

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the God of heaven shall set up A KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”—DANIEL.

JOHN THOMAS, Editor. NEW YORK, APRIL, 1854—
Volume 4—No. 4

BIBLE SOLUTION OF THE EASTERN QUESTION.

The purpose of God in fitting up the earth, as described by Moses, and in bringing the world to its present political constitution, by checking and restraining the full manifestation of the evil that exists, is that he may found a kingdom and empire, literally “universal,”—Daniel 2: 44; 7: 14, under the government of which, all nations may be blessed—Genesis 12: 3; Psalm 72: 11. The Hebrew nation established in the Holy Land will be the kingdom—Exodus 19: 5-6; Micah 4: 6-8; 5: 2; Ezekiel 37: 21-28, — and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a family of nations, of which Israel will be the firstborn; Abraham, the federal patriarch; and Christ, his seed, the King. This divine family of nations will be so highly civilised, that the present state of society will be regarded as intensely dark and barbarous; for then “the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.” The blessedness of this divine civilisation is detailed in “the gospel,” which is therefore styled “the glad tidings,” or “gospel of the kingdom of God,”—Matthew 4: 23 while the divine civilisation itself is “The economy of the fulness of the appointed times,”—Ephesians 1: 10, 21) or “world to come;” styled also “The Age to Come.” The Bible is full of the glorious things pertaining to this, the real “golden age” of the world.

The government of the nations in that period, which will continue a thousand years without change, will be such as their necessities demand—just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom he may account worthy of association with him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests, —Revelation 1: 5-6; 5: 9-10; 2: 26-27; 22: 5; and however sectarian or religious infidelity may cry out against the idea of mortal and immortal men living contemporaneously upon the earth, no truth is more plainly and abundantly revealed in the Bible. This family of “many nations,” of which God has constituted Abraham the “father,”—Genesis 17: 5; Romans 4: 13—will continue under one and the same constitution a thousand years, at the expiration of which there will be a change—Revelation 20: 6-7; 1 Corinthians 15: 24-26. SIN, and, by consequence, religion, priesthood, and death, will be universally abolished; and the earth will be inhabited by immortals only; for, it is written, “THE WICKED SHALL NOT INHABIT THE EARTH;” but, on the contrary, “The meek shall inherit the earth.” Hence, the final state of things upon our planet will be a divine monarchy of everlasting continuance, under which there will be but

one nation, —Jeremiah 46: 28— and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the First Human Pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even the peopling of the earth with an immortal race which shall have attained to immortality on the principle of believing what God hath promised, and doing what he hath commanded.

In the gospel there is an invitation to all who believe what God has promised, to share with Christ in his kingdom, glory, and joy, on certain conditions well defined. —1 Thessalonians 2: 12; 1 Corinthians 6: 9-11; Matthew 25: 21. These are, faith in the things covenanted to Abraham and David, and in those taught concerning Jesus, in the Old and New Testaments; immersion into the name of the Father, Son, and Holy Spirit; and thenceforth a life of “holiness to the Lord,” without which none will be approved and promoted to the honour and glory of the kingdom—Colossians 1: 21-23.

Now, it is evident, that the establishment of this divine civilisation among the nations necessitates the abolition of the present civil, ecclesiastical, and social constitution of the world. The nations and the earth to its utmost bounds are “deeded” to Christ; they are an inheritance and possession made his, by a deed registered in the Bible—Psalm 2: 8, but, for the time being, in the hands of regal, imperial, republican, and ecclesiastical thieves and robbers. This patent fact and Bible truth makes a contest between Christ and “the Powers that be,” variously symbolised in the Scriptures by Beasts, Horns, Frogs, Dragon, Rivers, &c., the heraldry of the Bible—an unavoidable necessity. The divine oracle is, “These shall make war upon the Lamb, and THE LAMB (Jesus, ‘the Lamb of God’) SHALL OVERCOME THEM;” in other words, “He shall destroy them that destroy the earth.”—Revelation 17: 12-14; 19: 11-16, 19, 21; 11: 15, 18. This is the doom of the world’s tyrants—destruction, not by popular fury, which is merely an embarrassment, but by the military power of Jehovah’s Servant, even of Jesus, the future Lord of armies, whom he has prepared, and whom he will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations “under the whole heaven,” and blend them into one universal empire, which will constitute the secondary dominion, “the first dominion” consisting of the “kingdom restored again to Israel,” in the Holy Land. —Micah 4: 8; Acts 1: 6.

For a man, though a Divine Man, to take possession of the civil, military, naval, and ecclesiastical power, commerce and riches of the world, implies cooperation. The Bible teaches emphatically that this cooperation for the wresting of Christ’s inheritance from “the Powers that be,” appropriately and summarily styled by Jesus, “The Devil and his Angels,” will consist of “the called, and chosen, and faithful,”—Revelation 17: 14; 19: 14; 14: 4—raised from the dead, or, if living at the crisis, “transformed in the twinkling of an eye;” these will be “with him” as his “joint-heirs,” and companions in arms, commanding the operations of the armies of Israel, whose mission will be, like that of their fathers under Joshua, to subdue “the Powers” combined to prevent their restoration, and the establishing of the new and divine order of things.—Jeremiah 51: 19-20; Isaiah 41: 8-16.

The accomplishment of this mission is the Bible solution of “THE GREAT EASTERN QUESTION” now pending, and which causes so much anxiety to the Powers, and excites so much hope in the revolutionary heart of the world. I have proved in Elpis Israel, that the “secret diplomacy” which has, contrary to its own wish, created an imbroglio from which there is no issue but a war that shall change the face of the world—that the Diplomatic Imbroglio is the apparent “sign of the Son of Man in the heaven,” which indicates to the

intelligent believer that he is about to “come as a thief”—Matthew 24: 30; Revelation 16: 13-15. Before it came to pass, even five years before, I showed by the interpretation of the remarkable prophecy of the Eastern Question contained in the prediction of the “Three unclean Spirits like Frogs,” that a policy emanating from the Frog-Power, or Imperial Military Democracy of France, would operate upon the Constantinopolitan “Dragon,” whose present “mouth” is the Sultan; upon the Germano-Roman “Beast,” whose mouth is the Austrian Emperor; and upon the papal Pseudo-Prophet, whose mouth is the Pope—and cause to issue forth from each of them an unclean spirit, a belligerent spirit—which three spirits, in their combined working upon the governments of the whole Romanised world, should involve them in a general war, which shall continue, with dreadful and truly wonderful effect, till the furtive incoming of the much-to-be-desired of all nations—Haggai 2: 6-7, who will roll back the tide of devastation and death from the Holy Land upon the peoples of the papal west. Now, as far as this sign has manifested it self, it has come to pass according to my interpretation. The policy of Napoleon III with respect to the Holy Places in Jerusalem, originated the present Eastern Question. The Sultan granted the firman he sought for, by which France and the Papacy gained, as was thought, an advantage in the Holy Land over the Hellenistic superstition, that excited the jealousy of Russia and the Greeks. This brought the audacious Menschikoff against the Sultan, with all his demands incompatible with the sovereignty of the Porte. The issue is war between the Sultan and the Czar. The next stage of the matter, into which diplomacy has already entered, is the excitation of a belligerent spirit in the Daemon of Austria. This power professes a neutrality, which is believed to be dishonest; and doubtless it is, for honesty has never been an element of Austrian policy. The French ruler has initiated an endeavour to make the Austrian Horn declare itself definitively on the side of the West, as now most exceptionally, and but provisionally constituted. The result is not yet manifested. The end, however, is certain. Between France and Russia, Austria will be forced to abandon her “armed neutrality,” and ultimately declare war on the side of Russia. French imperial policy will stir up the False Prophet-power to the same result. The Pope will preach war, and so all Europe will be in flames.

In this wide-spread conflagration, Europe and Asia, from the German and Atlantic oceans to the eastern confines of Persia, will be Russianised—Ezekiel 38: 2-7. The Russian empire will become a colossus, and bestride the world. Its head will be of gold, its breasts and arms of silver, its belly and thighs of brass, its two legs of iron, and its feet and toes part of iron and part of clay. When it attains to the magnitude of this image, its last Czar will be the last representative of the power styled “The king of a fierce countenance, doing according to his will”—Daniel 8: 9, 23; 11: 36-39, hence autocratic. The last object of his ambition in the extension of his dominion, will be the conquest of Jerusalem and the Holy Land, which will be the last field of battle for “the Powers,” among themselves, for the dominion of the Old World. The invasion of Palestine will bring Russia and Britain face to face, as the last principals in the war. Ere this, the French empire will have vanished, and France Bourbonised under Russia. In the end, Russia will overrun Egypt and Syria, and take Jerusalem. —Daniel 11: 42; Zechariah 14: 2. The Holy City will be her last conquest. She will have acquired the Holy Places her ambition veiled by her superstition now prompts her to covet, while Britain will still hold the countries anciently styled “Edom, Moab, and the chief of the children of Ammon,” on the west and south of Jordan, and the Dead Sea. The relative position of Russia and Britain in the Holy Land forms the prepared situation of affairs recorded in the Bible by Moses and the Prophets. The crisis soon follows. This crisis is the destruction of the Russian and British hosts, which “cover the land as a cloud,” by pestilence, hail, fire, and sword, after the example of Sennacherib’s; so that of the Russian forces only “one-sixth part” escapes to proclaim its mysterious disaster. This extraordinary overthrow is the shattering of the colossus

by the stone of Israel, as set forth in Daniel 2: 34, 44-45. Jerusalem and the Holy Land being thus delivered by the breaking of the military power of the Dragon, Christ and his associates proceed with the work before them, of setting up the kingdom of God in the restoration of Israel, the annihilation of the Papacy, and the subversion of “the Powers that be.”

