

HERALD

OF

THE FUTURE AGE

DEVOTED TO

THE RELIGION OF CHRIST AS TAUGHT BY HIS APOSTLES

TO THE ILLUSTRATION OF THE

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

AND TO

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

WHEN HE SHALL APPEAR IN POWER AND GREAT GLORY.

With other Miscellaneous Matter.

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

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

"Unto them that look for Him, shall He appear the Second Time without sin unto salvation."—

Heb. ix. 26.

BY JOHN THOMAS

VOL. 3.

RICHMOND, VA.

MARCH 1847.

HERALD OF THE FUTURE AGE.

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

JOHN THOMAS, EDITOR.

RICHMOND, VA.

VOL. III. NUMBER 4.

CONFESSION AND ABJURATION.

BY THE EDITOR.

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

When we look back upon the past 13 years, it is with mingled astonishment and satisfaction; but, though in the course of

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

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

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

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

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

thereof:

1. Because our "faith" rested mainly, if not solely, upon the word of man;
2. Because, that most excellent man, we think, did not then, neither does he now, appear to know, nor did we, what the Gospel of God is concerning his Son;
3. Because, we mistook the Mystery of the Gospel for the Gospel itself;
4. Because the Editor was a stranger to the Abrahamic Disposition and Mode of Thinking which are the true type, of "repentance unto life;"
5. Because, being destitute of this child-like frame of mind, even had he known and believed the Gospel of the Kingdom, his faith would not have been imputed to him for righteousness;
6. Because that men are "saved by the Hope," being ignorant in toto of that Hope, he was not saved by it, and therefore, while he writes this, must be in his sins;—

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

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

IV. At the end of seven months, an unforeseen, and unwished for change in our circumstances supervened. When we look back we are astonished; it was not however, presumption, but a pressure from without, that placed us in the attitude of a religious instructor! Our friend W. S. could never induce us to attempt "to preach;" we were cornered in relation to this matter, by Mr. A. Campbell, who forced us most reluctantly into the position. We now found ourselves under an extraordinary obligation to study the word. Accordingly, we closed the other works, and set about it in good earnest; and becoming an editor, a new impulse was communicated which became irrefragable. While the Christian Baptist maintained its ascendancy, our mind continu-

ally reverted to its author as *the* light of the Age, and we wrote and spoke of him as such; but, as the word began to take root in our heart, and to enlighten the eyes of our understanding, in the same ratio that light became dim, and we began to discover the dense fog in which he and his system are embedded.

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

1. That we have taught, that to believe, that Jesus is the Christ, the Son of God; that he died for sins, was buried and rose again for our justification; and, that to be immersed into the name of the Father, Son, and Holy Spirit for the remission of sins—is to believe and obey the gospel;
2. That we have taught, that to be sorry for sin, cease to do evil and learn to do well—is repentance;
3. That the Kingdom of God was set up on the Day of Pentecost; that it consisted of 3130 citizens; that the apostles then sat upon their thrones; and we have sung that we shall gain kingdoms beyond the skies, &c.;
4. That the Gospel was preached for the first time by Peter on Pentecost, and that it is contained in Acts ii. 38; and that the transactions therein detailed are a fulfillment of Isaiah ii. 3;
5. That by immersion, a believer after the type of No. 1., is introduced into the Kingdom;
6. That, while we have always contended, that the faith of the sectarian world, and the faith, without which a man cannot please God, are essentially different faiths, we have erroneously attributed that essential difference to not believing in the remission of sins through immersion into the name of Jesus, instead of to their utter ignorance of the Gospel of the Kingdom;
7. That, while formerly with these errors, we taught the truth as it opened up before us from the word, we have never till comparatively recently perceived, that it was the Gospel, and therefore, we have never ventured to affirm, that these things were necessary to salvation.
8. That, like all the rest of our contemporaries, we have taught unknowingly the conditions of the Gospel as a sub-

stitute for the Gospel of the Kingdom of God;

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

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

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

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

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

that should ask a reason of the Hope that is in us. Had they let us alone, it is probable, we should have been in good repute indeed with them and their leaders; and might even have been teaching the same

fabrics: which, however, would have deprived us of the pleasure of confessing our errors and mistakes, and of thus publicly renouncing and bidding them adieu.

