

Then may my right hand her cunning forget,  
And my tongue in the silence of sorrow  
be set!

Lift up thine eyes to this burthen'd horizon,  
Child of the promises, what doest thou  
see?

Bright golden streaks, growing wider and  
brighter,  
Break through the darkness and gleam  
upon thee!

And the shaking of nations, in nature's  
last groan,  
Is paving the way of thy King to his  
throne!

He comes? O Jerusalem! wake from thy  
slumbers,  
And shake off the dust that encumbers  
thy strength!

The dust of defilement long years have  
roll'd on thee;  
The day of redemption dawns on the at-  
length.

Thy temple shall rise from its ruins more  
bright,  
And the nations around thee shall walk  
in thy light.

#### THE POPE.

(From the Morning Herald.)

It is impossible not to be struck—if the  
comparison occurs to the mind at all—with  
the prodigious difference which appears to  
exist at the present moment between the  
state, condition, and employments of En-  
gland on the one hand, and the various  
nations of the Continent on the other.

Never, we apprehend, since the disso-  
lution of the Western empire, has Europe  
generally exhibited such a state of confu-  
sion, disorder, weakness, and disorganisa-  
tion, as at the present moment. The south  
and the north, indeed, Spain and Scandi-  
navia, are, as yet, but slightly affected by  
the earthquake; but all the central king-  
doms "reel to and fro, and stagger like a  
drunken man, and are at their wits' end."

Why even the Papacy totters. Its hold  
on the public mind in Italy is gone. Not  
long since it was said in Florence, that on  
hearing the news from Milan, "Pope Pius  
wept bitterly." On which fact a Floren-  
tine journal, *Il Popolano*, thus commented,  
in an article which was soon reprinted,  
and circulated by thousands in Tuscany  
and Lombardy:—

"IL PAPA PIANGE!"

"The Pope weeps! Weep, ill-counsell-  
ed Pontiff, weep for your vanished glory,  
acquired at so slight a price, and lost at so

costly a sacrifice of the blood of men, who  
idolised a vain man, an image of clay, a  
the shadow of a man!

"Weep, Pontiff!—weep for the nations  
you have betrayed,—for the destinies of  
Italy which your fearful, timid, paltry  
mind could not grasp,—sheltering your-  
self under the sublime mantle of a religion  
which you might have led back to its pure  
fountain heads, but to which, on the con-  
trary, following the old custom of your  
predecessors, you have added your own  
contribution of shame and defilement."

"Weep, O Pontiff!—THOU SCETTERED  
AND LIVING ANTICHRIST (*scellerato e vivente  
anti Cristo*), weep for your dearly beloved  
Germans, and hurl at the heads of their  
slaughterers before proud Milan and un-  
conquered Bologna,—hurl all your thun-  
derbolts,—they have nor weight nor edge!

"The Pope weeps! Weep, Count  
Mastai—weep that the Providence  
thou trustest in has not yet granted  
the results aimed at in the destinies of  
Italy!—for it is plain that the provi-  
dence to which thou hast committed thy  
people means nothing more than thine  
ancient ally, the empire,—that ever-  
faithless prop of the Simoniacal Papa-  
cy.

"In order that Rome might lie tran-  
quil under the double yoke of thine  
own demoralizing policy and of north-  
ern despotism, thou hast in vain com-  
mended thyself to all thy saints, and  
so it should be so. Hast thou not, in  
thy delirium of fear, reached to such  
blasphemy? Hast thou not dethroned  
the Eternal, and placed in his stead  
the Vergin, with the chief of the Apo-  
stles for responsible ministers? Hast  
thou not to these, rather than to Him,  
committed the guardianship of Rome,  
hoping, perhaps, that this provisional  
government in heaven, like provision-  
al governments on the earth, would be  
weaker and less watchful than that of  
the God of vengeance, the terrible God  
who stands for the defence of peoples,  
as thou dost for kings!

"Weep, weep, Father!—no longer  
holy,—weep, that your orders to  
sist from fighting were treated like  
light breath; and as the idle wind  
your orders of blind obedience to the  
compacts with the enemies of Italy, ex-  
cluded in silent and sinister depths  
the Vatican.

## 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 9.

### THE "DESOLATION" OF ROME.

From the Nottingham Review.

On Sunday, the 2d instant, the As-  
sembly-rooms, in this town, were crowd-  
ed, particularly in the evening, by per-  
sons anxious to hear three lectures deli-  
vered by Dr. JOHN THOMAS, of Rich-  
mond, in Virginia, on subjects connect-  
ed with the Divine prophecy. The  
morning and afternoon lectures, on the  
new heavens and new earth, and "the  
revelation of Jesus Christ," excited  
considerable interest, but the third lec-  
ture in the evening, on "the judgment  
of Rome," seemed to effect the minds  
of the audience in an extraordinary de-  
gree.

On Monday evening, the large room  
was again crowded, although a pay-  
ment of twopence each for front seats  
and one penny for back seats, was re-  
quired to defray current expenses.—  
The lecturer was listened to with the  
deepest attention, while he spoke near-  
ly two hours on "The finishing of the  
mystery of God," or the approaching  
dissolution of the Austro-Papal or Holy  
Roman Empire, and the introduc-  
tion of the kingdom of God. The sub-  
ject was introduced by reading the 10th  
chapter of Revelations, in order to un-  
derstand which, he said, it would be  
necessary for him to make a few pre-  
liminary remarks, on what was writ-  
ten in the previous chapter. He then  
promised that the scene or arena upon  
which the events of the 9th and 10th  
chapters alluded to were to be develop-  
ed, was constituted of the eastern and  
western divisions of the ancient Ro-  
man empire. The prophecies of the  
9th chapter referred to certain events  
which were to happen in relation to  
the eastern division of the Roman  
world, while the 10th chapter opened

a scene which was to find special ac-  
complishment in the western division  
of the Roman empire. But previous  
to the events in the east and the west  
of this empire, distinguished as she had  
been for moral degradation, instead of  
a Christian spirit, but which, for the  
purposes of elucidation, he should style,  
in an ecclesiastical, but not in a spiri-  
tual sense, a Christian empire, he  
must remark that it was written in the  
two last verses of the 9th chap.

("And the rest of the men which  
were not killed by these plagues yet  
repented not of the works of their  
hands, that they should not worship  
devils, and idols of gold and silver, and  
brass, and stone, and wood: which nei-  
ther can see, nor hear, nor talk: Nei-  
ther repented they of their murders,  
nor of their sorceries, nor of their for-  
nication, nor of their thefts.")

That these two verses were descrip-  
tive of the moral condition of the Ro-  
man world at the time the plagues  
were poured out by Almighty God.—  
It would be perceived that devil or de-  
mi-god worship was one of the sins  
which characterized the conduct of  
these people, and which drew forth the  
wrath of the Almighty. Now in order  
to punish men for these abominations  
which were practised by the priests  
and the people, God let loose his judg-  
ments, which were fulfilled during the  
sounding of the fifth and sixth trum-  
pets. He considered the prophecy at  
the opening of the 9th chapter, when  
the fifth angel sounded, and a star fell  
from heaven (not the natural heaven)  
to refer to the Saracens being let loose  
upon the Greek empire, and the recog-  
nition of Mahommed who laid down as

a rule that there was "but one God, and Mahommed his prophet." God in his providence overturned the Greek empire, and poured out upon it the vial of his wrath, and men were tormented five months of years, until the third part of men were killed.

"And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men."

The Saracens were represented by the locusts—

[And they had a King over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.]

After the sixth angel had sounded, and the Greek empire was at an end, there arose one who has been called the lieutenant of the prophet, and is represented by him, who is at the head of the Turkish dominion at Constantinople. According to the prophecy, the Saracens were to torment men for five months of years, or 150 years, and the Turks were to torment and kill the third part of men for a certain period; hence in the 15th verse of the 9th chapter, which the lecturer read.—After explaining that he considered the command given to "loose the four angels which are bound in the great river Euphrates," referred to the crossing the boundary of the Turkish dominion, and extending their territory to the west, he said, the period of an hour, a day, a month, and a year, was represented by 391 years and 30 days. According to history, it appeared that Constantinople was taken possession of by the Turks in 1453, when they extinguished both civil and religious liberty throughout the empire, except as far as related to a man paying tribute if he did not embrace the Mahomedan religion. Apostacy was punished with death, whether a man paid tribute or not; that is, if he once embraced the Mahomedan religion, he

could not apostatize from it under penalty of death. He related a few circumstances as data of calculation, and then said, that agreeably to his views the Sultan would be deprived of his supremacy on the 29th of September, 1849. He did not say, for truth, that it would be so, but he had reason to believe it would be so, and, should he be correct, it would be a very remarkable fact. He spoke of the invention of the art of printing—the circulation of the Bible, amongst all nations in their own language—the overthrow of the Turkish dominions, which has been going on ever since the year 1820, and the extraordinary revolutions which have taken place in Europe since the year 1789. He referred to the 10th chapter of the Apocalypse and the beautiful symbols therein expressed, attributing various meanings to the cloud, the rainbow, the sun, and the pillars of fire. The angel was termed one of power, a mighty angel, and being clothed with a cloud, and having a rainbow upon his head, indicated, in his opinion, that the light which would be reflected through the aqueous cloud, would produce an effect similar in appearance to the rainbow. The clouds, he considered, would drop gentle showers upon the earth, which represented that knowledge should spread over the earth; and, if the 32d of Deuteronomy were looked into, it would be found that a simile was used of a very striking character, parallel in meaning to the illustration he had given. The representation of the rainbow refers to the covenant, which may be found in the 9th of Genesis. Now here was a remarkable covenant which is called "the everlasting covenant," and viewing it in connection with the representation of the rainbow, when "the mystery of God" shall be finished, we may expect a development to take place, exhibiting at once that the covenant which God made with Abraham, Isaac, and Jacob, has not been forgotten, but that God will set up a kingdom which shall not be destroyed, but which shall stand for ever and ever. What a beautiful and expressive symbol, that the angel of

light shall descend from heaven, and in mighty power he shall make known that the time is not far distant when the mystery of God shall be accomplished, and all the nations of the earth shall be blessed. The angel's face was as the sun, and his feet as pillars of fire. Now fire is the agent of destruction, and the legs are symbols of progress, which he considered to indicate the power of knowledge, which should overthrow thrones and destroy superstition and despotism. The little book open in his hand represented the revealed will of God, being circulated and sent so that every man in the western country may be able to read it in his mother tongue. And the angel cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices.

"And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, seal up those things which the seven thunders uttered, and write them not."

The audience would observe what was the effect of this wonderful symbol of the angel crying with a loud voice. In the first place there was a great noise passed through Europe in every direction, not a noise that saluted the ear from heaven, but a great voice diffusing knowledge amongst the people; and it was loud as when a lion roareth, so that it made nations, &c., to tremble. When they looked into history for the last 300 years, they found the Reformation effected,—a Knox and others standing not only before the people, but before kings, and Calvin before magistrates. It would be remembered that Knox stood before Mary, Queen of Scots, and other great and good men stood before Charles V., and the princes of Germany; and in this sense, as it was revealed to John, did they prophecy "before many peoples; and nations, and tongues, and kings." Thunder is a symbol of war, and, when the angel cried with a loud voice, as when a lion roareth, seven thunders uttered their voices, which indicated the seven periods of war.—He traced the effects of the American

war upon France and the continent of Europe, attributing the French revolution to the democratic principles imbibed through the assistance afforded to America in her struggle against the despotism of George III., by the fleets and armies of France, after which period Louis XVI. lost his head, and "the tenth part of the city fell." Now we find when the thunders uttered their voices, John was commanded "to seal up those things which the seven thunders uttered, and write them not;" that is, he was not to record the events which were to take place during the seven war periods, which terminated in 1789. But though the prophet was not permitted to tell what would take place, yet, on looking into history, it is easy to learn the voices of the seven thunders. The apostle tells us that the angel stood with one foot upon the sea, and the other on the earth, and lifted up his hand to heaven. When we look into history, we find that it was his right foot which was on the earth, and in that case he would stand with his back to the north, and his face to the south, and he swore by him that liveth for ever and ever, that there should be time no longer. When he observed that he stood with his right foot upon the sea, and the left on the earth, he meant to refer the audience to two centres, from which the light of Europe has issued, he meant Germany and Britain. It has been from these two foci that the loud voice has roared, and from which, owing to peculiar circumstances, amongst which is our national debt, the present order of things has been brought about, and the great drama which is being acted.—He says "time shall be no longer," but according to the original, the passage should be rendered, "that there shall be longer delay," consequently that which is indicated in the very next verse must take place, namely, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." If we wish to know what that mystery is, we must search the prophets, for God has declar-

ed his mystery through them. But the version of Scripture before us would lead us into error, as there are two words introduced, which are not in the original. In the original it says, in the days when he shall sound, the mystery of God should be finished, but in our translation it is when he shall "begin to sound." Hence it may be perceived that the sounding is to spread over a period of time; and when these days shall have been finished and passed away, and the events which have occurred in them become matter of history, then the mystery of God shall be entirely accomplished, which he has declared by his servants the prophets. What then are the things that make up the mystery of God, which are to be accomplished during the sounding of the seventh angel? These things are recorded, and may be found in the 15th verse of the 11th chapter of the Revelations, where it is written—

"And the seventh angel soundeth; and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

That is the everlasting covenant, which the symbolical manifestation of the rainbow reminds us of. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ," is the summary of the whole. We are not to suppose that as soon as the angel begins to sound, the kingdoms of this world, will become the kingdoms of our Lord but that this will be the consummation of the matter. Now viewing the subject in this light there are certain symbolical characters referred to, such as singing the praises of the Almighty, as it is written—

"And the four-and-twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art and wast, and art to come: because thou hast taken thee thy great power, and hast reigned."

When God has commenced his reign, these symbolical persons will rejoice that the Lord and his Christ have taken up their great power, and this is

what is referred to in the everlasting covenant which the symbolical rainbow reminds us of. But before this comes to pass there are certain things to take place, as noticed in the 18th verse. "And the nations were angry and thy wrath has come." Now when a man is in a rage, it is dangerous to come near him; but when all the nations are in a state of wrath, what state will the people be in? What have we read as having occurred in 1848, and what do we read in 1849? This state of the nations is to precede the period when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The time is not far distant, when Europe, and the world, as now constituted, shall be entirely broken up, and will have imposed upon them a constitution of things, which is to come from heaven, and will break the power of the oppressor, and close the mystery contained in the prophets. But when the wrath of the nations is manifested, there is another party not to be overlooked of whom it is said, "and thy wrath is come." God also is angry with the nations.—He then briefly referred to the attempt making by the Peace Society, to raise the cry of "Peace, peace," when there is no peace, and maintained that such a movement was the precursor of the arrival of sudden destruction. Adverting to the thousands of lives that had been sacrificed on the continent of Europe, he said as the blood of Abel was avenged, so the blood of millions of martyrs in the cause of God will be avenged by the Almighty. He touched upon the time when the dead in Christ shall be first raised, and their blessed estate,—the opening of the temple of God, as written in the 18th of Revelations;—the voice proclaiming from the throne, "It is done;" and then spoke of the downfall of the Austro-Papal or Holy Roman Empire, as preceding the introduction of the kingdom of God. He could not be expected that he should go into the detail of the history of one thousand years, and therefore he would refer the audience to Gibbon's history. He however narrated several events

beginning at the period of Charlemagne in 1754 when Italy was in great part in possession of the Lombards, and the Pope was merely bishop of Rome, and not a secular magistrate. He spoke of the invasion of Italy by the French in the time of Pepyn and Zechary, and the latter forging a letter from St. Peter to the former to induce him to send an army a second time to vanquish the Lombards, and as a reward he promised that he should have the remission of his sins. The French king was foolish enough to be persuaded, and to comply with St. Peter's letter. Afterwards Lombardy was annexed to Charlamagne's Empire and the emperor was made King of Lombardy. In the time of Pope Leo, while at mass on Christmas Day (old style,) the Pope placed the crown of the old Cæsar upon the Emperor or Charlamagne's head and the people seeing it, cried out.—"Long live the great Augustus, Emperor of the Romans!" and by this act, the Roman empire of the west was re-established. He described the great events which followed, showing the accession of the Pope to secular power, the rise of the eighth beast having two horns like a lamb, and speaking like a dragon; and then he enlarged upon the prophecy in Daniel, relative to the fourth beast, its heads, horns, crowns, &c. showing by historical facts, the progress made by the Austro-papal power; and concluded by pointing out that the present movement by Russia on the continent, at the request of Austria, would prove the downfall of that power, and cause its dissolution.

#### SECOND LECTURE.

On Tuesday evening the hall was again crowded, to hear the lecturer's views on "the Destiny of Europe, relative to the future dominion of the Emperor and Autocrat of all the Russias." Dr. Thomas, after introductory remarks, strongly pointed out, while referring to the prophecies of Daniel and Ezekiel, the part that Russia is destined to play on the Continent of Europe and Asia, but as the subject matter was so extensively treated upon, we

find it impossible within our brief limits to do justice to the lecture. We regret this the less, as we find that the talented lecturer has complied with the request preferred by several of the assemblages he has addressed on these absorbing and highly interesting topics, and has prepared a volume by which the public may be enabled at a small expense to appropriate his interpretations of "the sure word of prophecy," and make them their own. We are requested to state that subscriber's names are received by our fellow-townsmen, Mr. Henry Hudston, Maypole-yard, and Mr. David Widdowson, New Basford, to whom the public is principally indebted for the intellectual repast it has enjoyed. We, however, subjoin a short notice of the

#### THIRD LECTURE.

A large number of persons attended this lecture, delivered on Wednesday evening. Soon after half-past seven o'clock, Dr. Thomas rose, and referring to the 7th chapter of Daniel, read the following verse:—

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like a fiery flame, and his wheels as burning fire."

This was a most important declaration, bearing upon the future history of the nations of the earth. It appeared very obvious what is to be, but it did not appear equally obvious how it is to be brought about. Last evening, he shewed the extensive dominion about to be erected by the autocrat of all the Russians, which dominion will comprehend all the dominion represented by the various metals of Nebuchadnezzar's image; but that dominion is to be broken into pieces, and when this event takes place all the nations will be brought under submission to the will of God. It would be his object this evening to endeavour to make this matter so plain that he that runs may read it. The lecture was to be on the "restoration of Israel," as connected with the part to be enacted by the British power in the destiny of

Asia, and the dominion of the Russian Autocrat. As the foundation of illustration of this wonderful period, he would read from the 37th chap. of Ezekiel, commencing at the 21st verse.

["This saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land," &c.]

It would be said from the passages he had read, that there was a great reformation in the womb of futurity in reference to the Israelites. At the present time the Jews are a by-word and a reproach among the people, but there is a time coming, to which reference is made in the prophecy he had read, when the Gentiles shall think it at an honor to be associated with the Jews.

He very elaborately stated his views as to the restoration of Israel in time to come to Jerusalem, quoting the prophecies of Daniel, Ezekiel, and other prophets, shewing that Israel had been two nations ever since the revolt in the days of Rehoboam, and though scattered for 1700 years upon the face of the earth, yet God will bring them together again as one nation, over whom Shiloh the Prince of Peace shall reign; for proofs of which he quoted the prophet Hosea, and the 11th chapter of Isaiah, the 40th and two following chapters of Ezekiel, where a description of the temple is given, and other passages in the prophets, which he read at length. But the great question to be solved, was, how was this to be done? He took an extensive view of the situation and possessions of Britain and Russia, explaining the extent of the power in the East and in Hindostan, with the recent annexation of the Punjab, and pointed out that when the Autocrat shall have effected the conquests he is about to attempt, a collision will take place between the two powers, a partial restoration of the Jews will follow, effected by the aid of Britain, and then the great event will succeed, namely, this final restoration of Israel. While describing the British dominions, he referred to many passages of Scripture which he considered

applied to England, particularly Ezekiel xxxviii. 13. Our possessions that part of the world, coming down the Strait of Babelmandib and the Red Sea, which is the Gibraltar of the Red Sea, with the countries of Moab and Edom on the confines of the Red Sea, some day ere long cause a contention between Briton and Russia, which, according to his reading of prophecy, must ultimately result in the restoration of Israel. Having endeavored to show that Israel must be restored, and that Britain will be instrumental in the work, he recapitulated numerous prophecies referring to the establishment of the kingdom of Israel at the period when "Michael shall stand up, the great Prince, who standeth up for the children of Israel."

At the conclusion of this deeply interesting lecture, which was well applauded, notice was given that on Thursday (yesterday,) there would be a tea-meeting and soiree in the Assembly Rooms, at which Dr. Thomas would be invited to attend, which was the intention of his friends to present him with some token of their approbation for the important information he had communicated.

DR. THOMAS'S LECTURES.

On Sunday last, the lectures on the fulfilment of prophecy were delivered in the Corn Exchange, Newark, by John Thomas, M. D., of America: Morning, "The new Heavens and new Earth. Evening, "The desolation of Rome." The lecture was crowded on both occasions, and the auditory comprised members of all the religious bodies in the town. Lectures on similar subjects have been continued during the week, and have nightly been crowded by most attentive audiences.

NEWARK, January 30th, 1843.

On Thursday last, the members connected with the Church of the New Testament Disciples, held a tea meeting in a meeting room, in Barbry-gate, which was attended by most of the body. The object of the meeting was to increase; the lectures recently delivered by the talented Dr. Thomas have evoked a spirit of enquiry amongst many persons as to the principles on which it is founded, and which in several instances has led to a firm espousal of the tenets advocated by its members.

THE LAST DAYS.

The adjective *eschatos* signifies the last, or the end of all. Many are perplexed to recollect this application of *last days* to the times of the apostles, and still to recognize the *last* or *later* days then the *last* or *latest* indicative of times many centuries removed from the latest or last days. But when they admit the existence of *Two Ages* or dispensations of time, each comprising many hundreds of years, all perplexity vanishes from the investigation. These two Ages, the former is the *Mosaic*, because the years, or times of which it was composed, were arranged by his law; the latter, is the "Times of the Gentiles," which were arranged upon the basis of the Great Metallic Image, which appeared to Nebuchadnezzar in a dream; which are to continue till the redemption of Jerusalem from "the transgression of desolation under which it lies; as it is written, "and Israel shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles UNTIL the Times of the Gentiles be fulfilled."—Dan. 2, 24, Dan. viii. 13.

The former age was a period, which commenced from the Egyptian Exode, or the institution of the Passover to the "casting of the truth or law to the ground"—Dan. viii. 12.—by the little Horn or Pagan Power. It did not end with the birth of Jesus, though, at that epoch, "the sacrifice and the oblation cease" as an *acceptable* sin offering; the Age ended with the destruction of the Holy City and Temple, and the subsequent and *immediate* obscurity of the Jews of the political and ecclesiastical Jews of Judea. This is manifest from the Acts of the Apostles, ch. xxi. 20, where Paul speaking of the Two Constitutions which God gave to the Houses of Israel and Judah, quoting from Jeremiah, says, "in the year that God saith, a New Covenant, he hath made with the first," or Mosaic, "Old: now which decayeth and waxeth old, is ready to vanish away." This was written seven years previous to the destruction of Jerusalem and the dissolution of the Jewish Heavens; if then, in the year after the death of Jesus the Mosaic Constitution of things were "ready to vanish away," it is manifest that it had not yet vanished, as Paul was writing actually vanished, and was only "ready" to do so. Again, he says in ch. vii 26—but now hath promised, saying,

"Yet once more I shake not the earth only, but also the heaven."

And this saying, "Yet once more," signifies the removing of those things which are but types "that are shaken as of things that are made," or constituted, "that those things which are the substance thereof, "which cannot be shaken may remain." Now many imagine, that this shaking of heavenly things has reference to events still future; but it is not so. I admit, that the political and ecclesiastical heavens of the present Age are not only to be shaken, but utterly abolished, but I contend, that Paul was not speaking of the convulsions of the Gentile World in the latter days, but only of the dissolution of the framework of Judaism in the last days of the Times of the Law. The "Yet once more" of the above text, refers to a *second* convulsion of the Commonwealth of Israel. A revolution had prostrated the Jewish State; taken away its independence, and subjected it to the sceptre of the Chaldees; but it had been restored; the Law of Moses was re-established, and it continued under the Persians, Greeks, and Romans till A. D. 70. This was a "shaking of the earth only"—a severe political convulsion, but not such a shaking as the STATE was ordained to suffer at the hand of the Little Horn—it was then to be a sinking "yet once" and only "once more," not of the Land, or Nation, only; but also of the Religious and Political Economy of Israel which was to continue abolished "until the Times of the Gentiles should be fulfilled;" which would be in the Latter Days, when Israel would be restored and become "a strong nation," under a New Constitution; which would be based upon the Sacrifice of Jesus, and not upon the sacrifices of bulls and goats as under the Mosaic Law. Now in the times of the Apostles, this Old Constitution of Moses was decaying and on the eve of passing away; which it actually did in seven years after he wrote to his fellow countrymen on the subject. This Old Covenant, then, had its *time of the end*, as well as "the times of the Gentiles" have their "TIME OF THE END." John in his Epistle, ii. 18, styles it "the last time"—the *eschatos hora* "Little children" in Christ, says he, "it is the last time;" not it will be the last time in 1843, but it is now in A. D. 66 or 67. "And as ye have heard that Antichrist shall come, even now there are many antichrists—"coming" in the name of

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200

## THE POPE AND HIS PROSPECTS.

We occasionally direct our thoughts towards Gaeta and its occupants. It is not because we have much regard for his Holiness, or, as he designates himself, his Humility, and his Cardinals; but that we may see how he bears the reverses which an overruling Providence has brought upon him, and what are his hopes and fears. We very much incline to the opinion that "the Popedom has ceased to exist," at least in anything more than an empty name, and this looms as a foregone conclusion even from the Papal dominions.—For some time the vaunted Vicar of Christ has been silent, as if watching the development of his schemes; but as they have failed one by one, by some strange misunderstanding amongst his friends, as witness the armed intervention now in Italy, he now appears before the world in an "allocution," pronounced in the Consistory of Gaeta, which fills some six columns of the *Tablet* newspaper. This document exhibits most unmistakable evidence of that impatience and bitter disappointment which is not choice in its language, and that abandonment of hope which creates recklessness in the adoption of any means that promise success. Its commentary is seen in the armies now in Romagna.

It is principally occupied with a recital of the misfortunes of the Papal See since the accession of Pius IX., and a defence of his so-called liberal policy. The acts of the Republican Government are denounced in no measured terms, while the state of the abandoned city is thus deplored by his "humility":

"Who knows not that the city of Rome the principal See of the Catholic Church, is at present—O, sorrowful!—made a forest of roaring wild beasts, since it is filled with men of all nations, who being either apostates, or heretics, or masters of so-called *Communism* or *Socialism*, and animated with extreme hatred against the Catholic truth, do, both by writings and every other means, endeavour to teach and disseminate all kinds of pestiferous errors, and to pervert the minds and hearts of all, so that in the very city itself, if it were possible the holiness of the Catholic religion, and the unchangeable rule of faith, may be depraved? Who knows not, or has not heard, that in the Pontifical State the goods, revenues, and possessions of the Church have been seized with rash and sacrilegious daring; the most august churches stripped of their ornaments; the

monasteries turned to profane uses; virgins consecrated to God harassed; most virtuous and distinguished ecclesiastics and religious cruelly persecuted, in chains, and slain; the sacred and illustrious bishops, even those invested with the dignity of the cardinalate, violently dragged away from their flocks and thrown into dungeons? And these assaults against the Church, her laws, liberty, are done both in the Pontifical States and in other countries where these men, or men like them, hold sway at the very time when the same people are proclaiming liberty in all directions and pretend that it is their desire the Supreme Pontiff should be altogether free from all shackles, and enjoy entire liberty."

This "entire liberty" is a most unteachable doctrine at Grata, for we find saying—

"The duty of our office requires in maintaining the civil sovereignty of the Apostolic See, we defend with might the rights and possessions of the Holy Roman Church, and the liberty of the same See, which is conjoined with liberty and advantage of the whole Church. And those men truly, who in their praise of the aforesaid decree assert this so false and absurd, are either ignorant or pretend to be ignorant that it came to us by a most singular counsel of Divine Providence, that when the Roman empire divided into several kingdoms and various states, the Roman Pontiff, unto whom was committed by Christ the Lord the government and care of the whole Church, had a civil sovereignty for this reason, surely, that in order to rule the Church and to maintain its unity, he might have that plenitude of liberty which is necessary for the discharge of the office of the Supreme Apostolic Ministry. For manifest to all that the people, nations, kingdoms would never accord to his full confidence and obedience if they perceived that he was subject to the opinion of any prince or government, or no means in the possession of his liberty."

It is now apparent that the intervention in Italy is the result of the Pope's application to the several powers engaged, much to their own disgust, seeking his restoration. He hopes to make all speed to vindicate the Sovereignty of the Apostolic See, and restore peace and tranquility to the

States; and feels "confident that the enemies of our Most Holy Religion and of civil society will be driven away from the city of Rome, and from the whole State of the Church;" in which case he promises, with all vigilance, zeal, and solicitude, to drive away all those errors and grievous scandals, and the men with them, we suppose. He has another ground of hope—prayer to God; but through what medium? Let us see:—"But that God may more readily grant our prayers, let us have recourse to intercessors with Him, and above all, to the Most Holy and Immaculate Virgin Mary, who, being the Mother of God, and our Mother, and the Mother of Mercy, finds what She seeks, and cannot be frustrated.—Let us also implore the suffrages of the Blessed Peter, Prince of the Apostles, and of his fellow-Apostle Paul, and of all the Saints in heaven, who being made friends of God, now reign with Him in heaven, that the most merciful Lord, by the intervention of their merits and prayers, may deliver the faithful people from the terrors of his anger, and may always protect them and make them joyful with the abundance of His Divine propitiation."

What are the hopes of his friends? The *Tablet* is generally well-informed on Catholic matters: what says it?

"We wish in the first place to see it recognized amongst those who presume to

meddle in such an august matter that the Holy Father is the lawful ruler of the Pontifical States; that the temporal power of the Holy See is an indispensable part of the polity of Christendom; that the first duty of Catholic nations is to insist that due provision being made for the temporal independence of the Supreme Ruler of the Church, and that all other causes and considerations must give place to this great and over-ruling necessity. This ought to be the main object of French intervention. We believe it to be the real object of Neapolitan intervention, and in great part the object of Austrian intervention." But the proceedings of the French arms and French diplomacy are of so shuffling, incoherent and perplexed a character, that we are tempted to dread Marshal Oudinot and his employers, almost as much as Mazzini and his brigands, and to wish heartily that the French troops may strike their tents, weigh anchor, and return to the place from which they came. If they succeed, we have no kind of security that they will act with any sort of good faith for the restoration of the Pope. The probability is that they will try to patch up a sham constitutional monarchy, leaving the Holy Father not the master of his own States but the first and most ignominious servant of a ferocious system of Club Law."

There is truth in this last sentence, *Wesleyan Times*.

## THE CASE OF ROME.

To the Editors of the *Wesleyan Times*.

GENTLEMEN,—Politicians confess themselves unable to solve the problem created by the interference of the French at Rome. It is well they should confess, for it is the veritable *pons asinorum* of all their speculations. It is amusing. One set predicts the speedy and permanent restoration of the "Father of Christendom" (the Pope the father, and Rome the mother—fitting parents of a virtuous progeny!) another predicts the recognition of the Roman Republic; and a third, and that the most numerous, are compelled to acknowledge they are puzzled. \* \* \* \* \* The Scriptures reveal that there will be neither a permanent restoration of the Pope, nor an establishment of the Roman Republic. Rev. xvii. and xviii. contain the recorded judgment of Rome. Read them, and you will see—

1. That only Eight Forms of Govern-

ment are to prevail in Rome from its foundation to its subsidence into the subterranean abyss.

2. That the Ten Romano-Gothic Powers are to guarantee the existence of the Eighth Form until Rome is destroyed.—Rev. xvii. 17.

3. That these Powers are to hate the city, make it desolate, strip it, waste it and burn it with fire; in military technique, "shell it."—Verse 16.

4. That it shall go down like Sodom and Gomorrah.—Chap. xviii. 8, 9, 10, 21.

5. That the Powers which desolate it shall bewail its fate.—Verse 18, 19. And,

6. That the blotting out of this classical and harlot city, shall be the death-blow of Popery throughout Antichristendom.—Verse 11.

The Eight Forms of government pertaining to the Seven Hills are the follow-

ing: 1. The Kingly; 2. The Decemvirs; 3. The Consular; 4. The Dictators; 5. The Military Tribunes with Consular authority; 6. The Imperial; 7. The Gothic; and 8. The Papal.

The EIGHTH is to be the last. It is also to "go to perdition"—chap. xvii, 11; and therefore all the Papal powers combined cannot perpetuate it. At the end of 1260 years from a certain date it will be finally destroyed. The Eighth Form was established by Charlemagne, and has existed over 1,000 years, always sustained in the end by the successors, to that prince's territory, and by the Papal powers of Europe, who will continue to do their best to sustain it till the consummation—for the Pope is the god and prophet of their vile superstition.

The Romano-Gothic Powers are these: 1. Spain; 2. Portugal; 3. Sardinia; 4. Naples; 5. Belgium; 6. France; 7. Britain; 8. Hungary; 9. Bavaria; and 10. Lombardy. Of these Hungary, Bavaria, and Lombardy are scripturally represented by Austria; which, with the Italian Duchies and States of the Church, have constituted on the old Roman territory a GERMANO-ITALIAN DOMINION (now being destroyed,) whose secular chief is the Emperor of Austria, and its pontifical, the Pope. This power, as a whole, is the Eighth Power, whose image, or tempero-spiritual chief has reigned in Rome as the Father of Papal Christendom; and thus conferred upon that city a peculiar sanctity in the estimation of the kings.

These Ten Powers, not excepting Britain, are the Pope's professed friends and allies. It is this friendship which superinduces their hatred of Rome; for Rome is now happily the enemy of the Pope. As Mazzini says, "a clerical government with a Pontiff King puts us in a rage." The devotion of the powers to Popery, and hatred of the Protestant Romans, who protest as Luther did, against the Pope, causes them to hate the harlot city; and rather than permit their prophet to remain an outcast from the Papal Mecca, they will "make her desolate and naked, eat her flesh, and burn her with fire."