The things presented in this outline will be regarded with incredulity by those who know not the gospel of the kingdom, or who imagine that nothing can be known of the future till it has become the past. In other words, as this notion has taken such deep root in the theological mind as to be almost universal, and the gospel is known to so very few, scarcely any will believe what is herein exhibited. Who is there believes that the Bible contains a revelation of God’s purposes to mankind? That it is a sure word of prophecy to which we do well to take heed, as to a light shining in a dark place? Let him examine the references and see if any thing else can be fairly and reasonably made to shine out of the prophetic word. If this word be unintelligible till after the events predicted, it cannot be “a light,” neither can any one “take heed” by its assistance. But the “gospel” is itself a great prophecy of what shall be in the Age to Come. To deny the intelligibility of prophecy is therefore to deny the possibility of understanding the gospel. God says, “My purpose is;” “I will do;” “It shall come to pass that.” This is his mode of speech; yet mankind are so stupid, that when he says what he will do, in the plainest language, they say they cannot understand him! The fact is, that they do understand the words, and the ideas the words convey, but they treat God as if he were like themselves, who speak so as to conceal their thoughts. If God were to speak according to this rule, it would be absurd to say that the Bible contains a revelation of things to come; for there is no concealment in revelation. I hope my readers are not of this class, but that they have faith in God, and in his word, and will take heed thereto. The sign of the appearing of the Son of Man in power is in the heaven, and may be discerned by every one not blinded by the foolishness of the worldly-wise. It is the sign of the Sixth Vial, concurrent with the drying up of the Euphratean power, preparatory to Christ’s coming as a thief. Look then to your garments. If you have upon you only the filthy old rags of immersed sectarianism—baptised human tradition—get quit of it, I beseech you. Faith in College Divinity, or in Millerism, or in Campbellism, is not justifying. No matter how much they talk about Jesus, they do not believe what Jesus preached, and he predicates justification, or salvation, on the belief of his word and immersion—and the word he preached for three years and a half was “THE GOSPEL OF THE KINGDOM OF GOD.” If you would invest yourself with “the wedding-garment,” you must be immersed in the belief of this. A gospel that delivers a tradition which makes the kingdom impossible, such as that it is beyond the skies; or that the Lord has cast away his people Israel, and will therefore never restore them; or that the nations are to be wholly destroyed at Christ’s coming; or that the earth is to be burned up, is a gospel not worth a pinch of snuff, because it nullifies and stultifies the truth. There is a harmony and consistency in the truth, which makes it the truth; and where these are wanting, it reduces it to an error which is neither purifying nor justifying. The marriage ceremony will not unite two men or two women in the bonds of matrimony. And why? Because one of the parties is an unfit subject, not answering the requirements of the law and institution. Now, immersion into the Divine Name (pouring and sprinkling, the subterfuges of ignorance and disobedience, are out of the question) is the marriage rite which unites a constituent of the Bride to Christ. But it does not unite a Latin, or a Greek, or a Mohammedan, or a Protestant to him, though all these may be immersed, and the Divine Name invoked over them. And why? The Latin, Greek, and Protestant all profess to believe that he is the Son of God! Because Christ does not dwell in their hearts by faith in what he preached. They are unfit subjects, not answering the requirements of the baptismal institution. This demands and will be satisfied with nothing short of a believer of the gospel of

the kingdom of God. Christ was sent to preach to Israel. Be honest, then, in your practice, O ye who accept the theory of the kingdom's gospel as the truth—be honest to yourselves, and do honour to God in obeying from the heart that mould of doctrine into which the apostles delivered those whom they enlightened. There is no other way of putting on the wedding-garment. Adorn yourselves with this, and then “watch and keep your garments, lest you walk naked, and you be exposed to shame,” for he that cometh is certainly at the door.

EDITOR.

* * *

ANALECTA EPISTOLARIA.

THE FUTURE PENETRABLE.

Dr. Thomas—Dear Sir: —This “Great Eastern Question” seems to be an insoluble conundrum to many; but for myself, I was perfectly prepared for its solution from the beginning, consequent upon the perusal of your deeply-wrought work, “Elpis Israel,” some two years ago, and which is now endorsed by the celebrated Dr. Cummings of London, England, in respect to the fulfilment of prophecy.

Persons generally laugh at the idea of Russia being victorious, and outmanoeuvring the Anglo-French league; but all that surprised me was, that Nicholas did not seize Constantinople when Menschikoff left.

It is a gratification to all authors to know whether their works are read, and how prized. I must therefore tell you that I have read “Elpis Israel” through three times; and though I do not endorse all it contains, still, I believe it to be the best exposition of the Bible extant; and if I could not obtain another copy of it, I would not accept a hundred dollars for the one I possess.

With sincere wish for the prosperity and advancement of the word you are teaching, I remain, Dear Sir,

Very faithfully yours,
R. W. NELSON, M.D.
Buffalo, N.Y., February, 1854.

* * *

INTERPRETATION CONFIRMED.

The confirmation of my interpretations of the “sure word of prophecy” by current events in the Old World, is demonstration strong, that prophetic Scripture is intelligible; that the future may be known before it comes to pass, and that the principles of interpretation by which I expound the word are correct. Alexander Campbell, William Miller, Dr. Cummings, John Wesley, et id genus omne, with the innumerable crowd who have adopted their religious opinions, have never been able to appeal to such a test, confirmatory of the scripturality of their positions. Six years ago in my lectures, and four years since in my Elpis Israel, I showed by interpretation of the prophecy of THE FROGS in Revelation 16, what has actually evented in the Orient, and the part France, Turkey, Austria, and the Pope were to play in the affair. It is therefore no presumption to say that the interpretation given by me is the only true one. No

other writer on the Apocalypse ever caught a glimpse of its signification. It is the great Sign in the Heaven foreshadowing the appearing of the Son of Man as a thief. The evolution of the Sign is continuous with existing diplomatic workings until they have involved all the Powers of "the habitable" in war. When this result is consummated, "the Sign," or symbol, will no longer be seen "in Heaven." Manifestations from Austria and the Pope are yet wanting to complete the Sign. Austria will prove treacherous to the Western Powers; for with France she must come into collision at last. The Pope will not be an idle and indifferent spectator of events. His policy will expedite hostilities between the French and Austrian Horns of the Lamb-Horned and Dragon-speaking dominion; and then "the House that Jack built" will be wrapped in flames. "Seeing then we know these things before," let us be mindful of the exhortation which says, "Beware lest ye, being led away with the error of the wicked, fall from your own steadfastness."—2 Peter 3: 17. "Blessed is he that watcheth," and prepares for what is sure to follow soon—prepares, by belief of the gospel of the kingdom, and obeying it in love of the Lord's appearing.

EDITOR.

* * *

THE GOSPEL OF THE KINGDOM DESTRUCTIVE OF SCHOOL-DIVINITIES.

Beloved Brother: —Grace, mercy, and peace be multiplied unto you. I received with joy the first two volumes of the Herald, and the May number of the third volume, a few days before the date of this letter. I commenced at once with this number, and read it all with the deepest interest; and on doing so remarked to several, that your translation of the prophecy contained in Isaiah 17: 12, to the end of chapter 18, was worth more to me than all I had paid for the volumes. I cannot now express my sense of the value of a right understanding of so precious a portion of the prophecies. After reading this, I began upon the second volume, for I had read the first nine numbers of the first volume before. I read it through with much delight. I have also read with the deepest interest your "Elpis Israel;" and I can truly say, that your writings are like living waters in a dry and barren land. I obtained the loan of it, and the nine numbers, from a brother, George Paterson from Scotland. He wishes to do good. Mr. Allan from Linlithgow has lately arrived out here, with whom I was well acquainted at home. But at present, I know of no others in this country even inquiring after the truth. I have lent the first four numbers of the first volume of the Herald to a well-disposed man to read; and I hope he will be benefited by them.

This is a wonderful country. Very many have been attracted to it in the last two years by its reputation for gold. Naturally, I regard it as one of the finest countries in the world; but the minds of its people are nearly all intoxicated with "the gold that perisheth." Many thousands here do nothing else but hang about the diggings searching for gold, marring the face of the land with pits and mounds, so that none can pass in the night, and in the day the diggings are disgusting to behold. Instead of cultivating the fields for the production of food for man and beast, the generality allow the shrub and wattle to grow with the gum tree, under whose branches the natives have reclined for ages before us. There are, however, a few attending to the cultivation of the soil. In short, in a country where there is so much gold, we cannot expect that there will be much inquiry after the things relating to the Kingdom of God; gold and worldly possessions being the things lusted after by the carnal mind.