March 3. 1847.

DECLARATION.

BY THE EDITOR.

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

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

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

Upon this we may remark, that all nations have never yet been blessed in Abraham; secondly, that, when all nations shall be blessed in Abraham, Messiah's Day will have been revealed; and thirdly, that these events, not having been accomplished, their fulfilment is yet a matter of Hope; hence, Abraham rejoiced in the prospect of the Future Age, then far off, but now near, because it was doubtless then revealed to him that he should sit down with his Descendant, the Messiah, in the Kingdom of God (Luke xiii. 28.); for, Abraham, when called, went out into a country where the Kingdom is to be set up; which country, "he should after receive for an inheritance," "he sojourned in (this) the Land of Promise, as in a strange, or foreign country; for he looked for a City, or State, which hath foundation, whose builder and maker (or founder and constitutor) is God.—(Heb. xi. 8-10) These passages are a few of the beacon-lights, which display the kind of Truth preached to Abraham as The Gospel. They shew that he looked for a State, or King-

dom, divinely established and constituted under his Descendant in the Land promised to him and to his Seed, when all Nations should own his sovereignty. This he looked for as Messiah's Age; he saw it by the eye of that "faith," which is "the assured expectation of things hoped for; the conviction of things unseen;" and without which "it is impossible to please God;"—"he saw it, and was glad." This was the Ancient Gospel, preached to Abraham, which is still a matter of Hope to all of Abraham's Seed.

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

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

This is proved by these testimonies. In the good news announced by Jacob to his sons, he said, "The sceptre (the symbol of sovereign power) shall not depart from Judah, nor a Lawgiver from between his feet, until He whose it is come: and unto Him shall the gathering of the Nations be.—Gen. xlix. 10. Joseph preached the same gospel to them fifty four years after, saying "God will surely visit you, and bring you out of the Land (of E-

gypt), unto the Land he sware (or promised) to Abraham, to Isaac, and to Jacob: and ye shall carry up my bones.—Gen. l. 24, 25. None however, of Joseph's generation left Egypt; but by faith, Joseph, when he died, made mention of the departing of Israel; and gave commandment concerning his bones.—Heb. xi. 22.

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

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

"Go," said Jehovah to him, "and gather the Elders of Israel together, & say to them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said (to Abraham Gen. xv. 13. 16.) I will bring you up out of the affliction unto the Land of the Canaanites, &c.—unto a Land flowing with milk and

honey"—Exod. iii. 16. "And Aaron spake all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. And the people believed; and bowed their heads and worshipped.—Exod. iv. 29-31. And "by faith," yea, by this faith, which Paul defines in Heb. xi. 1., "they passed through the Red Sea, as by dry land"—ver. 29.

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

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

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

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

Now, the Apostle saith of this generation under Moses, and of those Jews who lived in his own day, "Unto us was the Gospel preached, as well as unto them; but the word of hearing did not profit them, not being mixed with faith in them that heard it. *Heb. iv. 2.* From which it is clear, *first*, that the Gospel was preached to the Israelites whose carcasses fell in the Wilderness; and *secondly*, that it was the same Gospel that was preached to and by the Apostles, to their Contemporaries.

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

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

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

The Rest in Canaan under the Mosaic Law to which Joshua introduced the nation was not the final rest, which consti-

tutes the burden of the gospel. Several hundred years after Joshua, the Holy Spirit said by David to his and all subsequent generations, If ye harden your hearts ye shall not enter into my Rest; thus speaking of another rest in the Land of Promise differently constituted from that of Joshua. Let the reader study well *Heb. iii. and iv.*, without referring to word-corrupting commentators. Paul says, Joshua did not give them rest, therefore, there remains a Sabbatism to Joshua, Caleb, &c. Where is this Rest? In the Holy Land when it shall be constituted an heavenly country or Paradise. And remember, that it is declared, that no one shall enter into the Rest who does not believe the Truth concerning it.

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

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

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

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

Disciples to preach the Kingdom of God, and to heal the sick. And they departed, and went through the towns, preaching the Gospel, and healing every where.—*Luke ix. 1, 2, 6.*

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

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

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

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

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

to whom, sixthly, all nations will be politically and ecclesiastically obedient.

