and "heavenly." According to the wisdom of God, there must be natural men before there can be preternatural, or immortal, men "equal to the angels;" a natural Israel before a spiritual Israel; a natural world before a spiritual, or incorruptible and enduring state; a temporal Kingdom and Throne of David before an everlasting Kingdom and Throne with an Eternal King upon it; &c. We trust the reader now comprehends the position. God could, had he pleased to do so, have made a spiritual world as a primary and original creation; but it would have been like giving existence to a house by magic—like the formation of a city in an instant of time, well filled with population, and busily employed in all the avocations of life. This, however, was not his mode of operating. He proceeded after the manner of a workmen. "He builds all things" upon certain principles, and employs the sons of men *as his laborers*. He prepares and collects together materials, and then he puts them into shape according to his original intentions; and when his work is completed, there will be just what will consist on earth when "the New Heavens and New Earth" shall be established after the Future Age of 1000 years shall have passed away.

Now, even prophecy is delivered according to this rule. Its oracles are first enunciated concerning things natural, and afterwards concerning things spiritual. Thus, Ezekiel and Zecharial and Isaiah predict the glories of the natural Israel; the blessedness of nations in the flesh; the magnificence of the natural Jerusalem and Zion; the fertility, beauty and prosperity of the Land of Israel; they speak of a natural river flowing out of the natural city, with natural trees of continual fruits, bearing medicinal leaves on its banks, healing the bituminous waters of the Dead Sea, and causing it to abound in fish as the Mediterranean Sea, they foreshow the existence of a natural temple, natural priests, natural sacrifices; and that the nations will walk in the light of these things which belong to the present Jerusalem when arrayed in her beautiful garments. All these things are to come to pass just as they are predicted; but they are also patterns, or types, of greater and higher manifestations which pertain to the Polity of the Saints as we have unfolded them in relation to the last chapter of the Apocalypse. We pass on now to the

CHRONOLOGY OF THE SEALS.

FIRST SEAL.

The First Seal when opened presented the symbol of a White Horse with a Personage astride, holding a Bow, and riding forth to conquest—vi 2. This same symbol, somewhat modified reappears in chapter xix 11 12. The first symbol is seen under the first seal and though prophetic, is also typical of the latter, under the Seventh Vial. In the seal but *one* crown is given to the rider under the Vial, the Cavalier acquires "*many crowns*." The symbol of the seal does not proximately extend its signification to the period of the Seventh Vial, or coming of Jesus to take the *existing* kingdoms; but to the downfall of the Imperial Pagan Roman Government A. D. 323. The crown given to this symbolic personage is seen on the symbolic Woman of CH. xii 1. It was the CROWN OF THE TWELVE STARS, which then adorned the brows of the Emperor Domitian, the Twelfth of the Cæsars, in whose reign the Apocalypse was written. The White-Horseman hath a Bow. Hence he represents *a warrior-community*; but he hath no arrow, or weapon of offence; which indicates that the weapons of its warfare are not carnal, but spiritual: in other words, that it overcame the Dragon-power "by the blood of the Lamb and by the word of their testimony (the sword of the spirit;) not losing their lives unto death"—CH. xii 11. "A crown was given unto him" as the prize of his conquest; for "he went forth conquering even in order that he might conquer" the Dragon; and when he conquered he received the crown A. D. 323.

In chapter xvii, we see a draunken Harlot riding on a *scarlet* beast; but here, we see a Bowman riding upon a *white* Horse. *Communities riding* is symbolical style, and furthermore, the *color* of the beast they ride indicates the character of such communities. The Harlot Polity is drunk with the blood of the saints, shed in concert with the Beast she rides; therefore the Beast is not white, but scarlet. The Bowman Polity was of a different character; the very reverse, as indicated by *white;* for in this book, white is representative of purity, peace, faithfulness, righteousness, and truth—CH. I. 14; III. 4, 5, 18; IV. 4; VII. 9, 13, 14; XIX. 8, 11, 14. It is a whiteness produced by washing in the blood of the Lamb. The symbol of the first seal, then, represents *the Christian Body in the Roman Empire, warring with the Imperial Polity until it overcomes it, and obtains the Imperial Crown.*

The opening of the seals is successive; their events, however are sometimes concurrent in part, and commingling in their progress. "Excepting only the short, but violent eruption of military license for eighteen months consequent on the death of Nero, the two centuries from Augustus to Commodus passed away unstained with civil blood, and undisturbed by revolutions"—*Gibbon*. Nerva, Trajan, Hadrian, and the two Antonines were the five emperors who ruled the

world from Domitian to Commodus, that is, from A. D. 96 to A. D. 180 Gibbon styles this period, "the golden age of Trajan and the Antonines." "Under Hadrian the empire flourished in peace and prosperity;" and "the two Antonines governed the Roman World 42 years, with the same invariable spirit of wisdom and virtue." "Their united reigns are possibly the only period of history in which the happiness of a great people was the sole object of government." "Antoninus Pius diffused order and tranquility over the greatest part of the earth;" and "Marcus Antoninus detested war, as the disgrace and calamity of human nature." In conclusion, "if a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." Such is the impartial testimony of Gibbon, who adds, that this happy period was preceded by an Age of Iron, in which Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the Republic, and was fatal to almost every virtue, "and every talent that arose in that unhappy period." How admirably expressive of the times was the color of the symbol; not only characterizing the Polity of Christ, but the peacefulness of the empire for nearly 100 years after the seal containing it was opened. The Iron Age terminated at the time of the publication of the Apocalypse; and the only symbol for a century after was the Bowman cavalier in white, in righteousness, and peaceful times, conquering the enemies of the truth. Many members of the Bowman Polity lost their lives for the word; but they shed not the blood of their opponents. They were to fall by their own hands; and hence the opening of the Second Seal.

SECOND SEAL.

The Second Seal opened A. D. 183, with the attempted assasination of Commodus. The warning menace, "*the Senate sends you this*," prevented the deed. See its description—*ver.* 4. The horse is *red;* the symbol of war. In this case of civil war. The period is characterized by Imperial assassinations, and the appearance of a Great Conqueror, termed "a great sword." The words of the assassin roused all the latent evil in the heart of the wounded emperor against the Roman Senate. "Distinction of every kind soon became criminal." "He shed with impunity the noblest blood of Rome." His excesses stirred up the people to revenge. The foot guards united with them against the prætorian cavalry, and the tumult well nigh ultimated in a general massacre. "Commodus lay dissolved in luxury, and alone unconscious of the civil war. It was death to approach his person with the unwelcome news." Read the history of this reign in Gibbon. After thirteen years of cruelty, he was strangled without resistance while laboring under the effects of poison and drunkenness. A. D. 193, his successor Pertinax, a popular prince, was despatched with a multitude of wounds. His head separated and placed on a lance, and carried in triumph to the Prætorian camp, in the sight of a mournful and indignant people. "A Great Sword was given unto" the symbol. "In less than four years from the death of Pertinax, Severus subdued the riches of the East, and the valor of the West. He vanquished two competitors of reputation and ability (who aspired to the throne,) and defeated numerous armies, provided with weapons and discipline equal to his own." He slew 41 Senators, and the noblest provincials of Spain and Gaul, who had favored his rivals. This he called "rigid justice." By this "Great Sword," to use the words of the prophecy with those of Gibbon, "the fame of the Roman arms was revived by that warlike and successful emperor, and he boasted with a just

pride, that having received the empire oppressed with foreign and domestic wars (red-perfectly ensanguined) he left it established in profound, universal, and honorable peace." He expired at York, A. D. 211, in the 65th year of his life, "and in the 18th of a glorious and successful reign." Such was the Great Sword of the Second Seal

THIRD SEAL.

The Third Seal opened six years after the second, A. D. 189. To deal out wheat and barley by balanced measures at the price of a man's daily wages, and so leaving him nothing for other necessaries, is indicative of a mortal famine which should cause all faces to be vailed with the blackness of affliction and woe which is intimated by the color of the horse. "Pestilence and famine," says Gibbon, "contributed to fill up the measure of the calamity of Rome. This first could only be imputed to the just indignation of the gods; but a monopoly of corn, was considered as the immediate cause of the second." Dion says, that two thousand persons died every day in Rome, during a considerable length of time. This was in the ninth year of Commodus.

FOURTH SEAL.

The Fourth Seal is a combination of the Second and Third. The Great Sword having restored peace and prosperity to the world, the White-Horseman still continued his conquoring career, in peaceful times, until the assassination of the co-Emperor Geta by the hirelings of his brother, and co-adjutor, Caracella A. D. 212. Gibbon says, that "under the vague appellation of the friends of Geta 20,000 persons of both sexes suffered death." "The death of Papenian, the Pratorian Prefect, was lamented as a public calamity." "Caracella was the common enemy of mankind; and every province of the empire was by turns the scene of his rapine and cruelty. In the midst of peace, he issued his commands, at Alexandria in Egypt, for a general massacre;" many thousands fell, both citizens and strangers, all being in his estimation alike guilty. This monster was stabbed A. D. 217, and placed among the gods by the obsequious senate in obedience to the vicious soldiery. Truly "Hell followed" in the train of Caracalla, who appears on the page of history as a notable sign of the opening of the Fourth Seal. This emperor was succeeded by Macrinus and Elagabalus who were both murdered. The latter was followed by Alexander Severus, a virtuous pagan, who, after a reign of 13 years, was assassinated by his soldiers in his tent. The most faithful of his friends were sacrificed with him; and Maximin, a giant in stature and in crime, whom Alexander had delighted to honor, reigned in the stead of his victim. Maximin had risen from the ranks. He was illiterate and brutal. To have been acquainted with his obscurity was deemed a crime worthy of death. For this cause many were put to death. He put Magnus, a consular senator, and 4000 of his supposed accomplices in treason, to death. Confiscation, exile, and simple death, were esteemed uncommon instances of his lenity. Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be exposed to wild beasts, others again to be beaten to death with clubs. His stern despotism was supported *by the avowed power of the sword*. Every city of the empire was possessed of an independent revenue. *destined to purchase corn for the multitude*, &c. By a single act of authority, the whole mass of wealth was at once confiscated for the use of the Imperial treasury. The temples were stripped of their valuables, and their statues melted down and turned into gold and silver coin. These spoliations were attend-

ed with tumults and massacres, and "throughout the Roman world a general indignation was heard imploring vengeance on the common enemy of human kind." In 237, Africa revolted. Emperors were chosen by the Senate. Six of them were cut off by the sword in a few months; and in six years after the seventh met with the same fate. In 248, Rome attained the age of 1000 years. "From this time there elapsed 20 years of shame and misfortune. During that calamitous period, every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military tyrants, and the ruined empire seemed to approach the last and fatal movement of its dissolution." The reader may satisfy himself of this by reading from Gibbon chap. x. verse 1. "A long and general famine afflicted the empire. It was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests. Famine is almost always followed by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the previous plague, which from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family, of the Roman Empire. During some time 5000 persons died daily in Rome; and many towns, that had escaped the hands of the barbarians, were entirely depopulated." "We might suspect," adds Mr. Gibbon, "that war, pestilence, and famine had consumed, in a few years, the moiety of the human species." This Fourth Seal was terrible. The sword, hunger, pestilence, or death, and the barbarians, or beasts of the earth, were the fearful agencies *by which the Lord took vengeance on the Dragon with whom he fought while his servants were contending by the word of their testimony.* The events of this seal cover a space of 63 years.

FIFTH SEAL.

The Fifth Seal was a period of comparative tranquallity, but ending in severe persecution of the church of Christ. The last deplorable reigns of Valerian and Gallienus were succeeded by those of Claudius, Aurelian Probus, and Diocletian, and his colleagues, who, in a period of about 30 years, triumphed over the foreign and domestic enemies of the State, and acquired the title of "Restorers of the Roman World." The sword, pestilence, and famine were now turned upon the Barbarians, by which they were swept away in multitudes. "In little more than three years, universal peace and order were restored to the Roman World;" and in the 20th of the reign of Diocletian the arduous work of rescuing the distressed empire from tyrants and barbarians was completely achieved. In 305, Dioclestian resigned the Crown, which soon after became an object of ambition to the symbol of the First Seal.

The *symbol* of the Fifth Seal is an Altar and its Victims. "I saw underneath, the blood of the altar of them which were sacrificed for the word of God, and for the testimony which they held." The war carried on by the first seal symbol had now continued amid all the bloody revolutions of the Empire over 150 years. Very many of the faithful had been offered as "sacrifices of their faith;" and their blood," like Abel's, "cried from the ground," or "underneath," "with a loud voice" to the Lord for vengeance under the Fifth Seal. This speaking symbol inquires, how much longer its patience is to be exercised. It is told, it must wait yet a little season until the number of victims should be complete.

The little season of rest verged to its close in 302. Maximin and Galarius, the associates of Diocletian and Constantius, entertained the most implacable aversion for the name and religion of the Christians. On February 23 A, D. 303, by their influence, the celebrated Diocletian persecution commenced, by the demolition of the church of the christians in Nicomedia,

and the conflagration of all the Bibles which could be found. On the 24th, the general edict of persecution was published. Galerius had proposed, that every one refusing to offer sacrifice, should immediately be burnt alive. The edict enacted that their churches in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for religious worship. The bishops and presbyters were ordered to deliver all their sacred books into the hands of the magistrates, who were commanded, under the severest penalttes, to burn them in a public and solemn manner. Diocletian declared in a series of cruel edicts his intention of abolishing the christian name. It became the duty of the Imperial Officers to discover, to persue, and to torment, the most obnoxious. Soon after the publication of these edicts, Diocletian abdicated; but their terrific fulminations were carried into effect by Galerius and Maximin; in different parts of the empire, during the space of ten years.

SIXTH SEAL.

The Sixth Seal was opened before the termination of the fifth, A. D. 303. "The abdication of Diocletian and Maximian A. D. 305, says Gibbon, "was succeeded by 18 years of discord and confusion. The empire was afflicted by five civil wars; and the remainder of the time was not so much a state of tranquility as a suspension of arms between several hostile monarchs, who, viewing each other with an eye of fear and hatred, strove to increase their respective forces at the expense of their subjects." This is the period of the Sixth Seal.

"*There was a great earthquake.*" Oct. 28, A. D. 306, a conspiracy against the government exploded in Rome. The prefect of the city, and a few magistrates, who maintained their fidelity to the Emperor Severus, were massacred by the Guards; and Maxentius, invested with the Imperial insignia, was acknowledged by the Senate and people as protector of the Roman freedom and dignity. Maximian, who had abdicated with Diocletian, re-assumed the purple in conjunction with his son Maxentius. Thus the standard of rebellion was erected in Rome, which marked the opening of the Sixth Seal, and became the occasion of the events which are represented therein.

"*The Sun became black as sackcloth of hair.*"—The Emperor Severus hastened to Rome, but the gates of the city were shut against him, the walls filled with men and arms, an experienced general at the head of the rebels, and his own troops without spirit or affection. Severus fled with precipitation to Ravenna, where he was besieged by Maximian, to whom he capitulated. He was conducted to Rome as a captive, where he resigned the purple; after which his veins were opened, and his corpse deposited in the blackness of the house of death.

"The Earth," the multitude; "the Moon," an acclesiastical body or community; "the Sun," the Imperial chief; "the stars," the nobles; "a mighty wind," the sweeping tempast of war; "the heaven," the government; "mountain," great dominion; "island," a lesser jurisdiction; "him that setteth upon the throne," the White-Horse Bowman of the first seal, who received the crown Oct. 28, A. D. 312. Such are the significations of the symbols of the sixth Seal. "*And the Moon became as blood.*" "Having obtained the entire power in Italy, Maxentius at first feigned himself to be a christian in order to gain the favor of the people at Rome. He commanded the persecution of the christians to be stopped, affecting a hypocritical piety for the sake of appearing more mild than his predecessors, *but his actions proved at last that he was altogether different from what at first he was expected to be.*"—Eusebius. This hypocritical policy, while it lasted, relieved the christians of all fear of their pagan adversaries, and left them free to in-

flicted miseries upon one another. "Marcellus, the Bishop of Rome, "had thrown the capital into confusion by the severe penance he had imposed on a great number of christians, who, during the late persecution, had renounced, or dissembled their religion. The rage of faction broke out in frequent and violent seditions; THE BLOOD OF THE FAITHFUL WAS SHED BY EACH OTHER'S HANDS, and the exile of Marcellas was found to be the only measure capable of restoring peace to the distracted church in Rome." Thus "the Moon became as blood."

"*The stars of heaven fell unto the earth.*" For the first and last time, the Roman World was administered by Six Emperors; in the west, were Constantine, Maxentius, and Maximian; and in the east, Licinius, Maximin, and Galerius. The opposition of interest, and the memory of a recent war, ranged these divisions of the empire into two great hostile powers. Thus stood affairs in 308. These six imperial governments were the "mountains" of the seal.

Maximian abdicated a second time; then seized the jurisdiction of Gaul; was defeated, and after strangled by order of Constantine, his son-in-law, A. D. 310. Galerius, the oldest and chief of the Emperors died by the hand of God, A. D. 311. Interest now united Licinius and Constantine; while a secret alliance was concluded between Maximin and Maxentius. The latter was cruel, rapacious, and profligate; and his dominion. Italy and Africa, groaned under a tyrant as contemptible as he was odious. The Senate and people of Rome conjured Constantine to deliver them from the detested tyrant, the violator of all their rights, and the *ruthless persecutor of the Christian name.* Constantine yielded to their solicitations, and forthwith "THERE WAS WAR IN THE HEAVEN"—xii. 7. "Michael," Constantine, "and his adherents fought against" Maxentius, 'the Dragon;' and the latter with 170,000 foot and 18,000 horse, "his angels," prepared to contend for the dominion of the west. Michael, at the head of 40,000 troops, presented himself in the plains of Turin, before it was known by the Dragon that he had left the Rhine. The victory of Turin put him in possession of the country from the Alps to the Po. From Milan he marched to Rome. On his route he fought the long and bloody nocturnal battle of Verona; and, fifty-eight days after, encountered "the Dragon and his angels" at Saxa Rubra about 9 miles from the Imperial City. But "*they prevailed not.*" Michael at the head of his Gallic horse, charged with irresistible fury the cavalry of Maxentius; they broke, and fled, nor could the brave and veteran prætorians restore the fortunes of the day. The fugitives rushed by thousands into the deep and rapid Tyber; into which also, the emperor was precipitated from the Milvian bridge; and being immediately drowned by the weight of his armour, his body sunk deeply into the mud, whence it was drawn out on the succeeding day. Constantine put to death his two sons and carefully extirpated his whole race. "*A crown was given him.*" "The grateful Senate repaid his services by the titles of honor it was in their power to bestow; and they passed a decree to assign him the first rank among the THREE *Augusti* of the Roman World." He decreed the final abolition of the Prætorian Guards, the great pillar of the Pagan Throne; and made such other changes, as transferred the administration of *one third* of the government of the Roman World, from "the stars" of the pagan party to the victorious adherents of the Cross. Thus, the "Dragon's tail, which drew the third part of the stars of the heaven," did also "cast them to the earth;" when neither he, nor they, "any more found a place in the heaven." They were precipitated from the government of Italy and Africa "to the earth," or provinces of the south and east. After this manner, "the stars of the heaven fell to the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind," Oct. 28, A. D. 312.

"*And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.*"—"Wo to the inhabitants of the earth and of the sea!" —Of Illyricum, Macedonia, Asia Minor, Egypt, Syria, &c.;—to those, who lived under Licinius, and Maximin, the Chiefs of the pagan world. Cruelty and superstition were the ruling passions of the soul of Maximin, the *ally* of Maxentius, the dethroned. He was devoted to the worship of the gods, to the study of magic, and to the belief of oracles. By the influence of magistrates and the sacerdotal order, when they observed the course of events, (xii. 13,) he inflicted the most cruel and ignominious punishments upon the christians. At this crisis, however, the Edicts of Milan published by the "*Two Wings of the*" *Roman* "*Eagle,*" (verse 14,) Constantine, with the reluctant assent of Licinius, arrested him in his designs, and his unfortunate victims were furnished with an opportunity of flight into the wilderness of the west. Stung to the quick at being thus thwarted, the "Serpent," Maximin, moved out of Syria in the depth of winter, and, having "cast out a flood after the Winged Woman," appeared on the banks of the Thracian Bosphorus with a formidable army, before the ally of Constantine was apprized of his hostile intention. This was March 13, A. D. 313. He took Byzantium and Heraclea. "*The Devil's wrath was great, because he knew that he had but a short time.*"—CH. XII. 12. April 30, Maximin's army 70,000 encountered Licinius' 30,000 Illyrians. The victory was decisive. Maximin fled; and henceforth the world's dominion was divided between the surviving emperors. Constantine was emperor of the West, and Licinius of the East. The latter now sustained the character of the Dragon, having succeeded to the dominion of Maximin. The crown of the Twelve Stars was still the object of ambition to Licinius, as the ligitimate representative of the pagan constitution of the empire. Hence he become "wroth with the Woman, and went to make war with the remnant of her seed."—*verse* 17.

Constantine engaged him at Cibalis with 20,000 men against 35,000, of whom 20,000 were slain after a whole day's fight. The battle of Mardia was equally disastrous to Licinius, who, being humbled, sued for peace. In 323, war broke out again. He appeared in the plains of Hadrianople at the head of 150,000 foot and 15,000 horse; the Woman's Son advanced against him with 120,000 horse and foot. The "Kings of the Earth," Licinius, his Son, and the Cæsar, Martinianus, with all their "great men, and rich men, and the chief captains, and the mighty men, and every bondman, and every free man were panic stricken before "the face of him that sat upon the throne," Constantine, "and from the wrath of the lamb," which was poured out upon them in the battles of Hadrianople and Chrysopolis; by which the pagan constitution of the world was rolled up as a scroll, which no longer defined the relations and institutions of the empire. It is likely that in the former fight there may have been a manifestation of supernatural power; for I find the following remarkable passage on record. Speaking of the intripid conduct of Constantine, Gibbon says, "In this place we might relate a wonderful exploit of Constantine, which though it can scarcely be parallelled either in poetry or romance, is celebrated, not by a venal orator devoted to his fortune, but by an historian, the partial enemy of his fame. We are assured that the valiant emperor threw himself into the river Hebrus, accompanied only by *twelve* horsemen, and that by the effort or terror of his invincible arm, he broke, slaughtered, and put to flight a host of 150,000 men.' The result of the rushing together of these mighty hosts, after this brilliant feat of arms, was that they *hid themselves in the dens and rocks of the mountains,* saying to them, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand "in battle against him?" "Thirty-

four thousand men," says Gibbon, "are reported to have been slain. The fortified camp of Licinius was taken by assault the evening of the battle; and the greater part of the fugitives, WHO HAD RETIRED TO THE MOUNTAINS, surrendered themselves next day to the discretion of the conqueror."

Thus, by the events of the Sixth, the Symbol of the First Seal finally conquered the Pago-Imperial Roman adversary of the faith in the manner unfolded in our interpretation of the Seals, after an arduous and sanguinary conflict of 227 years from the publication of the Apocalypse. *An Emperor at the head of Twelve Horsemen putting to flight* 150,000 *pagans*, was a fit, and brilliant, and remarkably significant, consummation of the victorious strife between Christianity and Paganism. The Lord works by human agency. Constantine, like Cyrus, was the sword of the Lord against the enemies of his people. From the first moment of his accession, he declared himself the Protector of the Church, and every victory he obtained was productive of some relief, or benefit to it. The Church was prophetically "*ready to be delivered*" of her champion when he stood in the presence of the Dragon at Saxa Rubra, A. D. 312. "About five months after the conquest of Italy, the emperor made a solemn, and authentic declaration of his sentiments by the celebrated Edict of Milan, which restored peace to the Catholic Church," March, 313. This was the *accouchement* of the Imperial Woman, CH. xii. 1—5. *Nine months* of years, or 280 years, "*a set time*" of nature, and a necessary attribute of such a symbol —of a woman *enceinte*, had by that time exactly elapsed from the impregnation of the tomb with the body of Jesus which was quickened on the third day. On the 14th day of the month Nisan, the Passover was eaten by the Lord. This was the month of March. On the night of the Passover, A. D. 33, he was betrayed; and in March 313, exactly 280 years after Constantine declared himself by the Edict of Milan, which, after the death of Maximin, was received as a general and fundamental law of the Roman World.

Being thus "brought forth," Constantine was destined to "rule all nations with a rod of iron." In order to this "he was taken away by force to God, even to his throne." The way in which this was accomplished, has been sufficiently outlined in the previous interpretation.

After the termination of the Sixth Seal in the battle of Hadrinople, &c., what do we behold? "A woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of Twelve Stars." Instead of Paganism, the things represented by this symbol, occupied the Roman Heaven. This "Great Wonder" is thus expressed in *Cant.* vi. 10—"Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible as an army with banners?"

"The devotion of Constantine," says Gibbon, "was more particularly directed to the genius of the Sun; and he was pleased to be represented with the symbols of the God of Light and Poetry. The Sun was universally celebrated as the invincible guide and protector of Constantine." We see the propriety, then, of investing the symbol of the Christian Polity with the Sun. It represented the alliance of church and state in the person of the Emperor, who had won the crown of the Twelve Cæsars, and then sat upon their throne, which, as the loftiest throne in the world, is styled in the prophecy, the Throne of God.

This book of the Apocalypse is a truly admirable composition. It is generally divided into three grand consummations; *first*, the triumph of Jesus over *Pagan* Rome, Licinius, and the Kings of the Earth; *second*, His triumph over *Papal* Rome, Gog, and the Kings of the Earth, and *third*, His final victory over the *second* Gog at the end of the 1000 years. The first is accomplished by the Six Seals; the second, by the Seven Trumpets; and the third a future apocalypse may more fully reveal.

While the Six Seals are prophetic of the events of the interval from A.D. 96 to A. D. 323, as we have shown, from the things finally developed do themselves become types of what shall come to pass under the sounding of the last trumpet, and terminating with the full exhaustion of the sixth and seventh vials. Thus, for example, Constantine was prepared to rule all nations with a rod of iron; the same thing is affirmed of Jesus in xix, 15. Constantine restrained Licinius for several years; Jesus shall restrain the Dragon; the emperor at the head of his twelve horsemen struck terror and dismay into the host of pagans; Jesus and the horsemen of heaven will scatter their foes after the same manner; they sought to hide themselves from Constantine; they will seek to hide themselves from Jesus when he also shall come in the day of his wrath, the result of Constantine's victory was the scrolling up the heavens, the foundation of a New City, and the establishment of the christian religion on the throne of the world; so, Jesus will roll up the Papal Constitution of the heavens as a scroll, establish a new city as the seat of empire, and proclaim his religion, a NEW CHRISTIANISM, to the exclusion of all others extent. Then will be seen the "Great wonder in the Heaven, the Polity of the Saints Immortal, clothed with the Imperial Sun of Righteousness, and crowned with the sovereignties of all the dynasties of the World, being "fair as the moon, clear as the Sun, and terrible as an army with banners."

(*Concluded in next number.*)

PROPHETIC TIMES ASCERTAINABLE.

"*I Daniel understood by books the number of the years.*"

Peter Juricu, a Huguenot Minister, whose works were translated from the French into English in 1687, in commenting upon Rev. xi, 12, 13, says, more than a hundred years before the prediction was fulfilled, "The Tenth part of the City which here fell, will, at some future time, appear to be the Kingdom of France, *where a Revolution will take place about the year* 1785, and A SEPARATION FROM THE PAPACY FOLLOW, when the Names of Monks and Nuns, of Carmelites, Augustines, Dominicans, &c, shall perish forever, and *all those vain titles and armorial bearings* which serve for ornament and pride, *shall vanish*, and brotherly love *make all men equal*."

The time required, according to this author, after the entrance of life into the witnesses (that is, from the time of the Revolution) to destroy the papacy, will be 20 or 25 years; and that it will take about 70 years more for the abolishing of sects and parties among "Christians," and for the conversion of the Jews and Heathens. "And all this," says he "cannot be brought about without confession and tumult. The Popish Empire cannot fall, but it must cause blood and a mighty noise." Thus far Juricu.

One of our esteemed correspondents says, "When I see one of your calculations for a definite time for the coming of the Son of Man in the clouds of Heaven, I am struck with pious horror, believing as I do that all our chronologies of time are wrong, and that we have no data by which we can with certainty correct them."

We are sorry our friend hath been struck with an ague fit; we trust, however, that Monsieur Juricu's successful interpretation of the prophetic word, both in relation to events and *time*, a hundred years before they came to pass, will prove a specific for his chill, and convince him that it is possible to calculate the prophetic times definitely, that all our chronologies are not wrong, and that we have data for accurate conclusions. The prophetic arithmetic is given, that we may ex-

ercise ourselves in working out its quotients, and know the things to which they refer. But, we are expressly invited to work the prophetic sums; for, it is written, "Let him that hath understanding *court the number* of the Beast; for it is the number of a man; and his number is 666."

Juricu stated that a Revolution would occur in France *about* the year 1785 and it came to pass in 1789 only 4 years later, which may fairly be comprehended in the word "*about.*" Perhaps Juricu calculated apart from the Vulgar Era; if so he was correct, '85 ending May '86 the true era of 1789. But he went further, and declared that the Kingdom of France at that time would be seperated from its Papal Alliance. In Juricu's day this was exceedingly improvable; for France was then the "eldest son of the Church" and foremost in the persecution and massacre of heretics. It was the Papal right arm, and wielded the sword by which The Witnesses were slain in 1685. Nevertheless, when the epoch arrived calculated by Peter Juricu, the Papal Superstition was abolished, and the worship of reason's goddess, a contemptible and infamous strumpet, substituted in its stead.