With respect to myself, I can say, that for the last twenty years I have been inquiring after truth. I was for many years a Seceder; then an Independent; after that a Morrisonian; and

then a Campbellite. I was immersed in the name of Jesus early in 1848. In that year, I emigrated to this country. Throughout all these phases of opinion, I held to a sky-kingdom; the immediate ascent into it of all righteous souls at death; and the descent of the souls of the wicked into everlasting torments at the same crisis. I continued a strong Campbellite till I read the first nine numbers of the Herald and Elpis Israel. The first thing that my attention was directed to by brother Paterson, was the promise made, or covenanted, to Abraham. I had never turned my attention particularly to this before. I soon perceived that the promise had as yet never been enjoyed by Abraham or his seed, hereditary or adopted. The promise of the land by Moses was conditional and temporal. I was then led to see that Jesus, “the Lord our righteousness,” is not now upon the throne of his father David; but sits on the right hand of the throne of the Father in the heavens; and that we are nowhere taught in the word, that the Saints will sit with him on the Father’s throne of the universe. On the contrary, I perceived that it teaches, that when our Lord returns to sit upon the throne of his father David, which he shall have re-established consequent upon his having overcome the enemy, he will grant to sit with him on that throne which is His, as well as David’s and Jehovah’s. So I learned that our blessed Lord will return again in person, and “reign in Mount Zion and in Jerusalem, and before his ancients gloriously.” I was then led to see that it is all delusion, the notions that our Lord will reign “spiritually,” that is, personally and visibly absent from earth, a thousand years; that “the soul” lives in a state of consciousness in heaven or hell, between the death of the body and its resurrection; and that the souls and bodies of the wicked shall be reunited after disembodied torment, to be cast bodily into subterranean fire and brimstone, there to remain for ever. I now believe these things to be altogether the delusions of priestcraft. I may mention here, that shortly before I read Elpis Israel, I found that, through the loving-kindness of our heavenly Father, I could afford to lay out a little money in books, which, not being available in Melbourne, I sent for, to a beloved brother in Linlithgow. I requested him to send me all the writings of Mr. Alexander Campbell he could find. Shortly after remitting this order, brother Paterson, as I have said, lent me your writings; so that my attention was soon turned to the gospel of God’s kingdom and glory to be manifested ere long in the land promised to Abraham and his seed. My mind being thus enlightened, I wrote to my friend in Linlithgow that if any balance remained in his hand, he should procure for me as many of your works as he could. In this way, I came to receive the Heralds before mentioned; besides which, Elpis Israel is on its voyage hither. I have now a great many of Alexander Campbell’s writings, and more on the way. Besides these, I have a good many more belonging to other schools of divinity. But I cannot read them now; and to put them into the hands of others is out of the question; and to circulate them by sale would be equally objectionable. What do you think should be done with them? They are now mere lumber. I think they will all be destroyed with other rubbish when the Kingdom comes, and “the Gentiles come to the Lord from the ends of the earth, and shall say, ‘Surely our fathers have inherited lies, vanity, and things wherein there is no profit’”—Jeremiah 16: 19.

Dear brother, I sympathise with you, not only because of the opposition you meet with in the world, but for what is often worst of all, the indifference and lukewarmness of those who profess to be “the children of the Kingdom.” But we need not wonder at this; for even in the days of Paul himself, he testifies that “all sought their own, and not the things that were Jesus Christ’s.” But cheer up, my brother: “It is through much tribulation we must enter the kingdom of God.” But soon now will our glorious Lord appear, and break in pieces the oppressor; and then shall the joyful welcome sound upon our ears, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Enclosed you will find an order for £2 on Dennistoun, Wood & Co., of New York, for which send me four copies of the Herald for 1854. I hope I shall fall in with some well-disposed persons who will read them. The person above referred to says he will become a subscriber; for he never heard the scriptures explained in such sort before.

I see that some are very anxious for you to come over to Britain on a visit, and others want you to labour among them. I should be glad, indeed, for such to be the case, had you a fellow-labourer to carry on the Herald. But I have not heard of your having one as yet. I think, therefore, there is a little selfishness in those who would draw you away from the great work you are engaged in. Those who wish you, can purchase some volumes of the Herald, and diligently seek to obtain for it all the readers they can. Those who will not take the trouble to read, will do very little good, although they heard your living voice. I hope, dear brother, you will go on. Your work is great, but our Lord is greater still. My fervent prayer is, that his grace may be sufficient for you; and that he may perfect strength in your weakness; and when He, our glorious Lord, shall return, may he give you a crown that shall never fade away! I intend to keep in mind that you need your family wants supplied. I hope I shall be enabled to communicate with you again; and that the Mighty God of Jacob may be your strength.

I remain your brother, in the hope of a joyous meeting in the Paradise of God.

DAVID LEISHMAN.

Pentridge, near Melbourne, Victoria, Australia.
October 18, 1853—Received February 28, 1854.

* * *

A SUGGESTIVE PENOGRAPH.

Dr. Thomas—Dear Sir: —By your Herald which I receive, I find you will still contend for a de facto Kingdom of Christ and His Saints here on earth. But the people in this country hate the very name of “Kings” too much for this doctrine to go down. They might be willing for Christ to reign universally, if he would reign invisibly in “a spiritual” way—not interfering with our money and Democracy. And as for the kingdoms of the world, their cry is, “We will have no king but Caesar!” So that you will have to go on as heretofore, rowing against the wind and tide. Why, even the prefix “royal” to your “association,” is enough to sink a common craft!”*

* “Royal” in the sense in which Peter says to believers in his day, “Ye are a royal priesthood.” I believe nothing can sink the Herald but my own voluntary discontinuance of it, or its ceasing boldly and uncompromisingly to state and advocate the truth; which its friends have learned not to fear, however unpalatable at times. —EDITOR.

But to be serious. You are digging up the deepest question in the world; that is, “What shall we be? And that depends upon “what we are now!” Some say dying mortals; while others say, dying immortals. If we have a principle within us that cannot die, then away goes the resurrection; for the living cannot be resurrected! If the entire man die at death, then if he live again it is not a resurrection, but a creation de novo, as much as Adam’s! The sects have to face the first difficulty, and you the last. But to a thinking mind it is the great religious question of the day.

For my own part, I am inclined to think (at times) that man is gifted with a speck of immortality by creation, and will go on progressing till he become perfect, through many ascending states of probation! But then, what becomes of that great gospel doctrine, the resurrection? For surely, if man's spirit grow up and mature with his body, and burst from it at death, as a butter-fly from its Chrysalis, it will never again be forced back into its grub state; but go on in continual progression.

But if we hold, with you, that the entire man dies, mind and body, how can he arise from the dead again? You know that both the matter and mind that constitute him are in continual change. Will he rise with the mind and body of youth, mature manhood, or drivelling old age? And if he do rise again, must he not rise a new creature, in every sense of the word?

The idea of a "Sky-kingdom" is very intangible, and that of an earthly one very gross! I wish you and the spiritualist would come up close to the question, for it is a great one. In the meantime, as the present material world is little understood, the future and unseen world must and will always remain a matter of doubt and debate—merely a matter of faith, or opinion. One thing, however, we all feel; that to do good and to avoid evil is pleasing to God, and profitable to man. And to contend earnestly for what one believes to be the truth, is right. For this reason, I think, I shall continue my subscription while you publish.

I am, Dear Sir,

Yours respectfully,

ROBERT MACK.

Columbia, Maury, Tennessee, January 28, 1854.

* * *

AN INVETERATE HABIT—"VERY GROSS" HATRED OF KINGS—THE "SPIRITUALISTS"—THE WORLD'S CONQUERORS—RESURRECTION—IT IS FLESH THAT THINKS—NO DOUBT CONCERNING THE FUTURE.

If our friend pronounce sentence upon prisoners at the bar (for I am told he is a Judge among the people) in the style of his correspondence, they no doubt forget for the time the evil he awards, in their admiration of the good-humoured and facetious originality of his discourse. He finds that I will still contend for a de facto kingdom of Christ and the Saints here on earth; and therefore, I suppose, it seems to him best to let me have my way in the matter. Well, I don't see what else can be done. I can't help believing in such a kingdom, because I believe the Bible testimony, and have not the least faith in the divinities of the school. There is no other than such a kingdom promised in Moses, the prophets, and apostles, from one end of their testimony to the other. If there is to be no kingdom for Christ and his Brethren in the Holy Land, with the dominion of the Gentile World annexed to it, as the pseudorthodoxy of the day affirms, then there is no kingdom for them anywhere, and consequently the gospel is a mere fabrication. Why should such a kingdom be esteemed as "very gross?" Is a theocracy on earth a grosser idea than a theocracy in the Sun, Moon, or any other of the planets of our system, or beyond it? That God should have a visible government on earth—ruling over its inhabitants—is as necessary, as that the same system of rule should obtain in all other globes; and however gross it may be considered, if by "gross" is to be understood material and practical, it is both reasonable and scriptural; and therefore, I should say, preeminently a refined, intellectual, and spiritual idea. But, if the speculations of unenlightened brains—theological-school brains, ignorant of the prophets—be taken as the

standard of seemliness, refinement, elegance, and spirituality, I do then indeed admit that it is “very gross,” and rejoice and glory in its coarseness. But theological brainology is of no authority with one who understands the gospel of the Kingdom. Its pious metaphysics are of no account with such; its standards are mere optical illusions—its spiritualities, vain imaginations and absurdity. All “the deep things of God” are truly spiritual; because they are incorruptible materialities—corporeal substances that will not decay; institutions of divine origin, perfect and indestructible. Pious feeling, resulting from pulpit impressions on cautiousness, conscientiousness, veneration, and marvellousness, with a baseless expectation of meeting blood-relations and acquaintances in realms of ether, is the highest attainment of sky-kingdomers in spirituality. To this sort of ecstacism, or intangibility, an indestructible kingdom in the land promised and covenanted to Abraham is no doubt gross, very gross indeed. But I am glad to discern that our friend has little faith, if any, in the ambrosial realms of blueairia. However certain he may have once been of the floreal delights of the aerial vales and mountains of blue, I think from the penograph before me, that he has descended from those towering heights, which turn the brain, and taken up his stand upon earth’s “everlasting hills” to view the landscape o’er. At least, I hope so.