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

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

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

MYSTERY OF THE GOSPEL OF THE KINGDOM.

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

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

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

3. That you be the subject of the

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

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

We cannot enter into detail. The Scriptures must be searched in relation to these conditions. We can only kindle up the beacon fires. The Word is profitable for all things. An ENLIGHTENED believer being thus obe-

dicant to the faith, is baptized for the resurrection, for the Kingdom of God, and for all else the Gospel promises. He thus becomes an Heir of God, and Co-heir with Jesus of the world. He will "inherit all things" provided,

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

A BLESSING.

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

(FROM THE MILL. HARBINGER.)

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

Future Age' on the shelf, to see whether it may resemble Sampson's slain lion, killed by the jaw-bone, or some other weapon, of an ass—out of which came honey and oil, for the consolation of the sick and dying.

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

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

REMARKS.

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

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

Our right worshiptful friend is mistaken; we did not throw out our challenge in the last number of the second volume, but in the first of the present one. So that it was not "a forlorn hope." Debate or no debate, volume three, life and health concurring, will certainly be concluded; and for aught we know to the contrary, volume four will follow suite. How many after that, we cannot tell. The condition of the

Herald was never better; prospects are now cheering; and we should not be at all surprised, if the Herald should outlive the Harbinger, as it has already outstripped it in consistency, fairness, and independence. If our collegiate friend would read with more attention, his constructions would be more grammatical, logical, and correct.—Truth before every thing.

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

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

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

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

—Editor.

MARCH 24, 1847.

Mr. Alexander Campbell:

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

It is to be regretted for your sake, that you should have permitted the flesh to dictate such an article as that before us. Sceptic-maker, "like Priestly and Hume, though of incomparably less dimensions" as you deem me,

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

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

And here, I would remind you, that I have, in the Herald, fully identified you, and all

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

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

You are laboring under a mistake when you say, that I want to discuss "no-soulism and materialism" with you. I do not advocate no-soulism; I believe that a living man is a Living Soul. It is you, my dear sir, who advocate no-soulism; for, you contend that there is in man such a thing as Plato, Hymeneus & Co., termed an "immortal soul," which the profoundest philosophers on your part admit cannot be proved by reason to exist.

As the abstract existence of a thinking principle before birth, so abstract thought, feeling, or consciousness, after death, cannot be proved by human reason." This is their language; it would be useless, therefore, for you to attempt to waste of time for me to follow you thro' a labyrinth of sophistry to prove the existence of such a soul as you believe in. An immortal soul in mortal man is incapable of demonstration by reason. You believe, then, in a soul, which as far as abstract reason is concerned does not exist; this is equivalent to believing in no soul. But, if your "immortal soul" be a reality, then its existence can be demonstrated by the Word. Now, I invite you to prove it by the Prophets and Apostles.

I say you never have, and cannot prove that any such thing exists. Believing therefore, in a soul, the existence of which can neither be proved by reason nor Scripture, you believe in truth in no soul at all, and therefore, are yourself the advocates of "no-soulism," *quod erat demonstrandum.*

As to "materialism," in our debate at Fane-

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

I am surprised, you should say, that the Herald is in the agonies of death. I can readily believe, that you wish it were, not only in articulo mortis, but actually defunct. Look at the present volume, and compare it with the former, and you will discover that the symptoms of recovery, if at all diseased, are quite flattering. It is now printed on a new font of bourgeois, and contains 24 instead of 18 pages as before. I think, with its new and flowery border and handsome colored jacket, and better paper than the Harbinger, that it will pass muster with all "Our Periodicals," if not excel them and the Harbinger to boot. But on this point, I will say no more, lest I be thought to boast of things beyond my measure.