The Roman Republic cannot stand, because no Ninth Form of government can be established in the City of the Seven Hills. The present is a mere provisional state of things, which is quite exceptionable, and providentially permitted, or appointed, to bring about the preliminary desolation of the city by human power, previously to its final destruction by the power of the Lord.

The expedition of the French is a politi-

cal error or blunder of "my uncle's nephew" at the head of the Republic, the folly of the expedition demonstrated; there is a Divine Power at work, compelling results at variance with human wisdom and policy. It was necessary to bring about the end predetermined, decreed seventeen centuries ago; and the expedition which is an element in the situation" and indispensable. The French intervention is necessary to secure the following results:

1. To prevent the the permanent, perhaps even the temporary, restoration of the Pope.

2. To prevent the establishment of the Roman Republic.

3. To throw into Rome an element of more determined resistance; and

4. To bring about the more complete desolation and burning of the city.

Had the Pope Remained in the "Eternal (!) City" the Powers could not have been induced to go against it. He was a Palladian Image while he remained; evil counsel for him caused him to fly. Since his residence at Gaeta, "an uncle's spirit has been proceeding out of his mouth" to the Papal Powers to gather them to battle against Rome. He succeeded in the first stage, but not according to his wish. These troublesome meddling Franks have spoiled every thing, and only made his restoration more impracticable than ever. But there they are at Rome, and they will not be permitted to back out, until Providence has accomplished all that is revealed.

Without this Gallic ingredient in the mess, the solution of the difficulty was easy enough. Rome could not have long successfully resisted the combined attacks of Austria, Naples, and Spain. Their assistance would not probably have been determined or persistent enough, to see the desolation of the city, and the Pope would have been restored, and sustained on his throne by foreign bayonets, though the Powers propose this, God has decreed otherwise, and published his decree to the world. Success to the French, then, and to the Mazzinis in their mission for between the two affairs will be so complicated that the Papal Prophet, or "Crown upon earth," as they style him, will lose both his temporal and spiritual dominion. Austria will be ruined in Italy, and Rome receive a deserved retribution for her blood and blasphemy of her "reign of the kings of the earth."—Ch. xvii, 18.

In conclusion, I would call your attention to a remarkable fact. Before Her plagues break forth upon her, "and

yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpents meat, they shall not hurt nor destroy in all my holy mountain, saith the Lord."—This holy mountain is the planet or renovated earth, and the renovation is the only "good time coming" that we know anything of.

This is the heaven of Jewism and of the old Testament. There is no other mentioned. It is frequently described, but always as a place of terrestrial happiness, which death could not prevent any man from enjoying, because he was to be raised up again on purpose to enjoy it. "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel."—Nothing beyond this land of Israel, which becomes the whole world when magnified, whilst the mountains and the valleys of this Israel are the land of promise, the everlasting inheritance.

Moreover, the New Testament contains no other promise than the original promise contained in the old. It only magnifies or enlarges it. But the Antonic Christians, thinking themselves called upon to reject the material sense, have thrown away the land, with its mountains, its rivers, its vineyards, and its flocks. That is, they have thrown away the promise itself, which is merely the garden of Eden restored and enlarged; and yet the Head and founder of the Church, at his last supper with his disciples, keeping up the spirit of the old and standard faith in the language of which he always spoke to them, told them that he would not henceforth drink of the fruit of the vine until he drank it new with them in the kingdom of heaven—i. e. on earth.

There is so much resemblance between the Jewish Heaven and the political reformer's Heaven, that the latter cannot fail at once to be struck with it. "They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them.—they shall not build, and another in-

habit; they shall not plant, and another eat." They shall have abundance of wheat, of wine, and of oil, of flocks and of herds. "Corn shall make the young men cheerful, and new wine the maids." They shall dance, sing, and be merry. Poverty, disease, and crime, shall vanish. There shall be no sorrow whatever in the social circle; and if death still exist in a mitigated form, it is only a going away for a short season in order to come back in another rank, for the spirits of the dead shall serve the living, save them the trouble of labour, and nourish and attend them as parents do children.—This is far beyond Radicalism, we allow; but the ideas of the two parties respecting a state of political enjoyment, are precisely the same. And the Chartist, if he could obtain it, would have no objection whatever to see the Heaven of the Jews realized upon earth, for its main features are precisely the same as those which he is attempting to realize with most inadequate means.

Now, what says Moses, the oldest writer and teacher respecting such attempts? He says, "The poor will always be in the land" until this new state of things be established. And this is it which distinguishes the new from the old state of things. The one has poor, the other none. The old world lives by poverty, because, not being able to command the service to which the new is entitled, it must saddle and bridle the poor to do the work. Who else would do it? Who but a poor man would sweep the streets, dig for coals, and bring them to the cellars; build sewers, and clean them, and do all similar drudgery? We know not.—Such things would not be done without poor. It is because the world must have them done that there are poor.—But when they can be dispensed with, when drudgery can be done by other means, then the mission of poverty being ended, it will cease for ever.—But this is a new world, and introduced by a new advent. The politicians think they can terminate poverty by political means—they are mistaken.—Politics can have no effect whatever

Jesus saying, I am Christ"—Luke xx, 8. —"whereby ye know that it is THE LAST TIME."—Jude also speaks of the End of the Mosaic Age, or World, as of the Last Time. In verse 17 and 18 he says. "Beloved, remember ye the words which were spoken before by the Apostles of our Lord Jesus Christ; how that they told you there should be mockers"—or scoffers—"in the Last Time, who should walk after their own ungodly lusts." This Last Time of the Mosaic Age may properly be considered as extending from the "Anointing of the Most Holy" at the baptism of Jesus by John, to the "casting down of the Law to the ground by the Little Horn, A. D. 70, which is a Time comprehending 40 years. If asked, why I commence the period of the Last Time at the Anointing of Jesus, I reply, because Paul says in Heb. 1. 1.—"God, who at sundry times, and in divers manners spake in time past unto the fathers by the Prophets, hath in these Last Days, spoken unto us by his son;" from this, I consider the days of Christ's ministry, during which he was speaking to Jesus as a part of the last days, for Paul says God spoke to them in these last days by Jesus," and when Paul wrote this 33 years of the 40 had passed away.

☐ The last time, then, is composed of the Last Days, which constituted a period of 40 years (or of 74 years from the true era of his birth) extending from the Baptism of Jesus when he began to speak to Israel as the Messenger of God, to the dissolution of the Constitution of the Jewish Commonwealth by the Roman Powers.

In support of this, I propose to say a few things on the principal passages where the phrase *the last days* occurs.

First then, in Acts ii. 17, Peter quotes Joel ii. 28 as prophetic of what was to happen in the Last Days:—"And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, &c." Let the readers turn to the passage as Peter quotes it, and then compare it with the text as it stands in Joel; he will find that the Holy Spirit who communicated the words to Joel varies then somewhat when uttering them by the mouth of Peter. In Joel it reads "and it shall come to pass *afterward*;" "my spirit" not "of my spirit;" and they shall prophesy, is wanting in Joel. The truth is, that the text in Joel has reference to the latter days, for the word *achri* rendered *afterward* is of the same family of words as *achrih* and *achrun* which we have found in Deut.—Job, Isaiah, &c., indicating the *latter* days. It was, however, quite competent for the spirit to declare by Peter, that he had re-

ference to the *last days* as well as to the *latter*, as the context in Joel plainly shows and for him to add the words *and the shall prophesy*; for though this obtained in the last days, it may not be the case with the servants and handmaids of the Eternal Israel under the constitution of the Future Age. The phrase in the last day of Acts ii. 17, is not to be considered an explanation of afterward, or *achri* Joel, but as a declaration on the part of Peter added to what was found in Joel; for does not read God said in the perfect tense but God saith in the present; that Peter now says it by my mouth, that a portion of the spirit which is to be poured out in the latter days (of which that poured out in the last days is but the earnest) saith Joel, shall now be poured out upon servants and handmaids and they shall prophesy.—But, I cite the passage to show that the days in which the Apostles were the *last days*, or the end of them, and that Peter so considered them, in declaring that the spirit which was poured upon himself and brethren, should be poured on them that hearth him as the contemporaries of the Last Time. I shall cite mine Joel at some future time.

In 2 Tim. iii. 1, Paul says, this also, Timothy, that in the *last days* perilous times shall come.—He then enumerates why the *last days* will be perilous because man would become self-loved, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unlovely, without natural affection, truth breakers, false accusers, incontinent, fierce persecutors of those that are good, traitors, without pity, highminded, lovers of pleasures more than lovers of God, having a form of Godliness, but denying the power thereof. "This is not a description of Jews, but of men, who had embraced the faith of Christ, and even under the administration of the Apostles, had become vile. They were men, who had a form of Godliness, they were Christians in name, but without the spirit of God, which the powers of Godliness imparted. This corruption among the Disciples of Jesus was one of the signs given by which the approach of the end of the Jewish State might be known; and he to his Apostles, ye shall be betrayed by brethren, and kin-folks, and friends; and some of you they shall cause to be slain—Luke xxi, 16; and then shall every one betray one another, and shall hate one another. And many false prophets shall arise among them; and shall deceive many of the flocks. And because

from the heavens' was to go forth, saying, her sins have reached unto heaven, and God hath remembered her iniquities.'—This "voice," or proclamation, seems actually to have gone forth. I refer to the touching "Proclamation of the Roman people to the French army." In this they say almost in the words of the prophecy—"Frenchmen! before undertaking a detestable work, ask of the blue heavens that is above you, and it will answer that it has been polluted by sacerdotal iniquities, and by their horrors in all ages." If the blue heaven has been polluted by Rome's abominations, her sins must have reached to heaven." This is unvarnished truth, and let heaven and earth rejoice that her sacerdotal murders, adulteries, and hypocrisies will soon fall with retributive indignation upon the guilty.

In joyful anticipation, of the righteous judgment of God upon the destroyers of the people (Rev. xi. 18.)

I subscribe myself, respectfully yours,

JOHN THOMAS, M. D.  
Richmond, Va. U. S. A.

3, Brudenell place, New North-road, June 4, 1849.

P. S.—Do you think that the occupation of Rome by the French will facilitate the solution of the question? No! it will only be the substitution of a strong for a weak republican power. Austria must be humbled in Italy, and the French are the "frogs" to do it. Can France come to blows with Austria and not measure swords with Russia? Nay! and when France has accomplished her mission in Italy, she must finally succumb to the Autocrat; and you will yet have to electrify your readers with the announcement that the Cossacks are telescoping the heights of Dover.

[We ought to remark that this letter was sent, in the first instance, to the daily *Times*, and rejected, as might have been expected from the Tractarian tendencies of that journal. The opinions propounded are, at least, striking.—Ed. W. T.]

## THE VISIONS OF THE FUTURE.

From the London Family Herald.

Last week we treated of the mystery of the future, chiefly in a political and ecclesiastical point of view. This week we shall extend it farther.

What is it to any man what the future be, if, after a few years are passed, he has no personal interest in it? Can any satisfaction be derived to the individual mind from thinking that five hundred years hence England will have shaken off the burden of her debt, abolished the system of indirect taxation, reduced the direct to a minimum next to nothing, and established a system of equitable laws, for administering cheap, or gratuitous justice to the poorest as well as the richest, if, when this good time has come, we are all for ever individually extinguished, and have no personal knowledge of the favourable change?

Changes, to be interesting, must be personally interesting; and, as we are all doomed to pass away in a few

years from the scene which we now occupy—many of us being, perhaps, on the very threshold of the grave—we cannot help thinking, for we are capable of thinking—of our own individual relationship to that futurity which extends beyond the limits of our present existence. What shall we be, and where shall we be?

This is a thought which has occupied the minds of the greatest and the best of men who have passed through the pilgrimage of life; and it is a thought which even divides nation from nation and sect from sect, like a language or a ridge of impassable mountains. To this day men differ and quarrel about it.

All nations have believed in a future state of being. The exceptions to belief have not been found amongst nations, but amongst individuals. Humanity believes in it. This faith is one of its innate ideas or common in-

spirations. Indeed, humanity cannot but believe, because it can imagine and it can hope for it. The idea is natural to our minds, because our minds can entertain it and feed upon it. It is food for the spirit of man, even as bread is food for the body.

The idea, however universal amongst men, has been infinitely modified by the influence of circumstances, varying according to the variations of human opinion respecting the indispensable elements of a condition of perfect enjoyment. The Hindoo, who is naturally indolent, drowsy, and dreamy, seeks his final happiness in his own individual absorption in the Divine Nature. The Mahometan, who is naturally uxorious, anticipates only the highest refinement of sensual pleasure in the bowels and beds of a celestial paradise. The Christian, who is abstract and metaphysical, has banished the idea of matter almost entirely from his notions of heaven; and, perhaps, we do not speak extravagantly, when we affirm that the vulgar notion of heaven amongst the inhabitants of Christendom is that of a cloudy region, without either houses, or lauds, or rivers, or mountains, or anything resembling the nature of the world we live in. The old Greeks and Romans had a notion of Elysian fields in the centre of the earth, where the shades of the dead resided in a sort of unsubstantial repose, by no means very inviting to the inhabitants of the world above; whilst, not far off, were the gloomy caves and vaults of Erebus and Tartarus—the purgatory and the hell of the old classical world. Roman Catholic Christendom has borrowed these two latter ideas; but it has taken the abstract and metaphysical, the unsubstantial and the unintelligible heaven for the superior abode of the happy spirits. Dante, the Italian poet, has embodied in most frightful images the mediæval idea of an Inferno and Purgatorio, both under ground—and done his best to make them both as repulsive to nature as he possibly could—in which, perhaps, he has admirably succeeded, for the heart rejects every sentence that he utters; and then he

takes flight amongst the planetary spheres for a state of ideal blessedness, which we are quite as much apt to perceive the pleasure of the ordinary felicity, as in the vaults beneath we were at a loss to divine either justice or the utility of the infinite variety of tortures inflicted on the helpless and helpless victims of the human passions.

Reason has been always much offended with such things, and has been very apt to blame religion for, in fact, owes its origin principally to moon-struck poetry and frantic poetry combined; for the spirit of persecution is not content with the tortures of this life, but pursues its victims ever and ever; and the spirit of heaven is so intense that it cannot bear the idea of the hated rival going to heaven along with it. Almost every one, perhaps, has heard some infidel man or woman affirm, in reference to another, that heaven itself would be heaven if such a detestable character could find a place in it. We have an impassioned woman say of a man, "I would not go into heaven if I thought she were in it." How natural then it seems to be to send enemies and rivals any where else in the next world than where we go ourselves.

There is one vision of the future which is distinct from all the rest, which seems to have had very little encouragement given to it since the world began. The Greeks and Romans knew nothing of it for several ages; and when they first heard of it in later times, they laughed at it as the frenzy of a weak understanding. Christians evidently began with it very soon rejected it entirely. The Jews also began with it, and it is the fundamental principle of their faith; but they also cast it off, and set up the prevailing notions of the nations around them—the metaphysical abstractions of clouds and ether, and one solitary; almost unknown, and unheard of, vision of the future, notwithstanding, the parent of the modern civilisation. It is the germ of the religion and of Christianity. It is the first

element of faith in the history of the Church—the faith of Abraham—"that the land, or the world, would be given to him and his seed for ever." It does not appear that he was promised any other world than this, or had an idea of another. Moses never speaks of another, not even once, nor does he make the most distant allusion to one; but he promises an inheritance for ever in this world to the people that he brings out of bondage. Death did not seem to stand in his way. He merely overlooks it as a soldier overlooks the breast-work of a fortress, or a sportsman overlooks the ditch which he is about to clear. The promises which the lawgiver of Israel made to his people seem to be altogether independent of death. The People were to be scattered amongst all nations, to gather money and lend it amongst all nations, and at last be redeemed from amongst all nations; and they are told all this as if they were immortal beings over whom death could not exercise any power. It reminds one of the Scandinavian heaven, in which the warriors for amusement daily kill one another, and come alive again as fast as they are killed. The Jews of the present day, if Moses be literally understood, are the very same men and women who came out of Egypt, Moses himself being one of the number, living perhaps amongst us, in what particular capacity we do not presume to affirm. This is pure Pythagorean doctrine. But taking another view of it, and supposing the spirits of Moses and of other departed men to be reserved in another state of being, it still necessarily follows, from the fundamental principles of the Jewish and Christian faith, that they all await a return to this very world in which they are to enjoy the vision of the future which has proved the source of their greatest happiness and their most exalted virtues.

This, we say, was evidently the simple and original faith of the Church from which the idea of the resurrection followed as a matter of course, for there was no possibility of enjoying the world in its regenerated form without

it. But Platonism, or Greek Metaphysical philosophy, which throws the world away, and the body also, and mounts up into aerial, unsubstantial, imponderable, intangible, and formless idealities, was very early introduced into Christian divinity by the Gnostics; and it has now been permanently and legitimately incorporated with it.—Much, very much, of the common faith of Christendom is platonic. But more than all, that common idea of a cloudy, shadowy, unsubstantial, aerial eternity, in which neither houses nor lands exist, and where men seem to have nothing else to do but to sing psalms, sitting upon nothing, and with nothing to stand upon.

There is nothing, perhaps, so very meagre and unattractive in popular divinity as the descriptions of heaven.—We really never did read one which captivated the soul. The Arcadian plains of the poets are far more alluring—the fairy lands are far more beautiful—to the playful fancy. And that this feeling universally prevails amongst us is evident from the fact, that our imaginations delight to wander in these fairy lands, to represent them in our pastoral dramas, our ballets, and our midsummer night's dreams; whilst heaven, whose gates are shut even to the imagination, is a word that is scarcely ever used in our popular poetry; and, when used, so vaguely and pensively employed, as almost always to call up ideas of melancholy rather than of joy. Its meaning seems to want cheerfulness. We have even heard it disputed whether there would be laughter in heaven or not, and whether there would be sun and mirth, and fine arts and passionate poetry, and love between the sexes; and so vague are all our notions about it, that no divine can answer the questions. Moreover, he dares not give an affirmative answer for fear of giving offence, for the popular feeling has already invested the heaven of Christendom with a melancholy joy that forbids corporeal pleasure even to a renewed corporeal existence, whilst it regards the affirmation of this pleasure as one of the strongest proofs that Ma-



homer was no true prophet, but only an impostor. A powerful impression! and universally prevalent! and yet it evidently did not come from Moses or the Jews, for they were more like Mahomet in their visions of the future.—It came from Plato and the metaphysical Greeks; and was baptised by the Gnostics, from whom we inherit it.

This is not a subject upon which we mean to give an opinion. We are merely analysing the prevailing opinions of the world. We blame no one for entertaining his own, and we have so little desire to impress ours upon the mind of another, that we shall carefully abstain from stating what it is.—Perhaps we could not, even if we would. It is not one of those practical questions on which the mind can ever come to a definite conclusion, but rather an open question, on which the well-trained mind will always be willing to receive new light from any quarter. We can only affirm, what every human being must feel to be true, that beings invested with a corporeal nature (and what finite being is not?) can never comprehend nor vividly entertain the idea of a state of happiness which is not corporeal and personal, and if corporeal, then sensuous also; so that a state of perfect happiness seems to human nature to be a state of mental, spiritual, and corporeal enjoyments in combination, without any of the evils or obstructions that render them at present impossible or profane.

The Jewish prophets, therefore, following the spirit of their great lawgiver, do not hesitate to describe the state of future felicity in language purely terrestrial. There is no Platonism in their philosophy. Plato had not then lived, and metaphysics were unknown as a science. The Jewish heaven is nothing more than a terrestrial Paradise. There is not one word about any other to be found amongst their prophets, and the pleasures of Heaven or the renovated earth are nothing more than the pleasures of an innocent corporeal existence, eating and drinking, dancing and singing, making merry and loving another.—

Here is one description by a prophet. It might also do for an Arcadian. "Therefore they shall come and sit on the heights of Zion, and shall sit together to the goodness of the Lord for wheat and for wine and for oil, and for the young of the flock and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, the young men and the old together; for they shall turn their mourning into joy, and they shall comfort them and make them rejoice from their sorrow. And I will satiate the soul of the priest with fatness, and my people shall rejoice in my goodness, saith the Lord." This is heaven. If you doubt it, take the following as a corroborative evidence. "Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. (It may be here remarked that Zion and Jerusalem are used metonymically for the whole land, and the whole land is ultimately magnified into the world or planet.) And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, and the sinner being an hundred years old shall be accursed.—(a difficult sentence this to understand, without remembering what is said of a second death which *hurteth not*.) And they shall build houses and inhabit them—they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And I shall come to pass that before they call I will answer, and whilst they are

iniquity shall abound among them "the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved—Matt. xxiv, 10. Truly they were perilous times when a brother in Christ could betray his brothers into the hands of the Pagan Adversary, who would cause him either to curse Christ and live, or be blessed and die!

What was Timothy to do with such? "From such," says Paul, turn away.—Why Paul? "Because, of this sort are they which creep into houses, and lead captive silly women laden with sins, and away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

Such is Paul's description of the character who infested the church in his day. They were persons against whom he rebuked Timothy; "men of corrupt minds, and reprobate concerning the faith." As a whole, they constituted the nucleus of a community, which afterwards styled itself the *Holy Catholic Church*; or as Paul calls it, *THE APOSTACY*.

It does not enter into my design at present, to discuss at length these passages, which pertain to the *last days* of the Law, or political constitution. I have dwelt on this, perhaps, longer than necessary, and I have done so, for the especial benefit of some of my very particular friends, who are accustomed to quote his text about "perilous times" as applicable to the times of the "Last days, and as a premonition of the Second Advent of Jesus. But they think, to say no more of *perilous* as characteristic of those in which we live. It is true, we are slandered, our names are cast out as evil, meeting houses are closed against us, and "brethren" in times play us false; but what of all that? There is nothing "perilous," or dangerous to property, or life, or limb; we can lie against us, and blaspheme our names; but, however well disposed we may be to put us in peril, they are the old Pope in Bryan's Pilgrim's dress; being restrained by law, they cannot clank their chains, and grin, which we sufficiently what they would do, if we could! I do not deny but "perilous" are at hand; but not to the household of God. Judgment began here, what will be the end of those who *obey not the law*; for these perilous times are in store for us; who are saved, times of shining from the Lord.

Paul also speaks of the Last Days.—"The Spirit says, ye of the Twelve Tribes shall have heaped treasure together for

the *Last days*: \*\*\* ye have lived in pleasure on the Land" (lovers of pleasures more than lovers of God)—"and been wanton; ye have nourished your hearts, as for a day of slaughter. Ye have condemned; ye have killed the just, who resist you not. Be patient, therefore, brethren *unto the coming of the Lord*: \*\*\* establish your hearts for the coming of the Lord *draweth nigh*; when he shall come, as he hath said, with his armies against Jerusalem to redeem you from the hand of those who persecute you unto death. James wrote this 8 years before the sanctuary was cast down; and he wrote it to individuals, some of whom fell by the sword of the Romans, while others of them experienced a redemption from Jewish tyranny, which nothing but the subversion of the constitution could guarantee them.

This article being sufficiently extended, I shall defer the consideration of the passages in Peter's Epistles, until a future number; with this one word, that they refer, not to the Latter, but to the Last Days of the Age constituted by the Mosaic Law.

EDITOR.

#### WHAT ARE GHOSTS MADE OF.

"If these so-called ghosts or psychical bodies be any thing at all, they must be either material or spiritual, unless some third kind of existence can be demonstrated to be actually in the universe. If they be material, they must be solid, liquid, or gaseous; or at least one of the modifications or combinations of these forms of matter. In truth, it is subsumed even by the ghost-mongers, as they are called by Archdeacon Hare, that they are neither solid nor liquid, so that the gaseous or vapour-form shapes are the only ones that remain for them. Now vapours or gases they cannot be, for these simple and irresistible reasons. Neither a gas nor a vapour can be permanently bound a figure, even of the most irregular or cloudlike species, within our atmosphere. There is a principle of diffusion which forbids it. Two masses of aeriform matter cannot remain in contact. Instantly one such sensible form is brought into contact with another, they begin to melt away into each other. Dalton discovered many years ago that one gas acts as a vacuum to another; and Mr. Graham has eliminated the rate of that kind of mutual dissolution with his wonted precision: There is no exception to the law; and a most beautiful and beneficial one it is; for it is, in virtue of it that the carbonic acid of the atmosphere does not sink below the oxygen and nitrogen; like water below oil and suffocate the organic kingdoms of nature."

upon such necessities as those we speak of. As we said last week, all the powers in combination must be employed; and if any one should be wanting, the thing cannot be done. It is a grand renovation, not an innovation, that is wanted; and the power which is indispensable is a universal power, which is properly speaking, the divine, because, unlike merely partial or antagonistic powers, it embraces and reconciles all, and therefore meets with

no resistance. Partial Power is a chief interminably. There is no hope in it, and all its movements however promising to the excited and the passionate mind, will prove inefficient and terminate merely like a French Revolution, leaving us all to wonder after an immensity of labour and expense, if we really are one jot or tittle better off than when we began.

*From the Family Herald.*

### THE CHANGES WE UNDERGO.

Some years ago, when on a visit to a rural village, we were invited to accompany a friend to see an old woman a hundred years of age; we accepted the invitation, and witnessed a sight we shall never forget. She was none of the hale and cheerful, active and vigorous old women, of whom we sometimes read in newspaper paragraphs, but a shrivelled-up and doubled-up bag of bones, with ten thousand times ten thousand wrinkles crossing and recrossing each other in all directions on the brown cadaverous-looking skin, that served for the covering of the brittle and rattling skeleton. She was a sort of a hoop; her knees almost touched her chin; she was rolled up like a pea-bug, or a cat on a rug, as it basks itself in the agreeable temperature of a parlour fire; and she was quite as far removed from moral or intellectual converse or sympathy with humanity as the cat itself. She was merely passive, fed with broth and pap like a child by her own granddaughters, who were full grown women, and she was incapable of holding conversation with them on any subject, or showing more than symptoms of satisfaction or dissatisfaction with the treatment she received, or the position which she maintained. Moreover, she was peevish, fretful, and uncomfortable, and the patience of the granddaughters was very severely tried by constant and unre-

mitting attendance upon their ancestor, who seemed like one that belonged to death, but whom, amid the multitude of his other engagements, he had forgotten to remove.

This old woman was once a rich, plump, and laughter-loving child, fond of fun and prattle, pleased with a rattle, tickled to cheerful excitement with a straw. She was once a gay and lively, licksome maiden, fond of a dance and romp, with cheeks of roseate hue, and teeth of pearly whiteness; lips of ruddy tint, and infinitely variable expression, flesh as firm and permanently fresh and glossy as an evergreen leaf, which defies all the changes of wind and weather; luxuriant hair, dangling in ringlets and love-locks on her cheeks and shoulders; and eyes speaking many words to other eyes that listened. Then she became a wife and mother, jolly, buxom, tender, affectionate, watchful, still gay, too, and hopeful, and peeping into futurity with desire and curious interest, the power of enjoyment being still preserved, all the passions and the feelings of her maiden state being still capable and susceptible of excitement and gratification. Then she became a grandmother and a widow. One half of her mystic being was now in the grave; her daughters now occupied the place which she once held; they now enjoyed the vigour and the vigour which once were in

Many of her early companions were now gone to the world of spirits, that mysterious intermediate state that awaits the re-creation of our corporeal being. Her husband was now amongst the departed; her father, her mother, her brothers and sisters, her male and female cousins, her uncles and aunts, were all gone before her. She was now beginning to feel herself living amongst strangers, amongst a new generation of human beings, who were taking possession of the world and doing all the active work, whilst she was sitting in her arm-chair, telling tales to grandchildren, or reading her Bible with spectacles on her nose, and solemnity on her countenance. Then she became a great grandmother, still feebler, unable to move without a staff or the arm of a younger person to support her, groaning under a weight of infirmity, breathing with difficulty, panting and feeling faint after the slightest exertion, lying late in bed, and half sleeping the rest of her time in an arm-chair, disinclined to laugh, annoyed at the mirth of others, unable to join in the conversation, vision failing, memory decaying, unable to hear distinctly, and too feeble to give attention to articulate speech, if she heard it; dozing, and scarcely even meditating, but melting slowly and gradually away in the atmosphere of oblivion; bulk and moisture, strength and intelligence, all going out together, like a midnight lamp that has sucked up the oil and cannot be replenished. It is a sad history of a human being—what wonderful changes a human body and mind together undergo in a century of time!

It is painful to think what all the beauty that surrounds us will be long before the present century has expired. And yet the world will be just as full of beauty as ever. The ladies will be as young, as gay and as happy; the roses will be as fair and as delicious in fragrance, the lilies will be as white, and the tulips as gaudy, and nature will all be as fresh, and green as it is to-day; but you, and she, and he, and we shall be changed, and where, and and what shall we be? The univer-

sal is in bloom for ever, it never decays. The individual alone perishes. Man and woman are immortal; a man and a woman are subject to death, because they live in a world of time or succession, where one generation succeeds another. This succession or time is the cause of death. Hence in the sublime and deeply expressive and poetical language of revelation, it is said, when death ceases, time shall be no longer; generation shall no longer succeed generation; the successor shall no longer supplant the predecessor; the child shall no longer thrust out the parent. It is one eternal inheritance, without the distinctions of youth and age, and without individual relationships.

Individual relationships are like individual bodies—they are mortal; they often die in effect before the bodies.—Parents even become alienated from children; brothers and sisters live as perfect strangers to one another in the same town. The old home, once broken up, and its inmates dispersed, the heart very soon becomes reconciled to the change—submits to the ordinance of nature, which is averse to long-continued individual relationships, and seeks other friends and other associates amongst the universal brotherhood. It once thought it could not do this; it asserted it to be impossible. But fate pronounced, and the heart submitted, and found it not so very difficult. We once heard an over-fond and exclusively affectionate wife and mother say, that the greatest pleasure she expected to enjoy in heaven, would be that of meeting her husband and her children there. This was wrong. Her affections were too individualised.—They wanted that grandeur and elevation which they can receive from the universal relationship alone. When the Great Teacher was told that his mother and his brethren were without, and wanting to speak with him, he said, "Who is my mother, and who are my brethren?" Then, moving his hand towards his disciples, he said, "These are my mother and my brethren." He did not hesitate to call a man his mother, and a woman his bro-

"LORD, HOW LONG?"

In Psalms 89 it is written, "thou hast profaned David's crown by casting it to the ground. \* \* \* Thou hast made his glory to cease, and cast his thrown down to the ground." Then come the inquiries, "How long, Lord. Will thou hide thyself forever?"

Also in Psalm 79:—"O God, the heathen are come into thine inheritance: thy holy temple have they defiled, they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them who are round about us." Then is the inquiry again put, "How long Lord? Wilt thou be angry forever?"

In Psalms 90! Return O Lord, how long? And let it repent thee concerning thy servants."

And Jehovah said to Isaiah, "Go, and tell this people (Israel;) Hear ye indeed, but ye understand not; and ye see indeed, but perceive not." Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Desirous of knowing the duration of this judicial blindness of his countrymen, Isaiah inquired "Lord how long." And the Lord gave an answer to the prophet, which is equally so to the oft repeated acquisition of the Psalmist:—

"Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and (the people) shall return, and it shall be eaten."—ch. vi. 9—13.

This answer teaches that David's crown and throne were to lie prostrate; Israel to continue a scorn and a reproach, and to remain the victim of a judicial blindness; and the return of the Lord be deferred until the cities of Palestine should be tenantless, the houses without man, and the cultivation of the soil reduced to a tenth part of the whole. Do the facts in the case attest the verification of these signs? Hear the testimonies of Alexander Keith and

Dr. Hershell who have recently visited the Land of Israel.

"The town of Salghud" (east of the Jordan,) says Keith, "contains upward of 800 houses without a single inhabitant."—p. 255.

At Ayoun are about 400 houses without an inhabitant—Burckhardt's Travels, p. 97.

"From the terrace of one of the houses at Shobeia, Mr. Buckingham took the bearings of four "uninhabited towns," lying within the estimated distance of 10 miles"—p. 262.

"From the terrace of a house in the mountains of Lebanon, Mr. Buckingham took the bearings of eight towns within the distance of 10 miles, five of which were deserted."—p. 265.

"Different routes from Ezra to Demascus give redoubled evidence that the desolation on every side continues to be overstretching with ruined or deserted cities"—p. 264.

"Many cities of the land of Israel are desolate without inhabitant, and the houses without man."

"In the lists of Arabic names of places in Palestine and the adjoining regions," Mr. Eli Smith, appended to the third volume of his, and Dr. Robinson's Researches, there are the names of 156 places in ruins or deserted in the Haouran and Lidjah; 81 in Batauia or Bashan; 80 in Ajlun; and 123 in the Belkah; or as arranged and named, 446 in the countries east of the Jordan.

"Haouran is a land—far more than others that are, or, perhaps, ever were on earth—of cities that are forsaken or deserted, though not ruined, and of houses standing by hundreds, but without man."—p. 268.

Dr. Hershell says, as reported by Himes, "East of the Jordan there were at least fifty cities, entirely without an inhabitant, utterly desolate. He went into a city before which he had pitched his tent, and he beheld only loneliness and desolation. There were houses all ready to be inhabited; but no inhabitants to occupy them. Truly the cities are wasted without inhabitants, and the houses without man."

"The cities, said he, were not only thus desolate, but men were to be moved far away; and there was to be a great forsaking in the midst of the land. He said that this was also true to the

er. He had rode there, over those once thickly populated districts, for five or six hours without finding an inhabitant.—Where a million of people might find subsistence he says, there are not now five thousand persons."

"But said he there is another sign;—But yet in it there shall be a tenth, and shall return, and be eaten."

"How do facts accord with this? He said, the British Government had caused inquiries to be made respecting the proportion of the Land in that country that is being cultivated; and the report as it was returned was that "one tenth" of the country only is under cultivation; and thus it is recorded in the public documents of Great Britain"—Adv. Her.

Such are the facts in the case. The wasted and tenantless cities, the manless houses, the utter desolation of the land, the far removal of Israel, the great forsaking of the country, and the reduction of the cultivated soil to "one tenth"—are signs, which, being all exactly accomplished to the very letter, demonstrates that the "until" has come upon the world, beyond which the desolation of Immanuel's Land shall not continue. "How long the vision respecting the Deity and the transgression of desolation to give both the Holy and the Host to be trodden under foot?" Thus inquired the Holy One, and the reply vouchsafed was, "Unto 2300 days; then shall the Holy be cleansed"—Dan. 13, 14. In other words, "until the cities be wasted without inhabitant, and the houses without man, &c."