I know the people of this republic, and of the West particularly, hate the very name of kings. I don’t wonder at this. They have good reason to do so. All the kings and queens they know any thing about, are the incarnations of the lust of the flesh, the lust of the eye, and the pride of life, now occupying the thrones of the Kingdom of Sin, styled in Scripture “The Kingdom of Men,” and “THE KINGDOM OF BABYLON.” These kings are just a specimen of what republicans would be if they occupied the same position. The reason is, that republicans are not therefore saints, and are as much under the dominion of sin as the kings; take Louis Napoleon, that republican of republicans, and Prince Napoleon Jerome, the heir apparent of the French Empire, for whom no republicanism could be too exalted, or too “red,” as bright and burning examples! King People rejoices in his royalty, though born, cradled, and nurtured in democracy. The truth is, the people are not so much opposed to kingship and its attributes, as they are to their own exclusion from its glory, honour, power, and riches. Make them all kings, and kingliness would be highly popular in more senses than one; but in the old world this cannot be, therefore they hate the kings as monopolists of the loaves and fishes; who, as “victors,” being sincerely devoted to “the spoils” of office, (and that “to the victors belong the spoils,” is a democratic sentiment,) are determined to hold on to them until a superior force shall compel them to let go. For myself, I have not a spice of admiration for the kings and other rulers of the Gentiles in my constitution. It matters not by what official name the sinner who rules is designated. Being a sinner, he is sinflesh, and placed in office by his fellow-sinners, to carry out their sinful purposes and policy upon sin-principles. Style him king, emperor, autocrat, sultan, shah, pope, or president, he is a sinner still, and to be trusted no farther than you can see him. Sin is concrete in him; and in this concrete form we have principally to do with sin in our sin-stricken world. My sympathies not being with sin, nor the works of sin, I have no enthusiasm nor admiration for what sets the people roaring with delight and ecstasy. I rejoice in the certainty of the subversion of all Gentile dominions before long, by whatever name distinguished. The least oppressive government on earth is that of the United States, because life, liberty, and property are amply protected, at a cost so trifling as to be scarcely felt; with unbounded scope for the energies of the people in any direction they may please. Still it is a Sin-Power, and must be abolished as one of the works of sin. The prospect of this may be very unpalatable to republican democracy; yet to an heir of the kingdom it is a desirable and joyous anticipation; for all his hopes are wrapped up in the universal kingship of Jesus and the Saints.

It is indeed true, that the doctrine which teaches the ruling of the world in righteousness by an association of kings and priests, “will not go down” with this generation. This is a great truth, and therefore a great sign of the times. It proves that the people, with all their vain boasting about their piety and nineteenth century enlightenment, are faithless of the gospel of the Kingdom, which is the only gospel in the Bible. They have no faith in the goodness of God as exhibited by his Spirit in the gospel. They are blind to it; and therefore sold into slavery to work under Sin’s lash for death, which is their hire. This is the wretched condition to which theological foolishness has reduced them. They are past feeling, being irresponsive to the great substantial, practical, and glorious truths of the gospel. A few unintelligible phenomena resulting from the operation of a hidden natural element upon sensitive nervous organizations, is infinitely more demonstrative to their minds of the constitution of the unseen world, and the nature of “the soul,” than any thing God has testified in Moses and the Prophets. A simple fellow in Hartford, Ct., who is a star of the first magnitude among “the spiritualists,” is said to have remarked, that no more than about twenty percent of the Bible is true; and that this portion is communicated by “the spirits!” The inference from this is, that the most direct means of acquiring Bible truth is to consult the spirits, who will not perplex you with the eighty parts of error by which the twenty percent is obscured, or rendered unintelligible! Hence, the Bible is useless to the spirit-worldists, who hold telegraphic intercourse with “immortal souls!” Nervous-system phenomena originated the immortal-soulism of Gentile philosophy, to the truth of which, the Bible stubbornly refuses to testify. Hence, the natural hostility subsisting between it and the credulous spiritists. The Bible pronounces their messages from the “spirit world” to be a mere tissue of lies—Isaiah 8: 19-20; and as a part of this tissue, the conscious existence of man in any form, between death and resurrection. This point being well established in the Bible, the explanation of all ghostological phenomena must be sought for among the natural laws, few of which, as pertaining to living flesh, are known to the most scientific of mankind. So utterly destitute are spiritualists of scripturally spiritual ideas, that when they observe an unusual physical phenomenon—a mere fleshly manifestation—they seize hold of it at once as an immortal manifestation from heaven, purgatory, or hell! With such cracked-brain sciolists, Sky-kingdomism is a demonstration of the Spirit! They know that their grandmothers, and Aunt Sukies, and little babies, and particular favourites, who were so kind to them, and made them feel so good, when here, “have kingdoms gained beyond the skies!” They know it; for have they not received messages from them direct, to tell them that all they hoped was true? What chance has a doctrine such as I advocate of “going down” with such shallow fleshly thinkers as these? —people whose thoughts cannot transcend the vagaries of their own day-dreams! None! They are a law to themselves, having placed themselves beyond the sphere of the divine influence of the word of God. They walk by sight, which the apostles did not; and doing so, they impose upon themselves fictions for realities, pertaining to a world which has no more present existence than 1855! No, there is no hope of such a generation. They are but a sign of the end, in which the Gentiles are to be cut off from Israel’s Olive as a sapless and rotten branch. I expect, however, that as there was a remnant in Elijah’s day, so there may be “a remnant” among the Gentiles “according to the election of grace”—some honest and good hearts into which the word of the Kingdom shall be understandingly and lovingly received, to the praise, and honour, and glory of God’s great name; and to the preparation of the people who shall be accepted of Him at the appearing of Christ in the majesty and power of the Kingdom.

In that great day, the question will not be, whether the doctrine will go down, or whether the people will be willing for Christ to reign universally; that day will be “the Hour of Judgment,” when the sentence will go forth, saying, “Those mine enemies who would not

that I should reign over them, bring hither, and slay before me”—Luke 19: 27. This will be the practical settlement of the controversy, in spite of money and democracy, which will enable no man to stand against THE STONE. The peoples of all ranks and tongues will be compelled to submit themselves with tribute—Psalm 68: 30—to the Kingdom of the Saints, under the terror of fire and sword. This is unavoidable. The past has proved that mankind cannot be brought into subjection to God by testimony and reason; they must therefore be subdued before they can be regenerated and blessed in Abraham and his Seed according to the gospel. Christ and the Saints ask no favours of the world. The earth is theirs and the fulness thereof—1 Corinthians 3: 21-22; and at the time appointed, they will take their own, in spite of all the Powers, imperial, regal, priestly, or republican, that now divide their divine royalty and inheritance among them—Psalm 2: 8-9; Revelation 2: 26-27. There is something magnificent in this arrangement—an association of poor and despised people, taken from all the generations of the race, upon the principle of obedience resulting from the belief of the things promised them; that such a people of divinely-approved character, now struggling with adversity, under which they are sustained by the belief that they are the heirs, with Christ, of the earth and world with all their riches, and dying in that hope; that they should be raised from the dead, and that God should say to them, with the Lord Jesus at their head as the Commander-in-chief of their forces, “There is the world before you, which six thousand years ago I promised unto you as the Woman’s Seed; the Serpent holds it by his power, which is great; but there are Israel and Judah, my two-edged sword—Zechariah 9: 13 and weapons of war—Jeremiah 51: 20, who under your command shall become strong; for one of them shall chase a thousand Gentiles, and two put ten thousand to flight—Deuteronomy 32: 30; therefore, go up against the nations, subdue them, and take possession of their glory under the whole heaven—Daniel 7: 18, 22, 27. The world is yours; go, conquer for yourselves, and I will give you rest.” Who would not rejoice in tribulation now, with a scriptural assurance of being an approved and recognised associate of such a valiant company as this? What are the honours, and riches, and power, and dominion of the present world, or constitution of things, in comparison of this? Many have aimed at the conquest of the world, that they might gratify the lusts of their sin-flesh; but they have invariably failed. But Christ and the Saints, as commanders of Israel and Judah, will accomplish it for higher and nobler ends—that they may establish righteousness and peace on the ruins of ignorance, superstition, and the despotism of sin; and cause the will of God to be done upon the earth as it is in heaven. This will be a glorious conquest, though certainly a sanguinary one. But that cannot be avoided. The power of sin must be broken; and if men will range themselves under its standards against Him whose mission it is to destroy the works of sin, they must take the consequences. Democracy and millionaires will be but pipe-stems; brittle as clay, and mere dust of the balance in the calculation.

Unquestionably, resurrection is “creation de novo;” but with this difference as respects Adam’s: The resurrected are created again from materials previously existing in a former body; while Adam was created from materials that had constituted no part of a former man. Now the question is this: “Has God wisdom, knowledge, and power enough to take a few particles of a previously existing being, and to create from them a new being, having the same consciousness as the former being to whom the particles belonged?” Agrippa, and many others in his day, as in ours, thought this incredible. This caused the apostle to inquire of him, “Why should it be thought incredible with you that God should raise the dead?” Yea, why should it? We admit that He made Adam from dust, and Eve from one of his ribs; is it more difficult to build up Judge Mack from his ashes, with the consciousness that he dwelt in Tennessee, and wrote the suggestive penograph before me? Does he require greater power to rebuild a man from his dust, however small in quantity, than to increase five loaves and two

fishes to a sufficiency for four thousand, with a surplus of twelve basketfuls? Paul says that “God shall make alive our mortal bodies by Jesus through the Spirit”—Romans 8: 11; 2 Corinthians 4: 14. This is conclusive with me on the point of corporeal identity. The resurrected are to be created anew out of their mortal remains. I have nothing to do with the difficulties of the work He that has declared he will accomplish the work, is abundantly able to encounter and overcome all the difficulties pertaining to it. When, however, it is understood, that it is not all the individuals of Adam’s race that have died who are to rise again, a host of imaginary difficulties are removed. Among these, are such as different parts of a man being in divers parts of the earth; others being burned, and their ashes thrown into rivers; and so forth. All that are to be raised are in safe keeping for the purpose; for as to the righteous, it is written, “Precious in the eyes of Jehovah is the death of His Saints;” and as He was watchful that not a bone of Christ should be broken; so are His eyes upon the mortal bodies, or remains, of His Brethren, to bring them forth at the appointed time.