Again, upwards of one hundred, years before it come to pass, he comforted his brethren with the assurance that all those odious religious orders which oppressed the industry of the people, together with the proud and titled aristocracy of the Kingdoms would then be all abolished. Every one knows, that these were all suppressed by a decree of the National Assembly at the time indicated.

He moreover announced *the fraternal equality* of all men, which history records was remarkably characteristic of that crisis. The Duke of Orleans, father to Louis Phillippe the citizen-king recently deposed, dropped all his titles, and assumed the name of citizen Equality, and his son Louis was called "Young Equality!" A universal brotherhood of men was proclaimed, and all people invited to fraternize with the French against Kings, Priests, and Aristocrats.

Furthermore, Juricu calculated that the Papacy would be destroyed in about 20 or 25 years after the Revolution should occur. In 20 years after it actually ensued, and in 24 from Juricu's date of 1785, Napoleon *from Vienna*, "on May 17, 1809 issued his final decree, declaring the temporal sovereignty of the Pope to be wholly at an end, incorporating Rome with the French Empire, and declaring it to be his Second City; settling a pension on him in his spiritual capacity, and appointing a committee of Administration for the civil government of Rome." Thus the Pope was deposed, degraded and his temporalities seized, by one who claimed to be the successor of Charlemagne. This state of things continued till the fall of the Destroyer of the Behorned Beast.

Juricu allowed 70 years more for the opening of the Future Age, which after him willbe 1879; we calculate about 1864 or '6 perhaps sooner, but not so remote, we think, as '79. But this is certain, that the Empire of this World cannot fall without causing much blood to flow and "a mighty noise." The tumult hath began, and the end thereof is sure, March, A. D. 5934.—EDITOR.

THE LAST CONFLICT.

"Champion-like, having claimed the Land of Israel for Immanuel, Isaiah lifteth up his voice to all lands, both far and near, and calleth them to the controversy—*see* chapt viii 9, 10. This is universal language, expressive of all combinations against Immanuel, his Land, and his People, and expressive likewise of the utter confusion and hideous ruin with which they shall be overwhelmed. It expresses all hostile associations from that under Sennacherib to the last under the Gog of Ezekiel, which shall have been made against the Jewish people and their land. I believe, therefore, we shall soon see the Turk broken who now usurps it over Immanuel's Land; and after him, the Infidel Head of Rome, and the Latin Kings, who shall perish in some endeavors to establish themselves in the Glorious Holy Mountain; and then also shall Gog, the Head of the Greek confederacy, likewise perish: "for Jerusalem shall be a troublous STONE amongst all Nations, and the Land of Judah as a Hearth of Fire amongst the wood"

Selected.

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."--Jude

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. IV. NUMBER 2.

ANALYSIS OF THE APOCALYPSE.

SEVENTH SEAL.

(*Concluded from page* 23.)

Opening of the Seal—Silence in the Heaven for about half an hour begins	A. D.	323
An hour the twelfth part of a Jewish time; 12th part of a time 30 years; half an hour 15 years; "*about* half an hour" 14 years: the silence, or peace, therefore ends	A. D.	337
During this half hour period, the Sealing proceeds, chap. vii; and the prayers of the Saints ascend abundantly in thanksgivings, viii 3, 4.		
The tranquility ends with the death of Constantine. "Fire cast to the earth, and there were VOICES—v. 5.—The two brothers and seven of the nephews of Constantine; the Prefect Ablavius, and the Patrician Optatus, massacred by order of Constantius. The empire divided between Constantine, Constantius, and Constans.		
Constans assassinated by order of an usurper		350
Gallus, the Cæsar, Constantine's nephew, beheaded by Constantius		354

"And there were thunderings—verse 5.

War between the Romans and Persians	A. D. 337 to	360
War with the Allemanni and Franks		356
War with the Quadi and Sarmatians	A. D.	357

"And there were lightnings—verse 5.

Civil war between the two sons of the late emperor, Constans and Constantine, in which the latter is slain	340
Usurpation of Magnentius and Vetranio, which produces a revolt throughout the Prefectures of Italy and Gaul, with the Illyrian countries from the Danube to the extremity of Greece. The civil war continues three years	350
Revolt and assassination of Sylvanus	355

"AN THERE WAS AN EARTHQUAKE—5

The Roman Legions at Paris proclaim Julian, Constantine's nephew, Emperor. He declares war against Constantius	360
Constantius dies; and Julian is acknowledged	361

He reforms the Imperial Court of the second "christian" emperor by turning out 1000 barbers, 1000 cupbearers, 1000 cooks, and Eunuchs like clouds of insects on a summer's day. Tribunal of Chalcedon for the sanguinary punishment of the sycophants of the former reign. Deprives Catholics of the power of tormenting Heretics. Orders the Pagan Temples to be re-opened. Re-establishes Paganism as the Religion of the Empire. Assumes the Pago-Imperial functions of the Pontificate. The name of Christ erased from the Labarum undertakes the rebuilding of the Temple in Jerusalem with a view to the falsification of the prophecies. The enterprize is defeated by earthquake, whirlwind, and a fiery eruption from the foundations.

Orders Christians to be called Gallileans by way of contempt. Clericals honors and immunities abolished. Prohibits christians from teaching schools; or practising medicine, or the liberal arts.

Clergy degraded to the lowest class of the people. Catholics excluded from all offices of trust and profit, on the plea that it is unlawful for christians to use the sword either of justice or of war. They are condemned to make full and ample satisfaction for the Pagan Temples they had destroyed in the last reign.

The sophist Libanius well expresses the result of this earthquake in these words:—"every part of the world displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries."

Julian is wounded in battle, and dies; and Jovian. a catholic, created emperor in his stead. He abolishes the edicts of Julian; and re-establishes the Catholic Religion according to law — A. D. 363

"*The seven angels which have the seven trumpets prepare themselves to sound*—verse 6. — A. D. 363 to 395

CHRONOLOGY OF THE WIND TRUMPETS.

FIRST TRUMPET

"*upon the earth.*"

The sealing of the 144,000 completed when this begins to sound — A. D. 395

Compare ch. vii 3, with viii 7. This trumpet is most graphically described by Gibbon ch. 30, vol. v 176—178—182. Its war blast was re-echoed by ALARIC, the King of the Visigoths. "The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, establish their victorious reign over the fairest provinces of Europe. "The Goths, Suevi, Vandals, Alani, and Burgandians settled themselves under this trumpet. — A. D. 410

SECOND TRUMPET.

"*upon the sea.*"

A burning mountain, the terrible Genseric, let fall his vengeance upon the maritime parts of the world. This trumpet began its inflictions on Africa — A. D. 429

It wrested from the Romans the empire of the Mediterranean, and wounded for 60 years the jurisdiction of the Sixth Head over Africa as it were to death ended with the abandonment of the throne of Italy to the barbarians for a few months — A. D. 473

THIRD TRUMPET.

"*upon the third part of the rivers and fountains of water.*"

Attila, at the head of the Huns, like a fiery meteor, invaded the eastern empire — A. D. 441

He blazed over Gaul; the consternation was universal; the nations from the Volga to the Atlantic were assembled on the plain of Chalons; and 162,000, some say, 300,000, fell on this field of battle — 451

The course of the Hungarian was changed, not stayed. He entered Italy with an innumerable host of barbarians and spread his ravages over the rich plains of modern Lombardy — 452

Attila used to boast, that the grass never grew on the spot where his horse had trod. The deliverance of Italy was purchased by an immense ransom. Attila died, and with him his meteor-like dominion — A. D. 453.

FOURTH TRUMPET

A third part of the Sun, Moon, Stars, day and night of the Roman world extinguished.

AUGUSTULUS ROMULUS being emperor, Adoacer raised the Gothic standard against him. The barbarians flocked to the Spoil. They fought and conquered the Romans. One third of their estates were siezed for the use of the victors. The emperor resigned his office to the SENATE, which accepted it; and, in an epistle to Zeno, emperor at Constantinople, unanimously decreed, that *they solemnly dislaim the necessity, or even the wish of continuing any loager the imperial succession in Italy*. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and renounce the right of choosing their master. They humbly request, that he would invest Odoacer with the title of Patrician, and the administration of the *Diocese of Italy*. ODOACER, though conqueror, gratefully accepted the imperial ornaments of the throne and palace A. D. 476. This arrangement continued till the conquest of the Heruli by the Ostrogoths after 17 years. Thus the Sixth Head of the Beast was wounded as it were to death by the Ostrogoths; and the Seventh Head or form of government, the Gothic Kingly, effected its establishment in the City of the Seven Mountains in the period of 17 years from — A. D. 476 to 493

The Seventh continued "a short space," 60 years, when

it was suppressed, and the Imperial Jurisdiction of the "*Sole Emperor*" who resided in Constantinople, re-established over the Kingdom of Italy. This was the healing of "the deadly wound." The healing occupied as long as the wounding, viz: from A. D. 536 to 553

By these "WINDS," or four first trumpets, blowing on the earth, sea, and the trees, the ROMAN IMPERIALITY OF THE WEST was prostrated; and the Ten Horns, or Kings, received their Kingdoms in the interval from A. D. 406 to A. D. 524; which they retained "for one hour with the" Sixth Head of the "Beast" after its deadly wound began to be healed. Hence, "they had one mind, and gave their power and strength" to him. Thus, we see in the Roman army, at the rescue of Africa from the Vandals, A. D. 533; and of Italy from the Gothic Head, thousands of soldiers from the King of the Pannonian Lombards; Heruli under their native chief; and Dagisitheus with the Huns. The Goths, Franks and Alemanni were the enemies of the IMPERIAL CONFEDERATION. "*One Hour*" is thirty years, or the twelfth part of a time of years. During this period they shared in federal union the territory of the west ending A. D. 559

The Civil state of the entire Kingdom of Italy was fixed by a pragmatic sanction at the request of the Pope. Justinian introduced his own jurisprudence into the schools and tribunals of the West; and Rome was degraded to the second rank. At the end of this thirty years, some seven years after, a great part of Italy was conquered by the Lombards.

Under this trumpet, "the Day shone not for a third part of it, and the night likewise." This was consequent on the darkening of the Sun, Moon, and Stars of the Symbolical heaven. Now the decorum of the symbol requires, that when the sun should rise again in Rome, the Day and Night should be relieved of its political darkness. The Day and Night not shining for a third part of them, indicates the length of time during which the political eclipse should continue. If then, we ascertain the length of time represented by "*a* third part of a day and night," if our calculation be correct, we shall expect to find A NEW IMPERIALITY *with all its adjuncts appear in Rome*, at the termination of the period.

The Day and Night, we take to be *a day-year-of-years* and *a night-year-of-years*. In chap. ix 15, a day "represents a year; "a year," 360 years; a "month," 30 years; and "an hour," 30 days. There is a fitness in this, because "day" and "year" are both allocated in the same computation. But in the text under consideration *day and night* stand alone, and may therefore, not only signify a year, but a year of years, or "a time," namely, 360 years. Now the Jewish day is divided into twelve parts, and the night into twelve parts, likewise, and these twelfth parts are termed *hours*; so that whatever may be the length of the day and night, an hour is the twelfth part of them. But, the day shone not for "a third part of it," that is for four hours; "and the night likewise," for four hours more, for four hours is a third part of a jewish day, and night. Hence, to find how many years is contained in four hours, an hour of years, or 30, must be multiplied by 4, which gives 120, or a third part of a time, or a day of years. The same process applies to the night and yields also 120 years, which being added give 240 years for the 8 hours of day and night eclipsed.

Now, the publication of the Justinian Code A. D. 529

indicates the commencement of the Federal Union between the Sixth Head and the Ten Horns and the Lion-Mouth of the Beast of the Sea, during which the Gothic Kingdoms and Constantinopolitan Imperiality co-operated together. When this period expired, Rome's political eclipse was still to continue for a third part of the day and night, or 240 years. Add this then, to the One Hour of confederation, or 30 years, and 270 years result. Add this 270 years to 529, and 799 is yielded for the bursting forth of the political sun, moon, and stars from their long eclipse. And what happened then? On Christmas Day, A. D. 799, Charlemagne was crowned in Rome "the great and pacific emperor of the Romans."

TABLE.

Publication of the Justinian Code	A. D.	529
Period of the Imperial Ten-Horned confederation upon this basis	30	270 years
The day shone not for a third part of it	120	
And the night also eclipsed	120	
The 270 years end, and Charlemagne crowned emperor	A. D.	799

THE FIFTH TRUMPET, OR FIRST WOE.

An Angel flying through the heavens saying with *a loud voice*, Woe, Woe, Woe! The Loud Voice which proclaims the coming woes, echoes through the East in earthquakes, war, and pestilence. Each year of the reign of Justinian is marked by the repetition of earthquakes of such duration that Constantinople has been shaken for 40 days; of such extent, that the shock has been communicated to the whole surface of the Roman Empire. A mountain was torn from Lebanon and cast into the waves, where it protected, as a mole, the new harbor of Botrys in Phenicia, 250,000 persons perished in the Earthquake of Antioch on the catholic festival of the Ascension May 20 A. D. 526

Nushirvan invades the Land of Israel. The wars ensuing are long and desolating; and the Persian standards advanced to the shores of the Mediterranean. Commencement of the Desolating Abomination of 1290 years A. D. 531

Constantinople besieged for the first time by Chosroes, King of Persia. Chalcedon surrendered after a long siege; and a Persian camp was maintained for ten years in the province of Constantinople A. D. 610 to 622

Commencement of the Hegira, or Mohammedan Era A. D. 622

Out of the smoke of the Persian desolation, the Saracens emerged against the Roman Empire. They continued to operate, unrepressed by serious defeat, and "to torment men" for five months of years, or 150, from the Battle of Mata in Syria — A. D. 630

Abubeker ordered them to cleave the sculls of all who had shaven crowns, the priests, and to give them no quarter till they turn Mahommedans, or pay tribute.

The period of tormenting having expired, they "hurt" men for 5 months, from the foundation of Bagdad to — A. D. 936

THE SIXTH TRUMPET

The conquest of Armenia and Georgia by the Turks, began the sounding of this trumpet — A. D. 1065

The four Turkish Sultanies were the Angels of the Euphrates; hence, the Euphrates, which ran through their territories, represents the Turkish Empire. Their mission was to kill, or extinguish, the eastern Roman Empire for a day, an hour, a month, and a year, that is as follows :

	years	days
An Hour	00	30
A Day	1	
A Month	30	
A Year	360	
Years	391	30 days

Constantinople taken by the Turks, and the Greek Empire terminated — May 29 — 1453

Restoration of the Greek Empire 391 years and 30 days after, or *True Time*, — June 29 — 1844

The Chronology of Chapters, x and xi, 4 11, is intermediate from the capture of Constantinople to the Revolution in France — 1789

The Seven Thunders are Seven Periods of War, subsequently to the establishment of the Protestant Antipapalism, — A. D. 1555

1 THUNDER A. D. 1569—1607.

Civil and Religious wars in Holland and Tealand against Spain. Holland cast of the Spanish yoke. War against the Huguenots in France. War between Britain and Spain. Destruction of the Spanish Armada. Liberty secured to the Protestants in France by the edict of Nantes — 1598

2 THUNDER A. D. 1618—1648.

The Thirty years years' war. The Bohemeans elect a Protestant King—repressed by Austria and Bavaria. General war throughout Germany. Protestants headed by Gustavus Adolphus. War between Spain and Holland—Civil War in Great Britain. General peace by the Treaty of Westphalia.

3. THUNDER A. D. 1685—1697,

War of Louis xiv. He revoked the edict of Nantz in 1685. League of Augsburgs 1687. France, Spain, Holland, Denmark, Sweeden and Savoy, all engaged in the war. Terrible desolation by the French in Bavaria. Terminated in the treaty of Ryswich 1697.

4 THUNDER, A. D. 1702—1711.

Grand alliance against France. Wars of Marlborough. Louis utterly discomforted and humbled.

5 THUNDER, A. D. 1739—1748.

A general war. First wars of Frederick the Great of Prussia.

6 THUNDER A. D. 1755—1763.

The seven years war. Britain and Russia against the other kingdoms of Europe. The war extended to America, where Protestants contended with Catholics, or the British with the French, and Canada was added to the Colonies of Britain.

7 THUNDER, A. D. 1773—1782.

The American War. Britain also at war with France, Spain, and Holland. The Angel of the Chapter x proclaimed with an oath, that after the Seven Thunders should be finished, there should be no longer delay in sounding the Seventh Trumpet, which should sound forth the remaining woe.

THE SEVENTH TRUMPET.

This begins to sound with the termination of the Forty-Two months of years of the Beasts prospering. The Judgment sits, and they proceed to take away his dominion; its consumption begins — A. D. 1789

FIRST VIAL—*Scene, the Earth.*

Declaration of War against Austria, April 20; first hostilities in Belgium, 28th; Continental coalition against France, June 26, Battle of Valmy, Sept. 20; Entry of the French into Chamberry, and conquest of Savoy, 23rd; Nice taken, 28th; Victory of Jemappes, Nov. 6: A. D. 1792

SECOND VIAL—*Scene, the Sea.*

The Convention declars war against England and Holland, Feb. 1, Blockade of the ports of France by England, June 8; Investment and siege of Toulon, Sept. 15; Toulon retaken; Dec. 20. — A. D. 1793

THIRD VIAL—*Scene, the Rivers of Fountains.*

Battles of Montenotte, Millesimo, and Mondovi, April 11—22; Battle of the Bridge of Lodi, May 10; French enter Milan, 15. — A. D. 1796

FOURTH VIAL—*Scene, the Sun of Europe.*

Battle of Altenkirchen, June 4, Armistice granted the Pope, 21st; 1796, the French enter Rome, Feb. 10; Abolition of the Papal Government, 15th; the Roman Republic proclaimed. A. D. 1798

"And power was given to him to scorch men with fire."

Buonaparte crosses the Alps, A. D. 1800 as first Counsul; defeated the Austrians in bloody battles; battle of Monlebello and Marengo, "the Bormida rolled red amidst the corpses of horses and men;" Napoleon became the Avenger in God's hand, of the blood of the saints, against the King of Sardinia, the Emperor of Germany, and the Pope of Rome. The History of Napoleon will show how he scorched men with fire.

FIFTH VIAL—*Scene, the Throne of the Two Horned Beast.*

In Nov. the Austrians five times defeated, and VIENNA taken; the Victory of Austerlitz gained Dec. 2, called the Battle of the Emperors, by which the German Empire was dissolved. "Francis of Austria retained the title of Emperor as sovereign of his own hereditary dominions; but "THE HOLY ROMAN EMPIRE," says Sir Walter Scott "having lasted full 1000 years, was declared to be no more, and of its ancient influence the representation was to be sought for not at Vienna, but at Paris." Thus the Beast's kingdom became full of darkness, but its population repented not of its deeds A. D. 1805

SIXTH VIAL—*Scene, the Ottoman Empire.*

Insurrection of Greece, and its independence of the Porte. A. D. 1821 to 1824
Revolt and destruction of the Janisaries A. D. 1825 to 1826
Battle of Navarino in which Turkey loses 110 ships A. D. 1827
War with Russia and General revolt throughout Albania A. D. 1828
Ravages of cholera and plague, and depopulation of the eastern provinces A. D. 1821 to 1831
The French invade Algiers with 37,577 foot and 4000 horse A. D. 1829 to 1848
Egypt and Syria wrested from the Porte by Mehemet Ali under this vial. War between Egypt and Turkey, Turkish fleet revolts to Egypt, A. D. 1839
Massacres by the Turks in Syria; exterminating war between A. D. 1844
the Maronites and Drusses in Syria A. D. 1845
Algiers severed from the Empire and Abdel Kader taken A. D. 1848
The 1290 terminated at the beginning of this vial.

SEVENTH VIAL—*Scene, the air of European Government.*

Revolution in Paris. Charles X dethroned; Louis Philippe chosen king; kingdom of Belgium set up; kingdom of the Nertherlands divided; war in Belgium; France insurrectionary; war in Poland; Kingdom of Poland incorporated with Russia as a province; Government of Great Britain organically changed by the Reform bill; civil war in Spain and Portugal for their thrones from A. D 1830
A great earthquake caused by Louis Philippe's edict against the Reform Festival; the Mob sacks the Palias Royal and demolishes the throne; Paris abandoned to them; Louis Philippe abdicates and flies to England; France proclaimed a Republic February 23 and 24th A. D. 1848

The shocks of this earthquake extend all over Europe, Austria, Prussia, Germany, and Italy revolutionized. Hungary becomes an independent Kingdom. Austrians expelled from Lombardy. King of Sardinia declares war against them. Austria declares war against Sardinia, Duke of Tuscany, and the Pope. The last establishes the Senate and grants a constitution to the Romans.

The 2300 years end at this date. Under the sixth and seventh vials, there remains for the whole world to be involved in war; the territory of the Roman empire to be divided into three grand divisions as the result of war; Israelites to be partially restored; Rome to be besieged, sacked, and utterly destroyed; every empire, kingdom, principality, &c., to be abolished; a meteoric plague; the resurrection of the dead; and the appearance of the Son of Man in power and great glory. Here we must pause, with the remark, that, when what remains of these two vials is accomplished, the third Woe, or seventh and last Trumpet will have ceased to sound, and the wrath of God will be exhausted.

EDITOR.

THE TIMES WE LIVE IN.

"The following communication was sent to the New York Tribune, whose editor, Horace Greely, declined to insert it, because it identified the Pope as the False Prophet, that many of his subscribers were Catholics who would be offended at it, besides that the Whig electors might be prejudiced in the loss of some of their votes. It was then sent to the New York Star, where its insertion was secured by the payment of $4,00. The Editor remarks: "We published it as we do other advertisements, not holding ourselves answerable for its doctrines."

On board the De Witt Clinton, bound for Liverpool.
MAY 29th, 1848.

Mr. Editor,—Have you space in your columns, crowded as they are with the historic details of these eventful and omnious times, for a few sober statements of the "still small voice" of truth, of that "sure word of prophecy which is a light shinning in a dark place," (the world) and "to which" we shall all "do well to take heed," as mankind will very soon, but then "TOO LATE" perceive? Upon the supposition of an affirmative response, I proceed briefly to state:

1. That the primary influences which have been co operating from the accession of Pope Pius IX. to February 24th, 1848, and from this date to the present instant, and which are continuing to work, and will work until Europe is involved in universal war, are thus defined in the Sure Word of Prophecy, namely, "Three unclean Spirits, like Frogs out of the mouth of the Dragon and out of the mouth of the Beast, and out of the mouth of the false Prophet. They are the Spirits of Devils working miracles—or extraordinary political events—going forth unto the kings of the Earth and of the Whole World, to gather them to THE BATTLE OF

THE GREAT DAY OF GOD ALMIGHTY."—Apoc. xvi 13, 14.

These Unclean Spirits are destructive as the Frogs of Egpyt, and as unclean as the political Frog Pond of degraded Europe can make them. The Dragon is the symbol of that power, which sits as an incumbus upon the territory of the Eastern Roman Empire, from the Danube to Greece, and from the Straits of Otranto to the Euphrates and Persian Gulf. This Dragon's Mouth speaks from the Imperial Divan of Constantinople.

"The Beast" is the symbol of the Austro-Italian dominion, and the mouth of this Beast speaks from Vienna which is its throne.

The "False Prophet" is representative of the elective dynasty, whose incumbent is styled the Pope. The False Prophet's mouth speaks to the Nations from the Pseudo-Eternal City, Rome.

Hence, from Rome, Vienna and Constantinople, it was 1,700 years ago decreed, that "warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressor's of the world." Mark then, I testify, by the light of the Prophetic Word, that no power, or deplomatic combination can maintain the world's peace, the most terrible war that ever desolated the nations is at the door, and the Kings of the whole world will be engaged in it.

2. I testify, or bear witness in behalf of the truth, that the events which have astounded the Nations, and which began to shake the world on February 23rd, 1848, events which have rolled on in an overflowing revolution, from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the Sultan's throne; that this mighty convulsion is that "Great Earthquake," which will be in its full manifestation," such as has not been since men were upon the earth, so mighty an earthquake and so great." Rev. xvi, 18. I testify, that the period of this earthquake will prove to be, "A Time of Trouble, such as never was since there was a Nation to this same time." Dan. xii. 1, and that in the commotion, the Israelites will be partially restored to their native land, under the protection of England, the Lion of the Merchant Tarshish of the age.

3. I testify, that the final result of the Pope's declaration of war against Austria, will be the ruin of his bloody despotism, and that the part now being enacted by the Roman populace, will cause a German coalition against Rome, which will strip her of her territory, burn her with fire by bombardment, plunder her of all her wealth, and leave her desolate and naked; for it is written, "The Kings shall hate the harlot—"city"—and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put in their heart to fulfil his will." Rev. xvii.

4. I testify, that after the approaching siege and sack of Rome, an event will happen which will ruin Romanism throughout the world—it will be a death-blow to the worshipping of images, the invocation of saints and angels, the veneration, of dead men's bones, pilgrimage to the Holy Coat of Treves, forgiveness of sins for a quarter, by a set of blasphemous priests, indulgences to sin, and to the sale of all priestly merchandize of a like abominable and disgusting character; this event will be "the casting down with violence the great city Rome into Hell beneath her." Let the Jews evacuate the city with all dispatch, even as they fled from Babylon, when "the great nations of the North country came up against her," in olden time. Let the Roman Jews remove for it is written in the Scriptures of truth, "Come out of her, my people, that ye be not partakers of her offences, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembered her iniquities." Let them join the confederates against her, and reward her even as she hath rewarded you, and double unto her double according to her works." How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart. "I sit a Queen, and am no widow, and shall see no sorrow. Therefore, shall her plagues come in one day"—a year—"death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Then, "the fruits that thy soul lusted after are departed from thee," O Rome, "and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all." "Rejoice over her thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city be thrown down, and shall be found no more at all. For by thy sorceries, O Rome, have all nations been deceived." Read Rev. xvii. and xviii. The volcanoes of Etna and Vesuvius are the chimneys of the subterranean furnance of the Italian peninsula, which the Lord God has maintained in full blast for the destruction of the Harlot City, when the time allotted for her continuance shall have fully expired.

5. The true age of the world is 5933 full years, ending last February moon, and the anno domino is 1843 full years at the same epoch, instead of 1847-8' so that the current year is that of 1844. The date of this article, is the the anniversary of the capture of Constantinople by the Turks. The people have possessed it 391 years on this day. Their possession of power to slay the third part of the Roman world with political death, is decreed for "an hour, a day, a month, and a year."

An hour,	0 30 days.
A day,	1 00
A month,	30 00
A year,	360 00
	Years 391 30 days.

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

The Greek empire extinguished by the capture of Constantinople by the Turks;	May 29th, 1453
The Greek empire to continue extinct,	days 30 yrs. 391
The Greek empire to revive under Russia after	June 29th 1844

True time, A. D., 1844, answering to the vulgar era, 1848.

6. I testify, that the commotions in Europe will result in a three-fold division of its political elements; and that, while indeed Republicanism will not find a permanent establishment in any part of the old world, yet every form of government now existing there shall disappear and be found no more; for, it is written, "the great city or Roman Empire, was divided into three parts," by the mighty earthquake; "and the cities, or States, of the nations fell: and great Babylon—Rome—came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island—duchies, principalities and other petty States—fled away, and the mountains—great kingdoms and empires—were not found." Rev. xvi. 19, 20; Dan. vii. 9.

7. As to Ireland, there is no hope for her, while she worships the image of the beast, or the Roman false prophet. The time is past for a Popish country to prevail against a Protestant one. The hand of God is upon Ireland, and deservedly so. He is decimating her with pestilence and famine; and not content with this, she is, by her turbulence, invocating torment by fire and sword. Ireland is devoted to "the worship of devils, and images of gold and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repent they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 20, 21. Therefore, this sentence rests upon her. "If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand—the sign of the cross in baptism and ordination—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone—in

war—&c.; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name."—Rev. xiv. 9, 11. This is the sentence upon all Roman Catholic nations in both hemispheres. Blood-thirsty Ireland has done its full share in massacreing the champions of civil and religious liberty who, in their day, bravely withstood the diabolical tyranny of Rome, and God is now righteously pouring out upon her the indignation due to her abominations.

When I return from Europe, I will communicate with you again, if you think proper, on the organization of the world, when kingdoms, empires and republics shall be found no more. Till then, I subscribe myself, respectfully yours,

JOHN THOMAS, M. D.

Editor of the Herald of the Future Age, Richmond, Va.

NEWS FROM AFAR.