After one of the Angel Princes of Israel had shown Daniel the truth, which is "noted in the scripture of truth," as to what should befall his countrymen from the time of Kerxas, the fourth king of Mado-Persia, until the Resurrection of the Dead and Messiah's glorious appearing, a Holy One inquired of the revelator for Daniel's information,—"How long shall it be to the end of these wonders?" And the res-

ponding Angel swore by Him that liveth eternally, that the End should be at the expiration of "a time, times and an half" that is, of 1260 years from some epoch not yet discovered in the revelator's discourse: nevertheless he added a sign, by which the End of the wonders might be known, and that sign is the restitution of power to the Tribes of Israel; for "when he shall have accomplished to scatter\* the power of the Holy People, all these things shall be finished." ch. xii. 5—8.—Jesus likewise answers the question "How long?" by saying, that "Jerusalem shall be trodden down of the Gentiles UNTIL the Times of the Gentiles be fulfilled"—Luke, xxi. 24.

The time then is come where the restitution of all things, which God hath spoken by the mouth of all his holy prophets must begin. The 2300 years are accomplished, and the cleansing of the Holy Land and City must proceed. "The glory of all lands" is waiting to be repossessed by the natural born subjects of the King of Israel. No earthly potentate, nor any combination of Kings, can prevent the restoration of the (politically) holy people. The zeal of the Lord of Hosts will perform it. He has dried up the waters of the Euphratean Empire, and shall he not cause his Oriental Kings to pass over, and possess the Land, which he gave to Abraham and Jesus for an everlasting inheritance? He will not do it for Israel's sake; but for his Holy Name's sake, and the promise, which he made and confirmed to the Fathers. O that the cleansing were accomplished, that THE FUTURE AGE might be evolved to the glory of Messiah, and the blessing of all nations in Abraham the father of the faithful and "the Friend of God!"—EERTOR.

\* *Vahkapalut nephatz*, "and when he shall have completed entirely the scattering of" &c. :—*netheptz*, an infinitive construed substantively in *regimine*.

TABLE OF THE WORLD'S AGE.

Since our article on the World's Age was written, we have met with the following abstract of the Table made by the learned Dr. Hales of the various opinions of the duration of its years. It is annexed below.

CREATION.	B. C.
Septuagint Computation	5586
Septuagint Alexandrinus	5508
Septuagint Vatican	5270
Samaritan Computation	4427
Samaritan Text	4305
Hebrew Text	4161

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA.

[VOL. X NUMBER 10

## CHRIST AND HIS CHURCH.

"AND if children, then heirs; heirs of God and joint-heirs with Christ: if so do we suffer with him, that we may be also glorified together."

The strict oneness existing between the Lord Jesus Christ, and the members of his mystical body—the church, is variously set forth by the Holy Spirit in the Word: for instance; the Vine and the Branches, (John xv. 1—6,) showing that their very life is derived from him: the Shepherd and the Sheep, (John x.) indicative of his care over them, their helplessness and liability to wander: the Body, of which he is the Head; showing his government over them, his need of them, his sympathy with them, and their sympathy with each other. (1 Cor. xii.)

Each of those similies is employed to illustrate some peculiar truth or truths; but there is one image made use of, which seems to embrace every other, and at the same time suggests ideas which they do not—it is that of Bridegroom and the Bride. We have, in this relationship, which Jehovah has condescended to take, at once brought to our minds the going forth of his love in seeking, winning, and purchasing the Bride; for it was, and is, in Eastern countries, requisite that the bridegroom should as it were purchase the lady from her father by splendid presents: we are also reminded that he is her counsellor, her protector, the sharer of her joys and sorrows, in a word, "her beloved and her friend," and it tells us too what should never be forgotten, that the church must share the fortunes of her betrothed.

But there is a further peculiarity in this relationship. Not only is she the spouse, but the sister-spouse of her Lord. She is the daughter of his father by a new and heavenly birth; her "first father" having sinned, and thus become, with his posterity, the captive Satan, she is a born slave to sin and death, and besides having to ransom her from this slavery, that she might become his bride, he had to provide means whereby she could be born again. The design of this essay is to show what

are these means, as well as to point out from Scripture the ceremony of espousals, or that in which she takes his name.

But here let us pause to contemplate the person and character of the Bridegroom, for in him we shall find an incomprehensible blending of dignity and humiliation. Born in a stable, at the little town of Bethlehem, in province of Judea, at that time tributary to the Romans, his mother an obscure maiden, betrothed to a carpenter, yet is he the Son of God, the only begotten of the Father, and in him centre the glorious lines of prophecy; and the hopes and desires of the faithful, from the time that man by his disobedience forfeited his possessions, and brought them, with himself, under the dominion of the great enemy.

In him we see "the need of the woman (Genesis iii. 15,) whose heel is bruised by the adversary, (Luke xxii. 53,) "the man of sorrows" who "had not where to lay his head," who was frequently indebted to the love of his followers for his daily sustenance: yea, so poor was he as to be obliged to have recourse to a miracle for money wherewith to pay the tribute, (Matt xvii.) yet is he appointed "to bruise the serpent's head," (see Hebrews iii. 14,) to dispense blessings to "all the families of the earth; for he is the seed of Abraham, and the rightful possessor of the land promised to him, (Genesis xii. xiii.; Gal. iii. 15, 16, 17,) and although his mother was espoused to a carpenter, yet was she the child of kings; from the princely tribe of Judah and the royal family of David, therefore is he the heir to David's throne and kingdom anointed by Jehovah "to reign over the house of Jacob for ever, (Luke iii. 32, 33,) whose "dominion shall be from sea to sea, and from the river unto the ends of the earth," (Psa. lxxii) who shall reign and prosper and execute judgment and justice in the earth, (Jeremiah xxiii. 5—8,) when he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possessions (Psalms ii.)

English Bible	4004
LATIN THEOLOGEANS	
Clemens Alexandrinus, A. D. 194	5624
D. Hales	5411
Orizen A. D. 230	4830
Kennedy, Bedford, and Ferguson	4007
Helvetius and Marsham	4000
Melanethon	3964
Luther	3961
JEWISH COMPUTATIONS.	
Josephus { Playfair	5555
{ Jackson	5481
{ Hales	5402
{ Universal History	4698
Talmudists	5344
Seder Olam Sutha	4359
Jewish Computation	4220
Ditto	4184
Chinese Jews	4079
Some Talmudist	3761

Vulgar Jewish	3760
Seder Olam Rabba, in the Great	3760
Chronicle of the world A. D. 180	3761
Rabbi Lipman	3010

The computations of the Deluge vary from B. C. 3246 to 2344; and the Exodus from 1648 to 1312. These variations among the learned, attributable principally to this misunderstanding of the scripture, do not alter the facts of these grand epochs the records of which in the Bible, have been so fully confirmed and corroborated in the annals of profane and general history.

It will be observed, that my computation agrees most nearly with that of the Jews of China, or of the Land of Sinitim; they compute the World's Age at the Birth of Jesus Christ at 4079, I at 4090—a difference of only 11 years.—EDITOR.

## DR. JOHN THOMAS AT NOTTINGHAM AND NEWARK.

NOTTINGHAM.—Our townsmen last week were delighted and edified by the lectures of Dr. Thomas, upon a subject which seems to puzzle not only our legislators, but the world at large, viz: "The ultimate tendency of the political struggle which is at present desolating the kingdoms of Europe." These interesting lectures, founded upon the prophecies, and relative to European affairs, have been most numerously attended, and much interest has been excited; and they who have heard them will, we feel satisfied, be able to contemplate the various movements of the nations with increased attention. Dr Thomas, we understand, is about bringing out a work on the subject, which will no doubt excite much attention.

Nottingham Mercury.

TESTIMONIAL TO DR. JOHN THOMAS.—On the evening of Thursday, the 12th inst. this noted expounder of Prophecy, with upwards of 100 of his friends and admirers, partook of a social cup of tea in the Assembly Rooms; after which a public meeting was held. Several addresses having been delivered on prophetic subjects the chairman (Mr. Micklewood, of Plymouth) on behalf of himself and friends, presented to the doctor in an appropriate speech, a copy of the Holy Scriptures, beautifully bound in morocco with silver clasps and corners. On the fly-leaf was the following inscription:—At a public

meeting, held in the Assembly Rooms, Nottingham, on Thursday, 12th July, 1849 this Bible was presented to Dr. John Thomas of Richmond, Virginia, U. S. A. by the friends of truth, as a testimonial of their approbation of the philanthropic and Christian feeling displayed by him in visiting this country,—of their respect personally towards him for the indefatigable and able manner in which he has unfolded the sure word of prophecy, and otherwise discharged the duties of his mission—and of their gratitude for the instruction, illumination, and edification they have received." Dr. Thomas suitably acknowledged the gift, and the meeting immediately afterwards concluded by singing the doxology.—Nottingham Review,

### "CAMPBELLISM."

We use this word as a term of distinction and not of reproach. We are aware that some "Reformed Baptist" do not like it, because they would rather persuade themselves that they are not Campbellites, but Christians. We cannot, however, conscientiously use the name of Christ to designate a theology which is not Christian.—Messrs Scott and Campbell's divinity is not "the truth as it is in Jesus," but something peculiar to themselves; and therefore, it ought to be nominated by one or other, or both, of their names, as they may agree between themselves.—EDITOR.

In him we see the meek, the gentle, the suffering "Lamb of God," "wounded for our transgressions, bruised for our iniquities," whose life was made an offering for sin," but at the same time we find that he himself is the offerer of the sacrifice, (John x. 11,—18,) "the High Priest for ever after the order of Melchisedec," (Psalm cx.; Heb. iv. vii.) "who has entered into the true holy of holies "there to appear in the presence of God for us," but who will appear on earth a second time without a sin-offering to the salvation of them that look for him, (Heb. ix.) to claim his bride, to take possession of his kingdom and dominion, to share with her its glories and its honours, Dan. vii. 13, 14, 18, 27; Rev. ii. 26; iii. 31.

Well may the spouse, in contemplating her Lord, exclaim, "This is my beloved, and this is my friend, oh ye daughters of Jerusalem." But it is well for her to remember, that ere she can share his glories, she must be a partaker of his sufferings, 2 Timothy ii. 12, she must be one with him in all things.

It is however manifest, that until she is espoused to him, she cannot share any thing with him, even suffering; and this brings us to the consideration of the means whereby this union is effected. How does she become his sister-spouse? In other words, How are children of Adam made children of God—introduced into that family of which Jesus is the elder brother, and at the same time made members of his mystical bride?

It is written, "To as many as receive him to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13.

This passage shows us, that not by the will or "charitable work" of any man, can persons be introduced into this family, and also plainly restricts the power of becoming the sons of God to those that believe on his name, to as many as receive him; and such are born of God. But how born?—A birth supposes a concealment, and the emerging from it. Nicodemus wonderingly enquired of his heavenly Teacher.—"How can a man be born when he is old?" &c. The difficulty is solved John iii. 5, "be born of water and of the Spirit." The water is the medium of concealment; the power of the Holy Spirit as residing in the world of truth, is the cause of this birth.—The person hearing, understanding, believing the glad tidings, "receiving the truth in the love of it," in obedience to that word of truth, is buried in the water, and emer-

ges from it "a babe in Christ," for certainly this is the appointed means of being brought into Christ," Rom. vi. 3, "baptised into Jesus Christ." No one, we should imagine, will presume to say how- ever, that without faith any one can be in Christ; an infant, therefore, is not a proper subject for baptism, neither is an adult unless he believes the gospel; an adult or an infant may be "born of water" without believing the gospel, but this is not being "born of water and of the Spirit" and it is, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is easy to say that being first baptized and afterwards believing, is equivalent, but this is a violation of analogy. The Spirit's testimony concerning Jesus, the anointed Prophet, Priest and King, must be the motive-power in the heart of the subject, impelling to obedience; thus is he born of God, God himself having provided both agent and medium. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures," James i. 18. "According to his mercy he saved us, by the washing of regeneration," &c. Titus iii. 5.

"Seeing ye have purified your souls in obeying the truth through the Spirit," &c. "being born again, not of corruptible seed, but of incorruptible, by the word of God," &c. 1 Peter i. 22, 23. "He that believeth the gospel, i. e. receiveth the incorruptible seed, and is baptized with water, being thus born of water and of the Spirit, shall be saved." Mark xvi. 16.

Now we come to the ceremony of espousals; and we must remember, that amongst the Jews, this frequently took place long before the marriage: the bond was sacred and indissoluble, and it appears that the parties were then one in the eyes of the law; but the preparation of the wife intervened between the betrothal and the return of the bridegroom to make her his bride. We find Mary designated as the wife of Joseph before she was his bride, and accordingly they repair together to Bethlehem, that their names may be recorded together. Just so it is with the Bride of Christ. The marriage of the Lamb is not yet come; and yet we find Paul writing to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." He has purchased her to himself, and this is the time of her preparation for him, and as each member is added, as each believer is espoused to him, does the Bride advance to perfection.—Poor, impoverished, enslaved children of

Adam, bear the voice of his messengers, his Apostles and Prophets, declaring that their ransom is paid, calling them to partake of his inheritance, describing to them the glories of the kingdom he is preparing, assuring them that through his name, they may obtain all they need to fit them for his presence, namely, freedom from their fetters, i. e. remission of their sins; an earnest or token of the future inheritance, i. e. the gift of the Holy Spirit; this gift being also the ointment of perfume, or anointing oil, for it, shed abroad in the heart, produces those fruits of righteousness, peace, and love, which are said to be as an odour of a sweet smell, as incense to the Lord. All these and more are attached to the NAME of Jesus Christ.

"That repentance and remission of sins should be preached in his Name," &c. Luke xxiv. 47.

"To him gave all the Prophets witness, that through his name whosoever believeth in him, shall receive remission of sins."—Acts x. 43.

"These are written that ye might believe that Jesus is the Anointed One, the Son of God, and that believing ye might have life through his Name." John xx. 31.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

Well, believing those things concerning the kingdom of God, which are declared in the Scriptures, and also the things concerning the Name of Jesus Christ, if desirous of entering that kingdom, of receiving these present and future blessings, they want to take his Name, since that is the only way to come at his possessions: they desire to be espoused to him. How is this to be done? "Repent and be baptized into the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts ii. 38.—"Arise and be baptized and wash away thy sins, calling upon the Name of the Lord." Acts xxii. 16, viii. 16, x. 41, xix. 5.

From these passages we see how the Name was taken in the Apostles' days, and viii. 12, points out the class of persons who use to take it. Now, if there has been no new revelation to set aside their teachings and practice, certainly there is no other way in which the Name can be obtained; and since all the blessings are attached to the Name, it is a just conclusion, one would suppose, that there is no other way of obtaining a legal title to them, than by being baptized into the

Name. Thus the believer of the things of the Kingdom and Name of Jesus Christ the Anointed One, becomes a member of his mystical spouse, as well as a child of God by a new and heavenly birth.

But we said the betrothed had to share her husband's fortunes. Let us trace her fellowship with him here. No sooner was he baptized, than the Spirit witnessed that he was the Son of God, and he was anointed. This is her case too. Gal. iv. 6, 1 Cor. i. 21, 22. During her sojourning here she is, like him, the despised and rejected of men; she is the beloved of Jehovah, but hated by the world; she is subjected to the oppression of men, but like him she must uncomplainingly submit.

She is to "learn obedience through the things which she suffers." Remembering that he returned good for evil, praying even for his murderers, she is called upon to manifest a likeness to him in this, and inasmuch as he was "holy, harmless, undefiled, separate from sinners," she is to "hate even the garment spotted by the flesh." It seems indeed her heavenly Father's will that she should be subjected to the same discipline as her Lord, that she may be transformed into his likeness that she may be fitted to share his honours, his kingdom and glory in the age to come.—It is a delightful thought, that, during his absence, and whilst she is looking and longing for his return, he too has her in his heart—that he is directing the springs of this world's machinery with an eye to that day of joy, when, having clothed her with immortality, and presented her to himself a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish" she shall sit down with him in his throne to rule over the world in righteousness, and "to dispense blessings to all the families of the earth." "Hearken therefore, oh daughter, consider and incline thine ear, forget also thine own people, and thy (first) father's house; so shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him!"

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Blessed are they which shall be then called to the marriage supper of the Lamb!

We propose now to contemplate the Saviour and his bride under another figure; but which is so intertwined with

the last as to be almost inseparable from it. "For as the husband is the head of the wife, so is Christ the head of his church," &c.; and, "we are members of his body, of his flesh, and of his bones."—Truly "this is a great mystery." To solve it is not in the power of the writer; but perhaps we may be able to draw from it a few of those practical and consoling ideas, which it seems the Holy Spirit designed to suggest in applying the simile to the church of Christ.

It will not be necessary to dwell upon the formation of the body, since it must be that the same agency and means by which persons become members of his mystical sister spouse, renders them at once "members of his body, of his flesh, and of his bones." "For by one Spirit are we all baptized into one body," &c. And here we may just remark, how erroneously this verse, (1 Cor. xii. 13.) has been applied to the direct baptism with the Holy Ghost.—If the grammatical construction be strictly attended to, a difference must be perceived between being baptized with the Spirit, in which case the Lord Jesus is the baptize, as Paul here says, "by the Spirit."—The *by* marks the agent, not the medium. When the disciples on the day of Pentecost were overwhelmed, or baptized, with the Holy Ghost, it was the medium; and the Messiah, who had been exalted to distribute gifts to men, was the *agent*; for it is said of him, John i. 33, "the same is he which baptizeth with the Holy Ghost;" whereas, in this passage, 1 Cor. xii. 13, the Spirit is manifestly the impelling power, or agency, and with water are the believers of the "one faith" baptized into the "one body," being thus through their union with the Head, put into a capacity for drinking into one spirit of love, holiness, peace, and joy, and henceforth to live in the enjoyment of the "one hope." The command goes forth, and by the Word of God, the Spirit's instrument, "which is sharper than any two-edged sword," and therefore called "the sword of the Spirit," is each member formed, then united to the body; formed too, 'out of the dust of the earth,' for children of death are we all, sinful dust and ashes; but by union into this body a dignity is imparted to us, a glory and a beauty, flowing not from anything in ourselves, for we are no better than the dust from which architect does take us, but from being the workmanship of the Most High, and from him having united us to such a glorious Head, even Him to whom all power is given in heaven and in earth," and who of God is made

unto us wisdom and righteousness, sanctification and redemption.

There is a peculiar and inexpressible beauty in the period chosen in the history of his natural body, to illustrate the reception of members into his mystical body.—It was not the time of his Anointing, although in that anointing of the Head was each member anointed, since the oil of gladness poured upon Him descends even to the skirts of his garments, and when by being united to his body, beneath those garments a sinner takes refuge, immediately he becomes a partaker of the anointing. Those who would, and who do profess to unite a member to the body by pouring water upon him, seem to choose this as the fit period. But, no! God is wiser than men. United to him at this period, they would remain under the law; for while Jesus lived he was under the law; and though he yielded a perfect obedience, yet, since he stood in the place of the sinner, at last it worked out its condemnation upon him, even the accursed death "on the tree." Being dead, and the corruptible life of the flesh, (i. e. the blood,) expelled, the law in reality had ceased to have dominion over him; still by the hand of another in obedience to that law, he was removed out of sight—buried; then the law could go no further. Here, then, is the moment chosen for union—"Baptized into his death;" "buried with him by baptism into death"—and this burial an act of our own; but, as in the former case, by the hand of another. And wherefore die and be buried?—"That like as Christ was raised again by the glory of the Father, even so we also should walk in newness of life."

Now to die before being raised to a new life, is absolutely necessary. We see this in nature. A seed must die, in order that from the life-germ within, a new plant may spring forth. The body of man, too, must die, ere from it can spring a re-surrected being. "Therefore," continues the Apostle, "if we have been planted together in the likeness of his death, we shall be also in his resurrection; knowing this, that our old man is crucified with him." The *if* seems to imply, that a person may be buried in baptism, without being planted in the likeness of his death; and that to be buried with Christ in baptism, the flesh must first be crucified. To illustrate this, a man may be buried without dying; put a living being into a grave, or cover the top with a board,—he is buried; remove the board, and he will come forth the same being he was before. There is no new life, for there has been no death in the case.—

It is to be feared that many are buried in baptism, who have not first crucified the flesh. How then, can such be said to be "buried with Christ," or to be "planted in the likeness of his death," since he was dead before he was buried? No wonder, then, that they do not rise to a newness of life, since we have seen that death, as well as burial, must precede re-surrection.

But what power is to crucify the flesh? Is it the law alone? If so, then every one who is under the law, has crucified the flesh. But Paul says, "I, through the law am dead." Yes, verily, the law condemns a man, even as it condemned Jesus; and to escape from the punishment it entails on every transgressor, the sinner must be united to Him "who died, the just for the unjust, that he might bring us to God."—But it requires a further power to crucify the flesh. What, then, was it that nailed Jesus to the cross? "The love of God;" for no one could have had any power against him, except it had been from above. Even so it must be love wrought in the heart of the sinner, by the knowledge of God's love, as manifested in the death of his Son, that enables him to crucify the flesh. It is the power of the world to come, which makes him willing to die to this world; and it is by the cross of Christ he is crucified, in order that he henceforth may live a life in the Spirit.—(See Galatians vi. 14; ii. 20.) Thus, then through and by faith, i. e. the reception of the truth in the love of it, a sinner dies, is buried, and rises again with Christ. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from the dead."

Having thus surveyed the commencement of the union, let us look at it in its continuance. On the abiding in the body depends the life of each particular member; for severed from it, how can they receive the nourishment by which their new life is maintained, since through the head the body is fed. "The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?" Therefore, may we not conclude, that he who voluntarily abstains from a participation in the cup of blessing, is cutting himself off from the communion of the blood; and he who does not participate in the bread that is broken, thus separates himself from the body—"for we being many, are one bread and one body;" why? "for we are all partakers of that one bread." And not only do the members

derive life from their union, but power to obey the dictates of his wisdom; and as, when the natural body is in a healthy and vigorous state, the mandates of the will are unhesitatingly and instantaneously obeyed—so with the body of Christ. But some internal cause may produce weakness in a member, and the foot or hand may obey with hesitation and reluctance. Such is the consequence of the Christian neglecting those means whereby he derives that nourishment which strengthens his vital powers, and animates him to increased diligence in the work given him to do. Oh! should not every Christian, when sensible of languor and weakness, hasten to draw more largely from the fountain of his strength, and to drink in those copious supplies of grace, which are treasured up for all who desire them?

Again, there are external causes by which a member may be chilled, or benumbed, and thus the sensitiveness of those nerves which communicate with the Head, be deadened. Such is the consequence to the Christian of too great an exposure to the atmosphere of worldliness; his spiritual sense becomes deadened, and he neither feels the intimations of his Divine Master's will, nor is he, if he felt, in a condition to obey. Such a state of things continued too long is absolute death to his spiritual life. We may very well judge of the degree of refinement to which our spiritual senses are brought, by the sympathy we feel towards other members of the body; for we are told "if one member suffer, all the members suffer with it; and if one member rejoice, all the members rejoice with it." Are we ever ready to weep with them who weep, and rejoice with them who do rejoice, and that without an effort; not because it is our duty so to do, but because so close is our union that we really cannot help it; and because our sensitiveness is such, that the anguish they are suffering thrills through every fibre of our being? There is a draught of sweet consolation in the thought that in this sympathy He, our Head, participates, and that to a more intense degree than we can ever feel, since his sensitiveness is never deadened, though ours, alas! too often is. "In all our affliction He is afflicted!" Think of this, ye suffering children of God. There is not a pang you feel, which does not thrill his soul; and if you can sympathize in the trials of a suffering brother or sister in Christ, notwithstanding the deficient sensibilities you may have, what are his feelings? and, blessed truth, he has need of ever member 1 Cor. xii. 21. even the least honourable ones are neces-

sary; not one is even forgotten. Oh! in that oncoming day, when every member shall be perfected, and the whole body glorified together, will He not to the same degree rejoice in their happiness, and glory? Oh, yes! for we read "He loved the church, and gave himself for it," for this very purpose "that having sanctified and cleansed it with the washing of water by the word, he might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." How beautiful and perfect-like are the ways of God? Suffering WITH CHRIST is the means he employs to transform us to the likeness of his Son; therefore those whose sensitive-

ness is most acute, and who, thereby entail upon themselves more sorrow, since they feel as deeply the sorrows of their suffering brethren as their own, will, through that very sensitiveness, be able to enter more fully into the joy of their Lord; consequently their happiness will be greater.

Let all the members of Christ then, in view of this, endeavour to cultivate their Christian sympathies; for thereby they are brought into nearer fellowship with Him the Beloved One; and the closer our union with Him now the nearer and closer our union with him in the world to come.

S. A. THORP.

Derby, June, 1849,

### TO THE CHRISTIAN DISCIPLES.

DEARLY BELOVED.—We are looking *professedly* for him, since who at his appearing and kingdom, will judge the living and the dead; we cannot be too careful to have ourselves altogether *prepared and ready for such a one*. In relation to a matter of this importance, allow me to address you with freedom.

Let us in the first place, read *together*,—in the commencement of the second Epistle, by the Apostle Peter.—"Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and one Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceedingly great and precious promises, that by these ye might be made partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue;

and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see a far off, and hath forgotten that he was purged from his old sins.—Wherefore, the rather, brethren, give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It is desirable to get all this by heart to hide it in our hearts, that we may not sin. I am glad, that we have the Prophetic and Apostolic testimonies accessible to us, day and night. I thank the great Lord of Heaven and Earth for this unspeakable blessing.—Let us meditate, Dear Brethren, on some of the things we have read together.

The Apostle addresses them, that have obtained like precious faith with

the Apostles. Our Apostle in his Epistle to the Romans says: "Faith (cometh) by hearing or *heeding to*; and hearing by the *word of God*." This word, in another place, he says, is quick or living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and of the intents of the heart. In Galatians, he says: "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." In acts of Apostles, we learn, that faith purifieth the heart. It must be powerful to be able to do this, considering the many evil and defiling things, which proceed out of the heart, see 15th of Mark.

The apostle John says; "This is the victory that overcomes the world, (even) our *faith*." Again our apostle says: "I am not ashamed of the Gospel of Christ, because it is the power of God for salvation to every one that believeth or hath faith." And he says: "Faith is the (ispostasis) foundation of things hoped for, conviction of things not seen." It convinces us of the unseen things of hope, and enables us to contemplate them as realities, and thus to be influenced by them. The same apostle teaches us, in sundry places, that this faith is counted for *righteousness*; see fourth with, third and fifth of Romans.

Most appropriately, then, does Peter call it *precious*. Beloved Brethren, are we in possession of it? If we have indeed obtained it, the Apostle addresses us, and says: "Grace and peace be multiplied to you, through the knowledge of God and of Jesus our Lord."—And he urges us, that giving all diligence, we make additions to our faith,—of virtue, &c. How adorned he desires us to be, even adorned with all the characteristic of the perfected christian. And he would, that we should abound in all these, in order to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.—Virtue, and knowledge, and temperance, and patience, and Godliness, or *Godlikeness*, and brotherly kindness,

and love! The Apostles attained to all these. All these shine forth in the great Exemplar, the Lord Jesus Christ, for our imitation. Let us contemplate Him in the light of the divine testimonies, until we be changed into the same image, from glory to glory,—even as by the spirit of the Lord.

It is of great importance that we study the Bible for ourselves. Allow me to suggest, that each one ought to have some arrangement or method, suited to his own peculiar condition, circumstances, &c. I am acquainted with a certain man, whose arrangement is as follows. In the first place, he has his regular and general reading. From the commencement of the Bible to the end; when he gets through, he goes through again, and so on again making it his life-time practice. This course prepares him for a second way of studying, viz. Occasionally, he selects some particular subject, and looks at it in the several places in which he remembers to have read of it, or he searches for that place, he does not remember. For example, he selects Zion as his subject; he remembers having read of it in the 48th, 50th and 132nd Psalms; in the 2d the 24th the 50th, and the 60th chapter of Isaiah. He meditates on it, as he reads over and over there and other places. In the same way, he meditates in different passages, of God, and Christ and men, and angels, &c. These two ways, or modes, fit him for a third, viz. When he walks or rides alone, he finds from long trial, that it suits him best to do as school boys sometimes do, that is to commit to memory, or as they say to get by heart, some passage or passages of the Holy Scriptures. This man has been enabled to treasure up in his heart many passages, some in the law of Moses, some in the Psalms, and Prophets; and many in the writings of the Apostles. This enables him to be guarded against wanderings of mind and heart, against lusts, &c.—and on the other hand, to concentrate his mind and heart upon the purifying word of God. And he enjoys many a rich intellectual and moral feast, where he is getting by heart, what the Bible teach-

es about men and angels, God and Christ, time and eternity, &c. Thus, he is gradually transformed into the divine image, and prepared and made ready for an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Eternal life to be enjoyed through a constitution immortal, and incorruptible, and powerful, and glorious, like that of the Lord of glory, and in everlasting habitations

and in association with the highest intelligencies—such a life, as an object of hope, is sufficient to animate us, and invigorate us, to do and to suffer all that may be required.

Brethren, please to accept this labour of love, and believe me yours devotedly in the truth and for the truth.

ALBERT ANDERSON.

August, 1849.

### SKETCH OF THE

### RISE, PROGRESS, AND DISPERSION OF THE MORMONS.

BY JOHN THOMAS, M. D.

THERE is a class of people in the United States, to which the following pages refer, who style themselves "MORMONS." This is a word, which belongs to no language living or dead, save that called "gibberish;" it was coined by a Presbyterian preacher, and bestowed upon one of his fictitious characters in a novel he wrote for his own amusement, during a chronic malady with which he was for some time affected. This fiction he termed the Book of Mormon. It is said, he never intended to publish it; but lent the manuscript to a friend in Pittsburg, Pennsylvania, United States, through whom it fell into the hands of a bookseller there, who either had a copy of it written, or retained the original manuscript. The preacher died. In process of time afterwards, the manuscript appeared in print, professing to be the translation of certain Golden Plates, exhumed from the earth in the State of New York. These plates were stated to have been revealed to one "Joe," of the universal family of Smiths; a fellow of no parts, but of that soft, or semi-draft, and impressible, nature, by which he was admirably fitted for the tool of abler, and more ingenious, knaves. He was made to pretend, that an angel had appeared to him

and revealed the existence, and whereabouts of the plates; which were alleged to be engraved in a very ancient character. When urged to produce these valuable gold plates, a fiction was invented to the effect, that the angel had only promised Joe (who never knew any other than his own vernacular, and that very imperfectly) to make a translation, which, he pretended, he was enabled to do by inspiration. This was published as the Book of Mormon, and offered to the people of the United States as a Revelation from the Author of the Holy Scriptures.

At first, like the fictions of Mahomed, the contemptible absurdities of Joe Smith's book found but few gullible, or knaves enough in his particular craft, to pretend to believe them. They made but little noise at first; but in process of time a man went over to them, named Sydney Rigdon. This person was once a Baptist preacher, but leaving this denomination, he connected himself very intimately with Mr. Alexander Campbell of Bethany, Brook Co., Virginia. While associated with him, he made himself perfectly acquainted with his views; and was quite a popular advocate of them.— For some reason he separated from

Mr. Campbell, and joined Joe Smith and his company. Joe's Book was their confession of faith, which, however was but charily used in the beginning. Like others, of this class he professed to respect the Bible and to preach it; but the new creed, with the collateral revelations invented to suit the occasion, were the real "rule of faith and practice" in the case. I have seen a handbook of Joe's revelations, which is found chiefly in the possession of the initiated. It was in the hands of a Mormon elder, fresh from Nauvoo, that I saw it, while I was residing in Illinois. Joe Smith came out publicly as a prophet, and Sidney Rigdon the advocate of the imposture. They did not preach from Joe's Book, but read a chapter in the Bible, and then discoursed in the words and sentiments of Mr. Campbell. In those days, he advocated the premillennial advent of Jesus in power and great glory in 1847; and proclaimed baptism for the remission of sins. Accordingly, Sidney Rigdon and his coadjutors made these things conspicuous in their preachings. But, the Advent, and Baptism for Remission are no part of the original traditions of Joe Smith's book; they were merely grafted upon them, and presented in the foreground as bait to catch the unwary. When they had made Campbellites of them in effect, they were then introduced to "the Mysteries" which were reserved for the initiated, and they were converted into Mormons. They obtain the name from this cause. They received the Book of Mormon as a revelation from God and Joe Smith as his prophet, and therefore received the name of Mormons.

I have heard a very fair discourse from one of their Nauvoo elders, on Eph. iv. 7—12, in which no Mormonism could be detected until near the end. "You must be," said he, "baptized for the remission of your sins; but your immersion will do you no good unless it is administered by an apostle, prophet, evangelist, pastor, or teacher. No church is a true church unless it have these inspired officers; and no church but ours (the Mormon,

without mentioning the name) is in possession of them. Much is said against the Mormons, because of the bad characters they have among them, but you do not condemn other sects on this ground, neither ought you to condemn the Mormons on this account, for they are not fellowshipped by us." Now in the United States, Joe Smith the ostensible leader of the sect, was a proverbial scoundrel; therefore, I inquired, rising in the midst of an audience of about 200. "Do you fellowship Joe Smith?" He said, he did "not stand there to answer questions; but if I would call upon him at his lodgings on the morrow he would talk to me." I replied, that I did not ask for my own information, but for that of the audience. I knew what kind their morality was of, but I wanted it demonstrated from his own lips, by the only answer he dared give to my question, if he said anything, namely, that they did fellowship and glory in Joe Smith as their prophet, who was known to be one of the worst of characters in the "United States." This Mormon elder, formerly a Baptist preacher, was brought to my house next day by the Universalist preacher, who said it was the earnest desire of the people that I should debate the subject of Mormonism with this advocate of it. After trying for sometime to persuade him to dispute with him, as he seemed so desirous for a debate, I very reluctantly consented. I happened to have in possession the Book of Mormon. I criticized its wretched English, and comparing its assertions with the Bible, pointed out its flat contradictions of its truths. He heaped upon me the most opprobrious epithets, calling me atheist, devil, mad, &c. &c.; and withal fought shy of Joe's Book as dangerous ground to tread on. At last, after a day's exhibition of Mormon depravity, he fell subdued before the rod that smote him. He begged pardon for his abuse; and humbly prayed that I would make a collection for him to enable him to return to Nauvoo. It being a principle with me to return good for evil, I consented to see what the people would give him. Out of 500 per-



sons, I collected for him 75 cents and an old button, so highly did the citizens of St. Charles, about 100 miles from Nauvoo, estimate the traditions of the Mormon sect.