If the entire man die, mind and body, how can he arise from the dead again? Easily enough. The personal pronoun “he” is defined by Paul to be “flesh.” His words are, “In me, that is, in my flesh”—Romans 7: 18; and when this “me” thinks, he styles the thinking, to *phronema tes sarkos*, the thinking of the flesh. No flesh, no thinking. This is the law of our nature. Quadrupeds think because they have brain-flesh. When this flesh operates under ventricular excitation, “instinct” is manifested, as in the case of calves, babies, &c.; and when stimulated to action by ideas from without, “reason” is developed in proportion to the higher or lower order of the mechanism of that particular kind of flesh. Mind is a noun of multitude, and stands for brain-manifestations. Press upon the brain, and there is no mind; remove the pressure, and thought and the expression of it return. If the creature die, the brain ceases to act, and mind ceases; renew his life, and its action is renewed, and mind is again manifested. Take the dust of Abraham, and in building him up again, let his new brain be formed exactly like the old one, and his new brain will have the old recollections, and think in the old faithful manner—Romans 4: 18-22; in other words, Abraham will reappear as he was over three thousand years ago. After rebuilding him thus, transform him “in the twinkling of an eye,” and you have Abraham as he will be for ever.

The order, then, is this: First, to be born in the usual way. If, after this, the subject grow up under ordinary influences, his brain-flesh will manifest only the phenomena common to the pious metaphysics of the schools; or those characteristic of mere non-sectarianism. But we are tracking a man into the kingdom of God; therefore we shall not trouble ourselves now about the metaphysicians, pious or positive. “Train up a child in the way he should go, and when he is old he will not depart from it.” This training of the brainflesh, when conducted upon scriptural principles, moulds it to a conformity with the ideas of the Bible. It thinks scripturally, and, therefore, spiritually; and its scriptural thinking is styled to *phronema ton pneumatos*, the thinking of the Spirit. Brainflesh thus trained thinks in a direction diametrically opposite to brainflesh trained under popular influences. The former is a spiritually-thinking, and the latter a fleshly-thinking brain. They are contrary one to another. Every “heir of the kingdom” has had these two kinds of brainflesh. Before his enlightenment and subjection to the obedience of faith, he has a fleshly-thinking brain, which is the sport of all sorts of crotchets and vagaries, and always leaves its owner on the disobedient side of “THE LAW OF FAITH.” But in the process of enlightenment this crotchety brain becomes exorcised of the demons that possessed it; and it becomes the abode of the gospel of the kingdom, which being heartily believed, Christ therefore dwells there, and it becomes a spiritual brain. Its spirituality increases in the ratio of its increasing understanding of the word of the kingdom. In the ratio of this is its participation of the divine nature. No man, however

“pious,” or fervent, or devoted to “the Church,” is spiritual, who is ignorant of the meaning of the word. A brain indoctrinated with the truth is a spiritual brain; and just such a brain as a man must possess who would enter the kingdom of God. It is a brain taught of God, and prepared by the operation of his word to awake from death in his image. Such an one, then, dies the death of the righteous; and the eyes of Jehovah rest upon his ashes, as upon all such. “He” dies, and “returns to his dust.” When that same dust is refashioned into a man by the Spirit of God, which pervades every atom of the earth’s substance, “he” rises from the dust again freed from “the law of sin and death,” called by the Gentiles “the law of nature.” His new brain being like the old (only freed from said law) when it begins to think, it thinks where it left off when it fell asleep in death. It cannot think after any other fashion; for it was never any one else than itself, and if it recollect at all, its reminiscences must be of its own, and not of another’s. Hence, the company that awakes from the dust are represented as singing recollections of their past history, saying, “Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation”—Revelation 5: 9. They remember that they are a redeemed people, and that they were inhabitants of earth before they died and rose again: and they know also for what they rise; for they say, “Thou hast made us kings and priests for God; and we SHALL reign ON EARTH.”

Such beings rise new creatures in every sense of the word, with the reminiscences of their new creature-condition in Christ before they died. We must be “renewed by knowledge after the image of Him that hath created us” in this mortal state; that is, become new creatures in Christ, or we shall not become new creatures by resurrection from the dead. The moral new creatureship must precede the physical; as the future physical condition of a man will be based upon his present moral.

Dust and ashes are unaffected by youth, manhood, or drivelling old age. These are states predicable only of corruptible organizations. Were the magic wand of the Spirit of God to touch the trembling body of second childhood, it would as soon stand erect and firm in the vigour of manhood, as did the dead body of Lazarus after four days of greater prostration in the grave. The saints rise incorruptible; and after ten thousand years will be as vigorous as when they heard the voice of Jesus calling to them to awake from their long death-sleep, and to come forth to glory, honour, and renown.

In conclusion, the Bible, believed and understood, delivers a man from all doubt about “the future and unseen world.” It is no matter of “opinion” with him. He knows of a literary certainty, that the future and unseen world has no present existence more than next week has. He knows that it is coming as 1866 or 1910 are coming; and that when it arrives, it will be “the Economy of the Fulness of Times”—a constitution of things in which Israel and Judah will be a united nation in Palestine under Christ and the Saints, constituting the kingdom of God, to which the dominion over all nations to earth’s utmost bounds will be annexed. They have no doubt about this. But to others who believe not, of course all is darkness and debate, and ever will be till the reality opens upon their astonished ignorance with terrible and appalling effect. May my readers escape this catastrophe, by a diligent and faithful preparation for the event!

EDITOR.

* * *

“SOLEMN REVELMENTS OF THE SPIRITS.”

Dear Doctor: —Will you please send your bill and discontinue my subscription to the Herald? I regret the reasons which impel me to this step. The principal one is your teaching in reference to the future life; and your apparent contempt for the truths, facts, and solemn revealments of “THE SPIRITS.”

You are certainly, as a journalist, at liberty to give your candid convictions in reference to any question of the kind; but surely, when a formidable array of facts, substantiated by an amount of testimony perfectly overwhelming, has to be met, it is hardly consistent with my ideas of candor and courtesy to set the whole aside as “a spectral illusion,” and as the sportive pranks of “OD;” simply because the legitimate and irresistible deductions to be drawn from these facts would be hostile to a favourite interpretation of a series of revelations mad through the self-same channel in former ages.

The exhortation of the apostle was to “Try the Spirits,” not to reject their testimony without a trial! “Every Spirit that confesseth that Jesus Christ is come in the flesh is of God.” Let this text be applied and I have no fear as to the result.

Doctor, I once believed with you, and as firmly as you now can, that life beyond the grave depended on a resurrection of the body; but “the Spirits” have taught me better; as they will teach you, and any other man of intelligence and honesty, who will give them an opportunity.

Will you try it? Dare you risk your hobby against a careful, and impartial, and thorough investigation of the facts? Having done this, dare you give to the world your sincere and heartfelt convictions, as drawn from the facts elicited?

Believing you to be a lover of truth, and knowing you to be capable of making sacrifices for its propagation, allow me to suggest that you call on Mrs. Brown, 78 West 26th Street, at 3 or 8 P.M.—Fee \$1.00; or on Mrs. Coan, 60 White Street; or on Mrs. Long, 416 Sixth Avenue—Fee 50 cents each: and that you exchange with The Spiritual Telegraph, which will give you an accumulation of facts drawn from all parts of the country, such as “speaking with tongues,” “interpretation of tongues,” “opening the eyes of the blind,” “healing the sick,” (by the laying on of hands,) “prophesying,” “visions,” &c., &c., &c., in exact accordance with the promise of Jesus—“He that believeth on me, the works that I do shall he do also, and greater works than these,” &c.

These things are not done in a corner; but are occurring all over the land. The Bible, so far from contradicting them, is from beginning to end but a history of spiritual manifestations occurring among the Jews, and in the early Church. The pneuma hagon, which passed from one to another by the laying on of hands, was but spiritual magnetism, and the operation of imparting the magnetic impressibility (or mediumship) from one to another, the same as is daily and hourly witnessed in modern spiritual circles. —Query: Can God be thus imparted at the finger’s ends? —The prophets were mediums—some for impressions, as Isaiah and Ezekiel; others, perhaps, writing mediums; others, clairvoyants, as Daniel and John. Jesus was a great medium, or Mediator. So was Moses. You call all these miracles. WHAT IS A MIRACLE? Something that never occurred. There is a philosophy at the bottom of this thing that shows them all to be as natural as breathing—the result of natural law, by which the spirits of the dead (so called) have, can, and do manifest their living presence to men in the

body. I know this. The same philosophy which can explain how spiritual beings could make themselves manifest to Daniel and John, Abraham and Lot, will explain how the same thing occurs now. If one be miracle, so is the other. Account for the visions of Daniel, John, and Paul, and you account for those of Andrew Jackson Davis, (The man at Hartford, Ct., who is reported there to teach that eighty parts of the Bible are false; and that “the spirits” reveal all it contains of truth. —EDITOR.), Swedenborg, and Edmonds. (One of our New York judges. —EDITOR.) If one be miracle, so is the other, and vice versa.