The Editor has forwarded certain documents, which have appeared in the "*Gospel Banner*" published at Nottingham in England, for insertion in the Herald. He has been introduced to the British Public as a "Missionary and Prophet" from the United States! This announcement has appeared in the Liverpool Albion, Macclesfield Chronicle, Glasgow Examiner, London Weekly Times, Douglas Jerrold Newspaper, Worcestershire Chronicle, Glasgow Saturday Post, and many other journals. He sent a letter to the Glasgow Post refuting the absurd charge of his assuming to be a prophet, which was published. The effect of all this has been to create a desire to hear him. He has spoken twice to the Reform-Baptists in London with considerable acceptance. Our last advices leave him in Nottingham, where, notwithstanding the *passionate* opposition of James Wallis Esq., Alexander Campbell's lieutenant-general in England, he has been received with open arms by reformers, adventists, and the people. He has addressed very large audiences at the Assembly Room, Nottingham, where on Wednesday evening, Aug. 2nd it was estimated 2000 people were assembled. He was to speak there on the Lord's day following three times. From thence he proceeds to Derby, where he is to address the people in the Town Hall on Tuesday, Wednesday, and Thursday the 8th, 9th and 10th of August. From Derby he will proceed to Lincoln. The brethren in London are urging him to appear among them again, as many both of the church and world who have heard him are calling "loudly" to hear more of the Kingdom of God. Two of his addresses on the times as precursory to the setting up of the Kingdom have been reported in the Nottingham Mercury. Their reports occupy about two columns.

According to the Editor's request we lay before his readers the Sisterhood of Nations of which he has printed 2000 for gratuitous circulation. Also the "Times We Live in" from the N. Y. morning Star, and republished in some of the English papers, and in the British Millennial Harbinger, in which also have appeared remarks, which no doubt the editor would not repeat under existing circumstances. Further details will be given hereafter; those now submitted must suffice for the present.

ENGLAND.

ENGLAND, since 24 Feb. 1848, has become the most prosperous country in the world. She is not only the most enlightened, moral, and wealthiest organization, but the most stable and enduring government of all nations. The convulsions of Europe minister to her aggrandizement, which is as it should be: for Providence has a great work for England to do, and no power, or revolution, within or without, can hinder its accomplishment. It is the mission of Great Britain to effect the Restoration of Judah; it is her interest to do it, and bythe co-operation of Omnipotence, she will soon bring it to pass. Study *Isaiah* xvii. 11--14; xviii. 1, 2, 7. Read "Ho!" *instead of* "Wo!" in verse 1.--EDITOR.

FOR THE HERALD OF THE FUTURE AGE.

THE EUROPEAN SISTERHOOD OF NATIONS.

"The Lord will do nothing, but he revealeth his secret unto his servants the prophets."--AMOS.

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

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

"THE SISTERHOOD" constitutes the political and ecclesiastical astronomy of that portion of Europe, which was formerly included within the limits of the Western Division of the old Roman Empire. This astronomy recognizes a Sun, Moon, Stars, Constellations, and a Heaven and Earth; which has its Islands, Mountains, Sea, Rivers, and Fountains of Waters, in other words the European Sisterhood consists of an Emperor, a High Priest, Kings, &c.; a political and ecclesiastical organization; the People, which are grouped into an Empire, Kingdoms, Principalities, Duchies, &c., whose local habitations" are either maritime, or *inland*, the latter being characterized by river streams, or river-sources, and therefore either mountainous regions or champaign The Sun of this System is the Austro-German Imperiality; the Moon, the Roman Imperial IMAGE of the secular emperor, styled "The Papacy;" the Stars, the Kings of Europe; the Constellations, the Privileged orders; the heaven, the constitution of Europe, by, through, and in which these "principalities and powers" "live and move and have their being;" the people, constitute the earth, waters, the mere "dust of the balance"—among whom occur "*earthquakes*," which, as in France, Germany, and Italy, convulse the world.

There was a time when this European Sisterhood of Nations did not exist. It has defiled the map of Europe upwards of 1300 years, and from the *inception* of its organization it is destined to continue 1835 years, at the expiration of which it will be totally abolished. The *date* of this inception is A. D. 529 and of its completion A. D. 604; so that 75 years were consumed in the political and ecclesiastical foundation of MODERN EUROPE." These 75 years constitute one of the most notable periods of the world's history; and should be well studied by all who would comprehend things past, present, and to come.—During this period, an IMPERIAL CONFEDERATION *of Kingdoms with a Sacerdotal Chief* arose out of a wild tumult of nations; and subsisted until it merged into a modified imperiality under Charlemagne and the Pope, which with varied fortunes under the title of THE HOLY ROMAN EMPIRE, continued for upwards of 1000 years.

Hence, the Europe of the Eighteenth Century was *a mixed Confederacy*, that is, the civil and ecclesiastical basis of its original Ten Kingdoms, &c., is found in the Code, Pandects, and Institutes of the Emperor Justinian; and its subsequent Political embodiment, in the conquests and donatives of Charlemagne, crowned by the Pope, Emperor of the Romans and of the West, at the Christmas Festival, A. D. 799. From this epoch is to be dated the acquisition of that Political Life, by which the Spiritual Despot of Rome was enabled, not only to "*speak daggers*" against the sons of freedom—the advocates of the Rights of Man—the suffering champions of the LIBERTY, EQUALITY, AND FRATERNITY, which characterize alone the apostolic institutions of the Religion of Christ, as *promised* and *manifested* in the sacred writings:—not only to speak audacious

blasphemy against God and men, but to *cause* his myrmidons to kill with fire and sword as many as would not do homage to him! This cruel tyranny, sustained by the Emperor of the West and the Kings of Europe, figures on the page of history died in the blood of the oppressed humanity of past ages, and of all the countries of Europe. This blood, like the blood of righteous Abel, cried, yea, still cries to God for vengeance, saying, "*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*" The Valleys, plains, and mountains of Italy; the south of France, Lyons, Nantes, and PARIS; and many other regions too numerous to mention, are soaked with the blood of witnesses for truth against the savagism of priests and kings, who blaspheme God and destroy the people. This war of the "powers that be," which they have so long carried on against the "Liberty, Equality, and Fraternity" of God's truth, constitutes the guilt of the Nations, which have hitherto upheld their tyrants in their work of blood for without the people the power of the ruling few is contemptible.

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

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

In 1815, the Congress of Vienna restored "THE HOLY ROMAN EMPIRE," by reincorporating the Kingdom of Italy with the Austrian Imperiality. The Austro-Italian power again became the imperial patron of Rome with the consent of the Protestant as well as the Papal principalities and powers. This Congress vainly supposed it had settle things forever! Its "Holy Alliance,"(!) was paralysed by a stroke of the Almighty Judge of the Nations, manifested in the events of 1830; and utterly dissolved by the earthquake of February 24, 1848, when the panic-stricken King of the French fled to these shores.

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

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

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

In conclusion, the world is at fault, and cannot divine to what end the events of our times are converging. It perceives not that the hand of God is upon it, and that He is taking vengeance for the blood of his people. The cruel tyranny of Rome and the Kings of Europe is recoiling upon their guilty heads; and God is stiring up the basest of the multitude to torment them, until he shall finally destroy them with the system to which they belong. Anno Domini 1864 will be to them the consummation of woes. "The wicked are the sword of Jehovah," and when he lets them loose, nothing can withstand them. At that epoch, the European Sisterhood will come to an end, and THE PEOFLE WILL BE FREE. However, to "the wise" we would say, let the potsherds of the earth strive together, but wait ye upon God. It is for you that He works by the agency of "the basest of men." Seek ye, then, to understand that ye may know and do his will, and be accounted worthy to stand before Him when he comes in power and great glory to set up a Kingdom and Dominion, which shall comprehend all the people, nations, and languages of the earth. "Blessed," saith He, "is he that waiteth, and cometh to the 1335 days;" for then will be accomplished all that remains to be fulfilled.

JOHN THOMAS, M. D.
3, Brudenell Place, New North Road.
London; July 4th, 1848.

A MISSIONARY FOR EUROPE.

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

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

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

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

insertion entire, but we give a few passages:—

"From Rome, Vienna, and Constantinople, it was 1,700 years ago decreed that 'Warlike influences should go forth to all the potentates of Europe, to bring them togeth r to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressors of the world. Mark, then, I testify, by the light of the Prophetic Word, that no power or diplomatic combination can maintain the world's peace; the most terrible war that ever desolated the nations is at the door, and the kings of the whole world will be engaged in it."

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

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

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

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The Greek empire to continue extinct days 30; years,	391
The Greek empire to revive under Russia after	June 29th, 1844
True time, A. D. 1844, answering to the vulgar era,	1848.

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

THE PASSAGE OF THE RED SEA.

"Diodorus Siculus says (Lib. iii, p. 122,) the Troglodytes, the indigenous inhabitants of that very spot had a tradition from father to son, from their very earliest and remotest ages, that once this division of the sea did happen there, and that after leaving its bottom sometime dry, the sea again came back, and covered it with great fury. The words of this author are of the most remarkable kind. We cannot think this heathen is writing in favor of revelation. He knew not Moses, nor says a word about Pharoah, and his host; but records the miracle of the division of the sea, in words nearly as strong as those of Moses, from the muoths of unbiased, undesigning Pugars."—*Bruces Travels.*

DR. THOMAS' ARTICLES OF BELIEF.

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

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

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

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

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

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

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

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

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

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

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

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

X. I believe that the promises are a part of the faith that justifies the obedient, as it is written, "through the knowledge * * * are given unto us *exceeding great and precious promises*,

that BY THESE ye might be partakers of the DIVINE NATURE." To obtain the Kingdom a man must be a *partaker of the divine nature* or he cannot share with the model of that nature—even Jesus—in the inheritance. One of the distinguishing features of this nature, is justice. "Why do ye not of yourselves judge that which is right ?"

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

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

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

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

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

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

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

DR. THOMAS IN LONDON.

DEAR BROTHER HUDSTON,—

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

Your's in Christian love.

DAVID KING.

London, July, 22nd 1848

RECOMMENDATORY LETTER OF DR. THOMAS.

172, SPRING STREET, NEW YORK,
May 30th, 1848.

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

In the Hope of Incorruptibility when the King comes, JAMES BEADMAN.

Mr. G. Y. Tickle, Liverpool.

EDITORIAL REMARKS.

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

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

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

Editor of the Gospel Banner.

PHENICAN INSCRIPTION.

"Procipius mentions (de bello vind, lib. 2, c. 20) that two pillars were standing in his time on the coast of Maurutania, opposite to Gibraltar, upon which were inscriptions in the Phenican tongue:—"We are Canaanites, flying from the face of Joshua, the son of Nan, the *robber;*" a character they naturally gave him from the ferocity and violence of his manners" towards them.—*Bruce's Travels.*

THE MOTIVE POWER OF THE FAITH.

RICHMOND, VA; *May 21st*, 1847.

Dear Sir,—In every enterprise there is *the End* and the *Means to the End.* This is indisputable whether God or Man be the undertaker. It is also self-evident, that if people are to be interested in an enterprise this can be accomplished only by enlightening them in respect to the objects or end, to be consummated. Simply to acquaint them with certain proximate conditions; will not enlist them in behalf of any undertaking. They are unimpressible, they will not stir a foot, until they are made to understand what they will gain by action.

Now suppose I were to come to your town, and, having convened the townspeople, were to tell them, that I had a great enterprise before me, which all of them might share on certain conditions; suppose I paused there, what question would be proposed? Would they ask me what the *conditions* were; or would they not eagerly enquire *what was the enterprise to be accomplished?* This certainly.

Suppose further, I were to define the conditions; that I were to tell them, that by paying over to me $100 cash, they should be entitled to an equal share with myself in the proposed object—how many men of sound minds would transfer their cash to me? *Not one.* Would they not say, tell us all about the advantages to be gained, and then we will consider of the matter? They would.

Suppose then, I were to tell them, that it was proposed to run a railroad across the continent, from some point of the coast of Oregon, easily accessible to ships from China and Hindostan, and to make the terminus thereof at their village, by which all the Indian or Asiatic Trade should concentre in the town, and thus make every shareholder as rich as Crasus; that its accomplishment was certain; for that 100,000 men were being collected on the route to work immediately, &c., &c :—*suppose they believe what I stated*, while I was yet speaking, what would they do? Would they not exclaim, enough, enough, we see it all, what are the conditions, what are the terms, what must we do to obtain shares in this magnificent enterprise? Suppose I were to tell them, that he who cashed up first would be entitled to ten shares, the next five, the third two; but if the rest manifested any doubt or backwardness they should have none—can you not imagine the scene that would follow? The scene which this supposition has conjured up to mind, presents them crowding towards me, pushing, thrusting, with outstretched hands, grasping the cash, all eager to catch my notice that I might inscribe them early on the list; while others having left their money at home, are begging, borrowing and almost ready to steal for the occasion, fearing if they went home, I might be gone before their return and their chance gone. Suppose again, that a certain number to whom I had made known, that *something was to be done of great advantage to all interested*, without having sense enough to look into the matter, had learned from me *certain of the conditions* upon which the advantage was to be obtained, and had conformed to them—suppose that the time came to distribute the dividends, and these persons made application for a share; what would the Distributor do in the first place? Would he not examine the qualifications entitling the applicants to proceeds? Yes, suppose, that one of the conditions was, that the candidates should produce certificates, that they fully comprehended the End to be accomplished; what would be the change of recompence to that certain number who, not being able to produce the certificates, proved that they were ignorant of the matter? Would they share in the thing proposed? Why not? Because, they had no understanding of the thing set forth, which understanding, the terms, or conditions of the enterprise made indispensable.

Now, these suppositions, I think, will illustrate all your points of difficulty. A strong point with you seem to consist in your objection to the Hope of the Gospel being preached to *sinners.* True it is "the *christian's* hope;" but *the sinner, having obtained an understanding of this Hope, becomes a christian that he may call it his.* It is the sinner's, or, *in old time, it was* the sinner's *belief* of this hope which caused him to enquire, what he must do to obtain a title to it? or to be saved with the salvation invested in that hope? He did not become a christian by the belief of that hope; but, *believing it*, he became a christian, and therefore entitled to it, *by believing also* in the things relating to Jesus, through whom that hope is to be manifested and realized. The belief of these things in the aggregate superinduced that state of mind, styled "repentance unto life" —a child-like, Abrahamic, deposition and mode of thinking—all of which, summed up in the phrase, "faith that works by love and purifies the heart," were imputed or counted to them for remission of sins, or righteousness, *at the time when* he was baptized. This summary was "repentance and baptism for remission of sins." Such a person, though only five minutes a saint, was termed "enlightened." Hence Paul gave thanks for the Ephesians, making mention of them in his prayers, that "*the eyes of their understanding* BEING *enlightened*, they might know what is the Hope of God's calling, &c." You might, think from this, that the Apostle prayed for them to know the Hope subsequently to enlightenment; but if you examine the original you will find that it will not bear this construction. He does not use a word signifying to become acquainted with, or come to the knowledge of (*ginosko*)—they came to the knowledge of the Hope when they were enlightened; but, he saith *eis to eidenai hymas for your seeing* or realizing *as a matter of sight* what is the hope &c. The text reads literally thus, "the eyes of your understanding being enlightened, in order to your beholding what is the Hope of your calling" thus the object of enlightening sinners in the hope is, that by believing it, they may, through Jesus, be qualified to possess it. Paul styles it the Hope of their calling, because, when he taught in the synagogue at Ephesus for three months, disputing and persuading the things concerning the Kingdom of God" —Acts xix, 8.—he *called* upon them, or invited them, to become Heirs of the Kingdom of God, all that accepted the invitation obeyed in the name of Jesus, and the Kingdom became the Hope of their calling.

True. "It is not he that hopeth," but he that believeth and is baptized, &c. But, believeth what? The Gospel; for Jesus said "Go preach the Gospel; he that believeth, &c. Now *the Gospel is the Hope*; the gospel is the *truth*, and the gospel is the *word;* hence the phrase "*the word of the truth of the gospel*"—he that believeth this and is baptized shall be saved. "He that believeth" must believe the Hope, or his faith lacks that vitality without which it is dead.

Re-immersion would have been of no avail to the Corinthian Hymenians. They had been enlightened by Paul and were letting go their hold upon that certain word he preached to them. Their case and mine differs in this, when Walter Scott immersed me, I was not enlightened; when Paul immersed them, they were. If hereafter I were to act as they, and, by embracing the dogma of the immortality of the soul and translation thereof to heaven at death, to involve myself in the conclusions which that fatal principle necessitates, my illumination would be extinguished, my faith would be shipwrecked, and I should be as much in my sins as though faith had never been counted to me for righteousness when I was baptized. Whether my return to right principles would be accepted in the Day of the Lord Jesus, I cannot say; I should not like to venture on the experiment; but of this, I am certain, that re-immersion would do me no good.

Yes; let us go on to perfection, not laying *again* the foundation &c." Paul could say this to the Hebrews; but it

would not apply to me. He had grounded them well in "the principles of the doctrine of Christ" and in so doing laid the foundation; but the foundation had never been laid in my case; therefore the laying of it would not be doing it again, but doing it for the first time. The foundation being now thoroughly laid, I shall obey the apostle and endeavor to go on to perfection *coute qui coute.*

I am yours faithfully,

THE EDITOR.

THE ROMAN EPISCOPATE.

The "strangers of Rome, Jews and Proselytes," when they returned from the Feast of Pentecoste, introduced the Gospel of the Kingdom in the Name of Jesus into "that Great City," which, says John, "reigneth over the Kings of the Earth." They made converts to the faith from among their Jewish brethren, and in this way the Church in Rome was planted by the side of the Synagogue. For several years, it numbered only Jews or Jewish Proselytes, and was in every respect, *a Society of Israelites*. The "*liberty, equality, and fraternity*" of the Synagogue was transferred to the Church—the members were all brethren, and the greatest among them "the servant of the least."

But this divine equality did not long remain inviolate. Impatient of the Hope, they longed for a present Kingdom and dominion. Hence, the unscriptural idea of the Church being a kingdom, suggested the necessity of a king, who, under Christ, should govern it. This notion took possession of their minds, and was soon made the basis of a SPIRITUAL HEADSHIP, to which there were not wanting numerous personages to aspire. The Elders of the Synagogue formed a Presbytery, in which all were equal; and as it had been found to work well, Elders were also selected by the Israelites to rule them when they constituted themselves into a Synagogue of Christ. These presbyters were humbled, enlightened, virtuous believers, and undistinguished by ranks and degrees. They were all Bishops, because it was the duty of each and every one of them to *oversee* their brethren with the same watchful and kind solicitude that shepherds do their sheep. But, when the idea we speak of turned their heads, it was determined to have a Head, or Chief, who should *see over all*, both elders and private brethren. Our object in these few lines is to specify the several phases in which this Chief Elder or Bishop has manifested himself from the earliest times to the present.

Before the era of Constantine, the Monarchical principle was fully established in the Roman Church. In 313, when Constantine had conquered his way to the throne of the Cæsars, the Bishop was made Chief Magistrate of the City. He became the General Lambert of Rome, though our Mayor does not exercise the functions of priest O'Brien. In other words, if O'Brien, popish priest of this city, were made Mayor, we should have a functionary like the Bishop of Rome in the days of Constantine. His jurisdiction was confined to the city.

In 378, his jurisdiction was extended over all the churches of Italy and Gaul by the edict of the emperor. He became the Campbell of these countries. He could speak great swelling words of vanity; but he could not touch the liberty of mankind.

In 533, he was declared to be the First of all Priests throughout *the whole* Roman Empire; and the Archbishop of Constantinople the second in rank.

In 606, he was invested with the title and dignity of UNIVERSAL BISHOP," by the emperor of Constantinople, and acknowledged as such by all the new Kingdoms of the West. Hitherto he had no territorial jurisdiction, nor could he cause any to be put to death.

In 754, Pepin, King of the Franks, conferred on him the Exarchate of Ravenna and Pentapolis, to all the revenues of which he became entitled.

In 800, Charlemagne confirmed this grant, which he might have resumed. Hence it is styled the "donation of Charlemagne." He conferred on him political sovereignty, and gave his decrees the force of Imperial Law. From this time, he enjoyed political life, and by the aid of the secular power, was able to inflict torments and death upon all who were obnoxious to his displeasure. From this time, he stands before the world as THE IMAGE OF THE BEAST.

In 1805, the secular power which sustained him in the Iconic Office, being prostrate, his anathemas lost their potency; he could no longer "cause to kill," but became an object of contempt to all nations. His temporal sovereignty being taken from him by Imperial Decree in 1809, he was reduced to the exercise of the functions conferred upon him by Justinian in 533.

In 1809, then, he became a simple "Prophet" as false as the Devil himself; and, therefore, he is styled in Scripture "THE FALSE PROPHET" "He that prophesieth," saith Paul, "speaketh unto men to edification, and exhortation, and comfort." This is the function of the Bishop of Rome, and constitutes him a "prophet;" This is the function of the Bishop of Rome, and constitutes him a "prophet;" but his prophesyings are unto damnation, and therefore to be despised and detested with the whole heart and soul.

In twenty years more the judgment on his dominion will be fully accomplished; and the world will be cursed no more with the insulting presence of a Bishop of Rome, whose very existence is a satire upon the intelligence and virtue of mankind. He sinks into the perdition of "a lake of fire and brimstone." Let all the earth rejoice, and all the nations of the world be glad; for then, the Woman drunken with the blood of the saints will have been given to "the burning flame."

EDITOR.

April 10th, A. M. 5934.

THE JESUITS.

From the Dublin Evening Post.

The following letter is from a sure source. We dare say our readers will peruse it with as much interest as it has caused to ourselves:—

(*Extract of a Letter from Vals, dated April 2nd.*)

"At Avignon, at ten o'clock at night, on the 22nd of March, the house of the Jesuits was visited by the Civic Guard, who intimated that all should depart from it immediately. The inmates refused to open the door, alleging that that was not an hour to convey such an order to citizens. Precautions were then taken by the assailants to secure the doors, that no one should escape. In the morning, orders were given to quit within three hours. Expostulations were vain. The Bishop arrived, and insisted that such an unjust act should not be perpetrated. He received for answer that the order to that effect had come from Paris. His lordship wished to give the Fathers an asylum in his own seminary, but he was told they would not be tolerated in the city. The Committee of the City is composed of nine persons, five of whom are of the class of common porters. A body of the latter planted the tri-coloured flag on the bridge, and, on their return, adjourned

to the *Caffe de la Ligne*, drank about 300 bottles of beer, and when asked for payment they gave an order on the magistrates for the amount. One, who remained after the rest, after having drank and smoked at pleasure, was going away without paying. 'You must pay me,' said the waiter. 'What do you mean?' replied the other, 'I thought that under a Republican Government we should not have to pay for anything.'

"At Alby, on the first day of the Revolution, the statue of the Goddess of Reason was erected.

"At Melan, in Savoy, during the Carnival the authorities of Faucigny intimated to the Jesuit Fathers that they should depart immediately. To allow the pupils time to pack up their effects, a delay till evening was obtained. A mob meantime collected with the intent of pillaging the house, and the children were obliged to depart without even a change of linen.

"At Aoste, each Jesuit received at his expulsion the sum of thirty sous; and, at the same time, an order was given to their creditors not to pay any debts due to the Fathers, under the penalty of being obliged to refund to the Government double the amount so paid.

"Accounts from Rome of the 28th ult, report that 600 Revolutionists had attacked the principal houses of the Jesuits there. The Pope announced to the Roman Senators that they should be accountable for any injury done to these Fathers. A detachment of soldiers was, accordingly, sent, who dispersed the mob. The General of the Order waited without delay on his Holiness, to intimate that as the Jesuits were made a pretext for embarrasing the Government, they were ready to make every sacrifice, and prayed the Holy Father to allow them to leave the city. 'No,' replied the Pope, 'your destiny is intimately linked with mine; you shall not quit Rome till I shall have been forced to leave it.' On that day and the following, a very bad spirit manifested itself amongst the mob, who were, on several occasions, heard to vociferate under the very windows of the Palace—'This is the last Pope who shall reign in Rome.'"

FRANCE.

FRANCE is a military encampment. She is preparing herself for the great conflict which is to slay the Beast, or Dominion, which has prevailed against the saints of the Most High. France is at present Headless, but a great military chief will appear within three or four years, to lead her hosts to battle according to his will. France a Republic! The day dream of a vain imagination! Notwithstanding the republican outbreaks of Europe, the tendency of things is to Monarchy. The Governments of the Roman World (Europe and Turkey) will be *regal* when the Lord comes "THE THRONES," not the Chairs, "*shall be cast down*," when the Ancient of Days sits. Let not the faithful be carried away by the foolish speculations of newspaper politicians. The gospel is the Glad Tidings of the Kingdom, not a gospel of republicanism. A universal Imperial Monarchy, and no ta Republic, is the destiny of nations.—EDITOR.

THE WORK BEFORE IMMANUEL.

"It appears from Isaiah's great prophecy of the Incarnation, that the idea which was given of the Man—God, or Immanuel, was that of a Deliverer and rightful Inheritor of the Land, the destroyer of all its oppressors, the remover of all its bondage, the multiplier of the nation, the increaser of its joy, the occupant of its throne, and the Governor of its people forever; yea, and the Monarch of an Universal and Eternal Dominion upon the Earth. These predictions concerning the Wonderful one are in this prophecy, and no others are in it. If it mean not this, it meaneth nothing. If a child was ever born of a virgin, it was for these ends he was born. And if he have not fulfilled these ends. then he is yet to fulfil them; nor would such a delay weaken but rather confirm the prophecy; for there is mentioned a mysterious waiting on his part, and rejection of him on their part, and a woful visitation of darkness in consequence thereof. And accordingly Israel is so found till this day, rejecting his aid in miserable woful darkness, nothing of all the glory having been accomplished, but the very reverse; because the season of his waiting is not yet expired."—*Selected.*

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."--Jude

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. IV. NUMBER 3.

FOREIGN NEWS.

CORRESPONDENCE.

THINGS OF DEEP AND GENERAL INTEREST.

HAVING heard the following letters read, we felt a desire to lay them before our patrons as a fair and candid statement of views held by believers on both sides of the several topics commented on by the writers. The kind and ingenuous spirit which pervades the correspondence, and the relations well known to be sustained by Mr. John Black, elder of the church in London, and Doctor Thomas, of the United States, to the contention for "the faith once delivered to the saints," which is a marked characteristic of the times we live in, created in us a desire to lay the letters before our readers, who are all interested in the things they discuss. We know, that the kindest personal feelings subsist between Messrs. Black and Thomas, which always improves an argument from opposite points of view. From these considerations, we solicited the publication of them in the *Gospel Banner* for the edification and gratification of all who are seeking after the truth. Being persuaded that Mr. Black would feel pleasure in the same, we obtained the consent of the Dr. to leave them in our hands. We have, therefore, put them into type, and now present them to our friends as aids in the investigation of the Word, in the hope that in "proving all things" they may be enabled to *lay fast hold* upon "that which is good." H. H.

LETTER FROM MR. BLACK TO DR. THOMAS.

2 Greville Street. Hatton Garden, London, July 13th 1848.

DEAR BROTHER.—I am anxious to put you in possession of a few thoughts on subjects that seem to hold a prominent place in your mind; and, from a deep consideration, that you are fully calculated for great usefulness, knowing how much depends upon right conceptions, and as you are quite able to improve even a hint in the right direction, although but little qualified to address one so much acquainted with writing, still I feel you have right feeling enough to excuse every thing not strictly accordant with a finished style. To begin then.—I perfectly agree with you in what you present relatively to what man is, now and in death; and that there can be no hope of return from the dust, but in virtue of, and connected with, JESUS. As he rose, so all his followers will; and of the wicked, none can except those who have been privileged to hear and know the gospel, Rom. ii. 12. Nor do I look for other dwelling than on this earth. Jesus will come to inherit the property of which he is the rightful heir. Heb. i. 2. But this state of mortality in which we now dwell, must be changed; it is all in such a state of corruptibility Jesus could not dwell here. 2 Cor. v: I need scarcely say the Apostle treats of this whole state we inhabit; and when the glorified Jesus appears in our world, being such—what is written in Rev. xxi. 5, will then take place. "Behold, I make all things new;" and if we ask, *When will this glorious hope be realized*? if we take the great Apostle of the Gentiles, I Cor. xv, is full to the point. In Psa. cx., the declaration, "Sit thou at my right hand till I (Jehovah) make thy enemies thy footstool." Paul cites this portion, connects it with the coming of Christ, and the resurrection of the dead—the end —when *God* will give up the kingdom to Jesus—death itself being destroyed, "the last enemy;" for "he (God) must reign till all enemies are put under" Jesus. Peter's testimony quite agrees; in second Epistle v. 11, he styles it "the everlasting kingdom." See John's testimony, Rev. xx. 11 —14. A careful consideration of these

verses of John's vision will clearly show, that the resurrection of the just and unjust, the judgment day, are simultaneous. One testimony of Peter we would again notice, viz., Acts iii 21, "Whom the heavens must retain till the restitution of all things," but, I doubt not, you are aware it ought to read, the "accomplishment of all things which God hath spoken by the mouth of all his holy Prophets since the world began." Now here we have a very clear testimony from which we have only to inquire. What did the Prophets, foretell on this subject? The field is large so that one out of many must suffice. Isaiah xi. is full to the point, but in verse 11 testifies of events, which it must be confessed have never yet been fulfilled in any way. And are not the things here spoken of to be produced by the influence of the gospel? You say that there is no power on earth capable of accomplishing this. What, is God mistaken? Has he made use of an instrument, which Paul calls "the wisdom of God," but which is now found to be insufficient? No, my dear brother, not so; it is still God's "power unto salvation:" but, if we could suppose it to be true, that Jesus is to come in person to accomplish all this, would such a method agree with *the nature of things*, and God's way of dealing with men? We read "the just shall live by faith;" this has been God's method in every age, and I cannot understand any other way whereby man could be fitted for that state of incorruptibility, the hope of the gospel, to which we aspire: the heart must be purified by faith, our faith must be tried, we must fight, for Jesus was made perfect through suffering, and so must we. When Jesus comes the second time, faith will then be turned into sight, hope will cease, and a full fruition of all we hope for will then be enjoyed. A personal reign must therefore put an end to conversion of sinners, as also the fitting of saints for that glorified state: therefore if the things spoken of by the Prophets have not been fulfilled before, in this way they never can.