When Rigdon and his prophet began to make proselytes, Mr. Alexander Campbell gave a thorough exposure of the imposture in his *Millennial Harbinger*, about the year 1833; information also appeared in the papers on the alleged authority of the Presbyterian preacher's widow as to her husband being the real author of the Book of the Mormon under the circumstances previously stated.

The author's scheme is elaborated from the most gratuitous fiction. He supposes a family to emigrate from Jerusalem in the time of the Babylonish Captivity, taking their direction through Arabia towards the Indian Ocean. On the route, they dwell in tents, and are commanded to offer sacrifices, though such a thing in any other place than the temple, was contrary to the law. Many absurd things are alleged to be done for them in the way of miracle; and among the rest, a sort of wheel is made to roll on before them of itself as their guide in the way they were to go. When they arrived at the sea, they built a ship, and with a miraculous compass put out they know not where. At length they arrive in South America. They settle there, and about the time of Christ have peopled the continent. This conceit is introduced in order to make out the theory of the American Indians being the "Ten Lost Tribes." When Jesus ascended he is supposed to have descended afterwards in America, and to have made known to Mormon descendants what happened to him among their countrymen in Judea. That he then selected Twelve Indian Apostles to go and preach the gospel to them, and told one of them that "he should not die." This one, the Mormons in America say, is still alive. He, wherever he may be, is the reviver of the Indian-apostolic doctrine preached by Joe and his fraternity! Having instructed the Mormon Indians, Jesus ascended again, but with the assurance

that he will visit that country again, because it is the true Land of Promise, where the New Jerusalem is to be built, and he is to reign over the world. Hence, the foundation of the City of Nauvoo and its Temple as the seat of the government of the Indo-Judean Empire under the Messiah.

Such is an outline from memory of the Author's absurd and impious fiction. It is probable that the filling in has been modified to suit the imposture; for the Indians are ordered to "repent and be baptised in the name of Jesus for the remission of sins," which a Presbyterian preacher would be the last to recommend. Sidney Rigdon's hand appears in this. I do not know what may be in the English edition of the book, I only speak of what I read in an early American one.

Those who regard the Bible as testifying the truth can have no faith in the Book of Mormon. It says, that Jesus was born in Jerusalem; whereas the Bible testifies that he was to be born in Bethlehem Ephratah, and that he was accordingly born in Bethlehem of Judea. That the Mormon Bible and Joe's convenient revelations were their rule of faith and practice the following facts will show.

The Mormons say they are the saints of the Latter Day. Hence they are called "Latter Day Saints" as well as Mormons. Truly, "Latter Day" they are; for with the Early Day Saints they have not the least affinity. In their character then of Latter Day Saints, who are to "inherit the earth," they set out for the confines of Missouri, to convert the Indians to their schemes. If they could have succeeded in this they would have put arms in their hands, and by their aid have tried to subdue as much of the earth for their inheritance as they could in anticipation of the "good time coming," when they would get it all! But, on the Missouri frontier they found a squad of stiff-necked unbelievers in the pay of the United States, who were stationed there by government to keep the Indians at peace among themselves and to protect the settlers against their incursions. When the commander of

these troops came to comprehend the object of their visitation, he very promptly ordered them off to the interior. They found no scope for disputation with the men of the sword upon the merits of Joe Smith, and his Indian schemes. The commander had trouble enough to keep the Indians in order, which would be rendered impossible, if he permitted a band of unprincipled fanatics to get in among them; whose object it was to persuade them, that they were the Ten Lost Tribes of the Great Spirit's peculiar people, and that they were destined under the conduct of Joe Smith and his Mormons aided by the still living, but invisible, Indian apostle John, to recover their country, the true Promised Land, from the pale faces who had robbed them of it. Without any more ado, then, they had to move to the right about, and seek a settlement at a distance from the frontier.

Having effected this in the interior of Missouri, they began to multiply.— They proclaimed themselves to be the Saints; that the earth was the Lord's and the fullness thereof, and that all things were the Saints.' Being grouped together in one locality, they became formidable to the surrounding farmers. Their saintship was not to be disputed. They declared it upon the word of their prophet Joe, and awaited only his authorization to usher in the Millennium, when the saints might take what they pleased to lay their hands on "with French leave." This time was not long in coming.— The good time actually arrived, and they helped themselves to their neighbours' hogs, and to whatever else they coveted; and woe be to the unhappy owner who ventured in among them to identify and claim his own. But, such a state of things as this could not last long in the heart of a population that were neither *Communist* nor *Socialists*; for Mormonism is after all but a modification of these. The day of reckoning arrived, and the Missourians rose upon the robbers, and expelled them from the State.

Not knowing, or not believing, that they were thieves, but supposing

that the Mormons were a persecuted set, which, in the United States, is quite enough to create a sympathy, no matter how impious or demoniac their opinions may be, looking at them simply as men, and not as religionists—the people of Illinois permitted them to buy land and settle among them. They selected a section, or so, which was bounded on the west by the Mississippi, which divided them from Missouri. They commenced a town, which was afterwards incorporated by the Illinois Legislature as a City, to which they gave the gibberish name of NAUVOO. The lesson they had received in Missouri taught them the necessity of proceeding more cautiously. By preaching the Indo-American Advent in Bible language; baptism for the remission of sins; and community of goods at Nauvoo, in England and the United States, they made many proselytes; so that the population of their city in its most prosperous time, is said to have amounted to 15,000. They erected the Temple referred to in the following pages, and organized a government of their own; and even succeeded in getting Nauvoo appointed as a depot for a portion of the State's military material which was entrusted to a quack doctor of their "church" whom I have often seen in Louisville, Ky. since their break up, with the commission of "General," but whether the patent was from the Government, or Joe Smith, I am not able to say.

The people of this country may be surprized at the circumstance of a band of fanatic thieves, with a drivelling fellow at their head, calling himself a prophet, and pretending to revelations from heaven, coming to be regarded as respectable, and even influencing the policy of an independent state, constituted of Governor, vice Governor, Council, and Assembly, with a population of all kinds of rival religionists! But the astonishment will subside when the nature of things in the popular sovereignties of the Far

West is understood. Illinois, during the four years I resided there, did not contain more than 400,000, which was scattered over a range of country extending from the Mississippi to the Wabash, and from the Ohio to Lake Michigan and Wisconsin. The population was made up of people from the free states, the greater proportion of whom, were rude and uncultivated; the "bone and sinew," but not the intelligence of the States. If you were to inquire, "What sort of a man is so and so?" you might be told, "Oh, he is a proper Illinois man!" which is equivalent to his being but little more refined than the oxen he drives.— Things, however, have greatly improved within a few years; but, when the Mormons gained a temporary ascendancy they were as described.

In such a population, politics are more controlling than religious principles; indeed, the latter is mere matter of worldly calculation, and he is the "smurtest" man who can "shave" the keenest, short of falling into the clutches of the law. Politics, and the "Almighty Dollar," as it is styled in the States, are the ruling passions of the Far West. The contest between the political factions is for these dollars upon the principle that to the victors belong the spoils of office; and, if it be only a question of doctrinal truth that demands a pause in this unhallowed race, it is scoffed on one side, (yes, and in Britain too,) as a mere varporous speculation, unworthy of a sober thought. In one of the contests between Whig and Locofoco, the factions were thought to be pretty nearly equal at all events, the man, or set of men, who could help either party to the smallest favours in the matter of votes was courted and puffed in the most approved newspaper fashion. The election of Governor Ford, the Locofoco candidate, is a case in point. It occurred I think in 1842, or thereabout.— At that time, it was thought, that the Nauvoo Mormons could give about 2000 votes, which might have decided the fate of the candidate; so that the election of Governor might be regarded as in their hands. The Mormon

policy was, to declare for neither party but to observe events, and to vote for the party that would do their behests when in power. The consequence was that the Chicago Democrat, whose editor is known by the *soubriquet* of Long John, being much over six feet, and a representative in Congress; a man whose want of principle admirably adapted him to the constituency he illustrated—the journal he conducted became the special flatterer of the Nauvoo Prophet; indeed, it was jocosely remarked that Long John was about to become a deacon in the Mormon church! But, John Wentworth had no such idea. He was only coquetting with Mormon knavery and impiety for the sake of the 2000 Mormon votes. The Mormon elder, taken under Universalist patronage to bother me, because, having converted two out of three of their trustees into friends, I was enabled to use their meeting house sorely against the preacher's will, as long as I pleased, to lecture in; this elder who made such a disgraceful retreat, was a special hero of the Chicago Democrat.— He was dubbed Reverend, and puffed off to admiration. The result of the matter was that the Mormon votes contributed to the election of the Locofoco candidate, an Illinois lawyer, who afterwards became the agent to their discomfiture. In this way any religious sect may become respectable and powerful in the United States. The politicians, (and the vast majority are politicians,) care nothing about the Bible principles; but if a number of people rully round those principles, and become numerous, and therefore influential, they will bow down and even profess to worship them for the sake of the votes. It would be the same with the absurdities of the Koran. They would proclaim Mohammed to be as good a prophet as Jesus, and certainly much more suited to their taste, if they thought it would give them a victory over their rivals, it being a political maxim, that all things are fair in politics, (but truth,) because, I presume, the Devil reigns political Chief of their domain. Upon the same principle, the Irish and the adherents of the False

Prophet, now at Gaeta, are courted by Whig and Locofocos; and nothing is allowed to appear in the leading papers, about the time of election especially, which would tend to bring their principles into disrepute. I know this by experience.— I sent a communication to the New York Tribune, but Horace Greeley, the editor, would not insert it, because it might offend the Papist, and prejudice the Whig prospects, as the election was at hand.— But, with politicians the world over, it is self and faction, lucre and power; and by what means attained imports not through truth and righteousness be rooted out of the earth.

Can the reader marvel any more that the Mormon imposture should grow so rapidly in such a soil as this? Joe Smithism was to the Illinois men what Popery was to the Goths, and is now to the poor deluded creatures, who sprinkle themselves with "Holy Water," and count their beads. Joe announced himself as the prophet of God; the Gaeta Exile also affirms that he is God's Prophet; for he claims to be the Vicar of Jesus and Vicegerent of God upon earth. The Mormon is not one whit more deluded than the Papist; the essential difference between them is, that Popery is the more ancient imposture, and its adherents more numerous, but not one whit more enlightened.— I make this remark that Englishmen may not puff themselves up against Illinoisians; for if we come to the question of relative scriptural intelligence, it is extremely probable, that neither would have any just ground to boast of their illumination over the other. Any community where Popery is deemed respectable, is reprobate to the wisdom which is from above, which is first pure and then peaceable \* \* full of mercy and of good fruits, without partiality and without hypocrisy; and shaded by the wisdom from beneath, which is earthly, sensual, and devilish. Let my remarks then be received as impartial; for as far as Protestant nationalities are concerned, I have as much faith in one as in the other; they are certainly more moral and orderly than purely Romish communities; but viewed in the light of God's word, they are one and all blind, ill-favoured, and lighter than vanity itself.

Favoured by the ignorance and perverseness of mankind, the Mormon speculation prospered at Nauvoo. Joe Smith, through his "peep-stone" in the bottom of his hat, obtained revelations as occasion seemed to require. At length the good time came again, when the Saints were to help themselves to their neighbour's pro-

perty according to their need. Men that will tell lies in God's name will steal, murder, or any thing else, where they think it can be done without hazard, or impunity. The thievish propensities of the Mormons, however, became at length so practical, that the indignation of the "Illinois men," whose sensibilities were untouched by the Mormon depredations upon their Missouri neighbours, was roused to a high pitch. When the poor persecuted Mormons proceeded to carry out their principles in stealing Illinois hogs, calves, &c. a marvellous change came over the dream of the Illinoisian, and he saw nothing but thieves and scoundrels in the Nauvooans. So it is. Put your hand into a man's pocket, or invade the rights of *meum et tuum*, and it is astonishing, how readily some can discern that the religious thieves are nothing but disorganizers, and social pests; but, if it be merely a question of truth and righteousness, or of the dishonour done to the Word and Name of God and his institutions, by impious impostors and the sufferers be remote in time or distance, all sympathy is with the transgressors. "I do not condemn you for making Bogus," said an Illinois justice to a counterfeiter, "but for making it badly." Such is an illustration of Far West morality. You cannot create public opinion in a popular sovereignty like this, or among the bone and sinew of the Near East, in favour of divine principles; but if they are to be moved to co-operate in checking a moral pestilence, the appeal must be to the pockets, or stomachs, and not to the conscience of the mass. The Mormons were the agents of their own deserved punishment in this respect. By committing depredations on the people, and protecting their thievish brethren in the den at Nauvoo with the State arms, they brought such a storm upon them that again dispersed them to the four winds. Their friend, Governor Ford, was compelled to call out the militia, or volunteers, to put them down. The arms, intrusted to them by the State, supplied them with weapons to carry on the war. Joe Smith, Lieutenant General and Mormon Prophet of Nauvoo, was by no means a contemptible imitation of Mohammed, camel driver to Cadijah, Prophet of Mecca, and Star of the Bottomless Pit. Joe's generalship, whatever his prophetship might be, was far from rivalling that of his more successful prototype. Joe was certainly "born out of due time." He doubtless belonged to the seventh century, and should have flourished in the desert. He might then have astonished the world, and lived

in the remembrance of all future time as Lieutenant Commander of all faithful Moslems. But, unhappy Joe! No victorious laurel wreathed his brow. He fell into the hands of the "infidels;" and was carried with other chief robbers to the town of Alton on the left bank of the Mississippi, there to be kept in durance vile until further orders. But Joe by no means relished this disposition of his person. He determined therefore to escape. Had he been a real prophet he would not have tried it; for he would have known that the attempt would fail. But, judicially deluded, he undertook it, and in the trial was shot by the sentinel, and "died as a fool dieth."

The result of "the Mormon War" was the capitulation of the Nauvooans. They were disarmed, and spared from further punishment, on condition of moving off from Illinois. Time was granted them to sell their property in Church and State; but on no account would the citizens permit such militant and thievish saints to reign in the Nauvoo Jerusalem, under pain of a prompt visitation from the myrmidons of Judge Lynch.

This vial of popular indignation having been poured out on Nauvoo, these Latter Day Saints commenced their progress towards Oregon. Numbers died before they reached their destination, and rest from their iniquity under the prairie sod. The Mexican war breaking out, opened a new field of enterprize to the survivors, better suited to their principles and propensities. A Mormon band was raised, and marched into California. The rest is known. The war being ended, they stuck their stakes in the aureous sand of the Sacramento. They are now better employed in washing for gold than in stealing their neighbour's hogs and cattle; though, if all be true which is narrated of the people there, there is still congenial scope for the practice of their profession. *Take and keep who can*, is the orthodox Californian creed; which, from past experience, we may truly say, is highly palatable to the Saints of the Latter-Day.

We have published this narrative at the particular instance of several in this country, where, we are sorry to hear, this imposture is making considerable progress. This brief history of Joe Smithism will do more, probably, to open the eyes of the public than a grave, or formal, refutation of its principles. No good thing can come out of such a system; and, I can only account for people turning Mormons in England, on the ground of their ignorance of its nature and history. Honestly disposed

people can only become Mormons from not knowing the Scriptures. This is the remedy for all similar cases—an understanding of the Word of the Kingdom of God. Let this be understood, and there need be no fear of man stultifying their intellects by turning Papists, Sectarians, Socialists, or Mormons. They will be proof against the cunning craftiness of men, whereby they lie in wait to deceive; the winds of doctrine, which blow from Wittenburg, Geneva, Oxford, Westminster, Canterbury, or Rome, will pass by them, as the idle wind which they respect not; to the doctrines concerning demons they will give no heed; but, build upon the foundation of Apostles and Prophets they will grow into a Holy Temple in the Lord; build together in Him for a Habitation of God through the Spirit.

In conclusion, I would add, that the Mormons in the United States have a practice, which ought to be sufficient to open the eyes of every person to their profound ignorance of the first principles of Christianity, which they so impiously and absurdly mix up with the revelations of the late Mormon Joe. The custom to which I refer is this. On the principle that, if a man dies in his sins he is lost; and, that an immersion by an inspired administrator is indispensable to the remission of sins; and, because they find in 1 Cor. xv. 29 the phrase, baptized for the dead; therefore they hold, that a man who has died without immersion a short, or long, time ago, may be saved by immersing a living Mormon as his substitute. The immersed Mormon is then said to be baptized for the dead. Now, they took it into their heads, that General Washington and Dr. Benjamin Franklin, were such choice spirits that they ought to have a place in heaven, which they could not unless Mormon philanthropy stepped in to deliver them. Accordingly, a Mormon disciple came forward to be baptized as the General's substitute, and another as Benjamin Franklin's and these two respectable characters were inducted by proxy into heaven and the Mormon church! Would it not have been an improvement for Lieutenant General Joe, the Prophet, to have obtained from the National Institute at Washington, George Washington's old-fashioned regimentals, that the substitute might have presented some apparent connexion with "the Father of his Country?" Immersing the regimentals, we conceive, would have been as rational and efficacious for the remission of the General's sins, as dipping the Mormon substitute, and quite as scriptural; for, it says, "What

shall they do which are baptized for the dead?" and this, if we read Scripture like Mormons, may mean, "What shall they, the regimentals, do," as well, as "What shall they, the Mormons, do," for it says as much about regimentals as about Mormons, who pretend to be "baptized for the dead!"

But they err egregiously, not knowing the Scriptures. The Apostle is not writing about the baptism of substitutes, but the baptism of the living then dead for a certain end. This is literally "the baptized on account of the dead (plural, *dead persons*) what shall they (the baptized) do, if the dead are not awaked at all?" The "they" refers to the persons actually immersed *huper toon nekroon* on account of the dead persons, and not to substitutes; for he says, "What shall they do who are baptized," &c; we put the same question to show the absurdity, "What will they the two Mormon substitutes, do, if George Washington and Benjamin Franklin do not rise at all?" But enough of this nonsense. The Apostle is defending the doctrine of a resurrection of righteous dead persons, against the denial of a future resurrection by some in the church at Corinth, who had embraced the dogma of Plato newly vamped by Hymeneus and Philetus. He argues, that Christians die in hope of the resurrection of the righteous to endless life. That this doctrine is peculiar to the gospel; that he preached it; that they believed it, and were baptized for it. But, if there was no resurrection, as they said, those believers, who were then dead, who had been baptized into the

hope of it, and who had died in the faith of it, were all irredeemably lost—had perished. Baptized for the dead, is an elliptical phrase, and the chasm in it must be supplied by the argument, which resolves it into this, Else, the baptized (*huper tor*) in hope of the resurrection (*toon nekroon*) of the dead (believers) what shall they do what will become of them if the dead are not awaked at all? This is the unvarnished grammatical construction, and none but a Joe Smithite, or a person unskilled in the Word, would put any other construction upon it.

Having presented the public with this brief sketch, they will be enabled the better to comprehend the following account of Van Dusen. We trust the narrative will answer the end proposed, that is, to save them from disappointment and ruin by one of the most humiliating impostures that has illustrated the folly and wickedness of the human mind in any age. If this be accomplished I shall not regret the performance of the task imposed upon me by the wishes of many who have witnessed the unhallowed influence of Joe Smith's impieties, in this island. At all events, I shall have discharged a duty incumbent on every man, and that is, to combat all imaginations, and every thing that exalteth itself against the knowledge of God, as well as to contend earnestly for the faith originally delivered to the saints, by the Apostles of the Lord Jesus Christ.

JOHN THOMAS.

3, Brudenell Place, New North Road,  
London, March, 1849.

## THE PROTESTANT APOSTACY.

*From the London Christian Times.*

Under a vivid impression that the time has fully arrived when some decisive steps should be taken to ascertain the extent and momentum of the Protestant Apostacy now going on within the Establishment—I propose transmitting, from time to time, any intelligence on this important subject, which it may be in my power to supply. It will be my endeavour to furnish you with facts illustrative of the ceremonial innovations and sacerdotal usurpations practised by those members of the clergy who are at present passing through the various stages of that transition state which precedes the perfect development of the full-blown priest, and the migratory

flight to Rome; and it is to be feared that as these statistics are brought together, we shall find the multitudinous churches of this city absolutely swarming with this sort of ecclesiastical *larvæ*. In addition to this I purpose to accompany the information with such authentic extracts from the sermons of embryo Romanists as will serve to discover to the public their doctrinal whereabouts, the stage on the road of retrogression that they have reached, and the speed with which the simultaneous movement is progressing; whilst they will, probably, at the same time, enable us to determine, with some precision, the kind and degree of relation that subsists

between the dogma preached from the pulpit and the symbols paraded in the precincts of the altar. Thus the ritual and the creed will be found to mutually illustrate, and give coherence and significance to each other. By the collation and analysis of data of the description here indicated, and derived from extensive sources, we should so be in a position, without the aid of astrology, to cast the horoscope of the Church of England, and to foresee the peculiar nature of the perils and mighty struggles awaiting the faithful servants of God in the coming crusade against religious liberty. Meanwhile, it would provide us with a powerful leverage, whereby to raise the bulk of earnest, sound-hearted Protestants to a position of vigilance, determination, and stern resistance to the appalling evils that are setting in upon us.

I commence these important and justifiable exposures, by directing the earnest attention of the Christian public to a phenomenon that is happily quite new to this great seat and centre of Protestant influence, in the present age—viz. the formation of an order of religious monks, and the recent opening of a building, to be devoted, with a formidable amount of machinery at command, to all the purposes of active Jesuitical propagandism. The order is designated the "Fathers of the Oratory of St. Philip Neri." The chapel is situated in King William-street, Charing-cross, and has been transformed out of a large building known as the "Lowther Rooms," and formerly appropriated to balls, dances, and masquerading. The character of the performances enacted therein has certainly been changed; the gross and licentious deeds of darkness that once courted its shades have been exchanged for spectacles more refined and solemn, it is true; its gay and exciting music has been superseded by the impressive strains of chanted prayer; the elastic bound and delirious joy of the dance have been succeeded by the measured step and imposing pageantry of a religious masquerade; still, it is with me a question whether humanity, in its spiritual interests, will be one whit the better for this change. It admits of very grave debate.

It may strike some individuals, perhaps as strange, that I should commence this series of articles by an attack upon a fraternity of monks ostensibly in alliance and communion with the Papacy, and over whose proceedings the Anglican Church can exercise no jurisdiction. But I do this with a view of distinctly exhibiting the goal or terminus towards which all the

wily movements of Tractarianism are driving, with all convenient speed. It must be born in mind, that the establishment of this order amongst us is not one of the plotting expedients of old Rome from abroad; but it is an actual outburst of the pent up Popery of the English Church. It is from within, not from without. It is an ulcerated formation growing out of the vitiated body of our boastful Protestant Establishment. The Fathers of the Oratory are, I believe, all *Englishmen*; they have been *students in our Protestant universities*; and some of them have even ministered at the altars of *Episcopacy*. They are *Protestant renegades*; yet still, men who have had sufficient honesty to forsake an opulent Church from whose principles they had swerved, and from whose teachings they had dissented. Thus, this startling fact does but promulgate us of the pestilential ecclesiastical impurities which the Establishment will continue, ever and anon, to discharge into the bosom of society; whilst it is also painfully suggestive of the disease, foulness, and noisomeness silently working within its corrupt constitution, and gradually tainting all its members.

Philip Neri was by birth a Florentine.—His father was a lawyer, and of noble family. He went to Rome in 1553, at the age of 19. Here certain lewd young men made an assault upon his chastity by impudent discourse; but he spoke to them with so much piety that he softened their hearts into compunction, and converted them to God. It is said that he preserved his virginity spotless both in body and in mind. He was averse to all pastime, and often spent whole nights in prayer over the relics of the martyrs in the cemetery of Calixtus. In all things he practised the most rigorous mortification and self-denial, allowing himself no other food but bread, olives, and a few herbs. At the age of 26 years he was ordained priest.—Naturally of warm feelings and benevolent disposition, he turned his whole attention to the relief of the poor, the instruction of children, and the reclamation of vicious persons. His Oratory grew up gradually from visits paid to him by young men, whose attachment to his person and teaching made them desirous of living with him as his disciples. When he opened his Oratory, certain persons accused him of pride and ambition, and that he loved to be followed by the people; upon which complaint the Pope gave him a severe reprimand, forbade him to hear confession for fifteen days, or to preach without a new licence.

He founded the congregation of the Oratory in 1551. They were called Oratorians, because at certain hours every morning and afternoon, by ringing a bell, they called the people to prayer and meditation. His disciples used one common purse and table. He forbade any of them to bind themselves to this state by vow or oath, that all might live together, joined only by the bands of charity. He established among his followers the rule of obedience, and a total abnegation of their own will, saying, "This is the shortest and most assured way to attain to perfection." He was so great a lover of poverty, that he earnestly desired always to live destitute of worldly goods, and in a suffering state of indigence. The Oratory became celebrated for its sacred musical entertainments, the object of which was to attract the young from the public theatres. At first the Oratories were hymns, which were sung after the sermon, accompanied by music. Afterwards dramas were introduced, founded upon scriptural subjects, some of which were written by distinguished writers, such as Zeno and Metastasio; and the parts were sung like those of an opera, with this difference, that there was no acting.

Blanco White, in the narrative of his life in Spain, where for years he officiated as a Roman Catholic priest, thus refers to the Oratory at Seville in 1790—

The character of that society is of a peculiar kind; the members are *secular clergymen*; they are not bound by religious vows; they live, nevertheless, in a building somewhat resembling an English college, with a public chapel attached to it. Their constant attendance in the confessional, the number of masses which are daily celebrated in the chapel, and the splendid services which they perform on certain festivals, attract a great number of religious people. These Fathers of the Oratory were supposed to preserve by uninterrupted tradition the true method of directing consciences, for which the Jesuits had been in high repute. As a natural consequence of this nation, the large religious party who had been friendly to that order had transferred their spiritual allegiance to the small society of priests who were considered the successors of Loyola's sons. The Church of the Oratory had, moreover, another great attraction. Music was so constantly performed in it, that St. Philip Neri might be called the spiritual opera-house of Seville. The good Fathers, however, contrived that their music should cost them nothing. They courted the acquaintance of the best professional musicians, and had their services in return

for spiritual advice and temporal countenance.

He goes on to say that many amateurs and persons of rank afforded their gratuitous assistance to the orchestra, concealed by a lattice work. He also gave his own musical services. He then describes his regular occupations on Sundays, from which we will extract so much as may serve to illustrate the mode of worship.—Very early in the morning—about seven in winter, and six in summer—he repaired to the Oratory. The church was full at the dawn of day; and though each individual quitted it when his private devotions were over, the constant succession of new-comers kept it in a crowded state till about ten. There were ten confessional boxes in the church, and nearly as many altars. Every confessional was surrounded by a crowd of expecting penitents the men kneeling in front, the women squatting at the sides, where the confessional is furnished with the tin or brass plates, through which the female speaks to the priest. After confession, he received the communion without delay; for a priest in his surplice and stole, was in waiting, in the only part of the morning, to give the consecrated water. A fresh administration of the sacrament took place every five minutes. After this, he attended one of the private masses—i.e. was looking on while the priest went through it—which is all the Church of Rome requires, on pain of mortal sin, on Sundays and festivals. By "on pain of mortal sin," is to be understood condemnation to eternal suffering, unless the sin be forgiven.

From the numerous miracles recorded as having been wrought upon or by St. Philip Neri, we select the following, and which are credulously believed by his followers:—

Galloni testifies that the Divine love so much dilated the breast of this saint, during an extraordinary rapture, that the gristle that joined the 4th & 5th ribs on the left side was broken, which rupture allowed the heart and the larger vessels more play; in which condition he lived fifty years.—When he lay sick of a fever, and his life seemed to be despaired of, he was suddenly restored to health by a vision of the Blessed Virgin; on which he fell into a wonderful rapture, and cried out, "O, most holy Mother of God, what have I done that you should vouchsafe to come to me?" Coming to himself, he said unwearily to four physicians that were present, "Did you not see the blest Mother of God, who by her visit hath driven away my distemper?" But immediately perceiv-

ing that he had discovered his vision, he besought them not to disclose it to any one.

In saying his first mass, he was so overpowered with spiritual consolations, that on account of the shaking of his hand and whole body, he was scarcely able to pour the wine and water into the chalice; and this continued during the whole of the sacrifice, especially at the elevation and communion, and he was often obliged to lean on the altar to avoid falling down.

Galloni mentions several extraordinary raptures with which this saint was favoured in prayer, and testifies that his body was sometimes seen raised from the ground during his devotions some yards high, at which time his countenance appeared shining with a bright light.

One person he converted he desiring him to say, seven times every day, the *Salve Regina*, kissing the ground at the end, and adding these words—*To-morrow I may be among the dead!*

He sometimes miraculously penetrated the secrets of the hearts of others; and in particular knew hidden sins of impurity by the stench which sinners exhaled, as several testified after his death. To one he said that "he perceived such a horrid stench to come from the person infected with this filthy vice, that he never found any thing so noisome!" To some who had criminally concealed such sins in confession, he said "To me you cast forth an ill savour; you are fallen into such a sin of impurity; cast out the poison by confession."

St. Philip was of a sickly constitution, and was usually visited every year by one or two sharp fevers. In 1595 he lay all the month of April sick of a very violent fever, and in the beginning of May was taken with a vomiting of blood, discharging a very large quantity. Cæsar Baronius gave him extreme unction, and when the hæmorrhage had ceased, Cardinal Frederick Borromeo brought him the viaticum. When the saint saw the cardinal entering his chamber with the holy sacrament, to the amazement of all who were present, he cried out with a loud voice and an abundance of tears, "Behold my love, my love; He comes, the only delight of my soul. Give me my love, quickly." He repeated with the cardinal, in the most tender sentiments of devotion these words *Domini non sum dignus*; adding, "I was never worthy to be fed with thy body, nor have I ever done any good at all." After receiving the viaticum he said, "I have received my physician into my lodging."

In two or three days he was perfectly recovered.

He fortold to several persons, and frequently, the day of his death. He died at the very hour that he predicted, just after midnight, on the 26th of May, 1595, being near fourscore and two years old. His body was opened, and the place where his ribs were burst, were seen by many.—His heart and bowels were buried among his brethren, but his body was enshrined, and was found uncorrupted seven years after.

One Austin Magistrius, who for many years had been troubled with loathsome running ulcers in his neck, which physicians had judged incurable, hearing of the death of the saint, went to the church where his body was exposed, and after praying long before the hearse, applied his blessed hands to the sore neck, and found himself immediately cured. Many miracles were wrought at his tomb, and by his intercession.

Such is a slight sketch of the origin of this Order, and such are a few samples, taken at random, of the wonderful legends concerning its founder. I shall return to the subject next week.

The deplorable affair of Rome still presses heavily on our country, and is like an uncured wound in our side. M. d'Harcourt, our ambassador at Gaeta, has lately arrived in Paris. By the report which he has made, he has thrown the Government into consternation. At Gaeta, the Absolutist party has become more powerful and unmanageable than ever. French influence has entirely disappeared, and France is now unable to perform her word so solemnly pledged at the tribune by M. Odillon Barrot. We have carried the keys of Rome to the Pope; but when the question arises as to how the internal affairs of the Government which we have restored is to be regulated, we are not allowed even a voice in the matter. It is said that the Government, in despair have decided, in council, that MM. de Falloux and Montalembert should address a letter to the Pope beseeching him to soften, as much as possible, the difficulties of the present position of affairs.

The Pope, in his answer to the Municipality of Rome, who besought him to return to the Vatican, says not a word about the services which we have rendered him, nor of the moral obligation by which, in accepting the intervention of our arms, he bound himself to commence a course of wise and liberal reforms. Such silence is significant. Have you compared this letter, in which a great effort is made to say

nothing, with the proclamation which Mazzini has addressed, in the name of the Triumvirate, to the Roman people? In this proclamation we perceive the aspirations of a patriotic spirit convinced that, notwithstanding its defeat, the triumph of liberty is but a question of time. Ah, Sir, in reading these ardent expressions, on beholding this fervent and steadfast faith, and on taking into account what this eminent individual has done for Rome, we ask ourselves, What wonderful results would not a similar energy and a boundless devotion like his produce, if it were consecrated to the service of the gospel!

"Give me," said Wesley, "ten true Methodists, and I will change the face of England." "Give me," said Pastor A. Monod, yesterday, applying the words of Wesley—"Give me ten true Protestants, and I will change the face of France."—Ten Christian Mazzinis—ten men who count themselves as nothing, and who give themselves entirely to the Lord—ten in each country where the Gospel is preached, say we in our turn, and the cause of the Gospel is gained, and the fire which the Lord Jesus has kindled on the earth will spread, and burst forth into a universal conflagration.  
J. A. D.

## ROME AND THE POPE.

TO THE CITIZENS OF ROME.

ROMANS.—Many happy days were passed by me with your walls, when I was, in the years 1816 to 1818, first pupil in the Collegio Romano, where I had the honor studying together with Counts Ferretti, Maniani, Menochio, and Tosi, and studied ecclesiastical history under Don Piedro (now Cardinal) Gattini, who, as you are aware, knew skilfully to shift from the party of Napoleon to that of Pius VII. after the latter was restored to his Papal chair in the Vatican. I then was transferred to the College of the Propaganda, by the excellent Cardinal Litta; but, having argued openly, not only against the infallibility of the Pope, but also against the right of the Church to burn heretics; I was banished from your interesting city, in the year 1818, on the 15th of April.

Romans! Many things have passed in the world; the "overturning, overturning, overturning," has commenced; and it will continue until He shall come, whose right it is; and then he shall set up that form of government upon earth, to which all nations shall willingly submit and rejoice. Until that time neither Louis Napoleon in France, nor the Constituent Assembly in Italy, shall better the condition of the world. But while I am convinced of this grand truth as to all attempts to reform the state of the world without Christ, I cannot, for that very reason, but call on you, Roman Citizens, to begin at once breaking asunder, not the temporal, but the spiritual yoke of the Pope, who, to the disappointment of all his admirers, has acted less in the spirit of vicegerent of Christ upon earth, and

more in the spirit of the Antichrist, than the Popes in the middle ages.