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

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

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

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

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

As I have said, you err exceedingly in supposing that the object of the proposed discussion is "no-soulism and materialism"—it is not these, but the Hope of the Gos-

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

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

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

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

It will have been a pretty good stroke of policy, I admit, if you can persuade your readers, that I am "a moon-stricken speculator." On this hypothesis, they will entirely approve of your refusal to discuss with me. If I thought you were "moon-stricken," I should assuredly avoid any encounter with you. If you really believe, that this calamity hath befallen me, commiserate my misfortune, but do not, I beseech your "benevolence," revile me on this account! But, if you believe, that I am not a lunatic, why callest those me "moon-stricken?" Did the Jews believe that Jesus was indeed insane, when they said he was mad? Or did Festus, when he cried out "Paul thou art beside thyself." I reply to thee almost in the words of Paul, "I am not mad; unguarded sir; but speak forth the words of truth and soberness: *believest thou the prophets?*" I affirm nothing but what these have said, *shall* come to pass. The ability I possess, however "incomparably less" it may be than the "dimensions" of Priestly and Hume's, I employ, after the example of Paul, in "reasoning out of the scriptures." You call

this "speculation," and myself therefore a "moon-stricken speculator. Ah, unhappy me! I cannot help it; so true is it, that "what is bred in the bone will come out in the flesh!" The prophets teach me thus and so; if thus, then say I to myself, that dogma of the world's religion must be false: *thus enlightened by the word, I think aloud, and being a public speaker and editor, I speak and publish what I believe; and in this way, I imitate the Apostles, and co-operate with them in "casting down imaginations (such as immortal-soulism, and all its cognates) and every thing that exalteth itself against God's Knowledge."* It is true, I do not worship at the shrine of Bethany; I do not first make a pilgrimage thither, to learn first, what is truth; and, when learned, to know it to be expedient to publish it! You will, my dear sir, excuse me for this; for I have not yet learned to think, speak, or act, according to the rules, words, or decrees of "infallibilities," great or small, in relation to the things of the spirit of God.

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

You seem to think it a great argument

against the usefulness and truthfulness of the things I advocate, in that I have, after seven years' toil, but few friends in this city. At all events, do not this not prove how strong my faith and hope are, seeing that I have so few yet am so unconquerably persevering against overwhelming odds? You know the song you used to sing, or have you forgotten it, with other things.—"Numbers are no mark that you will right be found," &c? By your own report, I have more friends than Noah had; or than Elijah, when he supposed himself the only one left of the true believers; or than Jesus, when all forsook him; or than Paul in Asia, when all had turned him off, &c. Do you not know, my dear sir, that at "the completion of the Appointed Times," the Ancient Gospel will have very few believers, and that because of this will be left, the Gentiles will be broken off, and Israel grafted in again? You and your co-laborers, like David, are numbering your forces, and vaunting yourselves in your 250,000; you are planning enterprises, and forming schemes, by which you promise yourselves vast results; you are building up things which formerly you demolished; and now talk even of sending the Gospel to Turkey, China, Hindostan! O sir, if you did but believe the prophecies, which you have all sadly neglected, you would not thus misdirect your well-meant, but infallibly abortive undertakings. Set your house in order; abstain from lucrative Collegio-religious schemes; so use the mammon of unrighteousness you have acquired as to gain for yourself friends who

shall give you an entrance into the eternal mansions; renounce your Hymeneanism; learn, digest and believe the gospel preached to the Fathers; become as a little child; be teachable; let your disposition and habit of thought be formed after the type of the father of the faithful; obey the gospel; that your faith may be imputed to you for righteousness—do these, my dear sir, for the Lord is coming upon you as a thief; and if he find you the patron of the Hymenean heresy, and absorbed in the cares of this world, and building up colleges for generations to come, and are yourself not rich towards God, you need not expect "a portion of the inheritance of the saints in the light."

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

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

MORE HEATHENISM.

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

"Our true rest is above, and all these thoughts which rise in our hearts, in our hours of gloom, are but the upward tendencies of a being within us, whose aspirations are for scenes and society, brighter and better than earth can present; check

not these out goings of the soul, but learn from them to prepare for that world to which they tend, and when the eye dims and flesh fails; the spirit free from its earthly fetters shall wing its way, to the Land of Rest beyond the sky."

This may be very orthodox Protestantism; but it smacks infinitely more of heathenism, than of the glorious gospel of the Kingdom of God. "Our true rest is above," says "B." "constantly hope for the gift to be brought to you at the revelation of Jesus Christ," says the apostle Peter.—"which shall we confide in? If it is to be brought to us, our rest is here below; not

there beyond the sky! When will men be rational, and speak according to the oracles of God! Well does the Scripture say, that they walk after the imagination

of an evil heart. However, we rejoice in the assurance that it will not be always so.—Editor

RUSSIA, TURKEY, PERSIA, AND INDIA.