But you are much occupied also in the expectation of the Jews returning to their own land; hence you began to call attention to Jer. iii. 14, &c. Now is it not worthy of notice, that in verse 16 it is said, "they shall say no more, The ark of the covenant: neither shall they visit it; neither shall it come into mind any more:" and yet they are to be in a literal Jerusalem! Paul, (and he is authority with me,) in Gal. iv. 26, "Jerusalem, which is above, is free—is the mother of us all." Indeed, I can only trust the holy Apostles in this matter of the explanation of prophecy; and, wherever I can get a key from them, I am satisfied: hence, I set great store on James' application of prophecy in Acts xv. 13, from the words of Amos; "to build up the tabernacle of David" and to "build up the ruins"—means the ingathering of the Gentiles. Now these sayings quite set aside your view, and give us to look for *a spiritual instead of a literal* fulfilment: that the Jews will be brought into the fold of the gospel, and will be the fulness of the Gentiles, there can be no doubt; but then only by turning to the Lord, or, by believing the gospel, can this be effected. Besides this we are clearly taught, that the Christians are the true circumcision: that if we be Christ's, we are Abraham's seed. Rom. iv. 16, is also clear to the point. If, then, the Gentiles are really Abraham's seed, we do not want a literal Jerusalem; God's promises, from James' rule, can all be fulfilled without it; and yet the glorious reign of truth is the final overthrow of all empires and kingdoms, when the gospel shall be proclaimed, "Babylon is fallen, is fallen," be accomplished.

You are also much concerned about "THE KINGDOM," which, you say, *is not yet set up*. You will agree, the Prophets foretold the setting up of a Kingdom, especially Daniel: John the Baptist preached it was at hand; Jesus, his Apostles in his time, and the seventy, all testified it to be "at hand;" and Jesus said it would be set up among them: but, we do not hear the Apostles say so after Pentecost. Peter, on that very occasion, asserts that God had made Him both "Lord and Christ." The many passages to this effect we must leave; I shall quote only one, viz., Heb. xii. 28—After showing that the Jewish dispensation had been removed, Paul says, "*We having received a kingdom* that cannot be moved;" affirming most certainly, that the kingdom is set up; and that it cannot be removed until the everlasting state arrive: but if the contention be about whether we should embrace it as Christ's kingdom, the heavenly, or reign of heaven, we would say *the latter:* in the style of the parables, Jesus is gone to a far country to receive a kingdom. GOD IS PREPARING *the kingdom*, and we very properly call this the gospel dispensation; the *millennial* age, in my esteem, will be a period when all obstacles will be removed by the conduct of an overruling Providence, and the truth will universally prevail.

Dear brother, it is in a very rough manner I have glanced at so large a field. I have written, because I love you, and I love the truth, and know that we in this large city want help. We have had many years of contention on these matters; we have all sects and parties advocating these subjects; and not a few among the Reformation. With me, the *simple gospel*, which ought to be first with them, seems to be last; or, perhaps, lost sight of altogether: and, I think I may say, it seemed so with yourself. Be assured, brother, whatever view we take of these matters, it is only as we develope to men that God is love—giving them to apprehend that love in the gift of *Jesus*, that we can successfully preach so that men may be saved.

That you may be the means of turning many from darkness to light, such as will finally be saved, is the prayer of

Your's, in the Glorious Hope.

JOHN BLACK.

DR. THOMAS' REPLY TO MR. JOHN BLACK.

DEAR BROTHER.—You say truly, that the subject to which you have called my attention embraces "a large field." I fully appreciate your motive in addressing me. I feel assured that you "do love truth," and though we yet differ in its interpretation, that does not affect my conviction of your sincerity. I am persuaded, that you have no bye-ends to subserve in these matters more than I have; it therefore gives me pleasure to hear your objections and difficulties, and to do the best I can to co-operate with you in causing the light to shine, that all may be established and enlarged.

The points which seem to demand principal notice in your epistle, are,—

1. That this mortal state in which we dwell, being so corrupt, must be changed, before Jesus Christ can dwell here.

2. That *God will give up* the kingdom to Jesus.

3. That the kingdom, and the everlasting kingdom, are two essentially different institutions.

4. That the resurrection of the just and unjust, and the judgment day, are simultaneous, or synchronical.

5. That "the restitution of all things," is synonymous with the *accomplishment of all things*.

6. That God proposed to fill the earth with the knowledge of the Lord, and effect all other things named in Isaiah xi., by the influence of the gospel preached on or before Pentecost.

7. That the coming of Jesus in person to accomplish the things of Isaiah xi, would not agree with "*the nature of things*, and God's way of dealing with men."

8. That when Jesus comes the second time, "hope will cease," so that a personal reign must put an end to the conversion of sinners, and the fitting of saints for the glorified state.

9. That the Jews are not to be related to a literal Jerusalem because they shall "no more say, The ark of the covenant," &c., Jer. iii 16: that the bringing in of the Jews is not literal, but spiritual.

10. That because it is written "Jerusalem is above," we do not want a literal Jerusalem.

11. That the building up of the tabernacle of David, and setting up its ruins, means the ingathering of the Gentiles.

12. That Christians are the true circumcision.

13. That the kingdom was set up on Pentecost.

14. That the present is the "gospel dispensation" in which God is preparing a kingdom.

Such appear to be the fourteen points of your letter concerning which you would have me to consider.

There seems to me to be this deficiency pervading the reasonings of the letter before me, viz., a right use of the words, "*literal* and *spiritual*." These terms, I perceive, are used as opposites. They are not so used, however, in Scripture, nor in good English authors. *Literal* is that which belongs to the letter of a language, the meaning of which is alone determinable *by the rules of speech*. It may either be *exact* or *figurative*. The *exact literal* means precisely what is said; the figurative, means something else than the words import in the lexicon. Thus we say, "the kettle boils;" if this be

interpreted *exactly* literal, the interpretation is untrue and absurd; but, if it be construed *figuratively*, as it always is, according to a *law* of figurative speech, it may be strictly true; for by metonomy, which uses one word for another, as the *kettle* for the *water* it contains, the *exact* signification of the figurative speech is, that "the water boils." Figurative speech is based upon real things. A *real rock* must first exist before there could be a figurative one; but they who make the figurative application must define its meaning. *Common use* has defined the figurative meaning of the *exact* phrase, "the kettle boils;" but in things scriptural, common use, or custom, which is human tradition, is without authority. In the Sacred Writings, it is the Spirit of God alone that makes a figurative application of real things, and defines its signification. Thus Moses smote a real rock in the wilderness; the Spirit has made a figurative application of that rock to signify a man; and hath explained that "the rock was the Annointed One," that is, *representative* of Jesus, "the stone of stumbling and rock of offence to *both* the houses of Israel;" for according to the Hebrew idiom, when one thing is representative of another thing it is said to be the very thing itself; as "this bread *is* my body," &c. If this had been understood there never would, or could have been any disputes about transub, or consubstantiation.

Hence then the literal is either *exact* or *figurative;* and the figurative is either of *traditional* or *scriptural* signification. When an exact or lexicographical and syntactical interpretation of the Word of God makes sense of itself, and harmonizes with the general teaching of Scripture, reason dictates its reception as the truth; but, if it makes nonsense, or does not harmonize with every passage of the Word, the interpretation should be rejected, or held only as an opinion. Now as tradition is human, it is of the earth earthly, carnal natural or animal; hence what it teaches are "earthly things;" but Holy Scripture is of God, communicated from him by his Spirit, its knowledge comes from heaven, so that its revelations which to us relate to things past, present, and to come, are "spiritual" "or heavenly things." Hence *spiritual* is not the opposite of "*literal*," but the antithesis of "earthly," "natural," "carnal," "human." In other words, "spiritual," are *the things revealed and appointed of God, and which will become* ACTUAL *when his promises are accomplished*—they are "the things which God hath prepared for them that love him; and which he hath revealed unto us by his Spirit, that we might know the things that are freely given us (by promise) of God, which things we speak, not *in the words* which man's wisdom teaches, but in the words which the Holy Spirit teaches; expressing spiritual things in spiritual words. 1. Cor. vii. 15. *This spiritual language must be grammatically construed, or it cannot be understood.*

These few remarks on the *literal* and *spiritual* will supersede the necessity of any subsequent dissertation in connexion with the letter in hand. Now just turn if you please to point I, and read it, as I shall now say a word or two concerning it.

Point 1. The present corrupt state of our mundane system creates a necessity for the presence of a Divine governor among the nations. If the present state were incorrupt and holy, and men were doing the will of God, "as it is done in heaven," there would be no necessity for the personal presence of God's vicegerent. He comes to make God's laws victorious and respected; which the experience of 5933 full years has proved never will gain the supremacy in the absence of God, or his representative. Jesus has dwelt here once. He was then pure, holy, just, separate, and undefiled. His character is the same now though his body is deathless, and as resplendent as when clothed in the majesty of his glory on Tabor's mount. I see no reason why that which hath been in Israel's land already, should not also be again. The nature of spiritual things, not of earthly things I admit, declares it; and the positive declaration of the

Word affirms that it will be so, for it is written, "Of the fruit of thy body, O David, will I (Jehovah) set upon thy throne; for the Lord hath chosen Zion (where David's throne was) he hath desired it for his habitation. This is my rest *for ever*—here will I dwell—for I have desired it. There will I make the horn of David to bud. I have ordained a lamp (a light to enlighten the Gentiles and to be the glory of my people Israel) for mine Anointed, David, Psa. cxxxii. "Then the moon shall be confounded and the sun ashamed when the Lord of Hosts (Jesus) shall reign on Mount Zion, and in Jerusalem, and before his ancients (the Prophets, Apostles, and Saints) gloriously." Isa. xxiv.

Point 2. If you turn to 1 Cor. xv. 23—28, you will find you have erred in the reading of it. It is not God who is to deliver up the Kingdom to Jesus, but Jesus who is to deliver up the Kingdom to God when the end comes. Verse 23 speaks of the coming of Christ; verse 24—26, of his retaining the Kingdom *till* he hath put down all the rule, authority, and power of the enemy, and death itself; and that the accomplishing of this marks THE END of the strife and enmity between the seed of the woman and the seed of the serpent; when the former gains the victory. In verse 27 is a quotation from Psa. viii. where the subjection of all things on earth to the Son of Man, is decreed. There is but one exception to this subjection. While the Son is to have the pre-eminence in and over all things here as long as death, and sin, and the curse endure, yet, when the Melchisedec, or Rego-Priestly, kingdom is surrendered, the Father is to be all and in all, and the Son next to him, as the first subject of his Father.

Point 3. The Scriptures make no distinction between the "temporal" and "everlasting," when speaking of the Kingdom of God. The "everlasting," when speaking of the Kingdom of God. The "everlasting Kingdom" is temporal, for it belongs to time. It will last throughout the future age, as long as ever the "DISPENSATION OF THE FULNESS OF TIMES," continues, which is, "*a season and a time*," or "1000 years." There is to be no more kingdom of Christ after the delivery of it to the Father. The Kingdom is one; but, when the 1000 years are ended the world will have beheld the SAME Kingdom *under two different constitutions;* first, the Kingdom as it existed under David and his successors till the Babylonish Captivity; and secondly, as it is yet to exist for 1000 years under David's and God's Son, and his co-heirs "the saints of the Most High."

Point 4. There is and has been since 1789, and will be till 1861, the judgment sitting upon the Little Horn and Kingdoms of the world. I read of the "Day of Christ," a period of 1000 years, in which he will judge or rule the world in righteousness, when, "all nations shall call him blessed;" and that, while he is thus sitting upon his throne, "the dead shall be judged out of the books according to their works;" but read of no "judgment day," as a simultaneity with resurrection according to the general opinion.

Point 5. I cannot admit that "restitution of all things," is the same as, "the accomplishment of all things." The Heaven is to retain Jesus, "until *the times* of restitution;" not until all things predicted in the Bible are accomplished. The restitution refers to the things indicated in the question, "*Wilt thou at this time* RESTORE AGAIN (or restitute) *the Kingdom to Israel?* And Jesus said, it is not for YOU, my Apostles, to know *the times* and the seasons." "Shut up the words, and seal the book even to the time of the end; many shall run to and fro and knowledge shall be increased;" and then, "the wise shall understand."

Point 6. God sent Jesus in person to begin the accomplishment of Isaiah xi. and I believe assuredly he will send him again to finish the work thereof. Isaiah LXV. 17—24, comes in between the 5th and 6th verses of chap. xi. The influence of such a gospel as is preached to the Gentiles can never bring these things to pass, or fill the earth with anything but superstition and unbelief.

Point 7. We must not judge of the fitness of spiritual things by the nature of things, which pertain to mere human experience. When "God deals with men," he does so by judgments poured out after he has fruitlessly besought them to be reconciled by personal agents. In relation to the past the Lord saith, "I have a long time holden my peace; I have been still and refrained myself; now will I cry like a travelling woman; I will destroy and devour at once." We shall incur great hazard, if we argue, or act, in relation to the future, on the presumption that, because the Lord "hath held his peace, been still, and refrained himself" since the age of the Apostles, he will therefore speak and act no more as he did with Pharoah and his Egyptians. Their typical overthrow hath yet to find its accomplishment in the coming of Jesus, as the Archangel of the Lord, utterly to destroy the man of sin by the brightness of his appearing.

Poiut 8. The Hope of the Gospel of the Kingdom will indeed become historical when Jesus comes; but the Word of the Lord which is yet to go forth from Jerusalem will doubtless present "a Hope" which will find its accomplishment in the things to be manifested when Jesus delivers up the Kingdom to the Father. We stand related to the Hope of the Kingdom, not to one to be preached after "the God of Heaven sets up the Kingdom" in the days of the Toes of the Image. The "personal reign" will no more put an end to the conversion of sinners in the Future Age, than the personal presence of Jesus in Palestine did to their conversion there when he preached repentance through the gospel of the Kingdom. When Jesus comes, there will be no more fitting of saints for the glory of the Kingdom; nevertheless, a probation of 1000 years will be granted to the world for "the fitting of saints for the glorified state" which will succeed the delivering up of the Kingdom to the Father at "THE END."

Point 9. Jer. iii. 16 teaches that the Jews will not boast themselves in the things of the Mosaic Constitution of the Kingdom, but in Jerusalem as the Lord's Throne, because Messiah the King, the real "Ark of the Testament of God" will himself be there. The bringing in of the Jews is both literal *and* spiritual. They are inseperable. The Israelites are the political and ecclesiastical *subjects* of the Kingdom of God and of Christ; but *not* heirs of the Kingdom, because they are children of the flesh. It is only Israelites and Gentiles, who believe the Gospel of the Kingdom, that are *heirs*. These believing Jews and Gentiles are blended into one class, and without distinction of natural birth, are "the Israel of God'—"the Four Living Creatures and Twenty-Four Elders" "the Lamb's Wife," &c. —they are when resurrected, transformed, and gathered unto Jesus in the air, and *about to descend*, "the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a Bride, adorned for her husband." Every one who believes the truth and obeys it, is of this "Jerusalem which is above" *when caught up;* and the common "mother of the saints, when they shall be gathered. But in relation to Jerusalem, where David reigned, read Isaiah live. This City must be contemplated first as under the Mosaic Constitution; second, as desolate; and thirdly, as restored hereafter. Abraham and his two wives illustrate the *constitutional* relation of the City to God. Under the Hagar constitution she was in bondage and finally divorced; while lying desolate, she is in her "widowhood" and barrenness; but when the children of the promise came to her, and the Child of Promise sits upon her throne, she will be the Free Woman, the Sarai of the Lord, under the New and Everlasting Covenant made with David.

Point 11. This cannot be; for the passage plainly declares, that the taking out of the Gentiles a people for the Name of Jesus precedes the restitution of David's dwelling place. Read verse 14 of Acts xv. then verse 16. "*After this I* WILL RETURN and will build again," &c. *After what?* After the thing of verse 14 is perfected. Why will the Lord *return?* "To build," &c. *Why will he build?* "That the residue of men might SEEK AFTER the Lord, and all the Gentiles, upon whom the Lord's name is called." *What "residue" is this?* Mahomedans and and Pagans to whom he has never yet spoken. *Who are "all the Gentiles" specified?* Catholics and Protestants, called "Christians," but who now *seek not* the Lord, neither do they know him.

Point 12. Circumcision has regard to two classes of Jews and one of Gentiles. The Jew, after the type of Nathaniel, who was "an Israelite indeed in whom was no guile" was circumcised in a double-sense; first, he was subjected involuntarily to the mark in the flesh, which was "*a token of the Covenant between Jehovah and Abraam,*" and "a seal of the righteousness of the faith which he had before he was circumcised." Said covenant was the subject-matter of Abraham's faith (see Heb. xi.; Gen. xv. 3—21.) Jesus was that seed who was to be his heir, and to inherit the land (verse 18) and the world (Rom. iv. 13)—Gal. iii. 16. The "token of the Covenant" was marked on Jesus on the eighth day. Whosoever of the Jews believing in the Covenant of the Kingdom made with Abraham, and walked in the steps of Abraham's faith, became "children of the promise," or "Israelites Indeed," the foreskin of whose hearts was circumcised as well as their flesh: and, Jesus being come, when they received him, "believing on his Name," and were immersed into him, so putting him on, they were circumcised by the circumcision of Christ in putting off the body of the sins of the flesh. Thus, *belief of the hope promised in the Covenant with Abraham,* divided the Nation into two classes—those "Children of the Kingdom" to whom this Hope was "the anchor of their souls both sure and steadfast within the veil:" and those "Children of the Kingdom," which, like the Jews of our own time in this country, care nothing at all about it. Matt. xiii. 38; viii. 12. Circumcision has regard to one class of Gentiles only, and this is composed of "Israelites indeed" in every particular except natural birth and the mark of the flesh. They are adopted into the Commonwealth of Israel, through belief of "the hope of the promise made of God unto the fathers" of Israel, and of the things concerning Jesus, and "the putting off of the body of the sins of the flesh." This makes them one with the believing Children of the Kingdom of the stock of Israel, and fellow-heirs with them.

Point 13. This is contrary to fact, and therefore cannot be admitted. The Kingdom of which Jesus is "the Heir," and the Apostles and Saints are the "joint-heirs," is the Kingdom over which David reigned. This has had no existence for 2,400 years. It is limited to the land promised to Abraham, and extends not a mile beyond the frontiers defined in the Covenant. It has a DOMINION attached to it, which will encircle the globe, the *subjects* of which will be, not the Jews, but all other people, nations, and tongues.

Point 14. The period in which the Nations govern themselves by their own laws, is not "the Gospel Dispensation," but simply "the times of the Gentiles" during which they prevail against the Saints and tread the Holy City under foot. If "God is preparing the Kingdom," as you remark, it cannot certainly have been set up on Pentecost.

In conclusion, it is not written, having received a Kingdom," as I find it quoted in your letter; but Paul saith, "we having a Kingdom which cannot be moved." Receiving is not received; receiving is the present participle, received, past time. Paul wrote this thirty years after Pentecost, and yet he speaks of it as a receiving—*a continuing process*. "We receiving a Kingdom"—How? By believing the Gospel of the Kingdom and the Name; by being baptized into the hope of it; by walking in the tribulation of the Kingdom worthily; and by being born from among the dead, or by being changed by the Spirit into incorruptible and immortal saints; to whom will *then* be said, "Inherit, or possess, the Kingdom prepared for you from the foundation of the world." Then, and not till then, it may be said, "We having received the Kingdom," shall henceforth

reign with thee, O Lord, upon thee earth."

I have thus touched in brief the several topics you have presented; to say all that might profitably be said about them would fill a volume. What I have written, therefore, I would just present to your consideration as so many hints which you can improve at your leisure.

That the truth may have free course and be glorified, and that we may be accounted worthy of equality with the angels when the Lord comes with them.

I subscribe myself,
your's faithfully,
JOHN THOMAS.

THE highly commendable spirit in which Mr. Black received the above reply, is abundantly evinced in the following note transmitted to Dr. Thomas during his sojourn at Nottingham:—

"DEAR BROTHER THOMAS.—very many are loudly exclaiming, 'When will brother Thomas be at Ellstree Street?' They want to hear more from you, and the inquiries go far beyond the Brotherhood. I am therefore, requested to write, and obtain the earliest information I can. If we had a much larger place, no doubt it would be filled easily. I was much disappointed you were not at our assembly on Lord's day week; if you had, I should openly have invited you for the evening, &c. Hoping to hear from you by return of post.

I am, Your brother truly, in the
Hope of Incorruptibility,
JOHN BLACK.

August 1st, 1848.

LETTER FROM DR. THOMAS.

BROTHER HUDSTON:—

Dear Sir.—In the last number of your interesting publication, I perceive a few Items in relation to things concerning my humble self. In publishing the extracts from my communication to the New York *Morning Star*, which has appeared in the *Macclesfield Chronicle* and other papers, you have reprinted an error which originated with the *Liverpool Albion*. I am made to say that a war is about to "*commence* with the storming, sack, and destruction of Rome." This is what I have never said. The war has begun, though carried on languidly at present. What I do say, on the authority of the Word, is, that the crisis, or great consummating event of the war in Western and Southern Europe, will be Rome's destruction, and very probably by the agency of the Imperial Confederation of German Kings.

Another error or misprint, I would thank you to correct is in relation to the date of the capture of Constantinople. You have it "May 2nd;" it ought to be "May 29th."

In the 10th item on page 177, the full point ought to be after "inheritance;" and *one* ought to begin the next sentence with a Capital.

I have read the *Gospel Banner* with great pleasure because of the spirit of justice and impartiality which pervades it. It is exactly the kind of publication needed in these parts—one that without favour or affection will put its readers in possession of both sides of all questions before the public mind in relation to the religion of Christ, and the policy of ecclesiastical leaders. Seeing therefore, that you have introduced me to your readers, will you do me an act of justice which I am hopeless of receiving at other hands in this locality? What I refer to is this: Mr. James Wallis has published in his August number of the *British Millennial Harbinger* Mr. Beadman's letter of introduction of myself *to him*. Instead of answering it, he put it into the hands of the church one Tuesday night for that body to answer it. Is it not queer that a man cannot answer his own letter? But such is the fact! I am informed, that through the Barker Gate

church consists of some 100 members only about 40 were present on Tuesday night. The church's reply to brother Beadman's letter to Mr. Wallis, was signed by six persons on their behalf, and then sent to me. This church thunder, Mr. Wallis styles "MINE." Well, Sir, this Bull of Excommunication came duly to hand, I replied to it, addressing myself *to the church*, and sent it to brother Marriott to secure its publicity. This letter, I am informed, has never been laid before the church to whom it was addressed—hitherto a letter which is their property has been suppressed, and that too by our erratic and irascible friend J. W. After coming into possession of this letter, *he* wrote me "*a statement of facts*" in relation to certain *accidents* that had happened to my letter after it left me and before it got into his *lock up*, where it remains if in existence. In this statement he charges me with assuming to be, "*a true and infalliable prophet sent from God verbatim.*" Of course, I cannnot permit such a charge, which has been repeated by *the hopeless*, in numerous papers, to pass unrefuted and unrebuked. I therefore replied to his "statement of facts." This letter is still less known of than my reply to the church's letter, now perhaps in one of the secret corners of his bureau.

Well, brother H. what is to be done? Is the church never to see the letter addressed *to it?* And am I to lie under the ban of the church's letter to me which he has published in his *Harbinger* of a pseudo-spiritual Millennium? There are false statements in that letter concerning me, which I doubt not the church would like to know the merits of. Will you, then, do an act of justice to them and me, and publish the letters which Mr. Wallis has suppressed? I can scarcely ask justice of you as *a favour;* it is the birthright of every free man, and one in which Englishmen are wont to pride themelves. Can I therefore, suppose for a moment that one who professes to be s disciple of the "Just One," would hesitate to comply? Impossible! Awaiting your reply, I subscribe myself,

your's faithfully,
JOHN THOMAS.

Nottingham, August 5, 1848.

P. S. I have applied to Mr. Wallis for justice, as the following note will show, but he refused even to give a reply. I have therefore no alternative but to apply to you. J. T.

At Mr. D. Widdowson's, New Basfort, August 4, 1848.

MR. WALLIS:—

Dear Sir.—Seeing that you have published Mr. Beadman's letter *to you*, and the *Barker-gate church's* to me, in the July *British Millennial Harbinger*, I respectfully demand of you *first*, that you read my reply to the *Barker-gate church* letter before that body in full meeting assembled; and *secondly*, that you republish it in the September *British Millennial Harbinger*.

Furthermore, as you have charged me with assuming to be "*a true and infallible prophet sent from God verbatim*" in your note of July 26. I request, as an act of justice, that you also publish that likewise with my answer containing the refutation of the charge.

As I expect to leave Nottingham shortly, an answer to this by the bearer, or through the post as above by Saturday at the latest, will oblige,

Your Friend,
JOHN THOMAS.

REPLY TO DR. THOMAS.

Nottingham, August 5th, 1848.

BROTHER THOMAS:—

Dear Sir.—The principles of impartiality which we have hitherto professed, and practised, and are determined to maintain, require us to grant your request.

Be so kind therefore as to send us the letter addressed to you by the church in Nottingham, along with your reply to it, and the relative correspondence, and we shall insert them in our next number.

I am your brother in the
Hope of Life,
Dr. John Thomas. H. HUDSTON.

J. & S. BEADMAN'S LETTER TO MR. WALLIS.

(*From the British Millennial Harbinger, August* 1848.)

217, *Spring-street, N. Y. May* 30, 1848.

BELOEDBROTHER WALLIS.—Before re-

pairing to our house, No. 80, Green-street, to hear him once more, I cannot rob myself of the honour of writing you a word by which to introduce to your personal acquaintance and Christian courtesies, our very highly esteemed Brother Dr. John Thomas, Richmond, Virginia, United States. He is on a tour through England and Scotland to proclaim, at his own charge if necessary, in this fearful crisis of the world's history, the "gospel of the kingdom." In submitting to the divine injunction, "prove all things, hold fast that which is good," I am sure you will procure a hearing for him, and if so you will have the riches of Moses, the Prophets, and the Psalms laid before you, and all made to enhance the glory of the Christ whom you love, and to adorn the everlasting kingdom over which he must quickly descend to take possession, and to reign in with all his saints gloriously. Receive him kindly, Brother Wallis, and you will prove him to be both a Christian and a gentleman, conflicting testimony to the contrary notwithstanding. Accept my own and Sarah's Christian love, all of you, and oblige, yours in the hope of incorruptibility when Christ comes,

J. & S. BEADMAN.

REPLY TO MR. BEADMAN'S LETTER BY THE BARKER GATE CONGREGATION, NOTTINGHAM.

Nottingham, July 5th, 1848.

DAER SIR:—The letter of introduction given to you by our much esteemed Brother Beadman, of New York, with the announcement of your address in the city of London, was duly received yesterday morning. In the evening of the same day, they were both read and made the subject of consideration by the brethren assembled for worship in Barker-gate meeting-house in this town.

While the brethren all felt desirous of manifesting proper respect for the letter sent by Brother Beadman, who some years ago emigrated from us to the United States, yet from certain facts known to them, they could not but deeply regret that you had abjured all connection with, and even avowed open hostility to those whom we consider to be the disciples of the Lord Jesus Christ in the United States, renouncing most if not all that you had learnt whilst among them as being altogether erroneous and vain.

With these facts before us—while we desire not to exercise any power or control over any man in carrying out his conviction of truth before God—it was nevertheless deemed by the brethren present, including all the officers of the church, to be inexpedient and improper on our part, either to invite you to Nottingham, or in any way to lend you our influence in furthering the object of your visit to this country.

We remain, dear sir, on behalf of the church, your well-wisher,

JAMES WALLIS
THOMAS WALLIS
JONATHAN HINE
WILLIAM POWERS
HENRY MEEKLY
WILLIAM MARRIOTT.

To Mr. JOHN THOMAS.

DR. THOMAS' REPLY TO THE BARKER GATE CONGREGATION, NOTTINGHAM.

3, *Brudnel Place, New North Road, Hoxton. July* 8, 1848.
A. M. 5934—trueA. D. 1844

To the Congregation assembling at Barker Gate meeting House, represented by Messrs. J. Wallis, Jonathan Hine, Henry Meekley, William Powers, and William Marriott.

GREETING.

A communication of an epistolary character, signed by the gentlemen above recited, "on behalf of the Congregation," is before me. When I look at it, it creates in me no little astonishment. I did not write to the Barker Gate congregation, why then does it address me thus? I forwarded to Mr. James Wallis, and Mr. Jonathan Hine, letters of introduction from a mutual friend, and behold here is an epistle, signed by six persons, of an accusative, judicial, and repudiative nature! Is this the way letters of introduction to individuals are disposed of in these realms? I have a letter of introduction to Dr. Adler, the Chief Rabbi of England. Will it be submitted to the Synagogue of the Jews before I am admitted to personal civilities, and the urbanities of life? If this be indeed a custom which has grown up in my fatherland since I left it, I humbly conceive that it is one "more honoured in the breach than in its observance." But from this marvellous breach of etiquette, so unique in all its phases, let us turn our attention to the no less incongruous epistle before us.