Our blessed Redeemer, the Lord Jesus Christ, was led to the cross. Peter, whose successor the Roman Pontiff affects to be, drew the sword and struck a servant of the high priest's and smote off his ear; and though the sword was never drawn to save the life of the Lord from heaven himself, the Lord said to him, "Put up again thy sword into its place." But what did Pius IX.? He leaves his children at Rome like a coward, escapes to Gaeta, and from thence he exhorts his children in France, to unsheath the sword against his children in Rome; not for the purpose of saving either Christ or his Church, but for retaking a paltry temporal dominion, which his predecessors in dark ages have grasped, and which he blasphemously calls the patrimony of Peter; and after General Oudinot had regained it for him, he sends his congratulations.

Romans! therefore proclaim loudly that you are now convinced that *Popery* is and has ever been a lie; that it can never be reformed, but must be destroyed; and pronounce before the whole world that you are BIBLE CHRISTIANS!

JOSEPH WOLF, D. D. L. L. D.

Vicar of Isle-Brewers, near Langport, Somersetshire.

## POPERY AND THE ITALIANS IN LONDON.

A meeting of the Italians resident in London was held on Monday evening, at the Literary Institution, Leicester-square, for the purpose of impeaching the conduct of Pius IX. as spiritual Pontiff, and of demonstrating the incompatibility of Popery with liberal government. The meeting, characterised by the energy and enthusiasm peculiar to the Italian character, was exceedingly interesting.

We are indebted for the following report of the proceedings to an esteemed correspondent, whose introductory remarks we are reluctantly compelled to omit.

The principal speakers were Dr Mapei—a man of science, literature, and piety; Signor Rosetti, another erudite man, a poet, and a professor in King's College, London; the Chevalier Fenzi, of Florence; and Father Gavazzi—the latter fresh from the scene of carnage, and breathing a very different spirit from the rest—the crucifix in one hand, the sword of vengeance in the other!

Signor VIGNATI occupied the chair.

Mr. MAPEI, at great length, set forth the evils of Popery, and the absurdity of credence in the infallibility of the Papacy, of which the instance of Galileo's persecution by the Pope of his day would be sufficient to prove the fallacy—Galileo having been thrust into the dungeons of the Inquisition for opposing the Pope regarding the rotary motion of the earth, which the latter insisted stood still—but in which the Papal proposition has been established as false and his victim's correct. Dr. Mapei then gave an account of the late national movement in Italy—the duplicity of Pius IX.—the Gaeta plot—and the confiscation of Italian liberty and independence. He asserted that Italians had at length recognised the incompatibility of their liberties with the system of Popery. He cited Papal bulls and encyclicals to prove the political creed of Roman Catholicism to be a principle of Absolutism, and quoted the brief of Gregory XVI. to the Bishops of Poland, against the Polish patriots in behalf of Roman tyranny.—(Dr. Mapei was here flatly contradicted by a Jesuit, whom he refuted by producing a printed copy of the identical brief, and reading it aloud.) He then went on to cite the case of the Abbe de Lamennais, whom the Roman Church had driven from her bosom simply on account of

his advocating liberal principles. He related his own case, and how the requirement to abjure his avowed principles had compelled him also to quit a system which enforced the political dogma of despotism, and a Church which, while with one breath she blessed Ireland for struggling for additional privileges, with another cursed Italy for claiming any at all. He urged on all true patriots to renounce Popery, disclaiming, at the same time, any connexion with any system commonly designated Protestantism. He equally denounced the evils that are gathered under that name, and called on his countrymen, to embrace *pure Christianity*, which embodies, he said, a religion of peace and love, and uttered his prayer that the *intolerance* and *bigotry*, which have erected so many banners of sectarianism amongst Protestants, might be repudiated for ever amongst Italian Christians. He trusted that one God, one faith in the atoning blood of the Divine Redeemer, would become the standard of love and union among believers, whatever might be their diversities of opinion on minor points.—(Dr. Mapei) invited Italians to declare themselves, and with the grace of God to be neither Papists or (so called) Protestants, but Christians. He urged them to study the Divine Scriptures of truth, and to learn the true religion of Jesus Christ. He denounced Priestcraft, which, whilst it acknowledges the Scriptures to be from God, yet prohibits the reading of them by the people, and pointed out the diplomacy which kept from the people the knowledge which would open their eyes to the practices of their spiritual guides. (Here a vulgar and personal attack from one of the interlopers led Dr. Mapei to give a few statements regarding himself, which, thus drawn from him, brought thunders of applause from those who had indignantly heard the attack. We give a few brief notes, that the public may have some idea of the sacrifices which Dr. Mapei had made by renouncing the Romish Church. At the age of thirty, he was a canon of the Cathedral of Vercelli, in the Abruzzi, Professor of Divinity, and Examiner of the Clergy. Thrice had he been named for a bishopric—his income was equal to 1,000 pounds English; and since his exile in England, occasioned by his political opinions, and since his refusal to retract those opinions, he has been again courted

the Professorship of Divinity in the Roman Catholic College at Calcutta; but his career of renoucement and future penury had now been determined on by the religious convictions which had stamped themselves indelibly on his mind.)

After Dr. Mapei, a speech was read by the Chevalier FENZI, of Florence.

Signor ROSSETTI followed, and powerfully affected the audience. He said, that although suffering in bodily health, he could not but be present at the meeting; he denounced Roman Catholicism as a snare and a conspiracy against the liberties of nations. He had been amongst the warmest of Pius IX.'s advocates, when he threw off the mask, and instead of being a *hero* preferred to be but a *Pope*, he saw that for Italy there was no alternative to being for ever a *slave*, and the least of the nations, but that of freeing himself from the *incubus* of the Papal system. Since the Pope wished, through the French, the Austrian, the Spanish, and the Neapolitan bayonets, and over heaps of dead to reascend his throne, on the plea of being the chief of the religion professed by the Romans, the Romans ought to cease to be Papists. He related an anecdote which took place in his native town: "There was a convent of friars, where but two were living, the superior of which was called the Prior (Priore), and a lay brother friar; one day they quarrelled, and the laymen told his superior, "I will *unpriorise* thee—that is to say, I will demolish thy superintendance over me." "How?" asked the superior. "Thus," replied the friar, "I will *unfrock* myself, and how then wilt thou be a superior, having none under thy control?" He advised the Italians to tell the Pope: "Thou wouldst trample on us, because thou art Pope; and we will *unpopesy* thee." He denounced Popery as the *curse of national prosperity*; compared the histories of Spain and England—the former great, rich, and powerful, latter less so till the time of the Reformation. Spain remaining Papist, declined from her high position; while England casting off Popery, rose from that time to be pre-eminent in national greatness, wealth, and power. He, too, urged his countrymen to rid themselves of the yoke of popery, and adhere to the religion of the Gospel—insisting that popery was to national progress as a weight of lead, sinking it to the depths of hell, while the pure religion of the Gospel would act as the breath of heaven elevating it higher and higher, till it reached into paradise. He said, the *pope* assumed to be Vicar of Christ; but

he had sold Christ to Satan, and was *Antichrist*.

The Chevalier Fenzi spoke a second time, to agree with Signor Rosetti in all that he had said; but still to disagree with Dr. Mapei, who desired to make all the people protestants.

Dr. Mapei advanced to reply; but the interlopers pushed forward so anxious to prevent him, that he retired again, and Signor Rosetti then spoke.

Signor Raffaello spoke briefly, condemning the policy of the pope, and his unchristian conduct in the affairs of Rome.

(A little pertinacious man now obtained leave to speak, but for a very few moments. He began by declaring himself neither French, nor Austrian, but real Italian, being born in Italy. "He highly disapproved of the originators of this meeting, Signors Ferretti and Mapei—(the audience grew impatient.) He considered Pius IX. to have acted nobly, and to have merited the praises and blessings of all Italians!" At this a burst of indignation and the universal uproar caused the little man to retreat from the platform, and upon the announcement of Signor Bucalozzi that he was not only an agent of the Jesuits, but also an Austrian spy, several Italian gentlemen laid hold of the little man and walked him into the street.)

The Chairman then read aloud the proposed resolutions: "That this meeting whilst condemning the conduct of Pius IX. as tyrannical, infamous, anti-evangelical, and impious, invite all Italians to follow the true religion of Jesus Christ, which was the religion of their ancestors, throwing off utterly the papal Church, which is a snare and a conspiracy against the liberties of nations." The resolution was put and carried by an immense majority. On those who might wish to oppose it being requested to hold up their hands, not a hand was raised!

Signor Suaurra suggested the expediency of establishing an Italian newspaper to propagate liberal ideas and principles for the political and social regeneration of Italy. The idea was well received, and a meeting proposed to discuss it.

One Gentleman (name unknown) rose to complain of the peremptory way in which the great question of the papacy had been treated, rejecting at once the Roman Catholic religion, which he said was the ancestral religion.

Dr. Mapei replied that the question had been fairly and seriously treated, and that the religion of the first Fathers was *Christianity*, or *Catholicism without Popery*.

Padre Gavazzi upon this spoke from the extremity of the room in a stentorian voice, declaring St. Peter to have been the first pope, and the papacy a divine institution.

Dr. Mapei invited Father Gavazzi to have a discussion before the Italians on the subject.

Many Italians then denied the fact stated by the Father, and he, descended to the platform, instead of accepting the challenge, delivered himself of a violent exordium to his countrymen to adhere to their present religion. He said the Church cannot exist without its head, and that the pope is the head of the Church. He wished only the temporal power of the pope to be put down. That the idea of separation from the papal authority was highly unpopular amongst the ignorant masses of the Italian people; that he had preached the crusade against the Austrians in the name of the pope, and 24,000 volunteers had followed him into the battlefield!—(He lost sight of the impression such a statement must make of his acting without authority in the name of the authority he would uphold!) He declared that pope pius VII. in a pastoral letter, had stated that liberal government was not opposed to the doctrines of the Roman Church, and thought that a Republic may be the government of a Catholic nation. He rejected, therefore, what had been alleged of the incompatibility of liberty with Roman Catholicism.

Dr. Mapei then asked when that pastoral letter was written.

Father Gavazzi: When bishop of Imola.

Dr. Mapei: It is not, then, from Pius VII. but from the Right Reverend Chiaramonti.

Father Gavazzi: But he did not condemn it when he assumed the pontifical chair.

Dr. Mapei: Yes, it was condemned in the fiery Bull against the Liberal move-

ment which took place in the kingdom of Naples in 1820.

Father Gavazzi then complained, that the misfortunes of Italy had originated in emigration—that the exalted ideas of the political refugees and their leader (by which was understood mazzini) had occasioned the loss of independence to Italy. For his part, he added, he had his monk's dress and tricoloured cross in his box, to be resumed when the trumpet should again call Italy to the holy war of independence. He protested that nothing should induce him to quit the Papal Church.

Dr. Mapei: His holiness the Pope will induce you either to renounce your liberal principles, or to leave the Church, as he did Lammenais.

The Monk became vehement, and lost his discernment, as he discoursed more and more at random, arguing that the temporal power of the Pope could not be put down, because of the bayonets of the tyrants who supported it; and that those tyrants could not be put down because the Pope blesses their armies. What, then, must we do? Let us put them both down!—He therefore wished the overthrow of the Pope both in his temporal and spiritual capacity. And here this splendid sample of a fighting priest closed his Bourgeoisian harangue.

Thanks were voted to the Chairman, and the society quietly dissolved itself.

[We understand that a tea-meeting will be held this evening, in private, where peaceable minds may peaceably and freely open themselves, undisturbed by the impertinent intrusions and insults of Austrian spies and English Jesuits.]

*From the Christian Times.*  
**HUNGARIAN WAR INSTRUMENT.**

A recent letter from the seat of war in Hungary, describes in considerable detail the formidable auxiliaries the Magyar armies have found, in the wild population scattered over the vast steppes and forrests of the interior, particularly the horseherds, or the wild horses of the plains, the swineherds,

and fishermen. The first named of these are especially dreaded by the Austrian troops, on account of the extraordinary weapon they carry and use with deadly skill. It is simply the whip with which they select and catch any horse of the herd they wish to tame and dispose of. The application of it

in war is quite a novelty. It has a handle not more than two feet in length while the throng measures from fifteen to twenty; a leaden ball is fixed to the end of it, with smaller ones at different distances from it, like shot on a fishing line; when thrown, it acts like a lasso, curling round man or horse, or it strikes to the earth with a crushing blow. The horseherds (or *Chykoisz*) are so skilful in the use of this weapon, that at full gallop they will strike an enemy, with unerring certainty, on any part of the body they please.—In skirmishes, any isolated foot soldier if he fires his musket and misses, is lost before he can attempt to reload; the wild horseman rushes past, with the sweep of his ball-loaded throng stretches him lifeless on the earth by a blow on the head. There are some thousands of these men in the Hungarian armies, and they are generally mixed with the light Hussars, and sent against the heavy Austrian cavalry. They often strike the officers from their horses with incredible dexterity. The wounds this weapon inflicts are described as frightful. Before it was known that these horseherds were serving in the Hungarian ranks a great number of cuirassiers were brought into Pesth, wounded in a manner the military surgeons could not

explain. The injury was neither a cut nor a puncture, nor a gunshot wound and the soldiers were for a long time ashamed to own that it was caused by so ignoble a weapon as a whip. Fortunately, it can only be used where the horseman has ample space; in anything like "close order" it would be as dangerous to friends as foes.—One of these men was lately taken prisoner at Wieseburg, and probably to obtain an exact knowledge of the power of his arm, he was ordered to display his skill in the camp. A stuffed figure was set up, the Austrian officers pointing out the parts he was to strike while in full career. Twice he did as directed, but the third time introduced a startling variation; winging his whip in a wide circle he dashed his horse at a point of the line of soldiers round the place of exercise, broke through it, and was far on his way to the open fields in an instant, untouched by the volley of balls sent after him. These swineherds (or *Kanasz*) are generally Servians; their weapon is a small axe, with a rather long handle, called *fokosch*, and they throw it with such dexterity that at 80 or 100 paces they rarely miss a man, and the blow is almost always fatal as the Austrian army surgeons can testify.

**TO THE SUBSCRIBERS OF THE HERALD.**

We have during the past week received a letter from the Editor of the Herald in London, which informs us that his return to the United States will be still further delayed, perhaps until the coming spring, on account of the very formidable undertaking of which he had no conception of when he left the States, of writing off some hundred and fifty or more lectures which he delivered in that country, and publishing them in a volume for distribution, which he will attend to personally, say to 1000 or more subscribers. The work will be stereotyped in order that he may publish an edition in this country more conveni-

ently. By this the readers of the Herald will perceive that the Editor has not been idle during his sojourn in his native country, but has been exerting himself to the utmost in calling the attention of his fellow countrymen to those most important event which are soon to come upon the world viz., the overthrow of the existing powers and the introduction of the kingdom of God as spoken of by all the prophets.

Tho we are greatly disappointed that, these circumstances have prevented us from welcoming him back to his adopted land this fall, we must console ourselves with these reflections that he is engaged in a more exten-

sive field, where it is likely the people are more susceptible of truthfull impression, and where also by his zeal and assiduity in the best of all causes, he may make such an impression as will not be soon forgotten.

In consequence therefore of the continued absence of the Editor, we are

compelled to call on the patrons of the Herald, it being the first time during his absence to send in their dues in order that we may continue to publish it. Our funds are out, or we would not call. A hint to the wise is sufficient, we hope they will without delay send us the needful.—Nov. 20th.

### AN INCIDENT.

After we had concluded our first discourse at Green Street, Yew York, an individual with a long beard, and flowing hair, addressed the audience, in substance as follows:—"My brethren! We have been invited here to hear what the Scriptures teach. Dear friends, the Scriptures represent God as a bloody, fierce, and ferocious tyrant, I wish you to know, that I have got beyond the Scriptures; I am far a head of the Scriptures! I am pure and without sin! I say, I am without sin! Brethren, I am a man; it is a great thing to be a man. I am a man without sin. It is a great thing to be a christian; it is indeed; but it is a greater thing to be a man. At this point a person whispered something in his ear, and he sat down.

This frantic creature illustrates quite a numerous class in the Commercial Metropolis of this Union, which is a sort of common sewer of all impurity. In looking over the Sun newspaper, the reader will find numerous advertisements of the most monstrous character for fanaticism, absurdity and blasphemy. Men styling themselves the Elijah; claiming to be without sin; and announcing things concerning the spirit, comparable only to the ravings of a maniac, bespeak the attention from week to week, of the unthinking and swinish multitude. Reading them we are constrained to say, O Lord of Hosts, how long? Wilt thou keep silence for ever? Wilt thou not speedily arise, and judge the Blasphemer, who has made all nations drink with the wine of her abominations and filthiness of her idolatry. Come Lord Jesus, come quickly, and vindicate thy

truth and its faithful adherents in the eyes of all the people. Even so, in majesty and power reveal thy mightiness. EDITOR.

JESUS, THE SOLE PROPRIETOR OF THE LAND OF ISRAEL.—"Then Immanuel, made of a woman, made under the Law, had offered himself spotless and faultless, the Land of Israel became his, as sure as God had promised it; and because all the ordinances under the Old Testament were for the remembrance of sin done against that old covenant confirmed at Sinai, and for purgation of the same, therefore when Christ had satisfied the conditions of the Covenant, and became proprietor of the Land, it was his to do with it what he pleased. And because it hath pleased him to give it without a condition against the day of Israel's redemption, and in the mean while to wait his Father's good time, he is to be held the sole proprietor of that Land in fee simple, and the Jews, with whom he shall confirm the new covenant, shall receive it of him in everlasting possession: and till then, every one—be he Turk, or be he Papist, or be he Jew, or be he Protestant, or be he Pagan—who says that one stick, that one stone upon it; is his, is a liar, it is Immanuel's Land; and those who dwell in it would do well to regard themselves as *locum-tenentes*; or rather, indulged with a residence there, until the time come that his waiting shall be concluded, "and the Lord shall no more hide his face from the House of Jacob."—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. X NUMBER 11]

### ROME'S PROTEST.

An able document, from which the following are some extracts, was published by the *Circolo Popolare*, the Popular Club in Rome. The document has been distributed by thousands and received with acclamation by the people. It is headed,

RISPOSTA ALL' ALLOCUZIONE DI PIO IX.,  
NEL CONCISTORIO DI GAETA, A DI 20  
APRILE 1849.

Erase from your allocution of the 20th April the words, unfit now to be uttered by you, "that raised, albeit most unworthily (that is quite true,) by the inscrutable decree of Divine Providence, to the summit of apostolic dignity, holding here on earth the office of vicar of Jesus Christ (that is false,) you have received from God, the author of peace and charity, the mission to love, with paternal affection, all people and all nations, and to procure for them, as far as lies in you, protection and safety, and not to urge them on to slaughter and death." Lying words! for they are belied by the solemn fact, confessed by yourself, of your having called against us, and urged on to fratricidal war, Austria, France, Spain, and part of Italy. Who has caused the slaughter of Bologna and Ancona, and the carnage under the walls of Rome! You were adverse to that war which brave citizens fought for the safety of Italy; but oh, you are not adverse to the war, carried on by vile men for the purpose of replacing you, the most abhorred of sovereigns, on the throne which you deserted, and from which, by the inscrutable decree of Divine Providence, rather than by any act of ours, you have been depos-

ed. Whose blood waters our land?— Whose carcasses cover our fields?— Unworthy Pontiff! this blood cries for vengeance before the throne of God, and those souls will bring down on you the judgment of the Most High. You are already judged, and the judgment and the condemnation of believing men is already confirmed by Him who said to all the followers of his blessed Gospel, "Whatsoever ye shall bind on earth shall be bound also in heaven."

Who can forgive you your perversions of facts and outrages on persons? Language has not words more black and disdainful than those you employ against us, whose grave crime is that of having despoiled you of your earthly sovereignty, and that, after having exhorted you, in a thousand ways, to carry out true reforms, stable, and such as our wants demanded. It is not the word Republic we are in love with, but we want a wise, provident, and just Government. Now this, call it what you will, is what we have always wanted, and we have a right to it. To this point we tried to urge you, from which the Government of the Pope had so far receded. And, just as we Romans mourned over our misgovernment, so did other Italians mourn over the misgovernment of their kings and dukes. It is the instinct of the wretched to associate together, and therefore were we associated with the other nations of Italy. In those days, when we thought you a wise prince, many thought that good might be effected under your sway, and soon was offered to you the rule of Italy; and it is this offer which you now style highly injurious. It was



English Bible	4004	Vulgar Jewish	3760
LATIN THEOLOGEANS			
Clemens Alexandrinas, A. D. 194	5624	Seder Olam Rabba, in the Great	3761
D. Hales	5411	Chronicle of the world A. D. 130	3618
Orizen	4830	Rabbi Lipman	
Kennedy, Bedford, and Ferguson	4007	The computations of the Deluge vary	
Helvetius and Marsham	4000	from B. C. 3246 to 2344; and the Exodus	
Melanethon	3964	from 1648 to 1312. These variations a-	
Luther	3961	mong the learned, attributable principally	
JEWISH COMPUTATIONS.			
Josephus	Playfair	5555	to this misunderstanding of the scripture
	Jackson	5481	do not alter the facts of these grand epochs
	Hales	5402	the records of which in the Bible, have
	Universal History	4698	been so fully confirmed and corroborated
Talmudists	5344	in the annals of profane and general his-	
Seder Olam Sutha	4359	tory.	
Jewish Computation	4220	It will be observed, that my computa-	
Ditto	4184	tion agrees most nearly with that of the	
Chinese Jews	4079	Jews of China, or of the Land of Sinito,	
Some Talmudist	3761	they compute the World's Age at the	
		Birth of Jesus Christ at 4079, I at 4090—	
		a difference of only 11 years.—EDITOR.	

### DR. JOHN THOMAS AT NOTTINGHAM AND NEWARK.

NOTTINGHAM.—Our townsmen last week were delighted and edified by the lectures of Dr. Thomas, upon a subject which seems to puzzle not only our legislators, but the world at large, viz: "The ultimate tendency of the political struggle which is at present desolating the kingdoms of Europe." These interesting lectures, founded upon the prophecies, and relative to European affairs, have been most numerous attended, and much interest has been excited; and they who have heard them will, we feel satisfied, be able to contemplate the various movements of the nations with increased attention. Dr Thomas, we understand, is about bringing out a work on the subject, which will no doubt excite much attention.

Nottingham Mercury.

TESTIMONIAL TO DR. JOHN THOMAS.—On the evening of Thursday, the 12th inst. this noted expounder of Prophecy, with upwards of 100 of his friends and admirers, partook of a social cup of tea in the Assembly Rooms; after which a public meeting was held. Several addresses having been delivered on prophetic subjects the chairman (Mr. Micklewood, of Plymouth) on behalf of himself and friends, presented to the doctor in an appropriate speech, a copy of the Holy Scriptures, beautifully bound in morocco with silver clasps and corners. On the fly-leaf was the following inscription:—At a public

meeting, held in the Assembly Rooms, Nottingham, on Thursday, 12th July, 1849 this Bible was presented to Dr. John Thomas of Richmond, Virginia, U. S. A. by the friends of truth, as a testimonial of their approbation of the philanthropic and Christian feeling displayed by him in visiting this country,—of their respect personally towards him for the indefatigable and able manner in which he has unfolded the sure word of prophecy, and otherwise discharged the duties of his mission—and of their gratitude for the instruction, illumination, and edification they have received. Dr. Thomas suitably acknowledged the gift, and the meeting immediately afterwards concluded by singing the doxology.—Nottingham Review.

#### "CAMPBELLISM."

We use this word as a term of distinction and not of reproach. We are aware that some "Reform Baptist" do not like it, because they would rather persuade themselves that they are not Campbellites, but Christians. We cannot, however, conscientiously use the name of Christ to designate a theology which is not Christian.—Messrs Scott and Campbell's divinity is not "the truth as it is in Jesus," but some thing peculiar to themselves; and therefore, it ought to be nominated by one or other, or both, of their names, as they may agree between themselves.—EDITOR.

Vol IV. No 10. missing (never issued) <sup>missing - see mass at end of p 241</sup>

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JOHN THOMAS, EDITOR. RICHMOND, VA. 1848 Vol. V. NUMBER 11

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indeed, injurious to the liberty of our Italy, which, from Popes, could never be hoped for. Forgive, then, the mistake committed by men too sincere and devoted to you. The Popes at the head of our Italian Republic would have ended in enslaving the whole country, as they already have the Roman territory, where the Church became the incubus of the State, although this was once called a Republic. *Sanc-ta Dei Ecclesia et Republica Romano-rum.*

Having made this attempt, as a last proof of devotion to you, it was concluded that no other resource was left than to provide for the emergency by separating the priest from the prince. To you—a priest,—the Church, and Rome and all Italy, would have paid all respect, in seeking jointly with you to govern themselves. This act,—simple, and full of justice and moderation,—you designate the product of unbridled license and of the audacity of depraved passions; and those men who, from love of their country, attempted it, you call the enemies of God and man. Silence, false Pontiff, and profane not thus the name of God, whom you have not served, while we, since your departure, have worshipped him in spirit and in truth. Silence; for Satan seems to have entered into you, and a lying spirit to have gained possession of you. At what time were the streets, as you say, sprinkled with human blood, and deplorable sacrileges committed, and unheard of violence offered to your person in your own house! When did all this happen, which you have dreamed, and with astonishing impudence dared to proclaim? Oh, shame and disgrace of our age, that the chief priest should scandalise the world by lying forth calumnies in this manner.

Avidity of power, the foolish ambition of a small and puerile mind, weighed more with you than the love of the people and the sentiments of humanity. And what is now most apparent in you? Is it not the love of rule and unmeasured desire of temporal power? Your natural disposition and character are now plain to the whole world. We can afford to smile, in these days, at

words such as the right of sovereignty inherent in the apostolic chair, and in the holy Roman Church. Every one knows that the apostles had no sovereignty, and no one who calls himself a successor of the apostles can have any either. That a chair should have such a sovereignty is a most strange thing, and reminds us of the fable where Jove gives a log to be king of the frogs. This language cannot be borne. Let us see if any such right of sovereignty belongs to the Church. We deny it, in the words of the Testament of its Divine founder. If He has said, and left it in writing, that He, the true Head of this church, would have no kingdom of this world, it comes of consequence that no imitator or follower of his can claim any such right in his name. Christ, whom we worship, warned his disciples not to assume to themselves any title of dominion over the people, as this was the prerogative of the kings of the Gentiles, who, in order to exercise authority over them, are called benefactors: "But ye," he said, "shall not be so." (Luke xxii. 25, 26.) You would be king in order to receive tribute from your people, and the more they paid you, the more you call them your most dear children. Have ye ever read, in the Gospel of St. Matthew, the dialogue between Jesus Christ and St. Peter? You will find it at chapter xvii. 25. These are the words,—“When he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, They are the children free.” This proves that children and subjects are not one. How, then, dare you, calling yourself the vicar of Christ, overthrow the Gospel, and make us both subjects and sons? And this you pretend to do by the power of the Church. You have changed this word Church, to make it stand for ambition and cupidity. While the Church was purely Christian, she had no other possession than those of religion,—faith and the

Spirit of the Lord. Since she became Popish (*papisto*) she no more heeded these heavenly treasures, but turned her mind to worldly lusts, and became the slave of riches and of power. If we were not able to distinguish between Church and religion, we should be led to believe that religion herself had fallen from her own teaching, since in the Church we see so many contradictions that we cannot tell whether it is the Church of Christ or of his adversary. And, amongst other things, we happen to know what is the true meaning of this word Church, which you and your acolytes repeat to us at every moment. Our parish priest, we remember, used to teach us in the Catechism, that Church means an assembly or congregation of believers; and since we are the believers, who assemble ourselves, so we thought that we were, properly speaking, the Roman Church, which is holy if we are holy, and apostolic if we have the doctrine and spirit of the apostles. What the priests are we are also taught,—viz., elders and ministers of this church, having a chief who is called a bishop, that is, a president or inspector. Now, then, who shall dare to take from Christian people the titles and the privileges of the Christian Church? The priests forsooth, and their inspector! If so, ye, the Church, will punish them for this their arrogance, and with good reason will deprive them of the exercise of their ministry, calling others to their place, and doing, as our fathers did, excommunicating the unruly, be they priests or bishops. It is our duty to watch over the rights of our Church; and the bishops and priests must carry out our will. If our fathers granted to the chief priest of Rome the privilege of governing the society, we by the same right can deprive him of it.—The sister Churches of France, of Austria, and of Spain, may for the same reason, turn their chief priest into a king, an emperor, or a president, if they choose. We do not meddle with their affairs, and we demand that they should leave us alone.

To you who, dethroned by the inscrutable providence of God, persist

still in raising such an uproar, we will submit some considerations, old and new, as reasons for what has occurred:—1st. Because, after the manner of kings, you have abused the people, by oppressing them and ill-using them, and have done this, moreover, in the name of St. Peter and of Christ. 2nd. Because, in the Government of this realm, bishops and priests were employed, so that the Church, instead of having good ministers to watch over the Christian flock, was neglected and overlooked; the Government monopolised all the talent, while the inferior priest were intrusted with the care of the Church. The Government was conducted by court intrigue, and arts and tricks of Cabinets,—the Church taught false doctrine and a superstitious worship. The first care was given to the heaping up of gold and silver, but none bestowed to giving to the Church the truths of the Word of God. Hence activity and vigilance amongst cardinals and prelates,—idleness and carelessness amongst mass-sayers. The one given up to luxury and gluttony, the others to want and misery.

(The writer then goes on to show the evils they have suffered from the union of Church and State, and demonstrates that the princely and pontifical power can no longer co-exist. He then continues:—)

But if you persevere in trying to keep your temporal power, do you not see that you will lose the other? If you, who are a Pontiff, cannot be a king, because God no longer wills it, and the people no longer consent to it, you had better attend exclusively to being a Pontiff, or else you may cease to be either one or the other. And here let us speak plainly, since concealment avails not. We hold the religion of Christ dear, because we believe it to be true, saving, and holy. But this religion, which is none other than faith in Christ, by which we are justified before God and forgiven all our sins, can well exist without bishops and priests. This religion of faith, professed by many persons in all parts of the world, constitutes that invisible

Church of believers which is universal, whose Head, and Pontiff, and Priest, is and can only be Jesus Christ. To every man who belongs to this Church, appertain all the great promises which we read in the Gospel. In this Church there is neither hierarchy nor aristocracy, but only God and people, and Christ the mediator and intercessor. This invisible and spiritual Church does not prevent the existence of another Church, visible and material, which is divided into as many fractions as there are nations and languages; and these again are subdivided into smaller fractions; and it is possible for one country to contain many Churches, in the liberty which every man has to choose that which best suits him. To the first class belong the Greek, Syriac, Armenian, and Latin Churches, and the Anglican, and Swiss, and German, who three centuries ago, separated themselves, or rather recognised their liberty and their independence of the Latin Church. To the second class belong the Roman and Milanese churches, and those of Constantinople, Alexandria, Jerusalem, &c. These are all parts of one whole, not because they have the same bishop, and the same priests, but, as says St. Paul, "One Lord, one faith, one baptism." Some indeed of these Churches have no bishops, as the German, Scotch, and Swiss, and the Evangelical Churches of France and Italy. Who is the bishop of the Church of the Waldenses, in the kingdom of Piedmont? No one. Yet it is a Christian Church, full of fervour, established there at the end of the eleventh century, and which, after most cruel persecution, and slaughter and massacre, presents to us at this moment a body of 24,000 believers.

Then it is possible to be good Christians and to form a visible national Church on such a model, without having any bishop to interfere with it. At all events, you cannot deny, that a Church may, for just reasons, change her bishop. Would you think it absurd, then, or contrary to the Gospel of Jesus Christ, that the people of Rome, who are strictly the Roman Church should repudiate you, an apostate, treacherous, and bombarding bishop, and choose for themselves another—faithful, truthful, and beneficent? And of what Church would you then be Pontiff? Of

the Church in partibus! Observe that those who were formerly asleep are now awake; and those on whom you formerly imposed no longer believe what you say. When you quitted Rome, the Bible entered it. The Bible, so long persecuted by Popes—both the Gospel of Christ and the holy letters of the Apostles, faithfully translated into Italian—are now in the hands of the people, who read them, and there they find neither Popery nor Rome. Take care that you do not meet with the same fate in Italy which your predecessors met without of it, who, aiming at much, lost all. The men who in February last deprived you of temporal power intended to better your condition in spiritual things. From the 30th April up to this day, you have laid aside every plea, broken all friendship, and violated every law, by presenting yourself before the walls of Rome amidst muskets and canons; and you have announced to the city your return, your solemn march with shells and incendiary violence, amidst the dead and wounded. Is it the duty of a bishop?—this the return amongst us of the pretended vicar of Christ? Would he retain such a vicar his post? Should the Church of Rome receive such a bishop? Have you lost your senses? Do you not see that such villany your return is impossible?

Let us suppose, by way of hypothesis, that your return amongst us should be brought about,—you surrounded by thousands of bayonets,—we are oppressed by force and foreign domination. What would you find in Rome? A people who could love you? No. A people who would serve you? No.—What would you find in Rome? A desert; the city which has expelled you as a Prince, and so expelled the whole race of Popes, that she will receive laws from you, nor obey you. Over whom, then, would you rule? Over the few who have followed you to Gaeta, or who have remained; or over these, partisans of the old system, even these do not love you; they are attached to the system, not to you. Leave you, as soon as they see that the system is at an end.

In vain do you exaggerate the dangers of this our Government, and in foul language descend to words of tumely, calling Rome "a den of beasts," and those who inhabit it "tates, heretics, teachers of Crime, and Socialism, who endeavour to propagate pestiferous error of all

corrupt the heart and the mind of all men."

Are these doctrines new, which are eighteen centuries and a half old, and are founded on the Gospel and the letters of the apostles? And are we therefore called heretic apostates? We glory in being heretics from that doctrine which is contrary to the Gospel, because St. Paul admonishes us, that though he, or an angel from heaven, should preach any other Gospel than that which has been preached, let him be accursed.