You say that the spirit or angel who appeared to John was Enoch or Elijah. How do you know? Moses and Elijah appeared to Jesus and his three disciples. How came Moses there? You say, he must have been raised from the dead! Where is the testimony? Not in the Bible. You say, that those who appeared to Abraham, Daniel, Lot, and at the tomb of Jesus, were angels, and not the spirits of men. The Bible is against you; for it calls them all men! In the latter case, too, there is such a discrepancy as to number, position, &c., as to destroy the claim of infallibility urged in favour of those writings.

In your adoration of old revelation, don't be afraid to open your eyes and mind to the new; for, be assured, you are wrong, and every convert you make must, sooner or later, be unmade. —Fraternally yours,

D. CORY, M.D.

Waukegan, Illinois, December 24, 1853.

P.S. Send your bill, and I will pay up to January 1, 1854.

* * *

SPIRITAIRIA—PULPITOLOGY THE PARENT OF POPULAR FOOLISHNESS—“THE SPIRITS”
TRIED AND FOUND WANTING—BELIEVING ON JESUS—PHILOSOPHY OF FANATICISM—
MIRACLE DEFINED—ANGELS, NOT GHOSTS, BUT IMMORTAL MEN.

In 1841, or thereabouts, I had the pleasure of an interview with Dr. Cory at Little Fort on Lake Michigan, now styled, I believe Waukegan. He was then a member of the Campbellite “brotherhood,” as it is styled by the Chief; but he was in advance of that “divine,” then as now a great friend of “the spirits,” or of the doctrine concerning them, termed by Paul “the doctrine of demons”—inasmuch as the Doctor then believed the important truth, as he confesses in the above, that life beyond the grave depends upon a resurrection of the body. This invulnerable truth, it appears, Dr. Cory has entirely abandoned; and we now find him side by side with the Prince of the Brotherhood, in the regions of midnight, and in telegraphic communication with gassy spirits, and transparent ghosts, demons all in spirit-land!

Until the date of the epistle before us, nothing ever reached me from the Doctor, or his familiar spirits, informing me whether he were dead, alive, or both at once; for, strange as it may appear, in spiritology, when a man is alive he is alive: but when he is dead he is not dead; but dead and alive at once, being dead in this world and alive in the other, which is, as it were, somewhere next door to this! I am glad, however, to find that he is here, and not there—that he is still a whole live man; and that he is not a dead and alive man in both worlds at once. Though I don't know why I should be glad. Perhaps he does not thank me for my gladness; for upon spiritological principles a man both dead and alive at the same time must be better off; seeing that he has shuffled off all the troubles and vexations of this world with his mortal coil; and, as a “spirit,” “ghost,” or “daimon,” instead of refreshing bone and muscle in Lake Michigan, doth

Bathe in gassy realms his airy soul,
In etherous seas of heavenly blue;
Where no muddy wave of waters roll,
But all's transparent to the view!

But, as our friend Mack says, "to be serious," I am sorry to find by the letter before me, that the Doctor has read seven volumes of the Herald to so little purpose. But this is not difficult to explain, and the explanation only deepens my regret; for while he considers me as an adorer of the old revelation, he assumes the position of infidelity, which can see in Moses and the Prophets only discrepancies, fallibility, and spiritual magnetism. With a brain so perverted the Herald can do nothing; because all its statements and reasonings are to show what doctrine the Bible reveals for faith: but if, when this is brought out, it is met by a virtual rejection of the Scriptures, all demonstration from them is rendered null and void. This is the Doctor's case. He prefers to walk by sight to walking by faith. He has seen certain phenomena which he and spiritists interpret as it pleases them. Their interpretation, as might be expected, is at variance with the Bible, which none of them understand; and as their own opinions are "the idols of their den," they bow down to them and worship them, tolerating the Bible only so far as it can be twisted to the glorification of their own crotchets.

But after all, this is not to be wondered at. In the Doctor's case, Campbellism prepared him for his present disregard of the Scriptures. That system of Gentile philosophy is notorious for its disregard of Moses and the Prophets. Its prince is remarkable for the slight he puts upon them, styling them "an old Jewish almanac." If the Hierophant of Campbellism speak thus disparagingly of God's "sure word of prophecy," what need be expected from those whose conscience he directs, but a higher veneration for "revelments of the spirits," than for the revelations of the Spirit of God to the prophets.

Other spiritists have been prepared for their present excesses and illogical conclusions by indoctrination with the double-distilled foolishness preached by the pulpeters of the land about souls, experiences, spiritual operations, heaven, hell, purgatory, saints in glory, and so forth; all of which the Bible has as much to do with as with table-moving and spirit-raps! When one enters an ecclesiastical conventicle, and listens to the speechification of the pulpit occupant, what use is he observed to make of Moses and the Prophets? Literally none! The Bible is not expounded. It has fallen into desuetude in that respect; and referred to only for the text, or the pro forma reading of a chapter. The people have been brought to this by the incompetency of the clergy, who know not how rightly to divide the word; nor dare they if they did; for a right division would destroy their creeds, expressed or understood. The people now like to have it so; and the clergy, who live upon them, are obliged to do their pleasure. So true is it, that "like priest like people," and vice versa.

The people thus bedrugged have unscriptural views of every thing. There is no topic, however, upon which they make such egregious blunders as that of "spiritual operations." They are unable to distinguish between the spirit of their own brains and nervous system in its workings, and the operation of the Holy Spirit of God. All the workings of their brainflesh on theologico-metaphysical topics, they most erroneously ascribe to the Spirit of God. By this ascription they heap upon God all the utter foolishness they detail in what they call their experiences, or God's dealings with their souls! I have impatiently listened to accounts of such dealings with souls, which, if they had been attributed to the operation of my spirit upon the narrator, would have made me highly indignant at the idea that I could have been supposed fool enough to deal with any man's soul after such a fashion. Oh that the

people did but know themselves! But of his own constitution and the laws to which it is subjected, man is profoundly ignorant; and add to this his ignorance of God's prophetic and apostolic teaching, and we have as wild a beast as any that roams the woods. Solomon's wish may still be appropriately expressed, saying, "Would that the sons of men might see that they themselves are beasts!"—for assuredly on religious topics they manifest as little scriptural reason and sagacity.

Shall we forsake the Word's teaching for the "revelments of the spirits," or for the brainflesh workings of the nervous fluid, which are identical? Nay, Doctor dear, I tell thee, Nay! I see prophecies recorded in the Bible thousands of years ago, fulfilling at this time upon the earth; I see a whole nation scattered abroad, existing, and having existed for ages, under the precise circumstances the One Spirit, speaking by Moses, Isaiah, Daniel, Ezekiel, Jesus, Paul, John, &c., declared they should; I see a civil and ecclesiastical constitution of the nations in the Old World in actual manifestation according to a word penned at the dictation of God's Spirit, hundreds of years before it had a beginning: I see all these things, and innumerable others that have come to pass exactly as foretold in the Bible from end to end.— Shall I abandon such a revelation, or admit the "revelments of the spirits" through Madams Long, Brown, and Coan, to an equality with it, for the vagaries of Andrew Jackson Davis, Emanuel Swedenborg, and Judge Edmonds?! Perish the thought for ever and ever, that I should be such an egregious fool! No; give me the book of Daniel or the Apocalypse, and take who will all the dollar or fifty-cent revelments these three women's familiar spirits may rap out to them for their especial benefit from the spirit-world, where, I suspect, they are as knavish as many of their votaries in this. I want none of them; being abundantly furnished with the most reliable revelations in the Scriptures of truth.

Dr. Cory bids us follow the apostolic exhortation to "Try the Spirits." The advice is very good when taken in its proper sense. The apostle, however, does not mean, "Go to Madams Long, Brown, and Coan, and try their familiar spirits." To one who understands the word, such an exhortation would be a self-evident absurdity; because no enlightened man would expect to find spirits worthy of the least respect in familiarity with Gentile women, ignorant, and consequently faithless and disobedient to the gospel of the kingdom of God. In the apostle's day, the "spirits" he speaks of were "spiritual gifts," received by men and women who had previously become obedient to the faith, and imparted to them by the laying on of apostolic hands with prayer—Acts 8: 15-17. These "spirits," or gifts, were subject to those who possessed them; for Paul says, "The spirits of the prophets are subject to the prophets." These gifts were styled spirits, because they were manifestations, not of so many different spirits, but of the One Spirit of God, which divided the gifts to every recipient severally as He willed—1 Corinthians 14: 32; 12: 7, 11. There is no instance of the Spirit willing spirits to Gentiles ignorant of the gospel of the kingdom since the Lord Jesus received gifts for men—Ephesians 4: 8, 11. Those who now profess to be intimate with "the spirits" are disobedient unbelievers, to whom God does not grant his Holy Spirit. Before men can receive this, granting it to be given in these days, (of which I have seen no evidence as yet,) men must believe the gospel and obey it. Some who received spirits, or spiritual gifts, after baptism—Acts 8: 16; 5: 32, fell into grievous errors of doctrine; and prostituted the gifts, or spirits, subjected to them, to the confirmation of their teaching. Among these errors was the denial of Christ's having come in the flesh. These were "false prophets," or teachers having the gift of prophecy—1 Corinthians 12: 10, by which they could speak to edification, exhortation, and comfort—1 Corinthians 14: 3; or, by misusing it, to the perversion of their brethren. They went out from the churches of Christ; John styles them, also, "anti-christs;" who, he says, "went out from us, but they were not of us; for if they had been of us, they

would have continued with us; but they went out that they might be made manifest that they were not all of us.” In another place he calls these antichrists, or false prophets, deceivers, and spirits, because they were of the spiritual men, or of the class having spiritual gifts; for these were not common to all the members of the churches. John warned his brethren against these Nicolaitans, saying, “If there come any unto you, and bring not this doctrine, (that Christ has come in the flesh,) receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds.”