BY THE EDITOR.

Continued from page 71.

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

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

Autocrat will be broken, and the Conqueror will receive the homage of the world.— This is the solution given by the Prophets of the Lord.

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

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

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

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

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

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

We are to expect then, that the present, or a succeeding, Autocrat of All the Russias, will determine to convert the hope of his predecessors into fact. Hence, as

England has so much at stake in Asia, her policy always continues anti-Russian. In carrying out this policy, she is found guaranteeing the integrity of the Ottoman Empire; though every step she has taken hitherto in its favor, has tended only to hasten its dissolution. Nothing could be more beneficial to Turkey, than the colonization of the Holy Land with an industrious and wealthy people, or more anti-Russian in its tendency;—the planting of the Jews in the Lord's Land, would invigorate Turkey, consolidate British interests in Western Asia, and be a check upon the advance of Russia in that direction. The Anglo-Indian highway would then be as safe as when the Israelites and Tyrians manned the fleets of the Red Sea in the days of Solomon. But an Alp Arslan, a Timur or Tamarlane, may yet arise to scourge the nations of the old world. Appearances seem to justify the conclusion, that he will arise in the Empire of the North; for there is no king, or emperor, so disposed to military operations, and encroachments upon surrounding nations as the Russian Gog. When he shall

break forth he will advance with the irrepressible rapidity of the whirlwind to the conquest of many countries. The Jews will suffer severely, and, as all commotions in the East, disturb the slumbers of the Lion, England will speak threatening words against the invader of her Turkish and Jewish Allies.

Such a crisis as this would bring into collision the English, Turks and Jews with the Tartar hosts of Russia; and Western Asia would become the theatre of conflict for a fifth universal Asiatic dominion—The catastrophe of such a contest cannot be with certainty defined. Whether the English or the Russians would become the Lords of all Asia cannot be predicted; nor to speculate upon this consummation carries us beyond the limits of the things revealed in relation to these powers. We shall therefore, dismiss the question, and inquire, how far do the prophets sustain us in the conclusions to which we have already arrived? We shall reply to this question in our next.

"THE DEEP THINGS OF GOD."

OBJECTION TO THE FIRST PROPOSITION.

Dear Doctor:

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

"The Spirit of God, formed man in the likeness of the Elohim, "very good," but without character, susceptible of mortality or immortality, but then actually in possession of neither." This may be so, for I have not your demonstration. The Bible, I think, says differently. In the first of Gen. verse 26, it is written, "Elohim said," and in the 27, "Elohim created;"

neither is it said in the Bible in any place that the Spirit of God, created or made anything. Far less is it said, that man was made in the image of Ha-Elohim, a term applied to men themselves or to false gods. Neither can his likeness to his maker consist in his being "very good," all that was made was so characterized. You will readily excuse me too from a charge, which a more careless reader of God's word, might think a trifling philological captiousness; but you know that all our ideas of the Almighty and of his Image, are correct or false in proportion to our right conceptions of the meaning of the most pure words of God. It agreeable, I may trouble you again, when I have more leisure, with a whole sheet.

With much respect,

I am truly yours

JAMES M. MORRISON.

192 North Sixth St. Philadelphia Pa.

FIRST PROPOSITION SUSTAINED.

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

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

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

any man, with the essential truths and duties of the Gospel, &c." This is his opinion, which we think, he might have been modest enough not to have confounded with the reality of the case. But, we shall leave Mr. Forrester for the present, and attend to the business on hand.

The points to be attended to in the foregoing are,

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

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

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

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

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

which, doubtless, our stranger friend will now readily assent.