To apostatise from you, and to return to Jesus Christ and his apostles, is that which we desire for ourselves and for children; and if these are the errors which corrupt the heart and the mind of all men, blessed are we who from such error are able to learn truth, and from such darkness to receive light. "But woe unto you, hypocrites and Pharisees, who call evil good and good evil,—who call light darkness, and darkness light."

Giovanni Mastai, how long will you insult your country, and she bear with you? You, allied to kings in order to betray the people, bound in special amity to the Neapolitan Bourbon, to learn from him how to oppress every generous soul, and to extinguish in the sons of Italy every noble sentiment. Oh, senseless we! that we should ever have believed you, ever have applauded your feigned promises and general concessions, to find ourselves now deluded in our hopes and cheated of our happiness! If you appeal to the religion of the canons, we stand by the holy religion of the Gospel; you belie it,—we are faithful to God and to his Christ.—

Yes, we believe in the Christ of God, and our faith daily increases on comparing his doctrine with your practice. The more we disbelieve you, the more we are led to see that we ought to believe him. He is the free Saviour of his people,—you an oppressor and a destroyer. He taught us to bless those who curse, and to do good to those who hate us, to pray for those who despitefully use us and persecute us. (Matt. v. 44.) He was given by God not to condemn the world, but that the world through him might be saved. (John, iii. 17.) He declares that he is not come to destroy, but to seek and to save that which was lost. (Luke, xix. 16.) You began by cursing those who to the last had blessed you, by hating those who had done you good, and by despitefully using and persecuting those who had prayed for you. You, who alone might have saved your country, and redeemed it from its lost

condition, have joined yourself to her enemies, to condemn and to destroy her.

And dare you call yourself the vicar of Christ? "Is Christ divided?" Another comes who contradicts the Christ of the Gospel, the Christ of our fathers. His vicar you certainly may be. And be so, if you please, for we will assuredly have nothing in common with you,—neither our country, which you have betrayed; nor our faith, which you have belied. Have a Church of your own, provided it be not ours. Rule if you will,—but not over us. Go where you will, but dare not set foot in this city, where every thing accuses you judges you, condemns you. Who would lift up his eyes to behold a traitor? Who would submit to be blessed by that hand, stained yet with blood? Who would enter the temple where stood that hypocrite, who, while he was arranging and plotting, for his most base ends, a deadly revenge, to be brought about by bombardment and slaughter, dared to utter those words which, to underceive the present and to warn future generations, we transcribe, although with the greatest horror:—

"Finally, most venerable brethren, we resigning ourselves entirely to the impenetrable decrees of God, by which He works out his own glory, while in the humility of our heart we render infinite thanks to God for having counted us worthy to suffer so many reproaches for the name of Jesus, and having made us, in fact, conformed to the image of his suffering, we are ready, in faith, in hope, in patience, in weakness, to endure the most bitter travail and grief, and to lay down our very life for the Church, if with our blood we could repair the calamities she endures."

Let so much impudence of words, joined with so much iniquity in action, close forever the page where, in characters of blood, is written the perpetual downfall of the Roman Pontificate.

#### Evangelical Christendom.

#### INSTRUCTIVE AXIOMS.

Whatever your profession is, endeavour to acquire merit in it; for merit is esteemed by every body, and is so precious a thing that no person can purchase it.

Though your profession should not lead you to study, love and respect people of letters; and if you are not learned yourself, esteem those who are so.

Have the same regard for all the world that you would wish them to have for you.

(Egipis Israel)

## A BOOK FOR THE TIMES,

Being an exposition of the things concerning the kingdom of God in relation to the past, present, and future: by which whosoever will may understand the scriptures and teach them. By JOHN THOMAS, M. D. Editor of the Herald of the Future Age, Richmond, Va. U. S. A.

"And when the Samaritans heard Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptised both men and women."--Acts viii. 12.

## PROSPECTUS.

THIS is pre-eminently a Book for the People as well as a book for the times. It is not a book of technical or scholastic theology; but one constructed upon the grand principle, that the Bible contains a revelation from God of the reason of things and of his purposes in their creation, addressed, not to a privileged few for their especial profit, but to all the sons of men without respect of persons who may desire to know the truth. Hence, the Book for the Times aims to speak to the people in plain and intelligible language; and to "open the understanding" that they may by the further exercise of their own faculties discern the "wonderful things" contained in the Oracles of God.

The world has been too long led by the nose in the spiritualities of faith and practice. In this, therefore, "the Time of the End," when the constitution of society is being broken up by the judgments of Almighty God, the necessity is pressing that every one who would be accepted of him should take his spiritual concerns into his own hands; and, without reference to the conclusions of the last 300 years, "search the scriptures" for himself that he may know and do his will.-- This is not so difficult as men are apt to suppose; and though not often attended with signal success, the failure is referrible to educational bias rather than to the abstruseness of the sacred writings themselves. To understand these is the great desideratum to becoming "wise into salvation." Bibles indeed abound, but the System of Truth revealed is known to a very li-

imited extent. "Bodies of Divinity," "catechisms," "confessions," "articles," and "creeds," do not exhibit, nor is there any voice known to the writer that declares it satisfactory to the mind unimbued with the traditions of effete theologies. The want of a friendly monitor to extricate the bewildered inquirer from the labyrinth of human inventions in religion, entails on him years of painful, and almost hopeless search after truth. He is disposed to "prove all things," but feels little able to determine what is the good to which he should adhere. From personal experience the writer knows that a work is needed capable of filling up the void; he has therefore yielded to the convictions and the solicitation of those who are acquainted with his views of the World, and prepared the work now offers to the public to assist the reader in separating the wheat of divine truth from the tares which the enemy hath sown.

The "book for the times" will show what must be assuredly believed by one who would "inherit the Kingdom of God." It will point out its nature, unfold the things which pertain to it in other words, it will make the glory of the kingdom so plain that he who runs may read; and, if he would share in its glorious attributes, will enable him to place himself upon a foundation which shall not be conjectural, but demonstrative; so that his faith and hope may rest, not on the word or traditions of men, but on the unerring "Testimony of God."

The "book for the times" will be the advocate of no name, sect, or party extant. The Bible, the Bible alone, is the measure of Christianity. Beyond this it has no affinities, and communicates to the reader no denomination, but that whose faith and practice are

rated with such artless simplicity and convincing truthfulness in the word.

The "sure word of prophecy" in relation to past, present, and future times will be amply explained. Nearly the whole of the books of Daniel and the Apocalypse, together with Ezekiel and the "minor prophets," will be interpreted upon historical and rational principles; and copious details will be set forth concerning the PRESENT TIMES, and the few years which yet remain to fill up the period allotted to the existing government of the nations to trample upon the rights of God and his holy people.

The inquirer who would understand the prophetic future in relation to England, Russia, Austria and the Papacy, the Continental Dynasties, Turkey, and

the Jews, will find information in this work which is not furnished elsewhere. It is not a compilation, but original throughout; and written at the request of many who heard the author lecture in divers parts of England and Scotland upon the subjects of which it treats. It addresses itself to men of candid and independent minds, who venerate the Word of God more than the traditions of men; and who are not afraid to think in opposition to the mandates of ecclesiastical authority, or the foregone conclusions of the multitude.-- It pleads not for dogmas, but for a return to first principles; and a scriptural preparation for the appearing of the Holy and Just One in his Kingdom, and the glorious "manifestation of the sons of God."

## THE BANE OF SECTARIANISM.

One of the unequivocal marks of the Christian Churches at this era is great external and formal activity for the increase of churches and congregations, for the extension of education, and the dissemination of divine truth in connexion with sectional opinions among the masses. The several sects of Christianity impinge on each other like the blood globules floating in a thinner medium, or like the crowding vessels in the pool below London Bridge; and all this activity and stir for religion in the line of particular and sectional interests, carried on in the presence of a mass of vigilant and observant unbelief; not the unexcited infidelity of the natural heart, but assumed, professed, systematic, and ostentatious renunciation of the religion of revelation. It is not an uncommon thing to see parties of persons in respectable circumstances in life to assemble and spend their evenings together from day to day, in some leading and attractive public house; the bond of their union and the topic of their intercourse being either open infidelity or some collateral form of scepticism and hostility to scriptural religion.-- It is the case both among operatives and masters; and such persons are not content to be unbelievers themselves, but they both avow it, and use their influence to increase, among the many who have no religious principles, this atheistic habit of mind and of profession. There is, in quarters where the ministers of religion have

little opportunity to interfere with it, much bold, presumptuous talking on these subjects, calculated to lead weak or ignorant minds astray; and this large class of avowed enemies to revealed truth are always on the watch to make profit of every inconsistency that can be observed in connexion with professedly serious religion.-- They take up the Dissenter's argument against the Establishment, and every corruption which the Nonconformist press exposes. They use the charges of Established Church writers against Dissent and its practical defects; and from whatever their keen observant eye can see of error, or inconsistency, or want of benevolent temper, on either, they derive a seemingly triumphant argument against religion altogether. In the well-lighted public saloon, the snug parlour or the tap, every general feature of the religious community, and every individual case, that can be perverted to the object, is shown up with ingenuity, with sophistry, with strong coarse talent for ribaldry and humour, to make it palatable to the greedy natural mind that asks a cover and an excuse for its own transgressions; and the whole force of a victorious struggle against God and truth seems concentrated in the cry, "There--there--so would we have it."

Now, it is in the very face of this circumambient practical antipathy to the Christian dispensation, that we are driven

to ask, Why is it that, in a period of unexampled activity, so little gracious fruit appears in any of the religious demonstrations? There is, on every side, the regular, the formal, the decent, the church-going, the theoretically sound; but where is the awakened or the awakening, the convinced, the contrite, the penitent, the believing, the rejoicing Christian? Where are the manifest and softening showers of gracious influence, descending with the Word upon increasingly anxious hearers? No serious observer is satisfied; with the present aspect of the Churches—with the stand that they are taking, and the aggressive progress that they make upon these larger masses of indifference, which are now rousing themselves up, under sinister influences, to atheistic opposition. In the crowded localities, of London and of the provincial towns, there are far more who remain altogether alien from the religion of Christ than all those, of all sorts who, with whatever modicum of sincerity, or of formalism, associate themselves in any degree with it. There is a wider host around the mass of worshippers in every crowded locality who look on with apathy or with enmity; and, year after year, the element of Gospel mercy flits past them, and never touches them. They live, they struggle, they suffer, they sink, they die, in sin—in alienation from, and in enmity to God! Many a godly man knows the fact, and sighs and wrings his hands over it. And why is it? Why shall infidel Socialism, and Atheism, and cold, heartless Deism, and Socinianism, and Popery, all make a successful stand of resistance against Divine truths, against the opened floodgates of mercy pouring forth upon a dying world! "The want of the times," says one who speaks weightily, "is an earnest ministry." There is, in many instances, an earnest ministry—though we should be glad to see more of it. Many a pastor and preacher is sinking under unwonted effort. He is among his people, and with his school, and his teachers, and his visitors, and his Bible classes; and yet all this does not avail. The infidel mind, in all its various phases, from half formed doubt up to ribald mockings, resists it all. There is something yet in the very aspect of the Christian Churches which avails to blunt the heavenly weapon that they use to neutralise that message of compassion and of help, which is ministered in the very spirit of love and power, and of a sound mind. We would venture, with all brotherly tenderness and respectfulness, to suggest that a leading deteriorating evil is sectarian selfishness. It is the old evil,

and it cannot be denied that it exists still. I am of Paul, and I of Apollos, and I of Cephas. Are there not divisions afflicting you? Are ye not carnal, and walk as men? And if so—if the keen observant eye of unjust men is on the Christian Churches, and detects this principle of selfish preference to particular interests, rising above the regard for the general cause of religious truth, will not men, perverted to the persistency of their own blindness and ruin? How easy it is for them, in the perverse adjusting of their perspective instrument, to put all the good out of sight, and to see with distinctness only the sectarian spirit that deteriorates that good, and active Christians, devoted to the cause of Divine truth under the special name that it wears in their own interest and nomination, have little idea how skillful the shrewd worldly observer can analyze the doings and the motives of men, and separate the evil from the precious, to overlay and hide all the good, the sincere, and the devotional, by the detailed exhibition of the tempers, and the weaknesses, and the narrownesses, and the ends of men whose hearts in the main are right with God. The selfishness that deteriorates the various denominational spirit of the one Church of Christ is a more fearful contemplation even to men whose consciousness of their own manifold infirmities prepares them to make allowance for their fellows. But the distressing influence on their own minds will serve as a measure of the impediment that the spirit is, and must be, to men who take the look out for excuses, and are ready to take occasion for stumbling. If the marking feature of injurious error of the present day in the evangelical community which avails to stay progress, it is the want of love, which limits the great interests of the aggregate, and limits the intensity of desire, and progress of a sect. It is easy to talk of union, or they would have it; but in one sense, Christians do not hamper and hinder them. It is to let their special energy. They resist it. They want sectarian aggression for their own success. They can have their own efforts and their own advantages; they have the eye of jealousy for the progress of their neighbors; and it can be doubted, that as long as good men, under selfish sinister influences, can remain alien in spirit from the brethren in Christ, the infidel of every land, looking out for a plausible cover for their own ungodliness, and the cold, dark and restless mind—will poison

debasing flaw with a sneer; will perceive only the dead fly in the whole mass of precious ointment, and will walk on still

pertinaciously in the way of darkness and of ruin. We have opened this subject, and purpose to recur to it.

## A MORRAL PHENOMENON.

Mr. A. Campbell "persecuted for righteousness sake" in "the greenest spot of all the plantations of grace!" It is amusing to read his letter from prison, and to behold how he labors to turn his imprisonment for *insinuating*, in as cautious a manner as possible, moral pravity against one, who "annoyed" him about slavery, into suffering for Christ's sake! Before a man can suffer for him, and the righteousness of God, he must himself be righteous. Nor is it less amusing and disgusting to read the hypocritical lucubrations of editors about their dear brothers "persecutions" whose jealousy and dissatisfaction with him in the Home Department is no secret to the world. The Rev. James Robinson's proceedings are entirely indefensible; but a week in Glasgow Jail is no undeserved retribution *in part* for Mr. A. Campbell's iniquitous onslaughts upon reputation and character on this Western verge "of the dark blue sea." A writer in England says "I am grieved that Mr. Campbell should so let himself down as to descend to personalities. Surely when memory and judgment fail it is an indication of dotage, and forgetfulness of the precepts of the Gospel, and weak mindedness are conspicuous in his attacks. A dignified silence is the best reply to such contumacious: it is a stigma upon his character: preserve me from being a mischief maker." EDITOR.

## THE SIGN TO THE HOUSE OF DAVID.

"O house of David, the Lord himself shall give you a sign—A virgin shall conceive and bear a son, and shall call his name Immanuel; and before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." This sign was perfected on the subjugation and spoiling of the Kingdoms of Syria and Israel by the king of Assyria, before the birth of a certain virgin then living, had knowledge to cry "my father" "my mother." The thing signified in the birth of a child found its accomplishment in the birth of Jesus. His virgin-birth is an earnest sign to Israel of their deliverance from all

their enemies, and the restoration again of the Kingdom to the House of David.—"Therefore, O Jew, who believest in the Son of Mary, be comforted and re-assured for the sign hath been given. But if thou believest not, then walk on in darkness; for thou seest not the sign of the preservation of David's House. And thou, O Christian, who believest in the sign, believe in the thing whereof it is the sign; and no more doubt that David's house shall be re-established in Jerusalem, in the Holy Land, and that Immanuel, God with us, (then indeed with Israel, and no longer away from them) shall sit on David's throne, than thou doubtest the other parts of this veritable prophecy."

## MORE HYMENEISM.

An obituary is published in the Protestant Unionist by a reformer named John Morton, who, in speaking therein of his mother's death, says, "In about one hour and a half her body was cold, and her spirit mingling with Saints and Angels in heaven; and in reporting her dying speech she is made to say, 'raise up your children, not for these low grounds of sorrow, but for a home in the skies.' One enlightened in the word knows well, that Mr. Morton's statement about 'her spirit' is not of the truth; on the hypothesis, however, of it being there, will he, or any one else, show us the wisdom or necessity of a resurrection in her case and all similar ones. And if 'her spirit' come into the grave, where her dust lies, to enter and animate it, will any one inform us to and for what she is to rise? If she be among 'Saints and Angels in heaven,' what is there in that intersiderial region possessed by the Saints and Angels, that she cannot enjoy without being tabernacled in dust? To be with these 'Saints and Angels in heaven,' at the instant of death, was her hope, is Mr. Morton's hope, and she exhorted him to train up his children for this hope. The doctrine of a resurrection to life is an incumbrance, an obstacle to such a hope. It is of no use to them; but, though their heathen theory logically destroys the truth of God, while they dare avow, defend, and preach its promises

they have not the sense to see their conclusion, or, if they do see, they have neither the consistency nor honesty to avow them. Did we believe, that our spirit would be translated in the twinkling of an eye into the society of "Saints and Angels in heaven" at death, seeing that, being once there, we should not be willing to leave it, to go, even for a short time, into a foul grave to enter a corpse, we would consistently and courageously explain away the resurrection and judgement day, in company with Dr. Bush and the Swedenborgians; or, come promptly to the conclusions of Hymeneus, Phileas and Alexander, and say "the resurrection is past already," and consequently, that there will be none to come. We would be ashamed to hold premises and blush at their conclusions. God saith "come let us reason together;" but there is no reason in this. Paul and the Apostles, and Jesus all reasoned; and reasoned correctly; seeing, therefore, that these were all such good and honest reasoners, we cannot doubt but they will reject from their association all who subvert their doctrine by implication, practice and averment. A man may as well deny the resurrection of the Saints, with his lips as hold, or avow, to dogma or tradition, that subverts it. If the Hymenean and Protestant hypothesis be true, then the resurrection to life, the day of judgment, the kingdom of God, the saints ruling the nations, &c. &c. &c. are mere chimeras—the vain imaginations of a moonstricken intellect. If a man would be saved he must believe and confess the truth; to believe therefore and confess what the truth does not sanction is to corrupt and pervert it; then which, a more life-forfeiting offence cannot be committed. The hope of the World is death.

EDITOR.

OPINIONS OF THE PRESS.

It may be gratifying to our readers to know the opinions of the press in relation to our recent article on The Hope of the World and the Hope of the Gospel published in No. 3, of the present volume.—We shall, therefore, present them with two very adverse ones; the one for, and the other against the piece.

In the Bible Examiner for June, our esteemed friend, Mr. George Storrs, who is the editor says, "The next Bible Examiner will contain a most valuable article on the Hope of the World, and the Hope of the Gospel," by the "Editor of the Herald of the Future Age." This alone is worth more than the Examiner would cost you for a year; but it will not be sent,

except to my regular subscribers, unless it is ordered and paid for before sending. To those who wish to circulate it widely, I will furnish it at two dollars per hundred copies, provided the cash and order are received before it goes to press, which will be sometime next month; The article referred to will fill about one half of the Examiner, and is a most masterly refutation of the common theory of hoping to go to heaven at death, or to any "half-way place" of consciousness till the resurrection and showing the vast importance of keeping the Gospel Hope distinct from the Hope which is only the tradition of men. If you wish to scatter such a number of the Examiner, send your order without delay, or there will be none for you, as I shall not publish any extra, unless demanded by the calls for them. Mr. Storrs's vocation seems to be identical with our own;—his, to enlighten the Adventists, and ours, "this Reformation" in "the things of the Kingdom of God." May we both be found among the saints when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" shall be theirs. For this we labor; may our labor not be in vain in the Lord!

The Associate Editor of the Chr. Journal and Union of Covington, Ky. says "is decidedly the weakest thing he has seen from the Doctor's pen;" in another place, he declares that "the thing is too weak to need refutation; and before he read more than the title he pronounced it "nothing but the cold, withering, freezing, heartless, cheerless, soulless, doubly-killed, and often refuted speculations of Dr. Thomas on soul-sleeping or no-soulism." This is certainly as marvellously creditable to the heart of the reviser as complimentary to us; but the humor of the thing is, he bestowed upon it more than three newspaper columns of the same chaste and classic compositions!

Others have told us, that it is the only doctrine that can save "this reformation from becoming a complete failure." Of this we are fully assured. EDITOR.

As fire will not warm us unless we tarry at it, and as a bee cannot suck the honey from a flower unless she abide upon it, no more can any child of God receive support and consolation from the promises, unless he seriously and solemnly ponder and meditate on them.—Calamy.

THE RESURRECTION, THE CHRISTIAN'S HOPE.

Dr. Clarke, in his remarks on the 15th chapter of 1 Corinthians, says:—

"The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

Why should there be this departure from the primitive mode of preaching, if the faith of those who preach continues the same? Those who believe in the resurrection of the body, and still make death the event which glorifies the events, say but little of the resurrection, because they give this other event an importance which the Bible and early Christians did not attribute to it. An event of, to them, such importance, intervening, they look with less interest to the greater event, and quietly acquiesce in the idea of its remoteness. If instead of at death, their hopes clustered about the resurrection from the dead, their preaching would necessarily better compare with the apostolic mode of preaching, described by Dr. Clarke. In the fulfilment of their mission, the apostles ever preached, "The coming of the Lord draweth nigh." Were the hearts of the disciples made sad by the departure of their Master when he ascended from Mount Olivet?—They were immediately comforted by the angelic declaration, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Would the apostle exhort to repentance?—The motive presented was, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Would the apostles to the Gentiles exhort to an increase of knowledge in sacred things?—It was "so that ye may come

behind in no guilt; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in Christ Jesus?—It was because "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Would he present a motive to seek those things which are above?—It was because "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience?—The consolation was "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angles."—He admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" and he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Would he administer to their "hope, or joy, or crown of rejoicing?"—It was by reminding them that they were to be "in the presence of our Lord Jesus Christ at his coming." Would he increase their "love one toward another, and toward all men?"—It was "to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Would he present them with words of encouragement with which they might comfort one another?—He reminds them that the Lord himself shall descend from heaven, the dead in Christ rise first, and then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and unto that coming, he prayed God their whole spirit, soul, and body, might be preserved blameless. Would he charge a fellow-disciple to faithfulness in his ministry?—He commands him to keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; again, he says, I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; and, henceforth there is laid up for me a crown of righteousness, which the Lord,

the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing. Another fellow-laborer he exhorts to speak the things which become sound doctrine—looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.

The apostle James is no less inspired with the contemplation of the same sublime theme. The coming of the Lord is his great incentive to patience in the Divine life: Be patient, therefore, brethren, says he, unto the coming of the Lord.—Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain: be ye also patient; establish your hearts, for the coming of the Lord draweth nigh.

Peter has his eye continually fixed on the same event. He bade the brethren rejoice in tribulation, that the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ.

The beloved disciple is also animated with the thoughts of the coming of him on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in Christ, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And he closes up the volume of inspiration with the importunate prayer, Even so, come, Lord Jesus.

The teachings of the Old Testament are equally pointed in referring to the same event. The most of the glorious promises are often quoted in reference to a day of gospel triumph in the unregenerated earth. We find a connection between them and the resurrection state. Does the son of Beor foresee the goodly tents of Jacob, and the tabernacles of Israel, spread forth as the valleys, and as gardens by the river's side?—It is in connection with the

destruction of him that remaineth of that city; and he is constrained to take up his parable and exclaim, Alas, who shall like when God doeth this! Does the man of Uz look forward to the latter day, when the Redeemer shall stand upon the earth?—It is when he himself shall see the majesty of Jehovah with his own eyes in the flesh, although his body shall have been once destroyed by the worms. Does the sweet singer of Israel tune his harp to the time when the heathen shall be given for an inheritance, and the uttermost parts of the earth for a possession?—It is when they are to be broken with a rod of iron, and dashed in pieces like a vessel of the potter. Does he foresee the meeting and those that wait on the Lord, inhabiting the earth?—It is an inheritance that shall continue forever, and which shall be given when the wicked shall be mown like grass, and perish as the green herb, when their swords shall enter into their hearts, and their bows be broken.—Does the sublime prophet, whose lips were touched with the coal from off the altar of the Lord, predict the restoration of the kingdom of Israel, and her counsellors, as they were at the beginning?—It is when all their dross and tin are to be purged away, and the city shall be a city of righteousness, a faithful city, when Zion shall be redeemed, when judgment, and her converts with righteousness, when the destruction of the sinners and transgressors shall be together, and they that forsake the Lord shall be consumed. Does he declare the establishment of the mountain of the Lord's temple upon the top of the mountains, when nations shall go up to the mountain of the Lord, to be taught of his ways; when he shall walk in his paths?—It is to be when the Lord shall judge among the nations, and rebuke many people; when the lofty of man shall be humbled, and the stoutness of men shall be bowed down, when the Lord shall alone be exalted, when the idols shall be utterly abolished, and cast to the moles and the bats; for the Lord, and for the glory of his name, when he ariseth to shake terribly the earth. Does he look forward to the period when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the young of the lion and the fatting together, led by a child,—when the cow and the bear shall feed, and their young lie down together, when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea, and in all the holy mountains the Lord they shall not hurt nor destroy

He sees also the Lord reproving with equity for the meek, smiting the earth with the rod of his mouth, and with the breath of his lips slaying the wicked.—Does he see the moon confounded, and the sun ashamed, and the Lord of hosts reigning in Mount Zion, and in Jerusalem, and before his ancients gloriously?—It is when the earth shall have been utterly broken down, shall have been clean dissolved, and moved exceedingly: when it shall have reeled to and fro like a drunkard, and been removed like a cottage, because the transgressions thereof were heavy upon it;—it is in the day when the Lord shall punish the host of the high ones that are on high, and the kings of the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. Does he behold in prophetic vision a feast, of fat things full of marrow, of wines on the lees well refined, made unto all people, in the mountain of the Lord of hosts?—It is when the Lord will destroy the face of the covering cast over all people, and the veil that is spread over all nations; it is when he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from all the earth; it shall be said in that day, Lo, this is our God, we have waited for him, he will save us, and we will be glad and rejoice in his salvation; it is when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, when the earth shall disclose her blood, and no more cover her slain: for the dead men of Zion shall then live, together with the dead body of the prophet shall they arise: they that dwell in the dust will awake and sing; for the dew of Zion will be as the dew of herbs, and the earth shall cast out her dead. Does he see the dawning of that day when the Lord of hosts shall be for a crown of glory, and for a diadem of beauty unto the residue of his people?—It is to be when judgment will be laid to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places; it is when the covenant which sinners have with death shall be annulled; and the agreement they have made with hell shall not stand; it is when the scourge shall pass through, and they shall be trodden down by it, when the Lord shall rise up as in Mount Perazim, and shall be worth as in the valley of Gibeon, that he may do his strange work, and bring to pass his act, his strange act, and accomplish the consumption which is de-

termined upon the whole earth. Is he commissioned to comfort the people of Israel, to speak comfortably to Jerusalem, and cry unto her that her welfare is accomplished, and her iniquity pardoned?—It is to be when the glory of the Lord shall be revealed, and all flesh shall see it together: the commission is:

“O Zion, that bringest good tidings, Get thee up into the high mountain; O Jerusalem, that bringest good things, Lift up thy voice with strength; Lift it up, be not afraid; Say unto the cities of Judah, Behold your God.”

Does he look forward to the time when the stones of Zion shall be laid with fair colors, and her foundations with sapphires; when her windows are to be made of agates, her gates of carbuncles, and all her borders of pleasant stones; when all her children shall be taught of the Lord; shall enjoy great peace, and be established in righteousness?—He also sees it an eternal state, a covenant of peace, that shall not be removed. Does he see the mountains and the hills breaking forth into singing, and all the trees of the field clapping their hands in unison with the glad concert; the fir-tree coming up instead of the thorn; and instead of the brier the myrtle tree?—It is to be an everlasting sign—one that shall not be cut off. Does he see Zion adorned with all the glory of Lebanon,—the fir-tree, the pine, and the box together, beautifying the place of the Lord's sanctuary, and making the place of his feet glorious?—It is to be when it shall become an eternal excellency, a joy of many generations, when violence shall be no more heard in the land, nor wasting and destruction within her borders; when the walls of Zion shall be called Salvation, and her gates Praise; then the sun shall be no more her light by day, nor for brightness shall the moon give light unto her; but the Lord shall be unto his people an everlasting light, and their God their glory; their sun will then no more go down, neither shall their moon withdraw itself; they shall then be all righteous, the days of their mourning shall be ended, and they shall inherit the land forever. Does he see Jerusalem created a rejoicing, and her people a joy?—He foresees it will be when God shall create new heavens and a new earth, and they are to be glad and rejoice forever in that which God shall create.—So might we proceed through all the discursive prophecies; and wherever we shall find the promises of the latter day

glory of the church foreshadowed, there shall we also find the most conclusive evidences, that the glory brought to view is not a glory which is to be witnessed in this fallen state, or at death, but is to be

subsequent to the resurrection, the regeneration of the earth, and the restoration of man to his Eden state, where an eternity will alone unfold the joys reserved for those who love the Lord.

### EVERLASTING GOSPEL, NO. 1

*From the Millennial Harbinger.*

This Gospel, which has been our motto for three years past, has never yet been preached. It was the symbol of every number, though not a word has yet been said about it. As the gospel of our salvation, was only found in type and prophecy, in the Jewish Scriptures, so the everlasting gospel is found in the Christian Scriptures on the page of prophecy. We have been for years developing the ancient Gospel: a gospel proclaimed by the twelve Angels of Messiah, first in Jerusalem, then in Samaria and then to the utmost parts of the earth.

But now we are about to speak of a future Gospel a Gospel soon to be preached, a Gospel which is to be borne on the wings of an Angel in the midst of Heaven whose voice is to be heard from pole to pole from the rising of the sun to the place of its going down.— John in vision first saw the Angel of this Gospel spreading his wings, and with a speed which left behind the swift winged arrows of light fly across the Heavens and as he flew he heard a voice, a voice of majestic and momentous import, the meaning of which no mortal has yet fully comprehended.

"Then I saw another angel flying in the midst of Heaven having an everlasting Gospel, to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people!" So I read it in the English Bible of 1607. The version made by James a few years afterwards, reads "the Everlasting Gospel" as if it were a gospel already defined, or that first announced by the twelve Angels of the Christian Institution. This is a mis-translation; and perhaps owing to it,

the great mass of readers supposed, that the word everlasting, is but an epithet of the Gospel of remission, first preached, not in the midst of Heaven but in Jerusalem. But this epithet belongs not to the Gospel of remission, and therefore no inspired man ever called the Gospel of remission everlasting. Corrupted, it soon was, and its triumphs have always been limited and short lived. As well might the laws of Moses have been called universal and everlasting; as well might any commandment, because recorded on the inspired page, be styled everlasting, as the Gospel which was first proclaimed after Jesus was glorified. But we must not yet anticipate ourselves. Let it for the present be noticed, that the message of the Angel was first before announced, that till John saw him in vision, or till the time arrived when he made his appearance, in the prospective drama of the mysterious future, the items of this Gospel had not been divulged. Now that it has not yet been preached, is as plain to see, as that it was not in the days of the mission and prophecy. Before presenting to consider the items of the everlasting Gospel, we must attend to some preliminary matters, and of these we shall suffice for the present. The Jewish and Christian Scriptures commenced with History and ended with prophecy. Three lessons are learned in this fact. The historic and prophetic facts are both necessary to operate on the heart to produce these great moral results necessary to its becoming a temple of the Holy Spirit, and as both history and prophecy are intelligible, they are and must be

intelligible is lost to the world. And as the Jewish Scriptures ending with prophecy, imparted another dispensation, so the Christian Scriptures ending with prophecy, intimate a new state of things on earth. The first prophecy and the last delivered to apostate man, indicate that affliction and sore trials, shall always precede triumph, exaltation and glory. It shall bruise thy head, the bruising of the Serpents head was the first gospel ever preached, and the first prophecy reared.— And when his head shall have been bruised on earth, then will be an everlasting joy, because an everlasting gospel shall have been announced to the world. As illustrative of the universal fact, that grief and sorrow have always been the prelude of joy, be it observed that in the figurative nation this lesson was taught, with a clearness and fullness that make incredulity without excuse. God promised Abraham that his posterity should be numerous, powerful triumphant in the goodliest land on the face of the earth, but that first, they should suffer evil treatment, cruel and hard oppression for hundreds of years. So read the preface, divine and inspired to the only infallible history of the church.— Joseph was falsely accused, sold for a slave, and after he had suffered the greatest indignities, was elevated from the dungeon to the Throne of Egypt. Moses was drawn out of the water before he was rocked in the cradle of state and became an exile and a shepherd before he was king in Jerusalem. David was snatched from the jaws of a lion, from the paw of a bear, while following the ears with a lamb, and after being persecuted like a partridge on the mountains by Saul, was placed on the throne of the twelve tribes and made the boldest tip in four thousand years of his Son and Lord Messiah.— In the days of Solomon, Son of David, Israel was triumphant, but David had a bloody work of it before the Queen of Sheba came from the uttermost parts of the earth to see the glory of Israel triumphant and to hear the wisdom of the King. Jesus was born in a stable and hanged upon a tree before he was

glorified, and as it was with the Typical Mediator and king and the typical church, so it was with the true mediator and king, and so it will be with the real church of God.

The Christian Religion and the true church, have been always oppressed. From the days of Herod the King till the present, their lives have been sought, their property, reputation and life have been accounted like sheep for the slaughter. There never has been a genuine follower of Jesus Christ that was not an afflicted and oppressed man, either in person, property, or character, and while the dragons head has life in it, it will not, it cannot otherwise be. Like the Jewish Church Symbolic, the Christian was to be evilly treated for hundreds of years, for until now, we have never had one Christian King, except the name has been given in derision by Satan to his Catholic Majesty of France.

Christianity and Christians, have all been baptized in a cloud and in a sea of troubles from the first day of their march till now, and all that is wanting for Christians to be more hated, and to be more slandered and persecuted is more similarity to Jesus in character, and a little more power on the part of those who surround the throne of political power. No kingdom in this world has yet become the kingdom of Jesus Christ.