Now, in order to ascertain whether these spirits should be admitted to Christian hospitality and good wishes, they were to be tried. Those exhorted to try them were not ordered to run after them with fifty cents or a dollar in hand to fee every witch reported to have familiar spirits; but to examine the pretenders who presented themselves as claimants of your Christian courtesy, before you opened your house and heart to them. The test question was, “Do you believe that Jesus Christ has come in the flesh?” If he said, “I do,” then the spirit was known to be a prophet of the right stamp; but, if he replied, “I do not,” he was known to be a Nicolaitan or Gnostic, “whose deeds,” says Jesus, “I hate”—Revelation 2: 6, 15.

But this test-question is no longer equal to the detection of fictitious spirits, false prophets, antichrists, and deceivers. These troublers have shifted their ground. They aim at the same result as their evil generation did in the days of the apostles, only they propose to attain to it by different expedients. Their aim is to draw away disciples after themselves for their own advantage, and in doing this, they find it necessary to get quit of Moses and the Prophets, with the testimony and teaching of the Apostles. They admit that Christ came in the flesh, and therefore died, was buried, and rose again; but they refuse to confess the law and the testimony as the sufficient rule of faith and practice. Hence they abandon “the word that lives and abides to the age,” and seek for the living to “the dead,” who, as the Scripture saith, “Know not any thing.”

The testimony of the Rapping-Spirits is not worth a pinch of snuff; for the theology they teach is contrary to and subversive of the Bible’s. We need not run all over New York to consult the witches to ascertain this; for they pronounce “departed spirits” blessed in heaven, who while embodied were as ignorant and faithless of the gospel of the Kingdom as New Hollanders. The Lord Jesus has decreed, that he who believes not the gospel (and there is no other in the Bible) shall be condemned. He, therefore, and the spirits are at issue. John, speaking for himself and the rest of the apostles, says, “We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of Truth and the Spirit of Error.” Here is a test the Rapping Spirits cannot stand. If they testify the same things as the apostles, their testimony is superfluous; if they testify to the contrary, their testimony is false. Their votaries have no escape from this, but to reject the apostles as liars, which they virtually do.

The consulting of familiar spirits was one of the Jewish vices of old that brought down upon them the destruction of their commonwealth. Instead of seeking wisdom, and knowledge, and counsel of the priests and prophets whom God raised up for them, they consulted the dead through mediums who pretended to hold intercourse with them. Referring to this absurd abomination, Jehovah said to Isaiah, “When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter:” say unto them, “Should not a people seek unto their God?” Should a people seek “for the living to the dead?” He then gives a rule by which the people may save themselves from imposition by the

pretended answers of the dead, saying, “To the Law and to the Testimony: if they (the spirits) speak not according to this word, it is because there is no light in them”—Isaiah 8: 19-20. This rule, like John’s, upsets all the “revelments of the Spirits,” from one end of Witchdom to the other.

Seeing, then, that these spirits are by these divine tests condemned as convicted liars, what is it to us, if those who are possessed of them, or demonised, should speak with tongues, open the eyes of the blind, or raise the dead? Paul tells us no to believe an angel from heaven if he preach any other gospel than the gospel of the Kingdom he preached. If I saw an angel descending from heaven, and on conversing with him he told me that it mattered not what I believed, so that I was sincere in my errors, and were immersed into the name of Jesus; and to prove that this was a message direct from Jesus Christ, should convert stones into bread, raise the dead, or hurl Staten Island into the Atlantic, I would not receive it. Wonders have been performed to establish lies of old time; and they are permitted now to put our faith in God’s word to the proof.

Misapplication of Scripture is as fatal as ignorance of it, or unbelief. The Pope’s throne was established and is sustained by misapplied Scripture; and from the same source arose the Mormon imposture of the West. I am sorry to see that Doctor Cory has fallen into the same bottomless pit. He would have us believe that the Spiritual Telegraph’s array of facts is an illustration of the saying of Jesus, that “He who believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.” This was fulfilled in the apostles and in those “spiritual men” who believed on Jesus through their teaching. It cannot be proved by theologians or “spirits,” that the power to do such works as Jesus did as the result of “believing on him” was to continue until the Nineteenth Century, or till his return. No man who has any regard to his reputation for critical accuracy will quote Matthew 28: 20 in proof; because he knows that “world” in that text signifies age, or dispensation, being, aion, and not kosmos, in a universal sense. But there are many who do wonderful things that do not believe on Jesus; this text from John is therefore not applicable to them. They do their works, not as the result and evidence of faith, but by the energy of their own wills, operating upon the nervous systems of the patients. The promise of Jesus is not to them; hence its fulfilment is not to be found in their mesmeric doings.

Nay, more than this. I would ask where are the disciples of “the spirits” to be found who believe on Jesus? The Doctor may point us to the many clergymen and pious professors who believe and consult the spirits as abundant examples! But we reject them all as counterfeit. To believe on Jesus is the same thing as to “believe on God;” and to believe on them both is to believe what they promise and preach. Paul shows this clearly. He quotes the testimony of Moses, and says, Abraham believed God, and it (his faith) was counted to him for righteousness; and this saying, Paul explains by these words, to wit: “Abraham was fully persuaded that what God had promised he was also able to perform: and therefore it was imputed to him for righteousness.” For Abraham, then, to be fully persuaded that what God had promised he was able to perform, was for him to believe God. “Now,” adds the apostle, “it was not written for his sake alone, that it (faith) was imputed to him; but for our sakes also, to whom it (belief of God’s promise) shall be imputed, if we believe on him who raised up Jesus from the dead.” To believe on God, then, is not merely to believe that he exists, (none but a fool would deny that,) but to believe what he promises; “against hope to believe in hope.”

To believe on Jesus, I repeat, is to believe what he preached. Not simply that there was, and is, such a person. A man would be set down for an ignoramus who did not admit this; and deservedly so. He that has no more faith in Jesus than that he exists, or died and rose again, does not believe on Jesus. He may believe the same thing of Lazarus; but he does not therefore believe on Lazarus. To believe on a man, in the Scripture sense, you must believe what that man presents to you for faith. This is the great thing; for if you receive the man's doctrine, you receive him also. "He rejecting me," says Jesus, "and not receiving my words—the word which I have spoken—the same shall condemn him in the last day." This is conclusive.

Now, who of the Spirit-Rappists receive the words of Jesus—the word that he has spoken? In other words, who among them believe the gospel of the Kingdom which he preached? —Matthew 4: 23. Alas, if they have ever heard of such a gospel, infinitesimal is their conception of its import! Now, mark this—Jesus, nor any other Scripture authority, ever promised the Holy Spirit, or its powers, to any persons who did not believe on him in believing the gospel of the Kingdom he preached. Hence, whatever spirit it may be that spiritists rejoice in, it is not the Holy Spirit of God; but some other, it may be of Beelzebub, or some other representative of evil; but beyond all doubt or question, it is not of God. He gives not his Holy Spirit to the unholy, faithless, and disobedient, to play tricks with in moving tables, &c.; or to confirm the theological fooleries of Andrew J. Davis and Emanuel Swedenborg; or to endorse the scholastic divinities in the miraculous soul-dealings which preoccupy the minds of professors to the exclusion of the word.

I have no controversy with Spiritists about their "facts;" what I reject in toto is their explanation of them. I have done several wonderful things myself, and seen more remarkable ones performed by others. As far as my experiments have gone, the phenomena have all resulted from the energy of my own will operating on the brains and nervous systems acted upon. Without speaking or looking at the man, I have compelled actions that he could not successfully resist; and which appeared wonderful to all who beheld them. Now, had I been a religious knave, I might have played off Simon Magus before the company, giving out that I was "the great power of God," having a prophet-mission to the world! I might have declared that these wonders were proofs of my divine character, and have set up for as great an ambassador of Heaven as any of the clergy, the Archbishop of Canterbury, or the Pope himself! Had I concealed from the subject my operation on his system, and had he been fanatically inclined, he might have attributed the influence he felt to the Spirit of God dealing with his soul; especially if I had willed religious impressions upon his sensorium instead of the secular commonplaces I did. This explains to my mind the origin of "religious experiences;" such, all such, I mean, as do not result from searching the Scriptures for the truth. People in families and societies mesmerise one another unconsciously. Their brains and nervous systems are acted upon by the ideas willed, evolving and expressed, among them. The preaching, praying, talking, and silent wishings of some concerning others, create a halo of influences, which invests the community in its family and associational relations, like a fog. Individuals are pervaded by it as by the atmosphere—an atmosphere of spirituality, as it were. If the preaching, and so forth, be the vain imaginations of brain sinflesh, as it is with so few exceptions that we may say it is universally, the spiritual atmosphere is infectious, and generative of fanatical experiences, wild-fire excitements, "awakenings," "miraculous dealings of God with souls," witchcraft, ecstasies, dreams, prophesyings, visions, "spirits," and a thousand other things detailed in the annals of fanatical religionism. And it may be noted, that where the Scriptures are least accurately understood, these nervous-system manifestations most prevail. No man who is not enlightened in the gospel of the Kingdom is

safe from the influence of this sectarian mesmerism. All who are seized with it, not being able to account for it upon any principles known to them, call it miraculous, or the operation of the Holy Spirit. There is nothing, however, miraculous in it, or holy. It is the natural result of the operation of the flesh-spirit of the community upon its own members. It begins in the flesh and ends in the flesh, and always leaves its victims in disobedience, (for joining a church is not obeying the gospel,) and as ignorant of the Bible, and vastly more self-conceited, than when it originally demonised them.