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

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

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

But why the plural noun, *Elohim*, Gods, should have been associated with a singular verb in this chapter, Hebraists have been much perplexed to answer satisfactorily. Grammar failing, they have had recourse to doctrine to explain the enigma. Dr. Wilson truly remarks, that "*Elohim* is not unintentionally here joined with the singular verb," though, in our opinion the Dr., as well as Mr. Parkhurst, have widely mistaken the intention. They think it was intended to reveal a Trinity of Persons

in one God, or as some express it, "Society in God." Dr. Wilson remarks on the phrase "Let us make man," "it is an expression of consultation, and marks a difference in man's creation from that of other creatures, in point of importance. "Let us make man," regards the animal nature; "In our Image," denotes his spiritual nature, which alone could resemble Deity.—"Let us make," etc. "in our image, after our likeness." Here is the plurality three times expressed, and that in the first person, a manifest agreement with, and proof of, the scriptural doctrine of a plurality of the Deity, to which, as God is one in essence, we give the name persons."

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

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

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

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

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

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

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

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

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

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

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

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

It is part of the "Strong Delusion,"

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

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

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

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

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

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

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

"Let us make man, regards the animal

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

Lastly, the Arch-Elohim said, that the Man had become—*ka-chad*—LIKE one of themselves in the matter of knowing good and evil. This also is an argument for his likeness to a plurality of persons; and it further shows, that the Elohim were once in a condition similar to man, after he had transgressed. The Yehowah Elohim himself declares, that they also had been experimentally sensible of evil, for this is the idea expressed by the Hebrew verb *YADA* to know, which the LXX translate by *video*. In short, we believe, that none of the Elohim of the Only Potentate's Dominion were created immortal; but earthly, or animal, like Adam. The Eternal Father is the only being who is originally immortal in any sense; hence it is said, that he "only hath immortality;" the immortality of all other intelligences is derived from Him as a reward for the obedience of faith. Just men at the resurrection of the First Fruits will be equal to the Elohim. Shall we say, that they did not attain to the same standard of equality by a similar progression, seeing that their superior, Jesus, "was made perfect through suffering." We believe they were once animal men; that they had been "made subject to vanity, not willingly;" that while in the flesh, they believed and obeyed God with the self sacrificing disposition afterwards evinced in Abraham; that their faith was counted to them for righteousness; that they succumbed to death even as men; that they rose from the dead, and so attained to incorruptibility and immortality as Elohim of the Invisible God. If "angels desire to look into" the things pertaining to the exaltation of our race, we may without sin desire "to look into" the things belonging to their's. Our mundane system is but a pattern of things that were in the heavens before their perfection; and probably of what even now obtains in other planets in relation to other beings,

who, like ourselves, have not yet progressed beyond the animal and probationary era of their history. Our Angels or Elohim, those, we mean, of the Heavenly Hosts, to whose superintendence terrestrial affairs are assigned until the Lord Jesus shall assume the reigns of government; not all the Elohim, but those of them thus defined, for of these only are we speaking now—"always behold the face of God," and minister his will to wards the sons of men. This is their glory a-

part of their reward. He sent them to form and fill the earth with living souls. They did it according to his purpose.—Reader, behold the consummation! Mortal and corruptible beings like ourselves, become Elohim, mighty in strength, and creators of worlds, of which the Planet we inhabit is a grand and glorious specimen. Behold them, the destiny set before those who shall become "equal to the Angels" by a resurrection unto eternal life.

EDITOR.

NEW HEAVENS AND NEW EARTHS.

CONTAINING ANSWERS TO THE QUERIES OF OUR GEORGIA CORRESPONDENT.

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

on Mount Zion and in Jerusalem shall be deliverance as the Lord hath said." Joel ii. 60 32.

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

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

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

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

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

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

The Centuries which do intervene between the vanishing away of the Heavens and Earth at the dissolution of the Mosaic Commonwealth by the Romans, and the introduction of the Heavens and Earth at the appearing of the Son of Man in his glory, are compre-

hended in the period styled **THE TIMES OF THE GENTILES.** These are a Heavens and Earth, but not under a divine Constitution. They are the Heavens and Earth of the Kingdom of Sin; and in the Apocalypse styled "**THE COURT WHICH IS WITHOUT THE TEMPLE**"—ch. xi. 2—the continuance of which is coeval with the trampling of the Holy City in the dust; namely, "forty and two months" of years, which end with the introduction of the Second Heavens. Luke xxi. 24.

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

Editor.

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

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