The foregoing article, extracted from the Millennial Harbinger, Vol. 4th, 1833, page 70, from the pen of Alexander Campbell, we have inserted in the Herald of the Future Age, not only on account of its own intrinsic merit, but with a view of letting the public see, what A. Campbell advocated before he was exalted to president of a College, and head of a party, filled with riches and honors of this world; but that when poor, persecuted and derided, he boldly and fearlessly advocated the personal reign of our Lord Jesus Christ on earth, and the consequent proclamation of the everlasting Gospel,



or gospel of the age to come, the abolition of the present state of society and the establishment of "a new state of

things on earth."—Oh reader, the truth changed; since 1833, or when Campbell left the truth.

### "REAL ESTATE AGENCY."

*From the Harbinger and Advocate.*

Such are the words, in large gilt letters, which the passing traveller may read on a sign in one of our principal streets. I have often thought when reading them, what a play upon words is this. "Real Estate," what is it? Does it consist in the large houses and broad fields, with good titles, which are pointed out by the agent or lawyer as most desirable property? Is it found in the "diggings of California," by those who have left their homes, their wives, and their little ones, and risk their bodies and souls to satisfy their thirst for "the gold that perisheth?" Is the money invested in railroads, ships, telegraph lines, banks, &c. *real estate*? What is real estate?—Ask the poor pilgrim to Zion, who feels himself a stranger here; whose citizenship is in heaven. He would look with scorn on those earthly possessions,—those houses and lands, those heaps of gold dust, and those companies of men associated together for the purposes of making the rich richer, and poor poorer. His treasure is not here; for "where the treasure is, there will the heart be also." He remembers that this is not his risk,—he is seeking a better country, that is an heavenly. He looks with sorrow on this sin-cursed earth, and prays with the groaning creation, "Come Lord Jesus, come quickly."

What a mockery do the words, "real estate," appear to him, who expects ere long to behold the earth wrapped in a winding sheet of flame, and to see it thus purified and cleansed, as deep as the cause of God extended; when all the boasted works of man shall fall, and not one proud monument of art, or heap of earthly treasure, be left to impair the beauty of the new earth, wherein dwelleth righteousness. Can

he desire to possess any of this present world's real estate?—No,—

"Yonder's house and portion far,  
His treasure and his heart are there,  
And his abiding home."

No stranger can come forward with a clearer title, and wrest from him that fair inheritance. No fire can consume those mansions which the Father has gone to prepare for those who love him. No robber can deprive him of that enduring substance, which will dim the lustre of the gold of the new Jerusalem; and he needs no granaries, or barns, wherein to store his provisions. He will only need the fruit of those trees which ever blossom and ever bear. The frost of winter will never chill those sweet flowers, but they will blossom, and shed their fragrance abroad, and gladden the heart and eye of the pilgrim, who, "through sorrows, dangers and tempests, has entered the heaven prepared for him."

"The redeemed of the Lord will return and come to Zion with joy and everlasting praises: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Hear them coming at the blast of the trumpet, from their dusty beds, on the sides of the earth,—from their sleep at the bottom of the ocean, the earth shall cast out her dead, and the sea shall give up its dead,

"Flung to the heedless wind,  
Or on the waters cast,  
Their ashes shall be seen,  
And gathered at the last."

"These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

blood of the Lamb." See them marching up the gold paved street, and casting their crowns at the feet of one taller and fairer than themselves. Hear them uscribing glory, and honor, and praise, and power, and dominion, to Him that sitteth on the throne, and to the Lamb, for ever and ever.

"There we'll range the field of pleasure,

By our dear Redeemer's side,  
Shouting glory, glory, glory!  
While eternal ages glide."

What is now "real estate?" Those whose treasures and hearts were in this world, have received their just sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" and have been cast into "outer darkness;" while "the righteous shine forth as the sun in the kingdom of their Father." Who hath ears to hear, let him hear.

Would one who reads this know how he may secure a part in that inheritance, which is incorruptible, undefiled, and that fadeth not away." Go to God through Christ, confess your past sins, plead the blood shed for you, cast your sole on Him, and rest there.—Seek; then, daily, by prayer and read his word, and obeying his precepts, asking his Spirit's promised aid, to abide in Christ—to live henceforth a life of faith in him, to adorn his doctrines in all things, and to wait and watch for his appearing: "for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you

abundantly into the everlasting kingdom of our Lord."

Would you see an agent of this great King! Visit that humble dwelling,—see that child of poverty and afflictions destitute of the necessaries of life: that is an agent for Christ. This agent will receive your unnecessary and often burdensome property, and the Lord will credit it to you, and it will be safely invested in the Bank of Heaven,—and when you arrive there, those whom you thus relieve, will "receive you into everlasting habitations." Then you will receive both principle and interest. "He that giveth to the poor lendeth to the Lord, and he will repay that which he hath given." How much better to dispose of your property in this manner, than to store it away in your safes, or invest it in earth's "real estate."

See that careworn preacher.—A voice is constantly sounding in his ear "Warn the wicked, that they perish not." How can he go? Shall he leave his family to suffer, while you can supply their wants, and bid him God-speed on his journey, and relieve his mind from anxiety on their account and cause him to invoke the blessing of heaven on your head? You will lose nothing in the day of reckoning, by trusting this agent with the disposal of some of your goods. "Then shall the King say, Inasmuch as ye did it unto me." Seeing we look for such things, let us seek for an abundant entrance into that heavenly kingdom.

*Newark, New Jersey.*

### "PROVE ALL THINGS."

My editorial career has at least been marked by a supreme regard to the necessity and the utility of free discussion on all the great religious and moral questions of the age. Ours is emphatically an age of enquiry. The time has come when only "the things that cannot be shaken" can stand.—The age of human authority, and of factious and ignorant majorities, pres-

criptive and proscriptive, whether in science or religion, is about being identified with the night ages of the world. An age of revolution, literally, religious, or political, is always a perilous age: for in plucking up "tares" of error, if I may give a new latitude to a sacred figure, there is some danger of rooting out "the wheat" of true doctrine. Still, however, the risk must

be encountered, and all things must be examined: for if there be any doctrine too sacred to be examined, it is unnecessary to be believed. "Prove all things," or "Bring all things to the test," is a standing maxim in the realm of truth and virtue.

We therefore read, here, examine, and publish both sides. Our press, I believe, was the first, if it be not the only press in the Christian world that has from its first impression to the present moment, invariably pursued

this course. In all controversies and debates with our opponents, we suffer them to speak out on our pages whatever they have to say for themselves or against our views.

ALEX. CAMPBELL.

☞ "An Age of Revolution," is indeed "always perilous;" we have verified this in our own experience, and mainly because Mr. C. has failed to perform the things he professed to do in this extract.—EDITOR.

### LIGHT DAWNING UPON THE CHRISTIAN REVIEW.

A writer in the Christian Review; who signs himself "H. T. Anderson," says, "It is admitted that matter is incapable of thinking and reason!!! But men have thinking and reasoning powers; therefore men have within something immaterial (that is, something which is nothing; for that which is immaterial is nothing—*Ed. Hel.*) and consequently immortal! This immaterial something (or non-existent existence—*Ed.*) is call soul, or spirit; and hence immortal souls."

In this singular extract we have inserted the notes of exclamation and parentheses, as the shortest way of disposing of so much absurdity in so few lines. The Editor of the C. Review, however, has appended a note to the phrase "Immortal souls," which reads as we present it. We rejoice to see, that light is dawning upon his "immaterial something," as Mr. Anderson terms it, in relation to this subject.—Mr. Tolbert Fanning, the Editor, says,

\* "Should brother Anderson mean by the phrase—"Immortal soul," that the soul does not cease to exist, the idea may not be incorrect; but the style is not scriptural. Immortality is never predicated of man in whole or in part, of body soul or spirit. The Apostle informs us "life and immortality were brought to light, through the Gospel," and that Christians "seek for glory, honor, and immortality;" by

which we are taught that immortality is not a part of human nature, but a blessing peculiar to the christian religion. The word does not mean mere existence, as theologians seem to contend, for then every thing in nature is immortal, inasmuch as nothing can be annihilated. If brother A. intends to convey the idea of immortality by \* "indestructibility," he is mistaken. Immortality is not eternal life, but it is a necessary condition of it; and hence the Apostle tells us that those who "seek" immortality, shall have eternal life.—Rom. 2, 7. Again, he says this "Mortal shall put on Immortality," from which we understand, that suffering, decaying creatures on this earth, are to be changed in soul, body, and spirit, in the resurrection, till we shall be made "like the Son of God." This change from suffering, to a state, in which there is neither pain in body or mind, is the immortality for which Christians are so ardently seeking.—It would be a rejoicing matter for the brethren to adhere strictly to the style of scripture."

\* *Incorruptibility* is not eternal life, but immortality certainly is. Mr. Fanning is misled by the Common Version: Paul makes a distinction between immortality and incorruptibility in 1 Cor. xv. Incorruptibility is not immortality, but there can be no immor-

tality without it. And further, immortality or eternal life, is not a necessary condition, "of incorruptibility; but incorruptibility is necessary to them.—They are dependent and accidental, but not necessary.

### TO ALL CHRISTIANS.

"Prove all things; hold fast that which is good," 1 Thess. V. 31.

"Faith is the substance of things hoped for"—things future—heaven and salvation, which can only be known by prophecy, without which, no man has any good hope. There are only two theories of prophecy held in the Churches—the one being "the faith once delivered to the saints"—recorded in the Scriptures, and held by the people of God from the beginning, the other, an invention of the apostasy, of modern origin, and destitute of truth. The modern theory was transmitted unproved and unchanged from the Popish into the Protestant churches at the reformation, and is still all but universally held in our churches. While no man of intelligence can doubt that the arguments and reasoning, by which the erroneous theory has been constructed can be any thing but perversions of Scripture and sophistry; he can as little doubt that the true theory has the undivided and entire evidence of the Scriptures to support it. It will be evident therefore, that any clergyman holding the true theory, who cannot, with ease, refute and expose the sophistry and perversions of Scripture by which the false theory is constructed, is unfit for the office he holds.—Every Christian ought to know, and not merely believe, that he holds the true faith. But it is a fact, that nearly all our clergy and people hold the modern theory, which I profess to have proved from Scripture and history, to be that which originated in the apostasy, and to be totally destitute of truth; and have, by overturo, and letter, called upon the General Assembly, and the Presbytery of Edinburgh, to disprove my arguments, or to reform the Popish theory which they still hold. The letter was "moved to be laid on the table," from which, as a Presbytery, they have never taken it up, nor given any deliverance upon the subject. I now publish the letter, and call upon all Christian Reformers to lend their aid to the full and general investigation of a question of universal importance, which, I maintain, is neither ambiguous, intricate nor difficult. The true theory of prophecy contains "the faith once delivered to the saints" is clearly revealed in the Scriptures, and makes known to us the heavenly inheritance promised to Abraham, and all Christ's people.—But the modern theory, commonly held in our churches, is entirely an invention of the apostasy, has no support from the Scriptures, mystifies and annihilates the gospel of Christ's kingdom, and is nothing better than a heresy of the man of sin, which every Christian should be able to prove.

JAMES SCOTT,

### CIRCULAR ON PROPHECY.

TO THE GENERAL ASSEMBLY, CLERGY, AND PEOPLE.

"Prove all things, hold fast that which is good.—1 Thess. v. 21.

It will be granted by every reasonable man, that as no Church nor Christian should hold as an article of faith any doctrine which cannot be proved by Scripture, far less should they hold any doctrine which there is sufficient

evidence to disprove. But there are and have long been, two opposite systems of prophecy in the visible Churches, whose Millennium and heaven and entire issues are altogether irreconcilable and contradictory to each other. These two theories are founded upon one event, namely, the second coming of the Lord Jesus Christ, and are styled the pre-millennial and the post-millennial advent theories, taking their names from the position of the second advent of the Lord, before or after the thousand years of Revelation, xx. 2, 6, commonly called "the Millennium." It is obviously impossible that both theories could originate or be held by the Church of God at one and the same time, or that the modern theory could come into existence in the Church except by apostasy from and corruption of the original faith which was once delivered to the saints, and recorded in the Scriptures, and held by God's people till the apostasy. Nothing can be clearer, therefore, than that the one theory is original and true, and the other modern or false. The one has the entire and undivided support of Scripture, and of the history of the Church of God till the apostasy, and the other has no support from either—the one is "the faith delivered to the saints," recorded in the Bible, held by God's people from the beginning of Revelation, and by the Jewish and Christian Churches for centuries immediately before and after Christ; while the modern theory had then no existence in the Church. This theory was invented in or after the fourth century, about the commencement of the Antichristian apostasy and beginning of the dark ages, during which it became almost universally prevalent, and was brought from the Popish Church by the Protestants at their secession from Popery, and is still generally acquiesced in; although many, after examination into the subject, reject this modern theory and hold fast the primitive faith and hope of the Christian Church. Thus the one theory contains essentially the truth for its basis, the other essentially a denial of it. They are naturally destructive of each other;

they cannot exist together; and after the true theory is made plain by proof language cannot too strongly condemn the heresy. Truth and error—Christ and Antichrist—God and Satan, cannot agree. Honesty will fairly judge the question at issue by the evidence of Scripture; but prejudice blinds the eyes, prevents truth being received, and is mightily offended if the heresy is called by its proper name; and as to the "dogmatism and intolerance" laid to our charge, it is no better than a party watch-word, or excuse for neglect of investigation, oftenest used by the most bigoted, ignorant, and prejudiced. But no man of unprejudiced mind can doubt, that the entire evidence of the Word of God goes directly to prove the true theory, and gives no support to the false; it may therefore be fairly and safely concluded, that if any man will honestly test by the Scriptures the evidence upon which the two systems are founded, he cannot fail to discern the true from the false theory, and having found it, he must declare it. Now the question, whether the pre-millennial or the post-millennial-advent theory was the original faith of God's people, is fortunately of no difficult settlement, as the whole letter and spirit of scriptural and ecclesiastical history, in its most clear and obvious sense, settles it at once and forever. It would unbind the Christian faith, confound truth and error, and be a reflection against the goodness of God and perfection of the Scriptures, to deny that there is evidence in the Bible to settle the question. That denial is tantamount to an assertion that the Christian faith and hope cannot be certainly known and proved. If the Scriptures do not fix the position of the second advent relatively to the Millennium, then God has left his people ignorant and uncertain of the heaven which they shall inherit, and thus the great object of promise and hope unsettled. The question must be decided on the narrow ground of the position of the second advent, before or after the thousand years, which can certainly be done. That event, wherever fully and circumstantially des-

cribed, has been elsewhere proved to precede the Millennium, and not one passage in the scriptures places it after that kingdom of a thousand years. This has been proved directly, by adducing all the passages which describe it, and indirectly by proving as pre-millennial events the resurrection of the saints, the destruction of the Antichrist, and many other events which take place at the second advent. Besides this decisive evidence of the Scriptures, it is recorded, even by post-millennialist historians themselves that **THE PRE-MILLENNIAL-ADVENT CREED WAS THE UNIVERSAL AND UNDISPUTED FAITH OF THE CHRISTIAN CHURCH TILL AT LEAST THE MIDDLE OF THE THIRD CENTURY.**—(*Bishop Russell on the Millennium; Edw. Burton, D. D. Reg. Prof. Div. Oxford; Bampton Lectur for 1829; Bishop Newton, Jos. Mede, &c.*)

Such being the testimony of Scripture, and recorded fact of history, it inevitably follows that the theory of post-millennialism did not come into existence till after the middle of the third century; and it is consequently impossible that it can have any support from either Scripture or early history. But during the twelve hundred years from the origin of the Antichristian apostasy till the Reformation; that is, during the dark ages of Popish domination, it is a historical fact, that the post-millennial-advent theory originated and universally prevailed in Western Christendom; and when the Protestants seceded from Popery, this theory, in which they had all been educated as part of the Romish faith, was neither tested nor rejected by them, along with the other Popish heresies which were then condemned, but being adopted without proof, Protestants and Papists are generally educated in it to this day. Post-millennialism is thus the creed of nearly all our churches, and the original faith of the Christian Church is still branded, as it was after the origin of the apostasy, as the "Chiliasm or Millennarian Heresy," being mixed up with the errors of some early sects, or individuals, with which it has no connexion.

The pre-millennial advent of the Lord being proved to be the doctrine of the Scriptures, and to have been the creed of the Jews and the Christians for centuries immediately before and after Christ, nothing can be more certain than that all the reasoning, of the innumerable divines of Popish and Protestant churches, for the last 1500 years, to prove the theory of post-millennialism to be true, and its opposite to be false, can be nothing better than sophistry, perversions of Scripture, and a furtherance of error. If these arguments and conclusions be not true, they are bold perversions of Scripture and history, and a slander upon all who hold the theory of post-millennialism, and can easily be disproved; and that clergyman who is not able, if I am wrong, to prove and expose the sophistry and perversions is unfit for the office he holds. But, on the other hand, if the arguments of my books cannot be, as they have not been, disproved, then the conclusion is inevitable, that the modern theory of post-millennialism is nothing better than a Popish heresy, as pernicious to the faith and hope of the Gospel of Christ's kingdom, as any other heresy of Popery. This will be manifest to any one who will fully consider the issues of the two theories, for the Millennium and heaven and entire issues of the two creeds are irreconcilable and contradictory to each other, and one of them to the Bible.

#### THE MILLENNIUM, HEAVEN, AND ISSUES OF THE PRE-MILLENNIAL THEORY.

In the pre-millennial-advent creed, it is evident that the millennial kingdom of Christ is heaven, because it is the inheritance promised to the risen saints, not merely for that thousand years, but for ever and ever, Rev. xx. 4—6, xi. 15—18; Dan. vii. 14—18, and 27; 1 Thess. iv. 16 18; 2 Thess. i. 1—10, &c. That kingdom is set up at the destruction of the fourth beast and little horn, or Antichrist, and the fourth empire in its divided state into ten horns, also symbolized by the ten toes of the great image of metals (Dan. ii. and vii.) This destruction is at the end of this dispensation,—the end of "the times of the Gentiles"—the time of the harvest of the tares and wheat, or great day of wrath, and treading of the wine-press of the earth; and the kingdom then set up is "the kingdom of God, and of the Son of Man" (Dan. ii. 44; vii. 9—14; Matt. xiii. 38—43,) and also "the new heavens and new earth," wherein the righte-

ous shall dwell, 2 Peter iii. 13. That this is the millennial kingdom is obvious from the fact, that it is impossible that any millennial kingdom of Christ and his saints can precede the judgment of Antichrist and the fourth beast at the seventh and last trumpet; but the kingdom then set up is taken possession of by Christ and his saints at the first resurrection, and is nowhere limited to a thousand years, but shall be possessed by them for ever, even to ever and ever, Dan. vii. 14—18—27; Rev. xi. 15—18; xx. and xxi. Now as the millennial kingdom of Rev. xx. 4—6, cannot begin before the sounding of the seventh trumpet of Rev. xi. 15, which is the last; and as that is declared to be an eternal reign and kingdom, it is proved that the kingdom of the Son of Man and of the saints, and Christ's millennial kingdom, are one and the same heaven, besides which there is no other, Dan. vii. 9 14, 18—27; Rev. xx. 4—6, xxi. 1—5, &c.; 2 Peter, iii. 13; Isaiah, ixv. 17, &c. But it is impossible that this millennial kingdom can begin till after the last day—the last and seventh trumpet and day of conflagration of the earth, and judgment of living wicked men, when, not the Holy Spirit, but the Lord Jesus Christ himself, the Judge and King, shall be revealed from heaven with his mighty angels in flaming fire, to take vengeance upon Antichrist, and all his enemies, and in his kingdom “to be glorified in his saints, and admired in all them that believe, in that day” (1 Thess. i. 1—10; 2 Thess. i. 1—8); after which second advent of the Lord, there is no other future, or third coming spoken of in the Bible. This is proved at length in my answer to Mr. Brown, in the “Root of Popery Dug Up.”

#### THE MILLENNIUM, HEAVEN, AND ISSUES OF POST-MILLENNIALISM.

The Millennium of the post-millennial-advent theory is also placed between the destruction of Antichrist and the final judgment, because there is no other place in Revelation for it; but its votaries deny that the Lord Jesus Christ shall come or his saints be raised, to possess that kingdom which they say is just a portion of the present dispensation of the Spirit, and a fallen temporal state which shall be burned up, destroyed, and pass away after the Millennium. This theory is constructed by transposing the second advent of the Lord, the resurrection of his saints, the conflagration of the earth, 2 Peter iii. 7—10 “the last day,” John vi. 39, 40, and all the accompanying events, from the beginning to the end of that thousand years, and making the Millennium a triumphant state

of the militant Church; in other words, a triumphant state of Popery, or apostate Christianity. This fundamental error of transposition, upon which the whole theory is based, and the consequent denial of Christ's millennial kingdom and the risen saints inheritance to be heaven, obliged them also to represent heaven as entirely in unrevealed eternity, beyond the final judgment and close of Revelation, in a fancied third heaven beyond the stars, of which there is not a vestige of notice in word of God, the only third heaven of Scripture being third in time, still future, in the new heavens and new earth of Christ's millennial kingdom, 2 Peter, iii. Eternity past and eternity to come are unrevealed; but God's revealed purpose, in so far as Christ's and his saints' millennial and eternal kingdom are concerned, has its limit in the final judgment, beyond which we know nothing, because nothing but the fixed state of all things is revealed. But as “the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began,” Acts iii. 21, as the heavenly country” promised to Abraham and all his co-heir, Gen. xiii. 14 17; Heb. xi. 8 16; as “the world to come whereof we speak,” Heb. ii. 5, “the rest remaining for the people of God,” iv. 4 and 9; as “the new heavens and new earth,” in which the righteous and God himself shall dwell, 2 Peter, iii. 13; Isaiah, ixv. 17; Rev. xxi 1—5; as the kingdom of the Son of man, which the saints shall possess for ever, even for ever and ever, Dan. vii. 14—18, and 27, have often been proved to have their place between the judgment of Antichrist at the last day, the last or seventh trumpet, on the one hand, and the final judgment with which revelation closes, on the other—that is contemporaneous with the Millennium, though of eternal duration,—and as there is certainly no other heavenly inheritance promised in the Word of God, it follows inevitably that the Millennium, and heaven, and entire issues of the post-millennial-advent theory generally held in our Churches, can be nothing better than a perversion of the Scriptures, and a cursed invention and heresy of the Antichristian apostasy which has all but annihilated the faith and hope of the Christian Church, regarding Christ's kingdom.

The General Assembly, and the Edinburgh Presbytery of the Free Church, have been overtured to investigate the question at issue, and to emit a full and clear declaration of the Scriptural doctrine, with proofs. These Courts suffered themselves, and the Church and people gene-

rally, to be deprived of the benefit of an examination into the subject, by permitting a leader in each Court to put his veto upon investigation, and even the public reading of the documents in the Court. I have therefore thought it my duty to publish them as well as this circular, if possible to induce Christians thoroughly to investigate the subject. A question of such universal and unspeakable importance, which there exist such shameful apathy, and such gross misapprehension and perversion of the Scriptures among the votaries of the false theory, ought certainly to be instantly examined and proved by every Christian; for it is clear that the supporters of the modern theory are ranged rank and file in the same cause, and fighting the battle of Antichrist against the faith and hope of the Church of God, regarding Christ's second coming and kingdom of glory. By power, name, and numbers, they may still quash investigation, and give the modern theory a triumph; and notwithstanding of all warnings, the day of wrath, judgment, and perdition, may come now, as it will one day certainly come, by surprise, as a thief in the night, upon a dreaming Church and an ungodly world.

Having all of us been educated in the modern theory of post-millennialism, we

have too long acquiesced in it. Let every man for himself now prove by the Scriptures, what is of easy proof, that the pre-millennial-advent faith is that once delivered to the saints, recorded in, and obviously borne out by all the Scriptures; while the Popish theory of post-millennialism is a mere tradition of the dark ages, has not a vestige of Scripture or early history to support it, and is nothing better than a systematic perversion of Scripture and a heresy of Antichrist.

If these statements and arguments are false, he is a poor theologian who cannot prove them so, but being fully assured of their truth, I am bound to declare them, and call upon all Christians to prove and adopt the truth, and reject the heresy.—Let us cast away the base fear of man and constrained by the love of Christ, of the truth, and of the brethren, let us “prove all things, and hold fast that which is good” and “contend earnestly for the faith which was once delivered to the saints,” which has been all but annihilated by the theory of post-millennialism, that corrupt basis of the Anti-christian apostasy still generally prevalent in our Churches.

JAMES SCOTT,  
Preacher of the Gospel.

63 FREDERICK STREET, EDINBURGH,  
May 1849.

#### A NEW MOVEMENT.

We learn, from most reliable sources, that our quondam brother of Covington, who lately seceded from us to the Episcopal church, and who published a “book” in defence of the “Apostolic Succession,” has already given up his new friends, and formed a new church, in connection with Dr. Field's congregation in Jeffersonville, and we suppose on the principles advocated by Dr. Thomas, of Virginia. Dr. Field came to Cincinnati at that time, and on the Monday or Tuesday, preceeded to organize the “Church of God,” of Covington. Mr. Critchfield became one of the members, and with Dr. Walters and an old Baptist, with some females constituted the church. Afterwards, we are told, he addressed a letter to the Rev. Mr. Gallaher, pastor of the Episcopal church of Covington, in which he declared himself “free from all the shackles of sectarianism,” and wished released from all obligations to the Episcopal church.

Well his movements are of very little

importance to us; but perhaps it would be a good idea for the Convention which published his book to employ him to review the same. It is a beautiful illustration of human nature, that a man can write a work on a proposition which he has studied “for six years,” and have him deny every proposition in it in less than three months after it is published. It speaks badly for his intelligence, or honesty. But let all this go. Peace to his ashes!

The preceding signed M. is extracted from a paper published in Cincinnati Ohio, called the “Christian Age and Unionist” Edited by D. S. Burnet and Thomas J. Melish, the signature being M. we presume was penned by Mr. Melish the last named Editor, who represents Mr. Critchfield, as his quondam brother, who lately seceded from us, (the Campbellite party) to the Episcopal Church, &c.

Mr. M. ridicules his quondam brother's, new movement and secession from the

new denomination headed by 'Alexander' the great of Bethany College, and the great Protestant Episcopal Church, to unite with the small band with Dr. Field at Jeffersonville upon the principles he supposes of Dr. Thomas of Virginia.

It is we confess truly wonderful, and novel in this, anti christian age to hear of men occupying high places, humbling themselves, and condescending to advocate the truth of the Gospel of the meek and lowly Jesus of Nazzareth. We rejoice to hear of even one noble soul, who like Moses, "esteems the reproach of Christ greater riches than the treasures of Egypt,"—few indeed are willing to sacrifice their present riches, honors and high standing in their parties to seek for the riches, honors, and blessings, of the Future Age, and truly gratifying is it to the lovers and advocates of the truth to witness a man as exemplified in Mr. Crihfield, giving up the high place, and fat salaries of both old and new sectarian establishments, and falling in with the unpopular few, who advocate the Gospel of Christ Jesus, even the heresy which the great apostle of the Gentiles did, the kingdom of God and the things concerning the name of the Lord Jesus. But alas how many there are, who seize greedily the honors and riches of the present age, having no faith in the promises of God.

Mr. M. says Mr. Crihfield, and Dr. Walters and an old baptist and some females constituted the Church—Oh, how strange to leave such mighty parties and unite with so small a band. Has I ask, Mr. Melish, forgotten one of the mottoes of the great 'supervisor' that "Multitudes are no mark that you will right be found,

A few were saved in the ark, while many millions drowned."

This was however the motto of Mr. Campbell when his friends were few and far between, and his churches composed of little bands, in number like that Mr. M. speaks so lightly of; it was when Mr. C. advocated the truth, which he now denounces as heresy. If friend Melish will review the Christian Baptist and the first volumes of Millennium Harbinger, he will find that Mr. Crihfield in writing upon the principles of Dr. Thomas, is but writing in the main, upon those advocated by Mr. C. in the beginning.—As to the consistency of Mr. Crihfield, I cannot speak, but this I affirm, that no matter how often one change his position so the changes are for the better, as is the case, I doubt not with Mr. Crihfield. As to Mr. Crihfield "intelligence or honesty"

is a matter for the public to determine—surely there can be no dishonesty to leave the rich Episcopalian and Campbellite (reformers) and unite with the poor little band of Nazarenes, so universally derided. It may however indicate; a want of "intelligence" or worldly wisdom. But sure I am it harmonizes with the wisdom of the word of God. J. N. D.

Br. Walsh of Philadelphia, has favored us with a copy of his Review of Rev. Luther Lee, a methodist Clergyman, and Editor of "The True Wesleyan," published in New York City. On the subjects of Immortality, and Destruction of the wicked, the subjects are treated both Scripturally & Philosophicary. We need not say that Bro. Walsh's proofs and arguments are overwhelming and conclusive, to all unprejudiced persons. This is the most thorough investigation, the subject have recvd. at the hands of aury writers in this country, and as all friends of the truth are particularly interested in, and that they should desire above all things to attain to; just conceptions of the true doctrine concerning life and Immortality, &c. We be-speake for Bro. Walsh an impartial hearing. The book contains 123 pages closely written in paper covers, for the low price of 25 cts. per copy, or \$1.00 for five copies; to be had of Dr. John T. Walsh, 63, Ogden Street, Philadelphia.

The great business of a christian's life ought to be to "maintain good works," that is, to labor for the things of 'this life over and beyond food and raiment for himself and dependents, not that he may lay up treasure for his heirs, but that he may minister liberally to the necessities of the truth, in its war against sin, error, and the world.

Having "food and raiment" he is to be content, and these comprehend all necessary things, without providing for the lusts of the flesh, of the eye, and the pride of life.

He is to be careful for nothing; to mind heavenly, and not earthly things.

#### ERRATA.

On page 249, first column, 7 lines from the beginning of the page, read *from* prison, instead of, *form* prison, and next line below, read *turn* his imprisonment instead of *twine*, and again on page 255 in last column, 45 lines from the beginning, read exalted to the presidency, instead of to president.

# HERALD OF THE FUTURE AGE.

"Earnestly contend for the Faith, which was once delivered to the Saints."—Jude.

JOHN THOMAS, EDITOR.

RICHMOND, VA. 1878 VOL. V. NUMBER 12

ELPIS ISRAEL; A BOOK FOR THE TIMES; BEING

AN EXPOSITION OF THE KINGDOM OF GOD,

WITH REFERENCE TO "THE TIME OF THE END," AND

"THE AGE TO COME."

BY JOHN THOMAS, M. D. RICHMOND, VA.

## CONTENTS.

### PART FIRST.

#### *The Rudiment of the World.*

CHAP. I.—The necessity of a Revelation to make known the origin, reason, and tendency of things in relation to man and the world around him. It is an intelligible mystery, and the only source of true wisdom; but which is practically repudiated by the Moderns.—The study of the Bible urged, to facilitate and promote which is the object of this volume. 1

CHAP. II.—The earth before the creation of Adam the habitation of the angels who kept not their first estate—A geological error corrected—The Sabbath day and the Lord's day—The formation of man and woman—The "great mystery"—of her formation out of man explained—Eden—The garden of Eden—The original and future paradises considered—Man's primitive dominion confined to the inferior creatures and his own immediate family—Of the two trees of the garden—And man in his original estate. 8

CHAP. III.—Probation before exaltation, the law of the moral universe of God—The temptation of the Lord Jesus by Satan, the trial of his faith by the Father—The Temptation explained—God's foreknowledge does not necessitate; nor does he justify, or condemn, by anticipation—The Serpent an intellectual animal, but not a moral agent, nor inspired—He deceives the woman—The nature of the transgression—Eve becomes the tempter to Adam—The transgression consummated in the conception of Cain—A good conscience, and an evil conscience, defined—Man cannot cover his own sin—The carnal mind illustrated by the reasoning of the Serpent—It is metaphorically the Ser-

pent in the flesh—God's truth the only rule of right and wrong—The Serpent in the flesh is manifested in the wickedness of individuals; and in the spiritual and temporal institutions of the world—Serpent-sin in the flesh identified with "the Wicked One"—The Prince of the World—The Kingdom of Satan and the World identical—The Wiles of the Devil—The "Prince" shown to be sin, working and reigning in all sinners—How he was "cast out" by Jesus—"The works of the Devil"—"Bound of Satan;" delivering to Satan—The Great Dragon—The Devil and Satan—The Man of Sin. 66

CHAP. IV.—The trial of the Transgressors; Of the Literal and the Allegorical; The sentence upon the Serpent particularized; The "Peace and Safety" cry, Jesus came not to send peace, but a sword—The Peace Society the enemy of God—Cain, Abel, and Seth; Atheism defined; Cain rejected as the progenitor of the Woman's seed, and Seth appointed; The Antediluvian apostacy; The Canites and Sethites distinct societies; Their union the ruin of the old world, of which eight sons of Seth only survive; The Foundation of the World; The sentence upon Women; Her social position defined; The sentence upon Adam; The constitution of sin; Of sin as a physical quality of the flesh; Of the hereditary nature of Jesus; Of "original sin" Men, sinners in a two-fold sense; The Constitution of Righteousness; Men become saints by adoption; The Three Witnesses; The "new birth" explained; The Two principles; Of "the light within"; the scripture revelation the divine principle of illumination; the awful condition of "the church"; Of the Hidden Man of the heart. 96

CHAP. V.—Immortality in the present state a positive evil; Immortality in misery

unscriptural; The professing world religious from fear; The world's religions useful as a system of Ecclesiastical Police; The religion of Christ destitute of all worldly goods till his return, when it will possess all things; The doctrine of immortality a divine revelation; The Heathens baffled in their endeavors to discover it; The Mosaic Cherubim God's throne in Israel; The Cherubim of Ezekiel and John; The Cherubic Veil; The Faces of the Lord; The Flaming Sword; Illustrated by Ezekiel's description of the glory of the God of Israel; The brightness of the Spiritual Body; The Way of the Tree of Life; The etymology of the word religion; False religion based upon the idea of appeasing the wrath of God; God already reconciled to the world; the "Word of Reconciliation" committed to the apostles in the beginning; the apostles the only ambassadors of Christ; "the word" preached by the apostles entrusted to the disciples of Christ; "Clergy" and "Laity" distinctions of the apostasy; Religion defined; Its grand desideratum; No true religion without belief of the truth; the word faith scripturally defined; How faith comes; the religious world, infidel of the faith; Love scripturally defined by obedience; the religious world destitute of the Spirit of God; Religion contemporary only with sin; Summary of principles.