REPRESENTATIVES OF THE CONGREGATION:

Since then you have undertaken to address me thus, I proceed to remark, that the things you state as "*facts* before you" are nothing more than *inferences*, either yours or those of persons inimical to what I believe and teach. I have indeed "abjured" what I conscienciously believe to be erroneous but I have not "abjured" *all* connection with and avowed open hostilities to those whom you consider to be disciples of the Lord Jesus Christ in the United States!" You have no proof of this, unless you regard Alexander Campbell as the incarnation of "the disciples of the Lord Jesus Christ in the United States!" The evidence is against your supposed "facts" in the very introductory letters submitted to the congregation by Messrs. Wallis and Hine! In your congregational epistle, you speak of my friend as "our esteemed brother James Beadman," to whose letter "the brethren all felt desirous of manifesting proper respect." The sentiments expressed in his letter, not to your congregation, but to Messrs. Wallis and Hine, show that I am not in "open hostility" to him, whom you style your "esteemed brother." On the contrary, he is a member of "the Disciples' Church," 80, Green Street, New York, where I spoke on the night but one previous to my leaving that city for this country; and on which occasion two persons came forward and were immersed in their baptistry. Do you not esteem or "consider" the New York "Disciples' Church," "disciples?" I believe you do, for they are orthodox at Bethany. Now the majority of that congregation, without it being suggested by me, offered me the use of their house that I might address them, which for their sakes I accepted. Is this evidence that I "have abjured *all* connection with" those you call your brethren? Ought you not to acquaint yourselves with the real facts, before you jump to conclusions by which you *create* "facts," and by your resolves founded upon these suppositious premises, cut yourselves off from the knowledge of things which might establish you in that "full assurance of hope" which is the rarest commodity of these latter days.

Another of your "facts" is that I had renounced *all* I had *learned* and *taught* whilst amongst the reformers, as altogether vain and erroneous." This is utterly untrue. While I was "among them" as you say, I learned *from the Word* the things I now hold, and which have substantially appeared in the *Christian Messenger* edited by Mr. J. Wallis, and continued to be published there with approval *by him* and many others in this country, until, as I have been informed, the monied aristocracy of the party in this region put their veto upon them. Emigrants to the United States possessed me of this solution of the problem of the sudden stop put to the publication in the *Messenger* of any thing from my pen.

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

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

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

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

III. I believe in that kingdom spoken

of by Daniel and the Prophets, which will soon be set up by the God of Heaven upon the ruins of all states and empires.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the 5th No. of the *British Millennial Harbinger*, there is a notice concerning certain "Evangelists" expected from America. In that notice the editor says:—

"We fear the present state of this country—the dread of fever, cholera, &c., together with the prosperity of the cause in the United States, (!!!) will prevent many from undertaking the *benevolent* enterprize for the present year. Still in this conjecture we may be mistaken."

Among the "*Items of News*" one says,—

"I herewith send you an order for £10, being the contribution of the congregation in this place to the fund for supporting an Evangelist; and I hope one will soon be obtained, with spirit and wisdom, to go forth publishing the glorious gospel of the blessed God. Have you heard any thing certain as to who is to come from America for this good work?"

Again another saith,—

"What of the Evangelist from America? Our brethren from various districts are calling for us to visit them, and they are in hopes of good being done were one or two set apart to the preaching of the Word."

And still another says,—

"I trust we shall soon hear of brother Campbell finding an Evangelist or two, who will come over and help us in this country. We are doing nothing here, nor can we get any to help us in the work."

From these extracts put into my hands by "our esteemed brother Beadman" before I left the States, there seems to be a general wish for some one to come over and help you. Are these Macedonian cries *mere party invitations and sighs?* or is there a sincere desire to have THE WORD preached? If the latter, the question will not be *who* preaches, but *what* is preached. The state of Europe (for I am going to France,) the state of England, the dread of fever, or cholera, have not deterred me from coming over expressly to offer you the truth without stipulated fee or reward. Though I pretend not to be an "Evangelist" (a believer of the Gospel of the Kingdom, inspired and attested by the Spirit, and not only a bearer of the good message, but a worker of miracles, and an ordainer of elders)—but simply an expounder and teacher of the Word; —I believe I can give an impulse to things in England if I can obtain a hearing, which American "evangelists" cannot, because they do not study, and therefore do not understand the Prophets, which they treat as an old almanac, and fit only for Jews! Excuse me for saying this much concerning myself; Paul said much more, when his claims were disputed by those who sought *popular favour* at his expense.

Perceiving the lifeless condition in which you are in England though surrounded by such stirring scenes, my "benevolence" was aroused in your behalf; and without begging or borrowing, milking the goats or fleecing the sheep on vain pretences, but by means of my own slender resources, I have encountered all the hazards by which American "evangelists" are supposed to be deterred, to arouse you to spiritual consciousness, and to show you more of the Lord's mind and will than I am persuaded you are acquainted with. I come not to dispute with you, but to teach you if indeed you are teachable; nor to controvert "Campbellism" unless you force it upon me; nor to justify myself unless you compel me—I come to urge upon you the truth for its own sake stripped of all the meretricious appendages thrown around it by the folly and imbecility of partizans. But alas! thus far you "judge yourselves unworthy" of this "labour of love and work of faith." How unwise in every point of view! Do you think you can bind the Word of the Kingdom because you approve not the speaker? Are you not aware that God has often put men to the proof by employing instruments unpalatable to them? Should I speak to you the truth and you receive it, certain sure should we be that you received it not for my sake; but we could not be so sure of this if one spoke to you in whom you delight. Well, my friends, if you persist in shutting your doors and in closing your eyes and ears, who, I pray you, will be the loser? It will be you alone. I shall save my time, labour,

money, and mental tranquility. I ask you for nothing. I go not on the Americo-evangelical principle now becoming a *sine qua non* of "*no pay no preach*." I inquire not the state of your funds. I am intitled to nothing except so far as the truth I unfold thaws the heart of the receiver. I expect only tribulation; if I am assisted with temporalities it is more than I reckon upon in these evil days. I believe that "the labourer is worthy of his hire," but he must first work for the Lord; "he that preaches the gospel must live of the gospel," but he must first preach; "thou shalt not muzzle the ox that treadeth out the corn," but he must first tread before he can eat. I believe and feel that "it is more blessed to give than to receive." What then do you fear? Do you fear God? Then you will "prove all things and hold fast that which is good." Do you fear man? Then you either fear me, a faction in England, or a man in America: if so. then you will as you say "deem it *inexpedient* and improper on your part either to invite me to Nottingham, or in any way lend me your influence in furthering the object of my visit to this country," which object is, as stated in the New York *Morning Star*, sent to Messrs. Wallis and Hine, "to invite public attention to European affairs, as evidential of the near approach of the Kingdom of God."

In conclusion, I have replied to your uninvited *congregational* epistle faithfully, and candidly. I have spoken plainly in the spirit of truth, not *intending* to offend you; I trust therefore, that you will receive it with equanimity. I know that the soft and honied words of ceremony which are generally thrown around truth to make it palatable, and to conceal oftentimes the real animus of the writer, and to gain for him the undeserved credit of "speaking the truth in love"—I know, I say, that these might sound, and perhaps be more agreeable; but I confess to you that I am no adept at flattery and circumlocution. I endeavour to speak and write so as to be fully understood, and desire to be judged, not by the sycophancy of a fawning speech which I despise, but by the sterling matter of the discourse.

I have sent you a pamphlet on *The Hope of the World and the Hope of Israel*. If you can find any flaw in the argument I should like to know it; if you cannot, then like honest men circulate it as wide as your means will enable you. Time is short. The day for trifling is past. Popular favour, or the Kingdom of God is the alternative. Who can hesitate which to choose?

I have much more to say to you, but cannot say it now. Do with this letter what you please, provided only you do not use it as the clergy do the Bible.

In the hope that you may enter the Kingdom of God by a resurrection or transformation when the Lord comes,

I subscribe myself,

Your servant for the truth's sake,

JOHN THOMAS.

ADDENDA.—Since the above was written, the July *British Millennial Harbinger* has been put into my hand by brother King of Camden Town. I perceive that your epistle is a transcript in part of a notice concerning me on the cover of the Magazine. Jesus styled Herod "a fox," which you know is a very cunning little animal. If foxes could handle the pen, I should say a fox had written it. Its manifest design is to forestall public opinion by creating a determination not to hear what I have to say, lest it should be discovered that all wisdom, knowledge, and truth, are not yet incorporated in "this Reformation." This ruse however will fail to accomplish its design. It may influence the partizans of A. Campbell in this country; but, I feel persuaded it will have no influence on those whom the truth has freed. The writer, after the fashion of American Reformers, sneers at the idea of "the Hope of Israel," saying, "He (Dr. Thomas) has been re-baptized, or baptized for the first time into what *he calls* the hope of Israel;" but instead of sneering at Israel's Hope, he would rejoice in it with joy unspeakable, and feel highly honoured to suffer reproach for it, if he understood it, and found it "*expedient*" honestly to avow it. As

Paul sent for the elders of the Roman synagogue to speak to them about the Hope of Israel, so I wish to speak to you about it likewise. The writer of the notice, I suppose would read Acts xxviii. 20, after his own style thus, "for this cause therefore Paul called for them, to see them, and to speak with them; because that for the hope of Israel *as he calls it* he was bound with a chain!" Thus he treads the pearls of the gospel casket under his feet.

I have the honour to confess that in this faithless age I have been immersed into the faith of the Hope of Israel, which was not the case when immersed by Mr. Scott. If my memory serves me aright, I think I heard that the writer had himself been re-immersed for some reason, and from his letters to me I know, unless my mind has become a blank, he was once in favour of re-immersion. I presume he was so, because he also "had discovered that the baptism of his brethren was faulty, &c." But he appears to have fallen from his steadfastness in more points than one. Like the old craftsmen of Ephesus, he raises a party cry, such as, "Infants, Idiots, and Heathens, brethren, they do rise again!" This is a mere *ad captandum vulgus*; an appeal to female weakness and popular superstition, which is highly discretible to a man of intellect and honesty, and who pretends to advocate a candid and dignified investigation of the truth. Why did he drag in this shibboleth by the horns? Certainly for no honourable purpose, for he must have sense enough to know, that whether they rise or not, is entirely extra the main question *immortality an attribute of the Kingdom of God*. But he errs ignorantly or wilfully; I do not say, that *no heathen* rise again; but that the Scriptures positively declare, that SOME *of them* "SHALL NOT RISE." He has not stated correctly my view of "the *true* hope of Israel" as revealed in the Word. I am sorry he undertakes to write upon things he does not comprehend. Wisdom dwells with prudence, not with cunning. A man should first hear—learn as a little child; and when master of the divine science of the truth—speak. This is the wisdom of prudence. "*Be swift to hear*, slow to speak, slow to wrath;" but this gentleman "rushes a head" blindly and speaks before he knows the matter to his own confusion, as he will find if he do not take care.

This article before me is concluded with a dark insinuation against character. This is quite in keeping with American policy, political and ecclesiastical. A man, be he who he may, whose model is A. Campbell, will not fail to wind up by exciting suspicion against the character of an opponent whose arguments are too strong for him. What do you call "*well attested recommendation*?" Are not the two letters from "your esteemed brother Beadman" good attestations? I have more letters with me than I expect to use. But, perhaps, I am expected to produce "well attested recommendations" from "A Campbell and his associates," who have compassed sea and land to create such a prejudice against me as will secure them from appearing before the public in their true colours! As well might Jesus and his Apostles and their brethren be expected to produce attestations from the Scribes and Pharisees! Paul's epistle known and read of all were the brethren who received him; and mine are those hundreds of reformers in the United States, who condemn "A. Campbell and his associates" for their proscriptive and slanderous proceedings.

The congregation in London is satisfied with my attestations. I worshipped at the table they surrounded last Lord's day morning; and they heard me gladly (for so many declared, and some "*wished brother Wallis had been there*,") at half-past six in the evening; I speak there again next Lord's day eve. What action do you propose in view of these premises?

J. T.

LETTER FROM MR. WALLIS TO DR. THOMAS.

Nottingham, July 26th, 1848.

Dear Sir.—The following facts having come to my knowledge this week, may I be allowed to lay them before you ?

1. That your reply to mine of the 5th instant was for some unknown reason addressed to brother Marriott instead of to myself.

2. That he, for some reason or other sent said letter, without mentioning a word to his brethren, to the Second Advent (formerly Millerite) church, at New Radford, and not to the church in Barker Gate.

3. That the parties collectively read the letter on the 16th and agreed to send a sympathizing letter to you, at the same time inviting you to visit their church.

4. That the said letter addressed to the church in Barker Gate was sent on Monday the 17th to Lincoln, where it was again read, transcribed, and after some days returned to Nottingham.

5. That on Monday the 24th instant the said letter was put into my hands as dirty, worn, and torn, as an old newspaper; neither my brethren nor myself knowing up to this time that such a document was in existence.

Now, why all this ; I am forbidden to indulge in evil surmisings, whisperings, &c. &c. for which I have no inclination—therefore shall leave these matters for future developments.

May I also be permitted to mention, that I waited for an answer to mine of the fifth instant until Friday the 21st, when by the concurring advice of my valued friend and brother Jonathan Hine, and a brother from Scotland who was on his way home from London, I gave Mr. Beadman's letter, with the reply to it, into the hands of the printer, to be inserted for the information of the readers in the *British Millennial Harbinger* for August. That not having any thing in my possession whereby I could inform them of the direct object of your visit to this country, except what appeared in the New York *Morning Star*, of June 3rd, sent to me by some unknown friend, I concluded, therefore, to give that prediction, partly selected from the Word of God, and partly the opinions of one who apparently assumes to be a true and infallible prophet sent from God verbatim.

These facts, with a few others in my possession; such as the direct plagiarisms committed on said letter and sent to the *Gospel Banner*, &c. &c. I must leave as they stand until further called for.

I remain, dear sir, your's,
A lover of truth, order,
Peace, and union,
James Wallis.

To Mr. John Thomas.

DR. THOMAS IN REPLY.

3, Brudenell Place, New North Road, London.

July 28, A. M. 5934—True A. D. 1844—Vulgar Era, 1848.

Mr. Wallis:—

Dear Sir.—Your statement of "facts" has this moment come to hand, for which I thank you. In reply I would remark,—

1. You mistake in saying that I directed an answer to *your* letter of the 5th instant to Mr. Marriott. Allow me to say that, I have received no letter from you since my arrival in England. I did receive a letter indeed from *six* gentlemen in Nottingham "*on behalf of the church in Barker Gate*," among whose signatures I found that of "James Wallis." This is one thing I blame you for, namely, that having received from me brother Beadman's letter of personal introduction to your individual self, instead of answering it in your own proper person, you procured an Ecclesiastical Bull, (written indeed in your own hand writing, which the note before me appears not to be,) signed by six of the college. By referring to the letter of the July 5, you will find that it is addressed to you all conjointedly as representatives of the church. The letter therefore belongs to the church, but to none of you individually. In your fourth paragraph you admit that the letter was sent by me to the church; yet in your first you are surprized, that it was not addressed to you instead of Mr. Marriott. If I had supposed that *you* were *the church*, I certainly should have directed it to you; but being ignorant of the "fact," if it be one, I addressed it *externally* to any one of the six names I thought best.

2. I did not address it to you, because you had committed such an extraordinary breach of etiquette and propriety, in setting the church to answer a letter I had addressed to you, and which was designed as a personal introduction of me to your own proper self, but to which, *in effect*, you have said, "I want nothing to do with you." I selected therefore William Marriott, having heard a good report of him from brother Beadman. Not knowing his address, I directed it to him, care of your brother, I think. I had another reason for doing so. As you had laid my enclosure to you before a public body, which was like publishing it to every body, I did not know but you might take it into your head (seeing that from the experience of the past there is no calculating what erraticism you may perpetrate) to show it to nobody. I therefore resolved to provide against this unwished for event, by sending it to him that he might lay it before the church. I made no private communication on the subject. He has acted spontaneously; nor am *I* disposed to quarrel with him for so doing. You can settle accounts with him as you and he can agree.

3. Your third statement is correct. The Advent brethren have set you a very good example, and by their politeness and goodness of disposition, administered to you a wholesome and practical rebuke.

4. I am glad to hear you *declare* that you are aware that the Word forbids you to "indulge in evil surmizings, and whisperings, &c., for which you have no inclination." I confess, I wish I had experienced the truthfulness of this. Had you acted up to your knowledge of your duty you would not have surmized and whispered evil of me as you have long been doing. But, I trust, you will learn wisdom by experience, and surmize and whisper less hereafter.

5. You say, "I waited an answer to *mine* of the 5th instant until Friday 21, when by the concurring advice of my valued friend and brother Jonathan Hine, &c., I gave Mr. Beadman's letter with the reply to it into the hands of the printer," &c. You *will* have it, that the letter from the Barker Gate church is *yours;* hence I am compelled to believe that you *are indeed the church !* The attendant members of Barker Gate are then the members of your body, of your flesh and bones. If they can stand this assumption, truly they can put up with any thing; nor need I wonder at any crooked policy being sanctioned by such a body ! Verily, if reformation be not needed at Barker Gate, it is needed no where, not even in the National Church of England, or the Papal States. I do not wonder now at your endorsement of the faith, policy, and practices emanating from Bethany, Virginia. He of Bethany is the Reformation; you of Nottingham are the church ! ! *O tempora ! O mores !*

6. I am the "unknown friend" who sent you the *Morning Star*. I landed at Liverpool, June 26, and arrived in London on the 29th, and sent it to you two or three days after. How therefore you could have delivered your "*prediction*" in your *July* number by any information drawn from that paper, I am at a loss to conceive. You have done wrong to turn prophet on mere conjectural premises. It is not therefore to be wandered at that events should prove you to be *a false prophet*.

7. You say, that I "apparently as-

sumes to be a true and infallible prophet sent from God *verbatim*." Where, I pray you, doth this impious assumption appear? You have no evidence justifying you in this bare-faced assertion. Indeed if you have seen the Glasgow Saturday's *Post*, of July 22, you will have seen that I repudiate any such pretension. If I have made this assumption "verbatim," or *verbally*, I challenge you to produce the evidence in *writing* or in *print*, not constructively or inferentially, but plainly averred in so many words; for you say, I have verbally assumed the true and infallible prophetic character.

8. I did not at first understand your allusion to the *Gospel Banner;* but, having received a copy of that paper an hour after your letter arrived, I see into it all. I make no complaints. I hold and practice nothing but what may be published on the house tops, if it is thought expedient to do so. All I ask is, that men will publish the truth concerning me.

I shall be in Nottingham to-morrow; but of course I cannot call to see you, as I would not wish to cause you to do any thing "improper," which receiving me has been deemed to be.

Your friend after all said and done,

JOHN THOMAS.

LETTER FROM MR. WALLIS TO DR. THOMAS.

Nottingham, August 5, 1848.

MR. THOMAS:—

Dear Sir.—I beg to say that brother Beadman, in his letter of the 30th of May, requested me to procure for you a hearing in Nottingham. This I could not do without consulting my brethren. Therefore laying his letter before them, was to my mind no breach of etiquette, as you suppose.

In my note to you of the 26th ult., the paragraph reads in copy as follows: —"That not having any thing in my possession whereby I could inform them of the direct object of your visit to this country, except what appeared in the New York *Morning Star*, of June 3rd, sent to me by some unknown friend. I concluded therefore to give that prediction verbatim, selected partly from the Word of God, and partly the opinions of one who apparently assumes to be a true and infallible prophet sent from God."

The copy being interlined, my son, who is scarcely in his teens, copied it in the incorrect manner you mentioned, and sent it to your address in London.

That the thought of your being sent from God verbatim!! never entered into my mind, the Master and Judge of all knoweth it is purely a mistake in copying—for which I beg to apologize.

As to the letter sent by you to brother Marriott, it is in the hands of the Elders of the Church, who without one word from me, may direct how it shall be disposed of. With them I shall leave the whole matter.

I will most freely publish your renunciation of being either a missionary, evangelist, or prophet, and that you profess to be nothing more than a simple expounder of the Word of God.

I remain yours in truth,

J. WALLIS.

A WORD IN REPLY.

The above came to hand at the 13th hour; nevertheless I send it for insertion as the *finale* of the correspondence, that Mr. Wallis may have all the benefit derivable from it. I still think he has sinned against propriety. As a gentleman a different course was demanded.

As to my letter to the church being in the hands of the Elders, who will direct its disposal "*without one word from Mr. Wallis,*" that is mere craft. There is but one Elder, and that is himself, the rest are Deacons; so that if not one word is to be uttered by him, the letter is consigned to death as far as he and the church are concerned.

JOHN THOMAS.

[WE are requested to insert the following letter as a part of the correspondence between Dr. Thomas and Mr. Wallis. Having received many letters of inquiry concerning the Dr. we have thought it advisable to publish his letters from which the inquirers may draw their own inferences and save us much epistolary writing.—H. H.]

Lincoln, August 22, 1848.

DEAR SIR.—One false step often precipitates a man into very many consecutive ones, in the attempt to save himself from being dashed to atoms. This seems to be the unhappy predicament in which you have placed yourself by your violation of all courtesy and good breeding. I am informed that you are still underworking to neutralize, *if possible*, my efforts to call off the minds of men from names to the glorious and potent truths of the sure Prophetic Word. I am told that you have been writing to New York for what you could get to my prejudice; and that one Daniel Monroe has written to you to the effect that I did not break bread, nor had any fellowship, with the New York church, that I did preach a *sort* of gospel, and something more to the same sort,—to which a person named Blair also gave his assent. This postscript twaddle to a pretended business letter you read to the church, for the obvious purpose of sustaining your unenviable position at my expense. But every step you take only seems to complete your crooked policy, and to expose you to more general and deserved reprehension. This being the case far be it from me to complain. But that you may do no more mischief than possible, I write now to correct the misstatements you have made on the authority of your "precious correspondents." It is a pity for you that you had not first written to "*our esteemed brother Beadman*" as you style him, to know what sort of a standing they had with the church. Daniel Monroe tells an untruth in saying that I did not break bread with the New York church. When I did so he was regarded by the church as "a factionist," and any thing but what he ought to be; for he and Blair had seperated themselves from the New York church, and had set up meeting elsewhere. I not only worshipped at Green Street, but addressed them at the breaking of bread—also the same Lord's day night and some eight or nine times after. When last at New York, I met with brethren at Sixth Avenue, and spoke there on Lord's day. But unsolicited by me, the majority (and they rule in America if not at Barker Gate,) invited me to address them at Green Street, where Monroe and Blair having got in again, now meet. This I did a few days before I left that city for this country; not, I admit, with their consent, but they had not influence or power to prevent it. As to what sort of a gospel I preach, they know not, for they have taken special pains like yourself not to hear me.

The immersions you speak of were not as Blair represents. They were performed by brother Stacey, late of Horncastle, near Lincoln.

It is also an untruth to say that I am not in fellowship with the Churches of the Reformation. With some it is true, I have no more dealings than the Jews have with the Samaritans; but with others of them I am freely welcomed; for in America as I find it here, there are "Reformation Churches" exceedingly dissatisfied with the administration of certain self-complacent *popelings*, who shine brightest while darkness pervades the people. But do not fret yourself; I seek not your fellowship, nor the fellowship of any who regard party as the chief good. My anxiety is to be found in fellowship with the Apostles. I come to this country to offer men the things of the Kingdom and Name upon their own merits, without reference to your influence, the influence of partizans or their leaders or of the transatlantic name in which you delight.

Supposing you intend not only to read, but also to publish your precious postscript in the *Harbinger*, I have written this that it may appear as its antidote in the same number. You can read twaddle from nobody-here-knows-who abroad, but why do you not read my letter to the Barker Gate

Church? Your policy will prove fatal to your ascendency, as you will soon find, when the truth comes to be known. Sooner or later I shall get at the ears of the Brethren, as I have at Nottingham. Most of them have heard, and when they shall summon resolution to speak to you the truth they confess, you will have to exclaim with a certain fictitious character, "Othello's occupation's gone." No man can set himself as an obstacle to the truth (and you once proclaimed what I now teach to be the truth,) and not come out the worst for the affray.

Condoling with you, or for you, on account of your fitful eccentricities,

I subscribe myself,

Your well-wisher,

JOHN THOMAS.

DR. THOMAS.

This talented and enterprising individual has landed upon our shores, from the "far West," for the sole object of calling the attention of the British public to the present political state of Europe and Asia in connection with the Prophetic Word, as indicative of the speedy downfall of existing states and empires, to make way for that Kingdom which the God of Heaven has pronounced to set up upon their ruins. ("In the days of these kings" Dan. ii. 44.)

Dr. Thomas has also a word of exhortation to the churches of this land, warning them to proclaim in its full extent and signification, that gospel (or glad tidings) which our Lord commanded to be preached during this dispensation to all the world—to every creature. This gospel was twofold in its character:—

First.—It related to the things concerning the Kingdom of God (the promised inheritance.)

Second.—It related to the things concerning the Name of Jesus Christ (the means by which that inheritance is to be obtained.)

These were the things which the Apostles taught publicly, and from house to house. "Wherefore," says Paul, on one occasion, "I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God." Had Paul, from fear of man, withheld any portion of that Gospel he was commissioned to preach, he would not have been guiltless. Is it not then equally imperative upon the watchmen of the present day to preach a whole gospel? In order to lay the foundation of truth and hope in the hearts of the people, it is necessary not only to instruct them in "the things concerning the Name of Jesus Christ," but also in "the things concerning the Kingdom of God."

DR. THOMAS IN NOTTINGHAM.

By request of the Advent brethren, Dr. Thomas has favoured the town of Nottingham with a visit; he preached at their chapel, Denman street, New Radford, three times on Sunday, July 30, to a crowded house. Many who were anxious to hear, could not gain admittance in the evening. The Assembly-room was engaged for the evenings of Monday, Tuesday, and Wednesday following. That the most intense interest was felt by all classes upon these momentous subjects, was manifest by the crowded state of the Hall on each occasion; by the newspapers reporting his remarks; by the stillness of the audience, and the earnestness and anxiety depicted upon every countenance. The Hall was also engaged for Sunday, August 6, when the Dr. preached three times during the day, the room, in the evening particularly, being crowded to excess.

Dr. Thomas' mode of teaching is at once convincing, persuasive, and impressive; his arguments seem clear and just, and sustained in every particular by the Word upon which they are founded. His expositions are simple and effective, and intelligible to the most ordinary capacity.

In consequence of the earnest solicitation of many who have heard the lectures already given, and others who have not had an opportunity of doing so, Dr. Thomas will visit Nottingham again, after having been to Derby and Lincoln—probably in the course of three weeks. As the Dr. bears his own expenses (except in so far as the friends of truth may think well to assist him,) pecuniary considerations form no part of the motives for his present mission.—*Extracted from the Nottingham Review of August 18th, 1848.*

TO THOSE WISHING TO HEAR.

We are requested to state, that, if a visit from Dr. John Thomas be desired by any friends, church, or churches, a letter of invitation can be addressed to him at "49, HOXTON SQUARE, LONDON, *to be forwarded.*" As his stay in England is limited, he will be obliged to economize time. He will not therefore visit any place upon an uncertainty. Hence, he must first be informed where the Public is accessible, and where he will meet with energetic co-operation, before he can visit any particular town or city of the kingdom. He will expend his time, labour, and money in travelling without *stipulated* fee or reward; the friends who may invite him, will, of course, provide the rest. He desires only to visit those *churches* where the WORD OF GOD is more reverenced than *the authority and traditions of men.* As he has come over to "*reason out of the Scriptures*," and not to dispute with faction, he has thought it advisable to give this intimation for the benefit of those, who are more ready to dogmatize than to learn. Having delivered ourselves of the message intrusted to us, we would say, "He that hath an ear, let him hear" for himself, and judge only the judgment of righteousness and truth.

H. H.

ALBERT ANDERSON.

To all concerned, wishes sound health in the Christian faith.

During a late visit to the City of Richmond, brother Walsh read to me, an article in the "Christian Intelligencer. The article is against Doctor Thomas, and those associated with him. The Doctor can defend himself, in due time, if he think proper, and so much better than I can, that I will not undertake it. I will simply state what I think about the *late* affair of Payneville. From all I have heard and seen, the Dr. was induced for the sake of *peace*, to sacrifice some of his rights. Mr. Campbell and his friends, *professedly* entered into the bonds of *peace* and *brotherly love*, with brother Thomas. In a short time, brother Thomas was duly informed that Alexander in his notes upon his tours, evidently endeavoured to *belittle* him, and that Coleman and that company, reported him as *dead*. From the insulting triumph of these men the Dr. and myself concluded, that this whole affair of agreement to *peace* and *love*, was *hollow-hearted*. I considered them as having broken the bonds of this *brotherly* compact, and as having freed the Doctor from *delusion*. Guilty *themselves*, they have *endeavoured* to cloak another, with what they should wear. Perhaps Mr. R. L. Coleman conceives himself, *the Pope*, and thus is induced to send out *bulls* against whom he pleases. In one *fell-swoop*, he sends us all to *hell*, I write from memory; his paper is not before me. He characterizes us as *wicked*. The Psalmist, according to the common translation, says: The *wicked* shall be turned into hell, and all the nations that forget God." Let the reader carefully examine the tenth Psalm, as descriptive of the wicked. I deny this *charge*, as one that is *false* and *malicious*.