128

CHAP. VI.—God the builder of all things Nothing accidental, but all things the result of divine premeditation; Whatever exists he created for his own pleasure and glory; the purpose of God in the work of creation and providence, revealed in the scriptures; the present order of things merely provisional; the economy of the fulness of appointed times the true Intermediate State of a thousand years' duration; the tower of Babel builders, peacemen, and socialists; the principle upon which men attain to the angelic nature, and dignity, defined; God's two-fold purpose in the foundation of the world stated; the means by which it is accomplishing; Dissertation on the Elohim.

150

## PART SECOND.

*The things of the kingdom of God, and the name of Jesus Christ.*

CHAP. I.—The truth indicated; None but the believers of the truth can inherit the kingdom of God; Abraham, "the Heir of the World"; to inherit with him, men must believe what he believed; and become his children by adoption through Jesus Christ; the gospel and the things of the Kingdom one and the same; It was

preached to Abraham, Israel, and the Gentiles, by the Lord God, by Moses, by Jesus, and by the Apostles; Gospel things susceptible of a threefold classification; the Keys of the Kingdom; Intrusted only to Peter; the Mystery of the Kingdom, the Fellowship of the Mystery; Apostolic Succession; Qualifications of an apostle of Christ; Import of the phrase, the end of the world; the sign of its approach; the gospel preached to every creature by the Apostles; Modern missionaryism inadequate to the end proposed.

168

CHAP. II.—Five points of prophetic testimony; the general elements of a kingdom constituents of the kingdom of Christ the promise made of God to the fathers, the hope of Israel, and the gospel, the same; Who the fathers are; Abram originally from Babel, and an idolator; the Lord preaches the gospel to him in Mesopotamia; He believes it, and emigrates westward in consequence; Becomes a wanderer in the land of Canaan, which is promised to him and Christ for ever; His faith counted to him for righteousness; the promise of a resurrection to eternal life; Confirmation of the covenant of promise; the extent of the land defined in the Will; the personal re-appearance of Christ necessitated by the nature of things the phrases in thee, "in him," and in thy seed, explained; the nations God's people in no sense; Abraham, Christ, and the saints, heirs of the world; the token of the covenant; the signification of circumcision; Modern Israel under the curse of the law; Circumcision of the heart; the Allegory; the two seeds; Parable of the Seed; Summary of Abraham's faith.

195

CHAP. III.—The gospel preached to Isaac; the election of Jacob; the scripture doctrine of election; Not according to popular traditions; How men are elected, and how they may know it; Esau hated; Vision of Jacob's Ladder; Jacob's care for his body after death; Joseph's anxiety about his bones; Jacob's prophecy of the Last Days; Summary of the faith at Joseph's death; things established; Chronology of the Age before the Law.

233

CHAP. IV.—State of Egypt and Israel before the exodus; the time of the promises arrives; Call of Moses; God's everlasting memorial; Moses is sent to Israel; He is accepted as a ruler and deliverer; He declares glad tidings to them, but they refuse to listen; the Exodus; Israel baptized into Moses; the song of victory; they are fed with angel's food; the Lord's passover; How to be fulfilled in the kingdom of God; the Lord's supper; the twelve tribes constituted the kingdom of

God; the gospel preached to Israel; they reject it; Of the Rest; the Royal House of the kingdom; the sure mercies of David; the kingdom and throne of David; David's kingdom also God's kingdom under its first constitution; Chronology to the captivity.

254

CHAP. V.—Israel unable to redeem themselves; and the nations equally powerless to their own regeneration; the reconstruction of the social fabric the work of Omnipotence by the hand of the Lord Jesus at his approaching manifestation—He will re-establish the kingdom and throne of David; The priesthood of Shiloh; the Ezekiel temple to be built by Christ; Of the Name of Jesus; Of repentance, remission of sins, and eternal life; Death-bed, and gaol, repentance.

275

## PART THIRD.

*The Kingdoms of the world in their relation to the Kingdom of God.*

CHAP. I.—The pandimonianism of the world; the Press, its organs to a great extent; Its conductors greatly deficient in political provision; A divine agency the real source of the world's revolutions; God hath revealed what shall come to pass; Nebuchadnezzar's Image explained; It represents an Autocracy to be manifested in these Latter Days; the Ten Kingdoms enumerated; the Vision of the Four Beasts; Of the Saints and the two Witnesses.

287

CHAP. II.—The Sin-power in its war against the seed of the woman in the west symbolized by the Beasts and their Image; God will surely avenge his saints; the crimes for which the nations are being judged, stated; the geography of the Lake of Fire where the judgment sits; the saints the executioners of the Little Horn; they are raised from political death for this purpose; Events connected with their resurrection; the three days and a half of their unburied state, explained; their ascension; End 1260 years; Of the time of the Beast; 1 Iagram; Of the 1335 years.

314

CHAP. III.—Doings of the Witnesses when invested with power; they execute justice on their enemies; A great earthquake; the seventh trumpet; Divided into seven vial-periods; the third, fourth, and fifth, vials, and Napoleon; England and the second vial; Turkey and the sixth vial; All Europe and the seventh vial; the prophecy of the Frogs explained.—The mission of the unclean spirits; their operation the sign of Christ's stealthy and sudden return; the great desideratum in view of the Advent.

325

CHAP. IV.—The vision and prophecy of the East; Of the Ram and the Unicorn, the Four Horns of the Goat; Of the fifth, or Little, Horn; of the Seventy Weeks; Of the 1290 years; Summary of the eleventh of Daniel; Paraphrase of the first thirty-five verses of Dan. xi; Of the king and the strange God; Mahuzzim-Bazaars.

349

CHAP. V.—It is impossible that the Holy Land can be for ever subject to the Gentiles; It is to be wrested from them at the expiry of the time of the end; Of Daniel's 2300 days; Diagram of Daniel's times; Of the beginning of the time of the end; Of the king of the south at that time, the Autocrat of Russia the king of the north at the time of the end; England and the Jews; Of Gogue and Magogue; Ezekiel's and John's two different and remote confederacies; Daniel's king of the north of "the time of the end," the Gogue of the latter days, the same; the Gogue of Ezekiel proved to be Emperor of Germany and Autocrat of all the Russias; Gomer and the French; Sheba, Dedan, the Merchants of Tarshish and its young lions, identified as the British power.

370

CHAP. VI.—The restoration of Israel indispensable to the setting up of the kingdom of God; Israel to be grafted into their own olive on a principle of faith; Not by gentile agency, but by Jesus Christ will God graft them in again; Britain, the protector of the Jews, as indicated by Isaiah xviii.—The British power in the south, the Moab &c. of the latter days; the second exodus of Israel; the nations of the Image to be subdued by Israel to the dominion of their king; the New Covenant delivered to Judah and the kingdom of God set up in Judea; the returning of the Ten Tribes to Canaan will occupy forty years; Elijah's mission; Israel re-assembled in Egypt; they cross the Nile, and pass through the Red Sea, on foot; they march into Canaan, receive the New Covenant, and, re-united to Judah, form one nation and kingdom under Christ for 1,000 years; the blessedness of the nations, and their loyalty to Israel's king; Of the end of the thousand years; Chronology from the Creation to the end of the Melchizedec Kingdom.

322

208

## PREFACE.

The year 1848 has been well and truly styled the "Annus Mirabilis," or Wonderful Year. So indeed, it proved itself to Europe; for, though this division of the globe was overspread with numerous large, well-appointed, and highly-disciplined armies, maintained to uphold what remained of the work of the Congress of Vienna in 1815, and to prevent the rising of the people against their destroyers, yet did the wild and ill-armed Democracy of Europe break their bonds asunder as a rotten thread, and shake its kingdoms to their foundations. The mercenaries joined the people by thousands; and princes, priests, and kings, trembled in their presence, or fled before them in the nakedness of detected felons. The events of this celebrated year are a memento to the world, that confusion is the lot of those who put their trust in princes and place their confidence in an arm of flesh.—Its wisdom is folly, and its power weakness, before God, who withers up all its glory if he but breath upon it. 1 The combined power of the governments is insufficient for the preservation of "order" for a single day. It is true they grasp the sword and command the thunderbolts of war, but their use of them is controlled by the will of God. He has decreed the persistence of "the powers that be," and of the "order" which they represent, for 1260 years; so that they cannot be abolished either by the suicidal stupidity and folly of the "collective wisdoms" of the governments, or by the socialist excesses of the million. Man wills, and Jehovah wills; and the antagonism of these two wills it is, which shapes the course of things to their divinely appointed end. The will of man universal is the result of conflicts between the individuals of his race. Were human factions left to work out their own ends uncontrolled by the divine will, the world would be filled with violence by their wickedness, and the righteous would perish from the earth. This came to pass before the flood, and would happen again if mankind were abandoned of God; for human nature is the same in all ages of the world. That things, then, are not now as in the days of Noah, is proof positive that God is at work among the nations. If he were not, 1848 would have seen the end of the ruling craft. Nothing prolonged the ascendancy of superstition and tyranny, as at present constituted, but the restraint imposed by him. His pur-

pose is not to substitute the anarchy of wild beasts for the prevailing "order," however odious and outrageous of human rights; but, "in the fulness of the times appointed," 2 to subject the Democracy & its oppressors to a New Order of things, in which righteousness shall reign. The year 1849 equally illustrates the working of two controlling powers; for if Russia and Austria had been unrestrained, their triumph over the Democracy would have been exterminating. But they cannot do all their will; for reaction as well as action proceed from God. They are the alterations of his will for the promotion of "that that is determined," 3 which will be found to be far more wonderful in its future development than the wonders of these years that are passed away.

Great excitement was produced in the United States by the news of what was going on in Europe. Many who had for years before been predicting "the end of all things," were now persuaded it had come at last. Others came to a different conclusion, and rejoiced in the supposition that the kingdoms of the world were all about to become republics after the model of the United States. Both these imaginations, however, serve to show how little the "sure word of prophecy" was understood, or heeded, by the people. The author endeavored, as far as he could obtain the ear of the public, to disabuse it of these vain conceits. He opposed to them "the testimony of God," which testifies the continuance of "the times of the Gentiles" until Zebuchadnezzar's Image be broken to pieces upon the Mountains of Israel; and the perpetuity of the kingdoms until after this event, when Christ shall encounter their kings in battle, 4 and annex their realms to his kingdom by conquest; for by his kingdom, and not by popular violence, will he break in pieces and consume them all. 5 But the author was as one that spoke parables in the ears of the deaf. Time, however, has verified his interpretation in part. Though terribly shaken, the kingdoms still exist, and republics are at a discount; and the "Order," in which God's enemies rejoice, has been provisionally re-established.

The author was one of those in America whose heart rejoiced at the news of 1848. His joy, however, sprung from a different source to that of other Euro-

1 Isaiah xi. 4. 2 Eph. 1. 10.

3 Dan. ii. 44. Rev. 5. 14 9 12, 18, 20,

peans there. Though not behind them in the deepest abhorrence of popes, cardinals, priests, and Jesuites, and of all forms of tyranny and superstition, yet would he not lift a finger to suppress them by physical force—and to moral suasion they are as irresponsible as Satan. Nevertheless, when the potsherds of the earth strive together, he rejoices to see the Sin-power tormented by the Democracy it has oppressed. He wishes the people success in inflicting all the punishment they are able upon the enemies of God and of his saints. They have shed the blood of his prophets; 7 therefore they are worthy of all the terror inflicted upon them. But his satisfaction at the news was also on account of the proof it afforded him that he had found the prophetic key, and had opened the "sure word" aright. He had for several years previous to 1848 been calling the attention of the people to the signs of the times which indicated the approach of the kingdom of heaven. He had pointed to the washing of the Ottoman power; to the re-appearance of the King of the South, and to his pushing at the Little Horn of the Goat in 1839; to the pouring out of the seventh vial since 1830, &c.; as sure and certain evidence that "the time of the End" had actually arrived, and that the great political earthquake of the last vial would soon shake the kingdoms preparatory to the manifestation of the kingdom of God. He particularly enforced upon them, in connexion with this earthquake, the evidence to be derived from the sign of the Unclean Spirits like Frogs, 1 the only correct interpretation of which, he believes, he has presented to the world in this volume on page 330.—For the proof of his accuracy he appeals to what has since occurred, and is now transpiring, in Europe; the validity of which every one may know who chooses to open his eyes and see—for no proof can be stronger than a demonstration by facts, which are stubborn things, and "winna ding."

The events of 1848 caused many in the United States to revisit their native lands. Among these was the author of this volume. Believing he could irradiate the light of the prophetic word upon the political tragedies of the time, and by so doing be of use to those who desired to know the truth, he determined to intermit his labors in America, where he had been operat-

ing for about sixteen years in the same vocation, and to see if "a door of utterance" might not be opened in England for the same purpose. He was the more induced to take this step by a desire to be nearer the scene of action, that he might avail himself of the more frequent and copious details furnished by the British than the American press, to the end that he might as speedily as possible obtain a comprehensive view of the crisis, which is the most important that has yet happened to the world, because it is pregnant of consequences for good and evil, which will leave their mark upon society for a thousand years. Having made his arrangements accordingly, he arrived in London June 28, 1848; and in July following he received an invitation to visit Nottingham, and to deliver a course of lectures upon the times in connexion with the prophetic word. The interest created during his short stay there was great and encouraging, and became the occasion of invitations to visit other towns and cities also. During this tour he visited Derby, Belper, Lincoln, Edenburg Glasgow, and Paisley, and addressed thousands of the people, who heard him gladly. Those who opened the way for him were neither the rich nor the noble, but intelligent men of industrious and steady habits, who desired to know and disseminate the truth according to their means. 2 As the author's labors were gratuitous, they were the better able to afford him facilities; and he would add here the testimony of his experience, that not only is the gospel, when preached, "preached to the poor," and received by them, but it is the poor also who devote themselves to its proclamation, and who do most for its support. If it had not been for the poor and humble during the last 1849 years, the gospel would have perished from the earth: for the rich have not been the persons to leave the comforts of their homes, and go forth, without fee or reward, to enlighten their fellow-men for the truth's sake. 1 Dan. xi. 36. 2 Rev. xvii. 14; xix, 19 21, 3 Dan. ii. 44. 4 Rev. xiv. 9—12; xviii. 20. 5. Rev. xvi. 6.

It is a gratification to the author to be able to say, that he has left his home, 4000 miles in the south-west that he has travelled twice through Britain; delivered 170 addresses to the people; sat up early and late conversing with them on the things of the kingdom; and written this work, that he may leave a testimony behind him; and as yet has received no more than four shillings over his travelling expenses. He mentions this that the reader may be able to acquit him of being a trader in religion; and that what he says in this book concerning "spiritual merchants" may not lose its point under the supposition that he also is one of the wealthy and thriving firm. Rich men have not yet learned to "make themselves friends of the mammon of unrighteousness; that when they fail, they may receive them into everlasting habitations." 1 All the opposition the author has had to contend against since his arrival in Britain has proceeded from them; but he is gratified in being able to state, that they have failed to obstruct him, and that their waywardness has recoiled upon their own pates.

The interest created in the thousands who listened to the author's discourses has originated the work now offered to the world. A request was publicly made to him in Edinburg and Glasgow, that what had been spoken should be printed; and that, as it was not to be expected that he should publish at a mere venture, committees would be formed to promote a subscription. Although the author had concluded to return to America in October or November, he could not find it in his heart to leave his work unfinished, seeing that such a volume was now desired. Trusting therefore to the good faith of those who had become interested in the truth he acceded to their request, and on his return to London entered upon the labor, which has proved sufficiently laborious by the close application required to do much in a limited time.—Having at length finished the manuscript, the author made a second tour in June, 1849. In addition to the former places, he visited Birmingham,

1 Luke xvi. 9.

Newark, Dundee, Aberdeen, and Liverpool. The result of his labors was a list of upwards of a thousand subscribers, which encouraged him to go to press on his return to London in September. But on revising the manuscript, he found some things omitted, others touched too lightly, and other parts too diffuse; so that, upon the whole, he condemned it as unsuitable, and imposed upon himself the task of writing it over again—which after four months, he has accomplished, and now offers it to the public for its "edification, exhortation, and comfort."

The nature of the work is indicated on the title page. It is a work showing what the Bible teaches as a whole, and not the elaboration of a new, or fantastical, theological theory; or the new vamping of an old one. It demonstrates the great subject of the scriptures—namely, "the Kingdom of God and of his Anointed,"—without which they would be as a nut whose kernel had perished. It is a book for all classes, lay and clerical, without respect of persons; for all are concluded under sin, being all ignorant of "this gospel of the kingdom." Judging from the lucubrations of public writers of the ministerial class, the nature of the times demands something out of the ordinary periodical and pulpit routine, to awake "the churches" to spiritual life, lest they sleep the sleep of death. They are truly in a Laodicean state, 1 and ready to be spued out of the mouth of the Lord.—They say they are "rich and increased in goods, and have need of nothing;" but some of their doctors have discernment enough to see that they are "wretched, and miserable, and poor, and blind, and naked." But, alas for them, they know not how to remedy the evil! They do not perceive that the fault is in their systems, which have made them what they are, and which they are pledged to support on pain of "suffering the loss of all things." The great desideratum of the crisis is the *Gospel of the Kingdom*. The State-clergy and the Dissenting-ministry are ignorant of the

1 Tim. vi. 17.—19 1 Rev. iii. 17.

gospel; and "like priest like people." "The churches" are full of darkness, for the gospel doth not shine into them, being neither believed nor preached among them. Here, then, is a book peculiarly adapted to the times. It will show the people what the gospel is—what is the obedience it requires—and enable them to discern the times; that the Lord may not come upon them at unawares, and take them unprepared. It is a book, not for these times only, but for all the years which constitute "the time of the end," and thenceforward to the restoration of the kingdom and throne of David. It is named *ELPIS ISRAEL*, or *Israel's Hope*; for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, "I am bound with this chain."—*Elpis Israel's* subject-matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and *future age*. It is designed to enlighten both Jews and Gentiles in *Israel's Hope*, that by conforming to the proclamation of their king, they may be prepared for the administration of its affairs in concert with him, when all nations shall be as politically subject to his dominion, as Hindostan and Britain are to Queen Victoria's. It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand; for he will find but few pages in which frequent reference is not made to their authority, and without which nothing can or ought to be determined.

As to the composition of the work, the public need not expect to be captivated by what is termed "fine writing." The author's time has been too precious for the fabrication of tinsel.—His anxiety has been, not to throw the critics into extasies, but to supply the inquirer after truth with testimony and reason for faith. He has endeavored to make *Elpis Israel* rich in matter, however poor in dress. Literary towers in classic fields need not be

sought for here; for however disposed he might be to "show off," the author has found no scope in his subject for flights of the imagination. His business has been to make manifest what actually exists, and is declared shall be and not to indulge in fiction. Such solemn trifling he leaves to pulpit orators and the divine doctors of the schools.

A copy of this work has been ordered for presentation to the Autocrat of All the Russias. He will find in it much concerning his dominion. The high priest of the Jews showed Alexander the Great the prophecy in Daniel concerning himself; and although it spoke of his power being broken, the knowledge of it did not deter him from endeavoring to found an universal dominion. So it will be with the Autocrat. He will, doubtless, receive all that speaks of the extension of his empire over Europe and Turkey, because his ambition will be flattered by it; but being impressed with the idea of his being God's Vicegerent upon earth, he will probably disregard what relates to the breaking of his power on the mountains of Israel by the Lord from heaven; arguing as a natural man that it is not likely God will destroy his Grand Vizier among the nations.—But whatever the Autocrat may think of the destiny marked out for him, the reader's attention is particularly invited to what is said respecting it in this volume. The future movements of Russia are notable signs of the times, because they are predicted in the scriptures of truth. The Russian Autocracy in its plenitude, and on the verge of its dissolution, is the Image of Nebuchadnezzar standing upon the Mountains of Israel ready to be smitten by the Stone. When Russia makes its grand move for the building up of its image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy, advent of the King of Israel will be on the eve of becoming a fact; and salvation will be to those, who not only look for it, but have trimmed their lamps by believing the gos-

1 Rev. iii. 17.



pel of the kingdom unto the obedience of faith and the perfection thereof in "fruits meet for repentance."

As to the reviewers, the author presents his compliments to them, and respectfully invites them to examine this work impartially. While he has no wish to propitiate them, it would afford him great pleasure to convert them to what he believes to be "the truth as it is in Jesus," as opposed to the dogmas of their creeds. It is not to be expected that they can approve the work, seeing that, if the things exhibited be received, Sectarianism is dethroned, at least in the hearts of those who receive the principles inculcated. By Sectarianism, the author means every thing professedly christian not according to "the law and the testimony." 2 He therefore uses the word as representative of all state-religions, as well as of the forms opposed to them.—Being the echo of no living sect, but the advocate only of what is written in the oracles of God, of the faith and practice of that "sect which" in Paul's time "was everywhere spoken against," 3 he has shown no favor to the Heresies (*aipeoed*) which destroy it and therefore he expects none. The perils to which he is exposed are only to be despised by those whose houses are founded upon the rock. The author is free to admit his weakness and inferiority in every respect that can be imagined. In one thing, however, he feels strong, and armed at all points for a conflict with the giants—he knows what is written in "the law and the testimony," and he understands the meaning of it. If they undertake to review this work, they must put it through the evolutions of the Spirit; and if they enter into combat with it, he would advise them to throw away their wooden swords, and encounter it with "the two-edged sword of the Spirit, which is the Word of God;" for no other weapon can do more than raise the author's mirth. But perhaps prudence, which is sometimes the better part of valor, may dictate the expediency of saying nothing about it. This might be very good policy if Elpis Israel were born from the press only to  
2 Isai. viii. 20. 3 Acts xxviii. 22.

gasp and die. But editors must remember, that before a single copy reaches them it will be in the hands of upwards of a thousand people. This is a fact not to be despised. Such a number of intelligent persons is calculated to make a troublesome impression upon the public mind; and if the press do not check it, there is no telling whereunto the evil may grow! Let "the ministry" be up and doing. It is not the "infidel" their influence hath to fear, but the word of the living God understood by the people. The author has some of them among his subscribers. He trusts that for their own sakes they will read this work with candor, impartiality, and tranquility of mind. As individuals he has no controversy with them. His opposition is to their systems, which he trusts they will abandon for the gospel of the kingdom. If Elpis Israel convince them of error, then, like the apostle, may they esteem their worldly honors and profits as mere dross for the excellency of the truth. Let them leave the fat things of the apostasy to those who mind earthly things; and let them put on the whole armour of God, and go forth among the people with the two-edged sword of the Spirit, and do battle for the truth.

In conclusion, then, the author respectfully hands over to the subscribers this work as an ample fulfilment of his part of the covenant between them. They can now form their own judgment of its merits or defects according to the evidence a candid perusal may afford. And may God Almighty bless their honest endeavors to know and understand his truth, which is intrinsically invincible, and needs only to come in contact with "good and honest hearts" to become triumphantly defiant of all the wiles and "power of the enemy." May the spirit of the truth enter into them, and lead them into its liberty and fraternity, that at the coming of the Son of Man in the celestial majesty and power they may share with him in his joy, and inherit the kingdom of God with eternal glory.  
3 Brudenell Place, New North Road, London, Jan. 1, 1850.

## THE TRUE IMMORTALITY.

"An esteemed correspondent writes as follows."

"I am in doubt about the immortality of the soul, or in other words, state of the dead. Do you believe and teach that the righteous are in no moral state between death and the resurrection! That they with the wicked know nothing, until Christ comes; if so, how is it they are said to be around the throne of God, among the Angels as in the Vision of the Revelator and in other parts of God's word, if you can throw any light on the subject through the Herald or any other medium, you will much oblige yours in the hope of the Gospel. N. P.

It affords us the greatest pleasure at all times to elicit light on all subjects treated of in the Bible, so far as we are informed, and there are none more entitled to our serious consideration, than those on which our friend desires more light. He like ourselves, when the Immortality question in connection with that of the state of the Dead was being canvassed at the first, is slow in seeing the truth concerning the state of the Dead. Though its not to be wondered at that men in this degenerate age do not see the truth, having all drank of that cup of abominations which was prepared by our old Mother the mother of Harlots. But the wonder is that men see at all, since the truth has been so long shrouded in Priestcraft and mystery.

Our friend does not seem to understand how that the righteous dead are with the wicked, in a state of quiescence, until Christ comes to awake them, but he supposes that they are now at this present writing away in some remote region beyond the Ethereal Blue singing the praises of God, with the Angels. But he will no doubt regard it as a very great absurdity when he learns the whole truth concerning the matter when he learns that men are not in two separate and distinct states at the same point of time. "But that the Dead know not any thing, therefore cannot Praise God. "But the living, the living, shall praise him."

Those portions of the Scriptures referred to by our friend which represent Thrones and persons sitting on them, before whom Angels and others are doing homage, are to be found in the Revelations or Vision of the then future made known to John by the Angel, who assured him that those scenes must shortly come to pass. 1 chap. Rev. 4. and could not have had any existence in fact at the time of the interview, therefore cannot be the thrones of Jesus and his twelve Apostles affirmed to have been set up on Penticost; by a portion of our Christian Community, called the Reformation; for the vision above referred to was not shown to the Apostle John until some half century or more after Penticost, and besides by a careful examination it will be perceived that all these events were to be exhibited on the earth, indeed it is preposterous to suppose that such unholy scenes as some represented in the Vision would be suffered to take place in the immediate presence of the "GREAT JEHOVAH," "who dwells in the light inaccessible whom no man hath seen or can see and of whom it is also said "he charges his Angels with folly."

And furthermore, for one moment let our friend contemplate the exhibition of an earthquake in heaven above, or famine or Pestilence or War—for it is said there was war in Heaven or Demons or Dragons and numerous other characters the Holy Spirit hath selected to represent those wicked persons and Kingdoms that should have connection in any manner with the Church of Jesus Christ on the earth; Therefore it must be obvious to him we opine upon a thorough examination of the whole premises, that this vision only contains a succinct account, Prophetically of the rise and fall of empires having connection with the church which have been on Pilgrimage through those kingdoms or empires since the days of Apostles, & finally the winding up of the whole Scene by the appearance of those thrones referred to, and that wonderful personage

who was once called the lowly Nazze-  
rene; but now the King, of Kings. And  
further in confirmation of the view  
we have taken above, and that  
the dead know not any thing,  
but are in a state of perfect quiet and  
repose, until the second advent of Mes-  
siah. We shall introduce other portions  
of Scripture—we next call on the old  
man of Uz Job, and learn what is the  
amount of his testimony on the sub-  
ject and from the great antiquity of the  
book, and the severe and trying afflic-  
tions through which the Old Patriarch  
passed in order to obtain the approba-  
tion of his Maker, (he Job is one of  
those worthies Paul alludes to in xi.  
ch. Hebrews tho not named, who ob-  
tained a good report through faith, yet  
received not the promis. God having  
provided some better thing for us that  
they (these worthies) without us should  
not be made *perfect*” but this by the  
way. Now to the testimony of Job.—  
& we conclude it is worthy of all con-  
sideration in this matter. See the iii.  
ch. beginning at the 13 to 19  
verses inclusive, he says, “For now  
should I have lain *still* and been *quiet*,  
I should have slept: then had I been  
at *rest*, with kings and counsellors of  
the earth, which built desolate *places*  
for themselves; or with princes that  
had gold, who filled their houses with  
silver: or as a hidden untimely birth I  
had not been; as infants which never  
saw light.” There the wicked *cease* from  
*troubling* & there the *weary* be at *rest*.  
There the prisoners *rest together*; they  
here not the voice of the *oppressors*. The  
*small and great* are there, and the  
*servant is free* from his master. Now  
we opine, the above ought to be con-  
clusive, but we have more yet and  
stronger if possible, we refer to xiv. ch  
Read from the commencement.” Man  
that is born of woman is of few days  
and full of trouble, he commeth forth  
like a *flower* and is cut *down*, he *fleeth*  
as a *shodow*, and *continueth not*, and  
so on in the same strain to 13 verse,  
where he ask God to hide him in the  
grave to keep him secret until his wrath  
be past and thou he wouldst appoint me  
a set time and remember me, and in

the 14 verse, he ask the very important  
question.” If a man die, shall he live  
again? and then answers all the days  
of my appointed time, will I wait till my  
change come; 15, thou shalt *call* and  
I will *answer*, thou *wilt* have a *desire*  
to the *work* of thy hands and again he  
refers to the set, or appointed  
time for man to awake from the dust of  
death and in xix. chap. beginning at 25  
verse, he exclaims in view: Thereof  
I know that my *redeemer* liveth and  
that he shall *stand* at the *latter day*  
upon the *EARTH*: and though *mine*  
*Skin worms* destroy this *body*, yet  
in my *FLESH* shall I see *God*: *whom*  
I shall see for myself, and *mine eyes*  
shall behold and not another; though  
my reins be *consumed within me* and  
yet another reference to Job testimony  
and we have done with him for the  
present, xxi chap. from 23 verse, to the  
end, here he teaches the doctrine of  
equality in death and affirms” that the  
wicked are reserved to a day of *des*-  
*truction* and they shall be brought  
forth to the day of *wrath*.” Yet says he  
shall be brought to the grave and shall  
not remain in the tomb.

We shall next introduce the testi-  
mony of the Psalmist, who seems also  
to have been well informed on the ab-  
ove subjects, Psam. 88, David  
speaking of Messiah sufferings and  
Death, prophetically says, 10, *v. wilt*  
thou show wonders to the dead? *v. shall*  
the dead arise and praise thee? 11, *v.*  
shall thy loving kindness be declared  
in the grave! or thy faithfulness in  
destruction? 12, *v. shall* thy *words* be  
known in the dark? and thy *righte*-  
*ousness* in the land of forgetfulness? 13,  
verse, But unto thee have I *cried*  
O Lord, and in the morning shall my  
prayer present thee. We perceive  
then that David teaches precisely the  
same doctrine concerning this impor-  
tant matter, that Job does.” This land  
of forgetfulness, and yet another testi-  
mony, 146 Psalm 3 and 4 verses. Put  
not your trust in Princes, nor in the  
sons of men; His *breath* goeth *forth*  
in that very day, his thoughts *perish*,  
now can a man exist in any sense what-  
ever, after his thoughts have *perished*.  
We affirm that after the brain has ceas-

ed to act, which is the medium of thought  
that men cease to think and act toto  
celo. We will now refer to some of  
the sayings of Solomon the wise man  
Ecl. 3, chap. 19 verse, he says. For  
that which befaeth the sons of men  
befaeth the beasts, even one thing be-  
faeth them, as the one dieth so dieth  
the other, yea they have all one breath,  
so that man have no *preeminence above*  
*the beast*: for all is *vanity*, thus in  
death, man hath no pre-eminence a-  
bove the beast, all go to one place, 20  
verse, all go unto one place: all are  
of the dust, and all turn to dust again,  
and again x chap. 5 verse.—For the  
living know that they shall die; but  
the *dead* know not any thing, neither  
have they any more a *reward*; for  
the memory of them is *forgotten*.” It  
is passing strange indeed that persons  
can believe an opposit doctrine in view  
of such a host of testimony as the  
Scriptures abound with, that any per-  
son who believes in Revelation at all,  
should yet believe in the popular theo-  
ry of the souls souring away to heav-  
en at death, to a place unknown and  
that the scriptures do not speak of as  
the final abode of man. We next re-  
fer to acts of the Apostles, 2 ch, 34  
verse, where Peter affirms that David  
hath not *ascended* into the *heaven* and in  
a previous verse he says that he David  
is both dead and buried and his sepul-  
chre is with us to this day, now if *Da*-  
*vid* a man after Gods own heart, or  
one that assimulated his actions to  
God was not permitted to enter that  
abode of immortal souls, we guess the  
chances for others of the degenerate  
sons of Adam are very *slim*; the truth  
is, and the Scriptures plainly declare  
it; that none but those that were trans-  
lated; Jesus excepted have gone there.

We will now examine 15 chap. 1  
Corinthian, and from it we learn that  
there were those in the Church at Cor-  
inth, who denied the resurrection no  
doubt upon the principle that they had  
immortal souls which soared away to  
Heaven at Death. Therefore they  
could not see the necessity of a resur-  
rection. Hence their conclusions that  
there was none. (Professor Bush of N.  
York City, who enjoys the reputation

of being a man of great learning and  
research, has arrived at similar conclu-  
sions,) no doubt they both derived  
them from the same source, viz. the  
teachings of Plato and others of the  
ancient philosophers, rather than the  
Scriptures of truth, which throughout  
condemn such a belief. Hear Paul  
how emphatically he denies the doc-  
trine. 15 ch. 1 Cor. 12 verse. Now if  
Christ be preached that he rose from  
the dead, how say some among you  
that there is no resurrection of the  
dead, 13th verse. But if there be no  
resurrection of the dead; then is Christ  
not risen 14th verse, and if Christ be  
not risen, then is our *PREACHING VAIN*;  
and your *FAITH* is also *vain*. Thus  
you perceive our entrance into the pre-  
mised Test is dependant entirely on  
our resurrection from among the *dead*  
or no resurrection, no eternal life;  
so Paul affirms; and again 15th verse.  
yea and we are found fals witnesses  
of God, because we have testified of  
God, that he raised up Christ, whom  
he raised not up, if so, be that the dead  
rise not, 16 verse. For if the dead  
rise not then is Christ not raised, 17th  
verse, and if Christ be not raised your  
faith is vain; ye are yet in your sins,”  
18 verse. Then they, also who have  
fallen *ASLEEP* in Christ here perished.”  
The Apostle in this Chapter proves  
conclusively that there is to be a resur-  
rection, because Jesus had arisen of  
which fact he was a witness of with ma-  
ny others, and also that Christians fall  
asleep in Christ or die, which could  
not be the case if they had immortal  
souls which go to Heaven or Abraham’s  
bosom at death; now upon the hippo-  
thesis that Jesus did not arise from the  
Dead; (as the watch that was appoint-  
ed to guard him affirmed, then those  
persons of whom Paul speaks as fall-  
ing asleep in Christ must have perished  
along with their immortal souls, for  
eternal life is predicated only on a re-  
surrection from the Dead; and again,  
how can it be affirmed of a man that he  
is dead; while one third of him is still  
alive or how could the Apostle call the  
Death of Jesus a perfect sacrifice un-  
less his had been a perfect Death; or