He publishes me as *excommunicated*. He says enough to answer the purposes of *malice*. He does not *magnanimously* tell *out* the whole case; but he suppresses a large part of it;

the whole truth would not accomplish the evil he wishes to do me. I have so long suffered the oppression of such men,—that they now take it for granted, they can say any thing about me they please. I am, however, disposed after mature deliberation to speak plainly in my own defence.

When brother Walsh read the article to me, I observed to him, that I thought it unworthy of notice, citing what Peter says: "The will of God is, that by *well-doing*, ye put to silence the ignorance of foolish men." On reflections however, it is evident, that Jesus and his apostles, have defended themselves against evil men. I conclude to do the same.

I claim the right to give my understanding of *my own case.*

I became a member of Emmaus congregation, conditionally with regard to brother Thomas. He was represented to be a factionist. I said I would not be associated with him as such. I agreed, that if I should determine to be associated with him, I would let the Brethren of Emmaus know it. I spoke for them a number of times; the last time on the second of Acts, and urged that all the members of that first, archatypal congregation, bad been immersed for the remission of sins. One of the Elders, observed to me, (after the meeting) that my discourse unchristianized a considerable number in Emmaus.

I returned home, and reflected a great deal, and came to the determination to be associated with brother Thomas, believing him to be a *christian*, and wishing to belong to some congregation, the members of which could not be unchristionized by the second of Acts. Thus determined, I, according to agreement, informed the Elders, writing to them respectfully and affectionately, having been requested not to make my case a congregational one for trial.

Thus the matter should have been terminated. Now, if I was excommunicated, I did not receive any previous notice of it, and must have been *tried, condemned*, and *excommunicated, unnotified*, and *unheard*. Was this in harmony with that kingdom, which is *righteousness, peace*, and *joy*, in the Holy Spirit?

Mr. R. L. Coleman reminds me of *Haman*, who, though highly exalted by Ahasuerus, had all his happiness, *marred* because he saw, that Mordecai, the Jew, sitting in the king's gate, *did not*, and *would not* bow to him. Let Lindsay *beware* of *erecting* a *gallows*; let it suffice him that he has condemned the *Lord's people.* As for myself, I long endeavoured to be withdrawn from the *proud*, and *vain*, and the *foppish*, and to humble *myself*, and to *labor, working* with my *own hands*, and so not to be a burden to the household of faith. I have chosen a *retired* and humble sojourning place. I wonder, how *Haman* has found me, in this *retreat*, so *sequestered* and *poor.* Here I have been endeavouring to serve the Lord, in working after the example of *apostles*, in instructing my children, in helping some of my neighbours, in ministering to a *widowed* mother, in the decline of years;—above all, in seeking the *kingdom* of *God* as an *inheritance*, and in urging others to do the *same.* Yet this man, not satisfied with his elevated position, must endeavour to ruin *me*, and my *children*, and their long *persecuted mother*, by trying to make all men believe me to be a *wicked* and excommunicated man. God Almighty have mercy on such a man, and *humbly* grant that he may *repent*, and be *forgiven* is the prayer, of ALBERT ANDERSON.

N. B. Mr. Alexander Campbell, once wrote to an individual, as follows: "The churches' turning you out, after you had withdrawn, was like the Catholick's burning the bones of Wickliffe, years after his death. It only showed their malice against a man over whom they had no jurisdiction. Isaiah says: "Your Brethren that hated you that cast you out for my name's sake said "Let the Lord be glorified." But he shall appear to your joy, and they shall be ashamed."

The Lord Jesus, took special notice of an *excommunicated* man, see 9th of John. A. A.

REMARKS.

I had not intended to say a word in reply to the malicious attack of Mr. Coleman, deeming the *epithets* used in relation to us, in his article, a sufficient *antidote* for the *poison* it contained. But as Brother Anderson has seen fit to notice it, I will give it a *passing notice*, which is more than it merits!

Mr. C. says we are "wicked men," and adds, that he has "never been able to keep up with the developments" of crime we "have made" Indeed, he seems to regret that he had not painted the "character" of some "wicked man" "in darker colors" to one of his "friends," whom he styles "a great man." "Great" men are very common *things* now adays; they, like Jonah's goard, grow up in a night!

Personally I regard not the denunciations of Mr. Coleman, I am content to be "wicked" in his estimation. I will wait till the Judge come, who will judge *righteously.*

Was Mr. Coleman excommunicated by the Baptist? or did they allow him to *withdraw?* I wish Mr. Coleman were as *good* a man as brother Anderson; but, alas, "all is not gold that glitters!" So far as it respects *fellowship*, I will remark, that I claim *fellowship with Jesus and his Apostles*; and I fellowship *all*, in every *place* without regard to *party names*, WHO UNDERSTAND, BELIEVE AND OBEY "THE GOSPEL CONCERNING THE KINGDOM OF GOD." I claim no *special fraternity* with the advocates of the *Bethanian Reformation.* A *Reformation* that needs *reforming*, "has no glory by reason of the glory that excels."

I am sorry to find Mr. Coleman in such a "*fretful mood.*" Come, excellent Sir, be *sweet tempered;* dont be so "*sour*," you will *feel* better when you learn to honor all men," and strive to "live with them in peace."

In conclusion, Mr. Coleman you have not offended me. I pray the Lord to bless you; to open your eyes to the light of truth, and to give you repentance unto life.

J. T. W.

P. S. I will only add, that a man must be hard *pressed* for argument, when he resorts to *personal abuse. Christians* do not act thus. I want no better proof of the *badness* of a man's cause, than his *wrath, rage* and *vituperation.* W.

ON BAPTISM.

Among the various arguments which have been employed in the Baptismal controversy, none has been more frequently had recourse to than that of analogy, the analogy, we mean, or supposed analogy, between circumcision and baptism; for that there is *any* such analogy is after all an assumption which rests principally on the authority of those who have made it. But even admitting, for argument sake, that there were such a likeness as is assumed between the two ordinances, there is still another point which has been marvellously overlooked in the controversy, but which we consider to be of the last importance to the question at issue.

The point to which we refer is this, viz., the existence of two analogies, recognised by the Scriptures, and not less consonant to reason and common sense, that is to say, the analogy of faith, and the analogy of works. In applying these to the question before us, it will be evident, that, even in the matter of circumcision, if we adopt the analogy of faith, as we are by the apostle commanded to do (Romans xii. 6,) it will lead us to precisely the same results with respect to circumcision that the advocates of believing baptism contend for in reference to that ordinance. It will lead us to infer, that as Abraham received circumcision as a seal of the righteousness of that faith which he himself had *before* he was circumcised, so a Christian ought to

believe first; if he would be like Abraham, and then to be baptised in consequence of his believing. On the other hand, should we adopt the analogy of works, as the advocates of Infant baptism do on this subject, contending for baptism as a substitute for the legal ordinance of circumcision—should we adopt this theory, then it is not less manifest, that we bring ourselves within the range of the apostle's argument on this matter in the Epistle to the Galatians. It was as a *work* that he contended against circumcision, saying, that if they were circumcised, Christ should profit them nothing; and it is as a work that we also contend against baptism, when administered in infancy, and by reason of its likeness to circumcision; because it is evident, that it can have no other efficacy than such as it derives from the *act* of the person performing it, or what in more technical language is called the *opus operantis*.

"All Pædobaptists seem to contend that infants have a *right* to this ordinance, but if they do not believe that it is essentially connected with some blessing, it is after all a right to *nothing*."

Some of the practical remarks are as follow:—

"I. It is evident that Pædobaptists have great variations among themselves respecting every thing which relates to Infant baptism.

"II. A system which involves so much error, and requires so many contradictions for its support cannot be from God. *Truth is one*, and always in harmony with itself.

"III. That Pædobaptists are the persons who make *too much of baptism*, and not the Baptists; that many ascribe an efficacy to it which subverts the doctrine of justification by faith. What one party calls *sealing*, *signing*, or *dedication*, another calls *regeneration*, and *all* seem to expect the actual communication of something which they call grace.

"While Pædobaptists continue to write and circulate such sentiments as these, we need not marvel at the spread of Puseyism, the extension of State Churches, the growth of Popery, or of antichristian error."

RE-IMMERSION AMONG THE ADVENTISTS.

The following extract from the Bible Advocate, published in Hartford, Ct., No. 17. Vol. iii., will shew, that a candid examination of the Word of God will bring men to the same conclusions, though mutually unacquainted in any way, or ever so remotely separated. The great panacea for all errors concerning the truth is the study of the scripture unbiassed by the conceits and opinions of learned or unlearned ignorance and folly. If this will not cure a man of error, there is nothing under the heavens will: He is incurably and fatally diseased. The following is the extract:—

"It matters but little what "the subjects of the ceremonious ordinance" might say if asked "how much light or glory they saw in the resurrection at their baptism?" We freely admit that thousands doubtless never thought of such a thing as the resurrection when being baptized, but this by no means proves that the ordinance does not teach it. If it proves any thing, it is what is indeed a fact, that the church has almost, if not quite, lost sight of the resurrection. *And hence very many of our brethren* (the Adventists) *after coming into the faith of the speedy advent, and seeing the glory of the resurrection, were very much dissatisfied with their baptism, and very many were re-baptized.* "The subjects of this ceremonious ordinance" in the days of the apostles who were converted by their faith in the resurrection of Christ, were at a loss to see in baptism, the resurrection prefigured,"

No religious action is worth a stiver which is not predicated on faith in the MESSAGE, and "*Messenger of the Covenant*," through whom God has sent it to the world. The Message is *the Word* of Reconciliation thro' the *name* of Jesus, and comprehends the things concerning the Kingdom and the Name. Without faith in these things, immersion is a mere "form of godliness," and of no more use than a Jewish ablution. The brethren referred to in the extract, have therefore done well to be re-immersed. We say not to all do so likewise; for "all have not faith" to be "saved by baptism." It is useless to outrun conviction.—EDITOR.

HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jud

JOHN THOMAS, EDITOR. RICHMOND, VA. VOL. IV. NUMBER 6.

WRITERS OF THE PRE-CONSTANTINE ERA ON REMISSION OF SINS.

Justin, a contemporary of the Apostle John, says, "We will also state how, *having been* RENEWED *through Christ*, we consecrate ourselves to God. They who are persuaded of the truth of what we teach and relate, receive it with *faith*, and promise as far as they are able, to live accordingly, are taught fasting to ask of God forgiveness of their former sins, and we unite with them in those acts." This was the first stage of the affair. Illumination, renewal unto repentance and change of life, and supplication for forgiveness. Justin goes on to recount the proceedings next in order, saying,

"*Then* they are led by us where there is water, and born again by the new generation by which we were ourselves reborn; for this washing in water is done in the name of God the Father of all, and of our Saviour Jesus Christ, and of the Holy Spirit; for Christ said, Except ye be born again, ye cannot enter into the Kingdom of Heaven.—*Apology* i. c. 61. pp. 256—258. "The name of the Father of all is pronounced over him who desires to be born again and repents of his sins, in order to his obtaining remission of his former offences." "And this washing is called *illumination*, in as much as they are enlightened *who have learned these things*" taught and related.

"After we have thus washed him *who has believed and assented to our faith*, we conduct him to the assembly of the brethren, and together offer fervent prayer for ourselves and him *who has been enlightened* and all others wherever they are, that, *having learned the truth*, we may have the blessedness to be found in our works, good citizens, and observers of the commandments, so that we may obtain eternal salvation."—*Ibid.* p. 266.

We only quote "the Fathers" as witnesses of *facts*. We admit no testimony as to *doctrine*, but that contained in the Scriptures. In the above, Justin testifies to what was done in the community he belonged to; not as to what was taught for belief. He speaks of "the truth" which "we teach and relate," but he does not tell us the details of that truth. The convert he says is "renewed through Christ," and Paul tells us, that this renewal is "by knowledge after the Image of Him that created him"—Col. iii. 10.—Justin's account also throws light upon the saying, "Arise and be baptized, and wash away thy sins *calling upon the name of the Lord*." The renewed "are taught, fasting, to ask of God forgiveness, and *we* unite *with them*;" not they with us; from which it would appear that the convert in his own proper person, and not by proxy, called on the Lord's Name for pardon, and then went down into the water to receive it there.

It deserves remark, how Justin designates the subject before he is led to the water. He styles him a renewed person; one who is persuaded of the truth taught; one enlightened who had learned; one who had believed and assented to the faith, &c. In the day of Justin's enlightenment, they did not plunge men and women into the bath of regeneration, who were not previously enlightened in the gospel of the kingdom and the things concern-

ing Jesus as they did in a few years after, and as they continued to do in after ages, and do still practice in this day. Nay, so indispensable was this previous enlightenment that immersion was then styled "illumination"—"and this washing," says he, "is called illumination;" not because dipping an ignorant subject into water in the name, &c., would enlighten him; but, because it was an action invariably resulting in apostolic times from previous mental illumination—so called, "in as much as they are enlightened who have learned these things."

Again, it is evident, they did not sprinkle the illuminated, for they "led him where there is water." If they had practised sprinkling or pouring, they would have carried water to him, and not him to the water. Nor did they at that time consider infants of days fit subjects for water in any way; for they led none to the water who were not previously enlightened; and "the washing was called illumination," and they were not such fools as to suppose that "illumination" could be predicated of an "infant of days," which had been laved in the waters of a river after" a *form* of godliness."

We see a fitness in Paul's address to such converts as Justin speaks of, but none to those of modern times. I pray that "the eyes of your understanding being enlightened, ye may *know* (to eidenai *behold with your eyes*) what is the Hope of his calling and what is the Riches of the Glory of his Inheritance among the saints, &c." He also aptly contrasts the state of the illuminated with that of those not enlightened. "I testify in the Lord, that ye henceforth 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; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

Clemens Alexandrinus says, "Immediately therefore after having been reborn, we obtain that perfection after which we earnestly endeavor. For we are illuminated, that is, *with the knowledge of God.*" "Being baptized we are enlightened" (as before explained;) being enlightened we are adopted as sons; being adopted we are perfected; and being perfected we are made immortal. He says, 'I said ye are gods, and all the sons of the Most High.' This work is variously denominated grace, illumination, perfection, and the bath; the bath by which sins are washed away; grace by which the penalties of sin are removed; illumination by which we obtain the holy and saving light—that is, by which we see clearly what is divine, and finally, it is denominated perfection, in as much as it has nothing wanting, for what does he lack who knows God."

Clemens Alexandrinus is not so clear in his statement as Justin. Indeed, the further removed from the apostolic century, the more mystical "the fathers" become. Clemens was a great corruptor of the truth, as may be inferred from his disciple's reveries, as well as certainly known from his Stromata.

He speaks of perfection as immediately consequent on being born again. This is scriptural, if by perfection, we understand him to mean, perfection of conscience as contrasted with the imperfection of conscience in the worshippers under the Law. When a man is renewed and his sins blotted out he is perfect in Christ—complete in him. "We speak wisdom," says Paul, "among the perfect;" while in another place he says, "not as though I had already attained to perfection," that is, of body: and, concerning the "cloud of witnesses," he affirms, that "they all died in faith, not having received the promise, that they without us might not be made *perfect*," that is, by a resurrection to eternal life and glory in the Kingdom of God.

When Clemens says "being baptized we are enlightened," he does not mean by the action, because in another place, he says, "we are illuminated by the knowledge of God," that is, by the testimony he has given in the scriptures.

What he means by "being perfected we are made immortal" does not readily appear. This is evident, that with all his admiration of Greek Philosophy, he did not believe in the hereditary immortality of all mankind; for he says we are perfected when born again (in baptism,) and when perfected made immortal:—if made immortal then, the subject could not have been immortal before, and therefore all unenlightened persons are destitute of immortality in any view of the case.

But perhaps he was blending the theory of Plato with the gospel, and trying to harmonize them, taking the gospel view of the absolute mortality of man until christianized, and then infusing into him Rato's immortality as the principle of his eternal existence.

Tertullian writes, "Once we enter the bath, once sins are washed away, so that it is not necessary to repeat the rite. "All waters acquire by the invocation of God the sacramental virtue of sanctification; for the spirit immediately descends from heaven, rests on them, and sanctifies them by itself, and being thus sanctified by union with the spirit, they acquire the power of sanctification. For as the waters of Bethesda were imbued with a medicinal virtue by the intervention of the angel, so the spirit is diffused through the waters of baptism, and the person to whom they are applied is spiritually purified by them." This "father" "flourished" in the third century, and manifestly had made great progress in the foolish mysticism of the age. There are some Tertullians even now that suppose "the spirit immediately descends from heaven, rests on them, and sanctifies them by itself" when they are baptized for remission of sins and the gift of the Holy Spirit, before they are enlightened! But Jesus prayed, "sanctify them through thy truth; thy word is truth. For my disciples' sake, I sanctify myself, that they also might be *sanctified through the truth.*"

"Come, ye catechumen," says Origen, "repent that ye may obtain baptism to the remission of sins. He receives baptism to the remission of sins, who ceases to sin. But if any one comes to the baptistery sinning, he does not obtain remission. Come not to baptism therefore, I pray you without wariness, and a diligent scrutiny, but first exhibit the fruits that become repentance." "All are not laved unto salvation. Prepare yourselves while catechumen that ye may come to the baptistery and be washed to salvation and not like those who are washed, but not to salvation; receiving the water, but not the spirit. He who is laved to salvation, receives not only the water but the Holy Spirit." This is the language of a man in whose mind baptisteries and baptisms evidently hold a more important and conspicuous place than the things concerning the Kingdom and the Name of Jesus. By the agency of Origen and his colaborers, things were rapidly attaining a consummation fitting them for an alliance with the State as the Imperial Religion of the world. The dogma of the Spirit vitalizing the water of baptism became a substitute for the renewing agency of the word of truth believed. *Water may regenerating by the spirit held in solution* is the medicament of the Apostacy for "original" and actual sins. Sprinkle a little of this water upon the face of an infant, and it transmutes it into a christian, and fits it for sepulture in holy ground! Or, apply it to an adult and it makes him an heir of all the beatitudes "the church" pretends to!

"In as much, says Cyprian, as the second birth into which we are born unto Christ through the Bath of Regeneration is spiritual, it were incongruous to say that any one may be spiritually born among heretics, with whom it is acknowledged the Spirit is not. For water alone cannot cleanse away sin and sanctify the man, unless it (the water have the holy spirit. It must of necessity therefore be conceded that the spirit is there, where it is asserted that baptism is, or else that there is no baptism where the Holy Spirit is not in as much as baptism is not possible without the Holy Spirit. But what is it to assert and contend

that they may be sons of God, who are not born in the church ? For baptism is that by which the Old Man dies (he should have said *is buried*) and the new is born, manifestly from the apostle's declaration, "he saves us through the Bath of Regeneration." But if regeneration is by the bath, that is by baptism, how is it possible that a sect which is not the spouse of Christ, can bear sons to God through Christ ? For it is the church alone that is united to Christ that can spiritually bear sons, as the same apostle teaches in the saying, Christ loved the church and gave himself for it, that he might sanctify it, purifying it in the bath of water. And there he stops in his quotation, leaving the impression on the uninformed reader, that the Bath of Water containing the spirit in it is the sole purifying and sanctifying agent. In the days of Cyprian the Scriptures were at a discount with the clergy, therefore he omitted to finish the quotation from Paul "BY THE WORD."—"Ye are clean through the word that I have spoken to you," said Jesus; it is the word believed, and not a solution of the Spirit, that imparts a purifying efficacy to the Bath of water. Therefore, says the apostle, "preach the word"

Furmilian, bishop of Cœsarea Cappadocia says, "Let us not forget that according to the Song of Songs, the church is a garden enclosed, a sealed fountain, a paradise of apples. But how can they who have never entered that garden, nor seen the paradise planted by the creator, give any one from the fountain which is enclosed in it and sealed with God's seal *the living water of saving baptism ?* Moreover as Noah's Ark which savedthose only who were within it, all who were without being destroyed, was a mere symbol of the church of Christ, we are taught thereby to inculcate the unity of the church, as Peter also indicates in saying, 'in like manner baptism saves us'—showing thereby as they who were not with Noah in the ark, not only were not purified and saved by the water, but instantly perished in the deluge, so also now whoever are not in the church with Christ, will perish without, unless they are turned to the soul and Saving Bath of the church through penitence."

Stephen, who boasts that he has succeeded to the chair of Peter, is not animated by any zeal against the Heretics, but concedes to them not only a moderate but the greatest powers of grace, saying and asseverating that they by the sacrament of baptism wash away the pollution of the old man, remit all former deadly sins, make sons of God by a celestial birth, and renew them unto eternal life *by the sanctification of the Divine Bath.* After ascribing these great and celestial prerogatives of the church to heretics, what else can he do than to communicate with those to whom he attributes such grace ?"

Thus, believing the Gospel of the Kingdom, and being immersed into the Holy Name for salvation had completely degenerated into mere sacramentalism—the *form* of godliness without the power, for what power is there to evolve the fruits of righteousness in a baptistory of water consecrated by a priest ? The mere reception of the "sacrement" was esteemed a proof of piety and preparation for heaven, and was so absolutely relied on, that it became customary to postpone it till the last hour, in order to secure by it as far as possible a full remission of sins. With this view, Constantine, the first Catholic Emperor, was not baptized till three days before his death, nor his son Constantius till about to engage a few days before his death, in a war with Julian.

This doctrine soon gained a general prevalence, and drew a larger share of attention for a long period than any other, was more zealously inculcated, and was thence made a most efficient means of blighting the church with a spiritual famine such as to a considerable extent is witnessed at this day.

EDITOR.

March 1st, 1848.

THE LAST DAYS AND THE LATTER DAYS.

"God hath in these *Last Days* spoken unto us by a son—Heb. 1. 1.

"When thou art in tribulation, O Israel in the *Latter Days*, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forsake thee, neither destroy thee, nor forget the Covenant of thy Fathers (Abraham, Isaac, and Jacob,) which he swore unto them"—Deut. iv. 30.

When perusing the sacred writings, the reader has doubtless remarked the frequent recurrence of the phrases *the latter days* and the *last days.* There are numerous prophecies and declarations connected with the days of these several descriptions; and it is by confoundiag them, for they are essentially distinct, that many very incongruous interpretations have found their way into the proportion of faith, by which divers religious communities are distinguished. It is only by a right understanding of the times to which the words *latter* and *last* are applied, that the student of the Bible can hope to comprehend the passages in which they severally occur. In this article, it is my design to point out the essential difference which exists between them, in their use and application by the ancient prophets and apostles; and, in attempting to make the matter so plain, that "he who runs may read," I shall consider.

1. *The construction of the phrases in the Hebrew and Greek Scriptures.*

In the texts under the caption of this article we have both "the last days" and "the latter days" alluded to. By turning to Deut. iv. 30 the phrase is bachrith eimim. The word *achrith* signifies *extreme, hindermost,* or *latter;* that is, of *two periods,* the days which end the second, because it is the latter period, and they are most remote, or extreme, are termed *the latter days. B*-achrith means *in* the latter and bachrith eimim *in the extreme days.* All the passages I have examined in the old Testament of the King's Version, which read "latter" *and* "last," are rendered by *bachrith* in the original; that is, they ought all to be translated *latter* whether referring to days, years, or times. In Job. xix. 25 the word is *achrun* a noun singular of the same root, and is properly rendered *latter* with day or time understood. In Joel 2. 28, the word is *achri,* and signifies *afterwards.*

In the New Testament the distinction subsists between *latter* and *last.* The *last* days may be said to be peculiar to the apostolic writings; and wherever it occurs, the original is *eschatais heemerais* in the last, or latest, days; but where *latter* occurs it is *husterois kacrois* in the latter, posterior, later, future definite times. Thus the reader will perceive that a difference obtains in the original, which in the common version is not always regarded. I shall now,

11. *Examine the pages where these phrases occur to see if we can determine to what eras these destinctive adjectives may apply.*

In Deut. iv, 30. Moses is promising Israel a restoration from their dispersion, not the tribe of Judah only, but all Israel *in the latter days.* He tells them, that after being long in possession of the Land they will become idolators, and that as a punishment they will utterly perish off it till the latter days. This national restoration of the Ten Tribes has never taken place. I know that *some* if perhaps all the Tribes returned to Judia from Babylon, but the restoration promised by Moses and the Prophets, when they should return and be "settled according to their old estates" has not been fulfiled. The latter days of this passage then, are not to be confounded with the years that are past.

In Job xix, 25 the word *latter* is used to indicate the time when the Redeemer shall stand upon the earth, and when Job, though previously eaten by worms and resolved into his native dust, shall

nevertheless become flesh again, and see the son of God with his own eyes. Hence the Latter Day is the time of the appearing of God and the Resurrection of the righteous dead.

In Isaiah, ii. 1. *bachrith eimim* is rendered *in the last days*. There is no good reason why the phrase should be rendered here differently from its rendering in the foregoing passage. It ought to read, "and it shall come to pass *in the latter days*, that the mountain of the Lord's house shall be established in the top of the mountains &c." The same remark applies to Micah iv. 1. I know that these passages are frequently quoted to prove "*the place where the gospel was to be first preached.*" Now, although these passages may be "accommodated" to prove this before an audience which knows no better, we beg leave to say, that they do not apply to the times of the Apostles at all; but to times when a Temple shall exist in Jerusalem, as a house of prayer for all nations, contemporary with the personal Judgeship of the Lord among them, the universal abolition of military science, and whom "the Lord alone shall be exalted" "king over all the earth"—verse 11, and Tech. xiv, 8. If the reader examine this second chapter of Isaiah, and compare it with Micah iv, and he will see clearly that their predictions are not yet fulfilled; and that consequently *the latter days* in these passages refers to the times when God "will make her" *Judea Capta* "that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from hence forth even for ever"–v, 7.—"*The Law*" of the Future Age will then "*go forth from Zion, and* the word of the Lord from Jerusalem," even the good news of the Everlasting Age of righteousness and peace.

In Ezek, xxxviii. 8. *the latter years* is also found. This is the period indicated by the prophet, when "*Gog, the Prince of Meshech and Tubal*" is to come into the Holy Land against Israel, who are them "brought back from the sword, and gathered out of many people." It is a period which synchronizes with Dan. xii. 1 when Michael, the great prince, shall stand up against him in behalf of his people Israel; and "shall plead against him with pestilence and with blood: and will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Thus will Michael "magnify himself," and *break* the Desolator of Judea "without hand," and bring him to an end in a way in which "none can help him." These *Latter* years are unquestionably still future.

In Dan. ii. 28, *the latter days* again occurs. "There is, "says the Prophet to Nebuchadnezzer, "a God in heaven that revealeth secrets, and maketh known to the king what shall be *in the latter days*." What were these things that were to happen? They were these; that in the latter days their would be Ten Kingdoms which had arisen out of the Fourth Kingdom; that these Kingdoms would be smitten by the power of God, which would break them to pieces and consume them all; and that he would set up a Kingdom in place of them which would stand forever

Some persons in attempting to prove "*the time when the gospel was first preached*" quote this passage—"*in the Days of these Kings* &c." "These Kings," they say, "are the Roman Cæsars !" They should be more critical, and speak less after authority. If they will search for themselves, they will discover that "these kings" are, not the Cæsars, but the kings of the divisions into which the fourth kingdom was to be divided, and which did not occur, till the fifth century. This prophecy applies not to the *last* days, but to the *latter* days, upon which we are just entered; and treats of the overthrow of existing thrones, and the setting up of the Universal Empire of Messiah, which pertains to the Future Age. Nevertheless, the Kingdom of Heaven as a matter of Hope was opened on Pentecost; for the Keys were given to Peter for that specific purpose; this, however, was but the Court of the Priests; the Holy Plea and the Holiest of All have yet to be manifested and the former will be in these latter days when "the God of Heaven shall set up a Kingdom," whose Monarch "shall strike through kings in the day of his wrath. He shall judge among the heathen and fill the nations with dead bodies, and wound the heads" of "these kings"—"over many countries"—Ps. cx. 5-6.

Dan. x. 15—"I have come," said the Personator, "to make thee understand what shall befall thy people," Israel, O Daniel, "*in the latter days*."—The events of these latter days are revealed in ch. xi. 40 to the fourth of ch. xii. They relate to Egypt making war upon the Turco-Roman power to "Gog, the Prince of Mesech and "Tubal," or the king of the north, coming against this same power; to the invasion of Judea after its re-settlement by the Jews; their extreme political depression; the threatened interference of a Power to the North and East of Palestine; the sudden appearance of Michael, who destroys Gog, the King of the North, and delivers Israel, raises the dead, &c, &c. These are events of the latter days, the enumeration of which is sufficient proof that they are posterior to 1843.

Again lastly, the phrase occurs in Hosea iii. 5.—"The children of Israel 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 the Beloved their King; and shall fear the Lord and his goodness *in the latter days*."—Hence they done this ? No; then the latter days are not yet passed away. Here is a parallel passage quoted by James, Acts xv. 15. "Simeon hath declared how God at the first did visit the Gentiles." For what did he visit them ? "*To take out of them a people for his name.* And to this agree the words of the prophets; as it is written :—*After this* I WILL RETURN."—After what ? After taking out from the Gentiles a people for my name, I" Jesus "will return,"—but for what ? "And I will build again the Tabernacle, or dwelling place, of David which is fallen down; and I will build again the ruins thereof, and will set it up." But why should this be done ? "That the residue of men the Mohammedans &c.," the pagans of Turkey, India, China, &c., "might seek after the Lord; and all the Gentiles" of the West, "upon whom my name is called saith the Lord, who doeth all these things." Who, then, from all these premises, that is not judicially blinded, can fail to see, that the Latter Days refer to the end of the Dispensation of the Times of the Gentiles; and that in these days, the Animal Israel is to be restored to the Holy Land; Gog is to come against them; all existing Governments are to be subverted, the Lord is to appear; the dead are to be raised; the Temple rebuilt, the Law of the Future Age promulgated from Zion, and the word of reconciliation proclaimed from Jerusalem to the residue of the globe, whose inhabitants know neither Jehovah nor his Anointed King. Such are the things which the prophets teach, shall "come to pass hereafter" *in the latter days*. In a future number, we shall consider the Last Days.

EDITOR.

THE LITTLE HORN AND BEAST OF THE EARTH.

When Daniel first saw the Fourth Beast in his vision he did not see the Little Horn upon his head; but, while he was beholding, it "came up among them." In the beginning, he saw the Dragons; but afterwards, he saw the Beast of the Earth and the Image, rise up from the Dragon's territory, and florish among the Horns. This Beast and Image, he styles a Little Horn that had Eyes and a Mouth. If he had seen only a Horn and no Eyes and

Mouth in it, he would only have beheld the apocalyptic Beast of the Earth with its Two Horns; he would not have seen the Image; or, if he had beheld only the Eyes and Mouth, he would have seen the Image, but not the Beast of the Earth.

This Little Eleventh Horn with Eyes and a Mouth is a symbol which represents a Political and Ecclesiastical Constitution of things among the Ten Horns, or Kingdoms of the West, not identified with them, but peculiar to itself.

These Ten Kingdoms (sometimes more and sometimes less than Ten) 'have given their power and strength to the Beast" upon whose territory they exist, to maintain that political confederacy which sprang up between A. D. 529 and 604 their power and strength have been exercised in upholding the balance of power among the European States. "God put it in their hearts to agree" to do this; and they have effectually, though ignorantly, accomplished his purpose. But they were to do this only until his words were fulfilled—till the 1260 years of the Beast's Dominion had expired. After that, they were to hate Rome, strip her of her riches, and burn her with fire.

But while they were to uphold the Ten-Horned Constitution of Europe, their mission did not extend to giving or maintaining the life of the Image of the Beast. Had the Eyes and Mouth of the Little Horn been left to their tender mercies, they would have shut up the one and put out the others, soon after their political compact was formed. The Lombardic Horn in the eighth century, and the Anglo-Saxon Horn in the sixteenth in their attacks upon the Roman Bishop abundantly proves this position. They would have broken the Image to pieces, and have gloried in his destruction.

It required therefore a power, or Beast, that should be able and willing to defend the Eyes and Mouth against the impetuosity of the Heretic Horns. According to the necessity of the case, a formidable power arose out of the non-maritime, or rather, inland countries of the Roman territory. John styles this, "*a Beast coming up out of the Earth*," having Body and Horns. The manifestation of this new power must be sought for after the establishment of the Ten-Kingdoms; for Daniel says it came up "*after them.*" The words are these, "ANOTHER (King or Kingdom, or Beast) shall rise after them" ("the Ten Kingdoms;") and he shall be diverse from the FIRST (Dominions;) and he shall subdue three kings." John speaks in almost the same terms: "I beheld ANOTHER Beast coming up out of the earth; and he exerciseth all the power of the FIRST Beast before him."

The chronology, then, of this Second Beast is subsequent to the founding of the Ten Kingdoms. And here, lest it should slip, we would remark, that no time is fixed, or rather it is not revealed, for how long this Beast of the Earth was to exist. The length of his life is not told; nevertheless, this is certain, it could not continue longer than the end of the 1260 years of the First Beast's Dominion. The Life of the Image, the ability of the Eyes and the Mouth to blaspheme and look stout, in a political sense—depended upon this Beasts; for, it is written, "He had power to give Life (the power of speaking imperially and putting to death) to the Image of the Beast, that the Image of the Beast should both *speak* and *cause to be killed* as many as would not do homage to the Image of the Beast." From this it is very manifest, that in order to take away this Terrible Dominion from the Image, it is necessary that the Beast of the Earth be slain; and that the consumption of that dominion previous to its entire demolition, consists in the slaying of it. "I beheld," says Daniel, "till the *Beast* was slain, and his BODY destroyed, and given to the burning flame." The Body Politic of a despotism is found in the Metropolis of the Dominion; while the Beast defines the Jurisdiction in its extent. To slay a beast apocalyptically is to take away the power of a government to do what is peculiar to it, by the sword; and to destroy its body, is to dissolve and finally suppress it. Thus, let a Beast represents Poland when it was independent. When it was conquered, and partitioned between Russia, Austria and Prussia, it was slain. Something called the Kingdom of Poland still existed subject to Russia. In 1830, it rebelled; reformed its government, and made war. It was again conquered; and this time, its Body was destroyed, by an entire political dissolution and an incorporation of its territory with the Russian Empire. We hope then, that the reader comprehends now the idea of slaying the Beast as connected with the destroying his Body.

To ascertain what this Second Beast that gave Life to the Image represents, we must appeal to History, that we may know, what New Despotism arose *after* the establishment of the Ten Kingdoms, that gave to the Bishops of Rome power to blaspheme the Kings of the Earth and to cause to kill. And this is not difficult to do.

We have learned, that A. D. 604 the

Civil and Ecclesiastical Constitution of the Ten Kingdoms, with the Bishop of Rome as the Eyes and Mouth of the System, was complete: the Dragon or Emperor of Constantinople, still having extensive jurisdiction in Italy, which he retained till the first half of the Eighth century.

At this crisis, an edict of Leo, the Dragon-Emperor, against the worship of images, brought his authority in Italy to an end. The Imperial Exarch was murdered in Ravenna by the inhabitants who surrendered it to the Lombardic Horn; and all the Greek cities in Italy, having expelled their Dukes, threw off their allegiance to Constantinople.

At the same time, Rome formed itself into a Republic, and confided the Supreme Magistrative authority to its Bishop, who had hitherto been a subject of the Emperor.

In 731, Gregory iii ascended the Papal Chair, without soliciting the permission of the emperor, and issued an anathema against him. This irritated the Dragon greatly, who sent a powerful fleet against him, but it was scattered and destroyed by a tempest in the Adrietic: after which event, Rome had nothing more to fear from the Emperors.

In 752, the Lombardic Horn summoned Rome to submit to its authority. In 754, the citizens implored the assistance of the Franks, who, under Pepin their King, invaded Italy; defeated the Lombards, and bestowed the conquered Exarchate, and the Pentapolis upon the Bishop of Rome. Pepin was rewarded with the title of *Patrician*. KING OF THE FRANKS AND PATRICIAN OF ROME expressed that NEW POWER which was now rising up from the earth. A Dominion with a Franco-Germanic, and an Italian-Horn. In the words of the historian, speaking of Pepin's dominion, and alliance with Rome, "a Grand Revolution was now completed, which reunited into one system all the fragments of the Germanic Nation dispersed over the continent of Europe, and allied indissolubly the conquering race with the Roman Population"

The son of Pepin was CHARLEMAGNE; "claimed," says Sismondi, "as a Saint by the Church; by the French as their greatest king; by the Germans as a fellow-countryman; and by the Italians as their emperor." Having visited Rome to quell a tumult against the Pope, he was crowned *Emperor of the Romans*, A. D. 800; his territoral possessions also warranting him in claiming the additional title of *Emperor of the West*. All France belonged to him (except Brittany;) and Germany from a line drawn from the Elbe through Magdebury and Passau. "The ceremony," says the historian, "which conferred on Charlemagne the *Imperial Title*, raised him in the general opinion far above the Kingly Power, and invested him with absolute dominion. It broke the last and feeble links which still united Rome and Constantinople, and introduced new relations between the Imperial Courts.

Here then, we behold the Great City, or Roman Empire, divided into Three Parts, namely, Two Imperialities and one Kingly—the Imperial Dominion of Rome; the Imperial Dominion of Constantinople and the rest the Dominion of the surviving Ten Horns, or Kings of the Earth. The Constantinopolitan Dominion is symbolized by the Dragon; the Roman Imperiality by the Two-Horned Beast of the Earth; and the Kings by the Crowned Horns of the Sea Monster.

From the fact, that the territorial dominion of Charlemagne began with the Franks and was by them extended over Germany and Italy it is not difficult to discern the Horns of the Beast of the Earth. The titles of Pepin express them in their beginning. They grew out of first, the *Kingdom of the Franks*, secondly, the *Patriciate of Rome*; the former, under Charlemagne, grew into *Emperor of the West*, and the latter into *King of Italy and Emperor of the Romans*. Both the Horns were "*like those of a Lamb*," the apocalyptic symbol of things which bear the name of Christ; hence, the Kings of France were styled "Most Christian Majesties;" while the Beast himself spoke Imperially as *a* dragon.

Thus, with the crowning of Charlemagne in Rome, the Little Horn became fully grown. He stood in Rome as an Imperial Image, whose Eyes and Mouth were supplied in the person of the Pontiff. But the Emperor did not make Rome his seat of Empire. He resided at Aix-la-chapelle. He confirmed the territorial grant of his father Pepin to the Pope in absolute sovereignty, which infused a spirit of life into him, which enabled him to speak and do to the astonishment of mankind. Deriving thus its Life from the Emperor, the Papal Dynasty became the Eighth Head in Rome, the Image of the Sixth Head of the Sea Monster. This Image did not receive political life from the Sixth Head which was healed of its wound, but from the Second Beast, who therefore, could only cause to be made an Image of the Imperial Head. To have placed the Sixth Head in Rome would

have been to have transferred the Dragon's throne from Constantinople to that city.

As the scripture predicted of the Beast of the Earth, Charlemagne "caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;" the mark of a cross in shantism and ordination. He compelled the Saxons to be "baptized" on pain of death if they disobeyed; and instituted the terrible Secret Tribunal of Westphalia to prevent their apostacy; an inquisition which worked death and despair till 1650, when it was formally abolished.

EDITOR.

ABOLITION OF THE IMAGE OF THE BEAST.

So long as the Two-Horned Beast of the Earth exists the Image of the Beast can speak blasphemies against the Kings of the Earth, and cause men to be killed who do not please it. When the Image loses this power, we may know, that the Beast of the Earth is slain; and that the Dominion of the Mouth of the Sea Monster is consumed; and with it, awaits its final destruction.

It took 767 years to convert the unpretending, or unostatious, office of an overseer of a congregation of humble disciples in Rome into the official Image of the Beast. The transference of the seat of power to Constantinople became the occasion of the Bishop of Rome becoming the Chief Magistrate of the City. This fact implies a very corrupt state of the church; and that all the overseers of the body had succumbed to the usurpation of one man.

By an edict of the emperors Gratian and Valentinian, about the year 378, the right of jurisdiction was conferred on the Bishop of Rome over all the churches of Gaul and Italy. This edict was confirmed and renewed in more authoritative terms, by Theodosius and Valentinian iii, A. D. 445. The high spiritual jurisdiction was recognized, or assigned, as pertaining to the Bishop of Rome. It was enacted that no one should presumptuously dare to dispute the authority of that See, and it is declared that the peace of the church would be every where present, *if the universe would acknowledge its Ruler.*

The Emperor Anastasius having invested Clovis with the dignity of Patrician and Consul, sent him a crown of gold; the King of the Franks presented it to the Bishop of Rome, A. D. 498, and it was the first of the three which compose the Papal Diadom.

In an Epistle to the Roman Bishop; Justinian, in the year 533, says, "it has always been our earnest study to preserve the unity of your Holy Sea. Therefore we hasten to subject and to unite to your Holiness, all the priests of the whole East." In the same letter, the emperor acknowledge him as '*the Head of all the Holy Churches.*'

"The authenticity of the title," says Mr. Croly, receives unanswerable proof from the edicts of the "*Novellæ*" of the Justinian Code. The preamble of the 9th states: "that as the Elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the Pontificate." The 131st, on the Ecclesiastical Titles and Privileges, chap ii, states: "we therefore decree that the Most Holy Pope of the Elder Rome is the First of all the Presthood, and that the Most Blessed Archbishop of Constantinople, the New Rome, shall hold the second rank, after the Holy Apostolic Chair of the elder Rome."

Justinian ascended the Dragon Throne, A. D. 527, and reigned thirty-eight years. In 529 two notable events occurred. The *Justinian Code* was published and confirmed by his signature; and as "the law of the empire was proclaimed on solemn festivals at the doors of the churches." The other event was the institution of the order of the Benedictines afterwards the most extensive and influential in Christendom.

The *Pandects* or *Digest*, contained the spirit of the Civil Law, and were composed from Dec. 15 A. D. 530, to Dec. 16, A. D. 533. In this year, the INSTITUTES, forming a short elementary treatise on Roman Law, were also published.

The Code, Pandects, and Institutes, were declared to be the legitimate system of civil jurisprudence; they alone were admitted in the tribunals, and they only were taught in the Academies of Rome, Constantinople, and Berytus. No code of laws was ever more extensive or permanent than his. It was adopted as the basis of the civil jurisprudence of the beast of the earth. It was the common law code of the kingdom of France; and continued to be the basis of European legislation, till it began to be shaken by the French Revolution, and the Code of Napoleon; and from 529 to 533 was clearly the period, during which the *spiritual* supremacy of the Roman Pontiff was first fully authoritatively established.

After the death of Justinian, the title of the Roman Bishop to universal supremacy over the church, was questioned by the Archbishop of Constantinople, whose successors assumed the title of 'UNIVERSAL BISHOP." This assumption was violently denounced by the Roman Bishop, Gregory "the Great," that is the great hypocrite, in a letter to the Emperor, in which he says "far from Christians be this "BLASPHEMOUS NAME," by which all honor is taken from all other priests, while it is foolishly arrogated by one." This man died in 604; and was succeeded by Boniface iii; who importunately begged it from the Emperor Phocas, with the privilege also of transmitting it to all his successors.—To gratify the inordinate ambition of this courtier, the profligate assasin of the Imperial Family, deprived the bishop of Constantinople of the Title, and conferred it upon Boniface, at the same time declaring the Church of Rome to be the head of all other churches, A. D. 606. Thus the spiritual supremacy of the Roman Pontiff was complete. As yet, however, he had no territorial lordship, save a few farms, and possessed no power to cause to kill those who would not worship him.

In 754, he acquired the whole Exarchate of Ravenna, including Ravenna and twenty-one other cities, by deed of gift from the King of the Franks. Thus he became a territorial potentate. Thus prepared, he awaited the ascent of the Two-Horned Imperial Beast from the earth, to give him absolute political life and power to kill beyond the limits of his own Italian principality. This was imparted in full measure by Charlemagne, who, having confirmed him in his estate, lived to behold in his ecclesiastical ally, a greatness which, in the cool moments of reflection, he was unable to contemplate without jealousy—Charlemagne died, A. D. 814, and left behind him the Image of the Beast which he had made.

The history of France, Germany, Italy, and the Pontiffs, from Charlemagne to Napoleon, tells the story of the Two-Horned Beast, and the Image of the Beast. The Woman's "*Manchild*" in those days had grown into "*The Man of Sin.*" So great was his wickedness, that he is also styled, "*The Wicked One;*" and he is destined to be destroyed, he is called "*The Son of Perdition.*" If the reader is acquainted with the history of the Roman Pontiffs, he must, doubtless, have been much impressed by the contrast of their former exaltation and potency with their present humiliation.—Once they could "blaspheme those that dwell in the heaven; that is, they could hurl their spiritual thunderbolts at Kings and Emperors, and bring them as humble penitents and suppliants to kiss their toe! But what potentate of earth now regards their curse; or what nation would dethrone their King at the fiat of the *once* Imperial Image? Not one. His wrath is impotent; his political existence feeble and precarious; and dependent solely for support upon those, some of whom despise his spiritualities; but uphold him from policy and interested considerations.

But, to what may be traced this notable change in his condition? Why hath he now no power to cause to kill, or to compel mankind to worship an Imperial Image? The answer is, that *the Beast of the Earth which gave him "Life" is wounded as it were to death;* therefore, the proud Pontiffs of Imperial Rome are no longer the incumbents of the Image Office; for that office exists no more; and Modern Popes have been degraded to the inferior rank of "FALSE PROPHET" to the Monster of the Sea.

But our curiosity is excited, and we wish to know when and how was the Two Horned Beast of the earth, thus wounded?

First then, as to *the time when* — And in elaborating this, we must remark, that the despotism of the Beasts and the Image is a compound despotism; that is, it is composed of political and spiritual absolutism. Before an absolute spiritual dominion can be established there must be a political power to give it expression. Hence the spiritual dominion of the Fourth Beast in his entirely is based upon his political.. Therefore in order to "destroy his dominion to the end," *political judgment* must first be inflicted upon him, that the political support of the dominion may be taken away.

Futhermore, the dominion of the Beast of the Sea was to exist during 1260 years; that is to say, his political sovereignty was pledged to uphold the spiritual for that period, before his power *began to be consumed*; and then, his strength being so completely exhausted, his *spiritual absolutism* should be swallowed up in his final and complete political destruction. 1269 years after it, the spiritual, was permanently set up. These premises indicate two epochs; the one, the *beginning of the consumption of his dominion*; and the other, *the end of that consumption*, which is its everlasting perdition. Here then is *a process* which occupies the interval between these two epochs. It is expressed in scripture by the phrase, "the judgment shall sit;" and the object of this sitting judgment is "to take away his dominion."

We have seen, that the Code of Justinian was accepted by Rome and Italy (then subject to his sway) and by the West; and became the basis of the civil, or political jurisprudence of the European Kingdoms. This was first promulgated A. D. 529. This, then, was the beginning of the Polity which was to be perpetuated 1260 years, after which a new order of things was to ensue. We should expect then, to find some notable occurrence indicative of the end of this long period; nor shall we be disappointed. Add 1260 years to 529, and it gives us 1789. Now, we have said that a remarkable event happened in 529, namely, the institution of the Benedictines; did any thing remarkable occur in 1789, indicaive of a new spirit and order of things, political and spiritual? Let us see.

A. D. 1789.

Jun 17. The Three Estates of the French Monarchy, or portion of the Beast of the Earth, merge themselves into one, which they style *The National Assembly*.

Aug. 4. Spontaneous abolition of the Feudal System, and of all privileges in France.

Nov. 2. Ecclesiastical property declared to be the property of the Nation.

Here was a beginning which laid a rude hand upon institutions based upon the Justinian Code. The Twelve Tables of this Code were an expurgation of the edicts and rescripts of the Roman Emperors, and were first published by Imperial Authority in 529; but the Pandects, containing the spirit of the Civil Law, were composing from Dec. 15, 530, to Dec. 16, A. D. 533. Now, were there any *consumptive* edicts published 1260 years after the former date effecting the provisions of the Pandects? Add 1260 to 530 and we have

A. D. 1790.

Feb. 13. Religious orders suppressed.
April 30. Institution of the Jury.
June 19. Abolition of Nobility.
Aug. 16. Justices of the Peace instituted.
Nov. 27. Civil Constitution of the Clergy.

In this year, a motion was made for declaring, that the Holy and Apostolic Religion was the Religion of France, and that its worship alone should be permitted. This was perfectly Justinian and in the Spirit of the Pandects. But all who favored it were insulted, beat, and maltreated by a large and furious multitude, and it was withdrawn in terror and despair. "A Civil Institution was framed for the Clergy, declaring them TOTALLY INDEPENDENT OF THE SEE OF ROME, *and vesting the choice of Bishops in the departmental authorities*. To this constitution each priest and prelate was required to adhere by a solemn oath. A subsequent decree of the Assembly declared forfeiture of his benefice against whomsoever should hesitate."

As it took *three years* to constitute the empire upon the Justinian basis, so it occupied three years to supersede it by the decrees of the National Assembly. The Institutes were published A. D. 533, and in that year, the political and spiritual dominion were incorporated. In 1260 years after it ought to have ceased, or the dissolution of its copartnery ought to be notably consummated. Add 1260 to 533 and we obtain.

A. D. 1793.

Jan. 21. Royalty having been abolished, and a Republic proclaimed Sept. 21 ultimo, Louis XVI., the crowned official of the "*Most Christian*" portion of the Beast, was decapitated.

Aug. 10. The Constitution of 1793 adopted.

Nov. 19. The Catholic worship abolished.

Thus, within three years, the political and spiritual dominion of the Two-Horned Beast and the Image of the Sea Monster, fell together in France, one of the domains of its Polity. Exactly 1260 years having elapsed, *the consumption* of the dominion began by breaking one of his Two Horns. The other part of the Franco-Germanic Horn, namely, the Austrian, still remained. The Dominion of the Little Eighth Horn was still in full force in the German Empire, Spain, Portugal, Naples, the Roman States, Sardinia and Piedmont; and, unless these could be conquered, the Dominion of the Image would continue. The revolutionary vengeance of the Terrorists, determined the Heretic Horns to side with the Emperor; consequently their remained but one power to consume and inflict a deadly wound upon the Beast. This power was "YOUNG FRANCE." And this was her mission, namely, to inflict "a noisome and grievous sore upon the man which had the Mark of the Beast, and upon them which worshipped his Image;" to "give blood for them to drink who in times past had shed the blood of Saints and Prophets;" to "scorch men with fire;" to abuse the Beast's throne; to "fill his Kingdom with darkness; and to make them gnaw their tongues for pain," that by these terrible inflictions, the Beast might be wounded as it were to death, and the Imperial Image dethrowned and suppressed. These were "true and righteous judgments;" and bravely were they executed by "NAPOLEON LE GRAND."

We need not here follow this "*Child of Destiny*" in his career. His deeds against the Beast fill volumes. It is sufficient for us at present to know whose Minister he was, and thankfully to acknowledge his work. It required a Charlemagne to establish the Beast, and to give life to his Image; and it demanded a Napoleon to slay him with death and deprive his *protege* of Imperial political life.

In 536, Rome was freed from the tyranny of the Seventh, or Gothic Head of the Beast of the Sea; and in 1260 years after, A. D 1796, having conquered Sardinia, and entered Milan, Buonaparte granted an armistice to the Pope, June 21. This infused hope into the Romans that liberty was about to dawn upon them.

In 538, Rome was freed from a blockade by 150,000 Goths, and her citizens were once more at large.— Exactly 1260 years after, in A. D. 1798, Feb. 10, the French entered Rome; on the 15th, the Papal Government was abolished, and the Roman Republic proclaimed. In March following, the Pope was seized and carried into France.

Thus in a rapid, yet *graduated progress, with the same appointed space intervening*, the Dominion of the Bestial Image was "consuming" to its end.

By this time the Beast was crippled, but not slain. The tide of conquest had rolled over Italy and the Roman States; but the Emperors of Germany

and Russia strengthened each other to repress the inundation, and restore the Image of the Beast to his wonted life and energy. The French General was now in Egypt with the best of his troops. The opportunity was favorable. They seized it, drove the French out of Italy save one or two positions and almost brought affairs to what they were before.

On Buonaparte's return from Egypt, the war was renewed with great vigor, in Italy and Germany. The successes of the French restored their affairs to a prosperous condition, so that they were enabled to conclude an advantageous peace at Amiens in 1801. The new Pope Pious vii., was acknowledged by Bonaparte, who left him in the possession of the greater part of the Church Patrimony.

In 1804, the French General was created "Emperor of the French; and in 1805, crowned "King of Italy" in the Cathedral of Milan. His renewed "usurpations" caused a new coalition to be formed against him in 1805, of which England, Russia and Austria were the chief. With his usual promptitude, Napoleon burst into Germany, and overcoming all resistance, entered Vienna, the Austrian capital, and on Nov. 27, fought the battle of Austerlitz, which as victor enabled him to dictate peace on his own terms. In 545, while Rome was hard pressed by famine within, and the King of the Italian Goths without, the Emperor was unable to afford her succor even by the hand of Belisarius; so also after an interval of 1260 years, ending 1805, the Emperor's power was so completely broken, that henceforth Rome and her Image were left to the will and pleasure of Napoleon, King of Italy and Emperor of the French.

"The main result of the defeat of Austerlitz," says an historian, "was the establishment of the Confederation of the Rhine, under the Protectorate of the French Ruler; and as THIS EVENT PUT AN END TO THE OLD GERMAN OR ROMAN EMPIRE, after a duration of a thousand years Francis Assumed the title of Emperor of Austria and King of Hungary and Bohemia."— *Whites Universal Hist.* p 508

Thus the Two-Horns were broken and the Beast was left for dead, mortally wounded, the one partially, in 1793, and completely in 1805, the other horn in 1809. The Franco German empire has never recovered the blow. At the reconstitution of Europe by the Congress of Vienna, the Confederation of the Rhine under French protection was abolished; and portions of the dominions of Austria, Prussia, and the Netherlands, with the free cities, and German States, were formed into a new federal relation called *Germanic League.* It has neither President, Emperor, nor King over it. Its members have equal rights, and meet in Diet, at Frankfort on the Maine.

Though the Imperial Beast was thus roughly handled, and his Franco-German Horn broken, this Horn was still alive, wounded severely, but still able to push. By great exertions he and his allies were enabled to raise half a million of men against Napoleon.— The Corsican was again victorious, entered Vienna, gained the battle of Wagram, and dictated the treaty of Schonbrunn, which was ratified Oct. 14, 1809. Austria remained at rest after this till 1813; and the Kingdom of Italy in quiet possession of the Franks.

Encouraged by this last effort of Austria, and the entanglements of Spain, the Pope, having been long dissatisfied, ventured to hurl the thunders of the Vatican against Napoleon; concluding, doubtless, that the era of emancipation from political thrall was at hand! But, as we have stated, his protector, the late Emperor of Germany, now the degraded chief of an Austrian dominion, was thoroughly incapacitated from affording him any assistance. Thus left alone in his glory, the Image of the Beast was doomed to discover by bitter experience his utter humiliation and helplessness. For, "in the midst of his career of hard won conquests," says one, "Buonaparte, after the defeat of the Austrians, and while the Ancient Empire lay at its feet, and Vienna, the capital of Germany, was in his hands, issued the following remarkable decree, from the Imperial Palace of Schonbrunn :—"Whereas the Temporal Sovereign of Rome has refused to make war against England, and the interests of the two Kingdoms of Italy and Naples ought not to be interrupted by a hostile power· and whereas *the* DONATION *of Charlemagne*, our Illustrious Predecessor, of the countries which form the Holy See, was for the good of Christianity, and not for that of the enemies of our Holy Religion, we, therefore, decree that the Duchess of Urbino, Ancona, Macrata, and Camarino, *be forever united to the Kingdom of Italy.*"

"On the 17th May, Napoleon issued from Vienna, his final decree, *declaring the Temporal Sovereignty of the Pope to be wholly at an end*, incorporating Rome with the French Empire, and declaring it to be his Second City; setting a pension on the Holy Father in his spiritual capacity, and appointing a Committee of Administration for the Civil Government of Rome." After this, he married the daughter of the Emperor of Austria, by whom he had a son, whom he caused to be proclaimed KING OF ROME.— As to the ex-communication of Napoleon, it cost the Pope his liberty. On July 5, 1809, he ordered him to be arrested, and carried prisoner, first to Savona, and afterwards to Fontainebleau; where he remained till delivered by the British and their Allies, in 1814.

These edicts did two principal things, *first*, united the Roman States to the Kingdom of Italy; and *secondly*, put an end to the Image of the Beast. By the former, they belong to the Austrian Emperor as King of Italy, who may find it convenient to claim them as successor to the *Second* Charlemagne Napoleon, who was King of Italy before him. The putting an end to the Image is the abolition of an office, not the suppression of the Bishops of Rome.

These ecclesiastics continue to officiate in their Diocess. The Despotic Powers at the Congress of Vienna declared that they regarded the Pope and the Church as the strongest defence of the doctrine of "passive obedience. Hence to this, view of their function they are indebted for the prolongation of the existence of their petty State. As inculcators of passive obedience they enjoy the favor of tyrants; who, as we witness in our time, turn against them, if they promote the progress of the people.

No longer the Image of the Beast, they acquire the elective title of "FALSE PROPHET." In this vocation they are destined to occupy a subordinate rank in the epoch of Rome's Catastrophy. When will this be?— When the Imperial Head (the eighth) and the False Prophet both obtain in Rome as in days of old. The reader will not fail to have noticed how that all the notable epochs of the era extending from A. D. 529, have found corresponding notabilities at the end of 1260 years. We have noted six. One yet remains to be noticed and insisted on. This is the complete and permanent spiritual exaltation of the Mouth that was given to the Monster of the Sea. As already stated, this happened A. D. 604. This spiritual exaltation of a politician for what bishop has 17,050 sq. ms. of territory, and 2,600,000 subjects besides the Bishop of Rome?) over all other ecclesiastics in Italy, Spain, Naples, Sardinia, &c., is to continue 1260 years, which added to 604 give 1864. Now, as 604 is the most remarkable of all the dates of the six and seventh centuries, we have not the least doubt, nay are confident, that 1864 will give birth to the most notable and extraordinary events of all in relation to the Monster of the Sea, and all belonging to him. His Body Politic will then be given to "the burning flame." The consumption of the Beast of the Sea will be consummated in this destruction of his dominion in the next twenty years.— The power to work out his extinction is making itself ready at this time.— He has an Eighth Head, and this dominion, though healed of its deadly wound in 1815, must be slain with the sword effectually, and finally *sent into captivity*—the captivity of the sub-

Roman Caverns of the earth, into which he will be hurled by the Lord God who destroys him.

The Judgment of the Little Horn will then be complete—a Judgment which will have sat for 75 years,—Daniel's Fourth Beast, which represents a dominion will have vanished away, and that of the Dragon and the Kings of the Earth will soon follow suite. The Kingdoms will then become the Lord's, and his Saints shall rule them. April 6, A. M. 5934. ED.

ACCOMPANIMENTS OF THE ADVENT HERALD.

When Jesus comes he will be accompanied with "flaming fire," thunder, a rain of sulphur, "hail stones of the weight of a tabent," and "a great earthquake." This is proved by the following passages :

"Behold, the NAME of the Lord (that is Jesus) cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a drowning fire, and his breath as an overflowing stream, shall sift the nations as with the sieve of vanity. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with *the flame of a devouring fire, with scattering and tempest, and hail-stones*. Isaiah xxx. 27—30.

"I, THE LORD, HAVE A LONG TIME HOLDEN MY PEACE; *I have been still, and refrained myself*. I will cry like a travailing woman : *I will destroy and devour at once*. Isa. xlii.—14.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke *with flames of fire*, for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. Isa. ixvi.—15.

"Upon the wicked he shall rain *live burning coals, fire and brimstone, and a horrible tempest*; this shall be the portion of their cup. *Ps.* xi.—6.

"And it shall come to pass WHEN GOG (the modern King of Assyria, the Autocrat of All the Russias) SHALL COME AGAINST THE LAND OF ISRAEL, saith the Lord God, my fury shall come up in my face. Surely *in that day* there shall be *a great shaking* (a great earthquake) in the Land of Israel; so that all the men that are upon the face of the Land *shall shake at my* PRESENCE, and the mountains shall be thrown down, and the towers (marginal reading; compare Isa. xxx.—25) shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God, every man's sword shall be against his brother. And I will plead against him with pestilence and blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, *an overflowing rain*, and GREAT HAILSTONES, *fire and brimstone*. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I (Jesus) am the Lord.—*Ezek.* xxxviii. 18—23.

This "Horrible Tempest" which accompanies the Lord's approaching Advent is thus indicated in Daniel :—"thou sawest till that a stone which was not in hands' (marginal reading) smote the IMAGE *on his feet* of iron and clay, and *brake them to pieces* (viz: the National Governments and their forces as a potter's vessel.) Then was the iron, the brass, the silver, and the gold broken to pieces *together*, and became like the chaff of the summer and threshing floors; and the wind (the horrible tempest) carried them away, that no place was found for them; and the Stone that smote the Image became a great mountain (or Empire) and filled the whole Earth.—*Chap.* ii. 34, 35 *and compare vs.* 44 45. This is to happen, says God, "in the Latter Days."—v. 28.

Again, of these "terrible things," God speaks again in chap. xii. i :—"The King of the North (Gog) shall come to his end, and none shall help him. And at that time shall Michael stand up, the Great Prince which standeth for the posterity of thy people, Daniel : and *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 (the Israelites) SHALL BE DELIVERED, every one that shall be found written in the book (of the living. See Isaiah iv. 3 for the meaning of this.)

Paul referring to the same accompaniments says, "the Lord Jesus shall be revealed from heaven with the Angels of his power in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints, and to be admired by all them that believe in that day.—2 *Thess.* i. 7—10. Jude tells us, that Enoch prophecied to the Antediluvians of this tempestuous epoch.

John had a vision of these things when he saw Messiah in the Temple of God (as in the Future Age;) for, says he, "there were lightnings, and voices, and thunderings, and an earthquake, and great hail.—Rev. xi. 19.—These are political as well as natural phenomena.

Again. "The wine-press of the wrath of God was trodden without the City (Jerusalem; see Zech. xiv.) and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Rev. xiv. 20.

And again : "There were voices, and thunders, and lightnings; and there was a Great Earthquake such as was not since man were upon the earth, so mighty an earthquake, and so great. And the Great City (the Roman Empire) was divided into three parts (Papal, Mohommedan and Protestant) and the cities of the nations fell; and Great Babylon (ROME) came in remembrance before God, to give unto Her the cup of the wine of the fierceness of his wrath. And every island (Kingdom) fled away, and the mountains (Empires) were not found (because all broken to pieces.) And there fell upon men A GREAT HAIL out of heaven, every stone about the weight of a talent (125 lbs.) and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. Rev. xvi. 18—21. Illustrative of this *meteoric storm*—turn to Joshua x. ii, and there read an example of what is to occur again when another Joshua appears to take possession of the Land. Also Exodus ix. 22—26.

This "Horrible Tempest" is styled "the Lake of fire, burning with brimstone," and is the agent of the destruction of the Two Horned Beast and the False Prophet of Rome,—Rev. xix. 20—consummated in the sinking of that city into the subterranean fires of the Italian peninsula;—See Rev. xviii. 8, 9, 18, 21.

Such is the "peaceable" manner in which "the Millennian," or Future Age, will be introduced ! The passages quoted above are a beautiful illustration of the truth of the doctrine taught by the blind guides of this generation! Yet with the scriptures in their hands which teach these things, the people laud their ignorant leaders as the enlightened ministers of the word! How awful is the darkness that overspreads the world! And dark it will continue to be until he comes who is the Light to enlighten the Gentiles, and the Glory of his people Israel.

The following phenomenon, to which a multitude of similar instances are on record in meteorological works, is a striking illustration on a small scale of the predicted accompaniments of the Lord's appearing. The account is condensed from the correspondence of the Saturday Courier.

On the 8th of Dec. 1847, at Forest Hill, Arkansas, Mr. Henry Hicks the Postmaster of that office relates, that about 3 P. M., the sky, which a few minutes before and during the whole of the day had been perfectly clear, became suddenly overcast with a most awful darkness, the vapor whirled into the strangest forms, and presented the appearance of a solid "fleece,"

lighted above with the red glare of many torches. These phenomena were succeeded by a most tremendous and deafening explosion, which shook the earth, and caused such a rocking of the houses in the village, that the church bell tolled three several times.

Immediately following, or rather accompanying the explosion, a fiery mass, which appeared, whilst in the air, to be about the size of a hogshead, descended with the rapidity of lightning, and fell about 20 feet on the east side of a cotton gin, standing at the outskirt of the village—and in less than twenty minutes the clouds had disappeared and the sky was as serene, and the sun shone as brightly as before.

On examining the spot where the desolite had fallen, a hole was discovered, exactly round, 8 feet deep, and 3 feet 2 inches and a half in diameter, at the bottom of which was a black mass, which was so hot as to hiss like hot iron when water is thrown on it. When the solid mass was exhumed it was found to be abou as heavy as so much rock, encrusted with a black coat, which smelled like sulphur.

Such is a specimen of the artillery of heaven, and of the manner in which it is projected. Every now and then God reminds the world of the revelation he made to Job, when he inquired of him, "Hast thou seen the *treasures*, of the hail, which I have reserved against *the* TIME OF TROUBLE, against the *Day of Battle and war?*—*Chap.* xxxviii. 22. When Jesus shall fight "the Battle of God Almighty" he will hail the treasured acrolites in a horrible tempest upon men. Towers and fortifications, however, strong and bravely garrisoned, will be no defence against artillery descending from the sky. There are mineral vapors suspended in the atmosphere sufficient to drive fortresses, like piles, deep into the substance of the earth. The scene in which he appears in the Day of Battle is magnificently delineated in Psalm xviii. 7—15. When the nations (*joyim*) shall behold these "terrible things," they will yield the contest; and fade away, and be stricken with horror in the midst of their strongholds.—vs. 43—45. What is gunpowder to such artillery as this! EDITOR.

March 10, 1848.

THE DAY OF GOD.

Days of God, or, what is equivalent to it, Days of Judgement, are notable epochs in the Scriptures of truth. I know of no age, or period composed of a succession of ages, which has not witnessed one of them, that might be, by eminence, styled, The Day of God, or of Judgment. Thus Enoch, before the Flood, prophecied concerning the Day of Judgment, which should involve the Antediluvian World in ruin. "Behold!" said he, "the Lord comes with his myriads of holy angels, *to pass sentence on all, and to convict* all the undgodly among them, of all their deeds of ungodliness, which they have impiously committed; and of all the hard things, which ungodly sinners have spoken against him. Jude. In these terms, the Spirit of Jehovah in Enoch made proclamation to the disobedient spirits of the world;—the offspring of the unequal and fatal union of "the Sons of God" and "the daughters of men"—a progeny, gigantic in the earth," mighty men, which were of old men of renown." The wickedness of these was great, and every imagination of their thoughts, of their hearts only evil continually. These were men who walked according to their own lusts, filling the earth with violence, and corrupting the way of Jehovah among the generations of men. To Noah, God revealed, that he would destroy these corrupters of the earth; and his Spirit, through Noah, forewarned the Antediluvians of their approaching doom. While Noah was preparing the Ark, the patience of God waited for their repentance unto life. But peace and safety was the word, and while they scoffed at the insane builder of a ship upon the inland, sudden destruction came upon them, and destroyed every man and beast; "all in whose nostrils was the breath of life," save Noah and his family, the only righteous ones of all the dwellers upon earth. Thus the Deluge was the Day of God, and a day, not *the* Day of Judgment to the Antediluvian World; for, if God spared not the Angels, who kept not their first estate, but sinned in leaving their appointed habitations, and thrust them down under everlasting chains of darkness until the Judgment of the Great Day—it is reasonable to conclude that some at least, of the Antediluvians now in prison are also reserved for trial at that Great Assige.

The unrighteous of every dispensation are reserved for *a* day of judgment as well as for the judgment of the Great Day."—"The Lord," says Peter 'knows how to reserve the unrighteous to *a day* of judgment to be punished. * * * There are wells without water, clouds driven by a tempest; for whom the blackness of darkness is reserved forever." These to whom the Apostle refers were those concerning whom Messiah spoke when he foretold that "many false prophets would arise who would seduce many. And because vice would abound (among the disciples) the love of a greater number would cool."—Matt. xxix. 12. Peter gives a black description of them in his second letter. He terms them "natural irrational animals, made for capture and destruction;" and Jude says concerning them, "these men are spots in love feasts, when they feast with you;" "an accursed progeny" says Peter, "having forsaken the right way."

It is impossible to read the letters of Peter, James and Jude without coming to the conclusion, that corruption had made great progress among the Christians of the Hebrew Nation before the destruction of Jerusalem. That with the vicious and lukewarm within the church, and the ungodly scoffers without, walking after their own lusts"—who can doubt, but "*a* day of judgment" had come upon Israel, A. D. 70? Apostles and scoffers seem to have grieved the Apostles greatly at this crisis. The latter had long been familiar with the predicted "power and coming of Christ" to "shake, not the earth only, but the Heavens."—Heb. xi. 26. But thirty years having elapsed since the original prediction, they concluded that it was a fable cunningly devised. But Peter denies this, saying, "we have not followed cunningly, devised fables, when we made known to you, the power and coming of our Lord Jesus Christ." But retorted they, "where is the promise of his coming? for from the time the fathers have fallen asleep, all things continue as at the beginning of the creation." As if they had said, "upwards of thirty years ago, Jesus predicted the conclusion of this State; when the Temple should be demolished, the political and sacerdotal orders superseded, the nobles fall, and the powers of our national heavens shaken. You, yourself, adduced Joel in proof of the same things; but behold, our Temple still; the Holy City is yet encompassed with walls unbreached; and the Son of Man where is he?" "Perverse generation!" exclaims the Apostle. "This wilfully escapes you, that by the word of God the heavens were of old, and the earth subsisting—from the water, and by water, by which the *world* that then was (not the earth) being deluged with water, *perished*. But the present (national) heavens and earth (the world that now is, A. D. 68) by the same word are treasured up, being kept for fire (as saith the prophet Malachi) to *a day* of judgment, and destruction of ungodly men." They imagined, because thirty years had elapsed, that the Lord had delayed his promise, and that the Jewish Nation and its Government would escape unharmed the predicted vengeance of Jehovah's King. No, says Peter, a thousand years with Him is as one day; he does not delay as you account delaying, but exercise long suffering towards you, "not desiring that any should perish, but that all should come to reformation."

The Day of God is a phrase, which occurs in 2 Pet. iii. 12. It was a day for which the persecuted Hebrew Christians were exhorted to look, as the period which should terminate the power of their unbelieving fellow countrymen. It was a day of "dreadful judgment and of fiery indignation, which should devour the adversaries" of the Son of God. Heb. x. 27.—"Seeing then," says Peter, "all these things shall de dissolved, what sort of persons ought you to be in holy behavior and godliness, expecting, and earnestly desiring the coming of the day of God; in which the heavens being set on fire, shall be dissolved, and the elements burning shall be melted."

I know of no chapter in the Scriptures which has been more grossly misapplied than this. It has been applied to the consummation of all things, when "death shall be no more," and "every curse shall cease." A theory of world burning has been founded upon it, which, even in this new country, is causing some to forge their determination to build barns and houses in 1843. But if the world be unconsumed till a future event fulfill this prophecy of Peter, our neighbors may rest content that it never will be scorched with fire, for the truth is, that the perdiction was abundantly accomplished when "the abomination of desolation, spoken of by Daniel the prophet, stood upon holy ground."

Interpreters have been mislead by the phrases "the heavens shall pass away" "the elements burning"—"the earth and the works upon it utterly burned," &c.—Had they reflected that this language is metaphonical, and fire, the glowing symbol of desolation; and that the prophecy

must be construed according to the decorum of the symbol, one would imagine they would hardly have blundered so egregiously in their illustrations as they have. The passage should be interpreted astronomically or politically; if astronomically, then we may look, not only for the sublimation of the solid globe by fire, but also the extinction of the sun, moon, and stars, which is preposterous; for why should these glorious orbs be conflagrated on account of man's impiety. But if the interpretation be a politico-ecclesiastical one, then we look to the conclusion of the Jewish State, for the resolution of these striking symbols.

Concerning this event, Jesus said, "these will be days of vengeance, wherein all the denunciations of the (Jewish) Scriptures shall be accomplished. * * * There shall be great distress in the land, and wrath upon this people. They shall fall by the sword; they shall be carried captives into all nations; and Jerusalem shall be trodden by the Gentiles, until the times of the Gentiles (the 2,300 days) be over." "After this, I will return, and will rebuild the tabernacle of David, which is fallen down; yes, I will rebuild its ruins, and set it upright again; that the remainder of men may seek the Lord, over all the heathen upon whom my name is called, says the Lord." Acts xv. 16.

I shall c te a few of the prophetic denunciations alluded to by the King of Israel. Deut. xviii. 19. And it shall come to pass, that whosoever will not hearken unto my words, which The Prophet (like unto Moses) shall speak in my name, *I*, Jehovah, *will require it of him.*" Read from Deut. xxviii. 49 to the end of the chapter, where this dreadful requisition is detailed in all its horrors. Under the symbol of the Eagle, it declared that Jehovah would bring the Romans against the city, who should besiege it, and destroy them from off the land; after which, the Lord should scatter them among all people, from the one end of the earth even to the other. Also Dan. ix. 26. 27- Read Joel i. to 11 v. of ch. ii.; and from vs. 29 to 32. Because the Priests taught for hire, and the prophets divined for money, "therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain shall become heaps, and the mountains of the house or a temple, as the high places of the forest;" but this prophecy of Micah which was fulfilled by the siege and sack of Jerusalem by Nebuchadnezzar, was not equal to the fiery indignation which accompanied the Roman siege. For concerning this dreadful day of vengeance Malachi says that "it shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the Day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. ch. iv. 1. Here the symbol is the heating an oven with burning stubble. In Isaiah Jerusalem is styled a furnace, as it is written, "whose fire is in Zion, and his furnace in Jerusalem," ch. xxxi. 9. The interpretation, then, of Malachi's prediction is, that the proud and impious Israelites should be utterly destroyed in "the great and dreadful day of the Lord."

But before this storm of indignation burst upon the nation, "Elijah the prophet" was to appear "to prepare the way before Messiah," who was to come and "announce glad tidings to the meek."—Mat. iii. i; iv. 5; Isa, lxi. i. This same Elijah was John, the son of Zacheriah, and proclaimer of the baptism of repentance for the remission of sins." "Why say the scribes," said Peter, James, and John to Jesus, "that Eligah must first come? And he said, "Elijah truly shall first come and restore all things; but I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Then they understood that he spoke to them of John the Baptizer."—Matt. xvii. 10—13 xi. 14.

Let us hear what Elijah says concerning this Day of God. "I indeed, says he," baptize you in water unto repentance, but he (the Messiah) that cometh after me is mightier than I, he shall baptize you in fire and will burn up the chaff of his floor with unquenchable fire. Matt. iii. 11, 12; as is written, "every battle of the warrior is with confused noise, garments rolled in blood, but this shall be with burning and fuel of fire."—Isa. ix. 5;—and "Behold the Messenger of the Covenant shall come, saith the Lord of Hosts. But who may abide the day of his coming? And who shall stand when He appearth? For he is like a refiner's *fire*, like fuller's soap, &c."—Mat. iii. 2.

Such was the Day of God on the Jewish people—"days of affliction, such as were not from the beginning of the creation (of the Nation) which God created, unto this time, neither shall be" to Israel any more.

Illinois, 1843. EDITOR.

For the Louisville Jnurnal.

MESMERISM NO ARGUMENT FOR PLATONISM.

MR. EDITOR,

Sir:—Your Journal of to day has been handed to me by one of your subscribers, with the request, that I would peruse a certain anonymous communication therein contained on the subject of Mesmerism. In relation to this topic of "special wonder," I believe, your subscriber is prepared neither to affirm nor deny; "but," saith he, "granting that Mesmerism be true, I, by no means, admit the conclusion that '*an argument for the Immortality of the Soul will be derived from its transcending, in its just philosophy, every other argument but that founded on Revelation itself.*'" and, continued he, "as you have turned your attention more to the question than I, suppose you just examine the proposition in brief, and send it to the Journal."—Coinciding fully with my medical friend as to the fallaciousness of any argument for the "immortality of the soul" founded upon "Mesmeric Clairvoyance," I was nothing loth to adopt his suggestion. Accordingly, I proceed now to indicate a few ideas upon the subject as they occur to me at this present.

In the first place, a few words as to Mesmerism. There are many persons in this, and other communities, who regard it as dangerous to religion. I have heard them say, "if I were to believe Mesmerism, I should believe that Christianity was all a fable!" This is very much like the old Romish objection to Galileo's interpretation of the Celestial System; his doctrine was *new* to that generation, it was subversive of the theories of his contemporaries, and because it proved their wisdom to be folly, they turned the ignorance and superstition of the multitude against him, by crying out, that his interpretation of the solar system was antiscriptural and therefore dangerous to religion. But his doctrine is now universally received, and religion still survives Such objectors to Mesmerism profess a firm belief that Christianity is true; now suppose Mesmerism should also be true, is it the nature of truth to annihilate itself? Does one true thing make another thing false, which has been proved to be true, because both turn out to be true? But, I suspect, they mean, that if Mesmerism be true, they will lose all faith in the miracles upon which Christianity is based! Because one man can will the actions of another, does that render incredible the fact, that Jesus raised the dead? To me, the wonders of Mesmerism only render more credible, if possible, the wonders of the Bible. I recognize in the "I am" of this book, the Creator of all things; in the wonders of his doings with the Sons of Men, I expect to find him working in harmony with the laws he has impressed upon matter. Do we know all those laws?—Far from it; yet we know more of them than did the contemporaries of Jesus and his Apostles. Suppose they wrought only by the laws of magnetism, were their doings the less marvellous; if miracles were wrought in these times, do objectors deny their miraculousness, because peformed in harmony with the natural laws? Let all such reflect, that there is a cause for every effect: that God is the Great First Cause, and that when miracles result by his authority, they are performed in harmony with, and not in violation of his physical laws.

But from these abstract reflecions upon miracles, I would pass on to remark, that, if your correspondent's observation were reversed it would more fitly express the truth, than as it now stands. Thus, "*there is more argument against ancient and modern Platonism, to be drawn from this clairvoyance, admitting it to be true,*" than would at first sight appear.—"Modern Materialism." What does

the writer mean by this phrase? Is not Mesmerism the action of matter upon matter? Must not a communication be established between persons, who, I presume, are material, *before* Clairvoyance can be developed? If the cause be material, the medium of communication material, what makes "the soul," therefore immeterial and immortal? To prove soul or spirit immaterial and capable of disembodied existence by mesmerism, it must be shown that ideas pass through the interspace from operator to subject divested of their clay. This cannot be made to appear; but on a principle of nervous impulsion, and magnetic vibrations along the interspace, the theory of clairvoyance might be explained. These being purely material processes, of course would be no help to the old pagan speculation of the "immortality of the soul." Allow me to say, sir, that if any man in this city can prove the "immortality of the soul" in the theological acceptation of the phrase by Mesmerism, or aught else, he can prove what is no where revealed in the Scriptures of truth. The people take too much for granted at the lips of their "spiritual guides:" they assume, that they know all about these things, simply because they ought to know. But these are times in which we say men ought to take nothing for granted, but "prove all things and hold fast that which is good." I have obeyed this apostolic injunction, and it has led me to the following conclusions as the summary of the Bible doctrine.

1. The Immortality of the Soul" is a phrase which does not exist in the Bible, and therefore, as words and phrases are vehicles of ideas, I conclude, there is no such idea in the Book.

2. "Living Soul" is found there, and defined to be a "natural body," or living animal.

3. Immortality of Body, or Immortality of the whole Man, is taught in the Bible.

4. "Immortality and eternal life" are good things; but, the apostle says, "in me (that is in my flesh) dwelleth no good thing;" hence "immortality and eternal life are not hereditary attributes of human nature. All men are mortal, and without a single spark of immortality in them.

5. Because the son of Adam are utterly destitute of it, therefore "God, who only hath immortality," has freely offered to them, "glory, honor, immortality, and eternal life."

6. All mankind may obtain a *right and title* to these, if they will accept the conditions; if they reject them, they will be raised from the dead to be judged, sentenced, and destroyed without redemption.

7. The *right and title* to Eternal Life is obtainable by obeying the Ancient Gospel; but *actual possession* of the Life can only be realized "by a patient continuance in well-doing"—the standard of well-doing, being the doctrine of the New Testament.

8. Men, who have obtained the right, and depart this life without having forfeited the right, by bad conduct, obtain possession of immortality, by rising from the dead, when Christ comes to give them life.

This, sir, is the doctrine of the Bible concerning immortality; now I would like to know what Mesmerism has to do with such an immortality!—Phrenology and Mesmerism, when carried out fairly, which most of their advocates are afraid to do, because of the people and their ghostly guides, lead to what theologians term, materialism; that is they lead to the Bible doctrine, that man is a material being, differing solely from other animals in the greater perfection of his organization. And this is the reason why God speaks to man and not to the lower animals, because they are deficient, in those cerebial organs by which they might understood what he says. I heard Dr. Boynton arguing the other evening for "the Immortality of the Soul" upon Mesmeric principles and according to the speculations of some Pagan practitioner of the science. But Dr. B. and all other Doctors "divine" and secular, should remember, that the scripture saith, that "*life and immortality were brought to light by Jesus Christ in the Gospel*; now, if Plato, who lived a considerable time before Jesus, taught the true doctrine of immortality, (and the doctrine he taught is orthodox in our day) then Paul made a mistake; he ought to have said, that it was "it was "brought to light" *by Plato*: but, if Paul be good authority in the case, then Jesus "brought it to light," and consequently the true doctrine was unknown till he did so, for Plato and Jesus did not teach the same doctrine. Plato taught, that the souls of men were formed of the remainder of the Rational Soul of the World, which had previously given existence to the invisible gods and demons; and that this, the Divinity, infused a rational soul into the active, but irrational principle of matter.—But Jesus and his Apostles taught the doctrine already detailed. "In the Gospel," and not in "the republic of Plato," or the musty old tomes of Papal and Protestant divinity, or in creeds and confessions of faith, must we look for the truth of this matter. There is a certain house in this city; it may belong to you or to me. How do we prove our right to it. By appealing to the title deed. Well, sir, immortality is offered to the world, how does the world prove its right thereto? In the same way. But where is the title deed? "In the Gospel." And where is the Gospel? In the promises made to Abraham and David as illustrated by the apostles in the name of Jesus; like the Court of Chancery, or an ecclesiastical Court. The business is soon dispatched, and the judgment very promptly rendered.

I like the sentiment of your correspondent quoted from the old African. Yes, *homines sumas* we are men; nothing, therefore, that pertains to our common humanity, should be discarded by us as unworthy of our grave and candid consideration. And Mr. Editor, what can be more important or interesting to us as men than *immortality*? When that line was pronounced, did not the Roman people when they stood up *en masse*, stamp an emphatic affirmative upon our question? For surely, immortality is a part of the *humani inhil a me alienum pato*.

Were you the Editor of a Sectarian paper, I should not have sent you this; for I should have had no hope of its insertion, as papers of that class admit nothing that militates against old notions. You have introduced the subject, therefore, I presume, you will be liberal enough to insert this critique. I would however, take this opportunity of informing the citizens of this place, that I contemplate publishing a paper in this city in the spring, styled The Herald of the Future Age; whose pages will be open to all respectable correspondents of all religious parties, and in which will be discussed the things taught in the scriptures of truth, untrammelled by names, authorities, and creeds; and, finally, if there be any in this city, of good standing in society, who think they can overturn the things contained in this epistle, let them take up the gauntlet, and charge for victory or death, with what impetuosity they may. An issue will be joined by

yours. JOHN THOMAS, M. D.

LOUISVILLE, Feb. 3, 1844.

THE SOUL, THE BODY, AND THE WATCH.

"I once saw a preacher trying to teach the children that their souls would live after they were dead.—They listened, but did not understand it, he was too abstract. Snatching his watch from his pocket he said:

James, what is this I hold in my hand?

A watch sir.

A little clock, said another.

Do you all see it?

Yes, sir.

How do you know it is a watch?

It ticks, sir.

Very well, can any of you hear it tick? All listen. After a pause.

Yes, sir, we hear it.

He then took off the case, and held the case in one hand, and the watch in the other.

Now children, which is the watch?

The little one in your right hand.

Very well again. Now I will lay the case aside. Put it away down there in my hat. Now let us see if you can hear the ticking?

Yes sir, we hear it exclaimed several voices.

Well, the watch can tick and go, and keep time, you can see when the case is off, and put in my hat. So it is with you children. Your body is nothing but the case, the soul is inside. The case, the body, may be taken off and buried in the ground, and the soul will live and think just as well as this will go, as you see, when the case is off."

The above is clipped from the Protestant Unionist. We presume the amiable editor regards it as a powerful argument for the "vain philosophy" of the old heathens on *Immortal Soulism*! It is right for editors to adduce their overwhelming testimonies by which to put to silence the "new doctrine" and "strange things" so pertinaciously contended for by "babblers." The Epicureans and stoics of old were of this opinion, and we do not see why their dear brethren of this century should not follow their example! Can they, however, hope to be as successful in suppressing the truth now as their beloved Clemens and his disciple Oriegen. They may hope; but we rather think their expectation will turn out as vain as their philosophy. EDITOR.

IMMANUEL.

"Before he departed, Jesus gave a promise that he would come again, and receive his Disciples to himself; "that where I am, there ye may be also: "that is, he maketh a distinct promise, against a future time, that he and his people should nevermore be separated as they are at present. The present, therefore, is not the time when he can properly be called IMMANUEL, *God with us*; for by his own account he is not with us in person, but only in spirit, in the comfort of the Word. Wherefore Paul saith (2 Cor. v. 8.) that "to be absent from the body is to be present with the Lord;" and (ver. 6.) "that to be at home in the body is to be absent from the Lord." And the time specified by the same Apostle, when we shall be ever with the Lord," (1 Thess. iv. 17,) is at the descent of Christ from Heaven, the resurrection of the righteous dead, and the change of the righteous living.—With no propriety, therefore, I deem, can the name of Immanuel be applied to the days of his flesh, during which, though the Word did tabernacle among the Jews, it was only for a day, and not for a permanency; a brief season followed by a long absence, which again is to be followed by an eternal presence and residence with men."—*Selected.*

☞ We have received word from the editor that he has written an octavo volume of about 250 pages, at the request publicly made by his audiences in Edinburg, Glasgow, and Parsely, setting forth a scriptural exhibition of the matters of absorbing interest, which he laid before them in his public addresses. He is now engaged in raising a subscription list for its publication, while being arranged, he will return, and finish the year by a tour among his friends in the Old Dominion. His health, which had been impaired by unremitting mental effort, is improved; and he doubts not will be fully re-established by the bracing effects of the return voyage. He desires to be remembered affectionately to all his brethren and friends, and trusts that they are increasing in knowledge of the word, growing in faith, and holding fast to the anchor within the veil; loosening their hold upon earthly things, and preparing for that glorious consummation, which the intensely interesting condition of the nations of the prophetic earth, answering remarkably to the predictions of the Sure Word of Prophecy, shows to be approaching with gigantic strides.

☞ Circumstances over which we had no control, has delayed the issueing of the present number.

PUBLISHER.