“Speaking with tongues” is no proof of the existence of “the spirits,” nor is the faculty necessarily a fulfilment of the promise of Jesus. I have heard an illiterate girl sing French and Italian songs who five seconds before and the instant after the singing knew not a word in either tongue. It was done by first mesmerising her, and then placing her en rapport with an educated lady who could perform. By this process the nervousity of the two became as one—as it were, mesmeric Siamese twins. Their two brains were a closed circle, the lady who played the guitar and sang being the positive brain-pole from which the will-influence passed to the negative brain-pole of the girl, causing her unconsciously to sing with tongues.

Jesus rested his claims, not upon the ground of his exclusive performance of miracles, but upon that of doing such miracles as no one had ever done before him. “If I had not done among them the works which none other man did, they had not had sin” in rejecting me. He admitted that his adversaries cast out demons, for he said to them, “If I by Beelzebub cast out demons, (or spirits,) by whom do your children cast them out?” The casting out of demons by the Jews was “the healing the sick” by exorcism, or mesmerism, practised with religious ceremony. Finding that Paul was so successful in casting out spirits (a Bible phrase for curing insanity, deafness, dumbness, epilepsy, and such like) by the Spirit of God in the name of Jesus, the sons of Sceva undertook to mesmerise in his name. The operation of the Holy Spirit in the name of Jesus was irresistible, but mesmerism in the same name was uncertain, and dangerous to the operators, exciting the fury of the maniac against them. Modern mesmerists, though they believe not on Jesus, do wonderful things even in his name to confirm their vagaries, but do not meet with the same fate. The reason, however, is, because their patients are as ignorant of Jesus and Paul as themselves. They cannot say, “Jesus I know, and Paul I know: but who are ye?” Not knowing Jesus and Paul, they do not perceive that the mesmerisers in his name are impostors, however effectual the cure; therefore they escape, and delusion rests upon all.

In answer to the Doctor’s question, What is a miracle? I should say, A work essentially more wonderful in power than any thing that had preceded it. This was the character of most of the works of Jesus; therefore they were miracles. They were essentially more wonderful demonstrations of power than any thing performed since his day of which we have any authentic account. The apostolic miracles were also his, for “The Lord worked with them, and confirmed the word they preached with signs following”—Mark 16: 20. The time has not yet come to do greater works than his. The dead who have believed on him will arise and do them when he returns. Mesmeric manipulations, however surprising to this generation, are not miracles. They are mere physical phenomena. Cause the raging elements to cease their billowy strife by a “Peace, be still!” or feed your hungry thousands with five barley-loaves and two fishes by the power of your “spirits,” ye mesmerisers, and ye may then talk to us with some show of reason of the co-mediumship of your writing-mediums and clairvoyants with Jesus and the Prophets! Till then, hide your diminished heads with shame, and face confusion.

I have nowhere said that “the spirit or angel who appeared to John was Enoch and Elijah.” If Dr. Cory says this under the inspiration of his familiar spirits, they have misled him. My words were, “A prophet, one of the apostle John’s brethren, (perhaps Enoch or Elijah,) was sent as an angel to him in Patmos.” I need not therefore answer his question, “How do you know?” I do not know, having only supposed it. The prophet may have been Moses. But be he whom he may, the supposition is vastly more scriptural than the affirmation, that the prophet was the ghost of a dead man, or a familiar spirit to John.

In the absence of direct testimony, scripturally-enlightened reason teaches that Moses must have been raised from the dead. Spiritists have neither reason nor testimony against it. All they can say is, they are not convinced; and we may add, while they are beguiled by “the spirits” they never will.

Yes. I say that those who appeared to Abraham, Daniel, Lot, and at the tomb of Jesus, were angels, and not human ghosts. Dr. Cory thinks that the Bible is against me, because it styles them all “men.” It does; and therefore they are not ghosts. They were angel-men; that is, men sent of God: for angel defines office, not nature, signifying one sent. They were men, but differing from Abraham, Daniel, &c., in this, that they were immortal men, which earthborns are not. An angel may be either an immortal man sent of God, or a mortal man sent by the same authority. The angels in question were of the former class; while the Lord Jesus, “the Angel of the Covenant”—Malachi 3: 1, was of the latter, though now exalted far above all immortals.

I believe I have now noticed all the noticeable points in Dr. Cory’s epistle. What I have written will, no doubt, find its way to him, as the Herald still visits the house of one well known to him in Waukegan. I have written with no intentional disrespect to him, though freely and plainly; nevertheless, I confess, with profound contempt for his familiar spirits. I regard these as mere spectra of the highly-excited sensoria of mediums, reflected, as from a mirror, upon their perceptive organs, as in dreams. The mediums see the spectra; but those who “seek to the dead” through them do not, unless themselves, not supernaturally, but preternaturally excited. The believers in “the spirits” are not sufficiently skilled in science to explain the phenomena they observe. Generally speaking, they are ignorant of the little science yet embraced in “the circle of the sciences;” and still more notably ignorant of the true import of the Bible. Such observers are sure to err in their conclusions. When the things belonging to flesh and blood are better understood, the ghost-religious opinions of the Spiritists of 1854 will be as much a subject of merriment as those of the pious murderers of “Salem witches” in times bygone. They will then have come to know, that the spirit pertaining to flesh and blood, and the Holy Spirit of God given to prophets and obedient believers of the gospel, are entirely distinct. The former is the fleshly spirit of the world; and the latter, “the Comforter, the Spirit of Truth, whom the world cannot receive”—John 14: 17. The Davises, Swedenborgians, and Edmondses of the world cannot see this, because the spirit of the flesh is blinding. It exhales from the blood like a mist befogging the brain. No wonder such persons see sights, and, losing all control of themselves, are seized upon by the effluence of their own organization, and made to perform the gymnastics which astonish the gaping multitude equally with themselves. For myself, I have ceased to wonder at any thing short of men becoming rational and intelligent believers and obeyers of the truth. In the midst of the universal foolishness and ignorance of the Bible that prevails, this is wonderful indeed!

March 6, 1854

EDITOR.

* * *

AN EXTRAORDINARY QUESTION.

Dr. Thomas—Dear Sir: —Believing that you are qualified by research, and that your knowledge of the Word of God—a knowledge resulting from profound investigation—renders you capable of giving a fair exposition of the more intricate sentences of the Bible; besides, judging from your past actions that you will by no means prevaricate about the truth, or hesitate a moment after having investigated the subject, to give your opinion, even if such opinion should conflict with what you have previously contended for: —these things being believed, your views on the following question are most respectfully, but earnestly solicited: —Will the wicked, when they are resurrected—Revelation 20: 12, be animate or inanimate?

That they will be lifeless is zealously contended for by some, and I would say, that the zeal manifested in trying to establish their lifelessness from the Bible, is absolute infatuation; for the whole tenor of the Scriptures goes to abundantly prove the contrary. In Revelation 20: 5, we read, “But the rest of the dead lived not again until the thousand years were finished.” Now, that life (that is, animal life) is manifestly implied in this verse, even a mere smatterer in philology, it is conceived, would not attempt to deny.

Your view of this matter will very much oblige your humble servant,

AN INQUIRER.

Lunenburg, Virginia.
January 31, 1854.

* * *

RESURRECTION AND CLASSIFICATION OF THE DEAD.

The design of resurrection is, not only to reorganise the dead, but to reorganise and make them alive again; and the reason why they are to be thus reusherred into life is, that they may stand before the tribunal of Christ, and give account of themselves to God—Romans 14: 10-12, that they may receive the things in body accordingly, be they good or bad—2 Corinthians 5: 10. These testimonies stand side by side with Revelation 20: 12. The dead referred to must of course become living, or they cannot give an account of themselves, or receive recompense good or bad. If those spoken of in the fifth verse lived not again until the thousand years were finished, it follows that when that time expires, they will live again, but with a terminable life.

The tenth verse of the chapter, cited by “Inquirer,” completes the prediction of the destruction of the postmillennial Gog and Magog power, styled “the Devil,” which will be exterminated on the same territories, and by similar means, as “the Powers,” represented by “the Beast and the False Prophet,” were a thousand years before—Revelation 19: 20; 14: 10. The eleventh verse presents a new scene. Its description carries us back to the beginning of the Millennium, when the “Great White Throne,” the throne of David, is established, “the earth and the heaven,” or present Gentile constitution of the world, having “fled away,” and the glory of Jehovah pervading the earth as the waters do the sea. Jesus reigns upon this throne until he has put down all enemies under his feet, when the last enemy, Death, shall be destroyed; an idea which is symbolically described as the casting of Death and Invisibility into the Lake of Fire—verse 14—1 Corinthians 15: 25-26. The prophecy then embraced in Revelation 20: 11-15, is descriptive of resurrection matters, pertaining to the beginning and

ending of the thousand years. The dead who are raised are those who stand related to the opened books—persons who have died under times of knowledge, and whose works, therefore, will be adjudged as good or bad, according to the light revealed from heaven, as it is written in John 3: 19. They all live again who rise; but all mankind are not raised, because all mankind have not lived under times of knowledge, or in relation to the books.

Divine knowledge classifies mankind. One class is composed of those who have lived under times of ignorance, which God winks at—Acts 17: 30. This is comprehensive of those whose ignorance is involuntary and helpless. They are born and die under the sentence pronounced upon Adam: “Out of the ground thou wast taken, and unto dust shalt thou return.” This is the end of their beginning. “They remain in the congregation of the dead,” being helplessly sinners by constitution.

A second class includes those to whom God sends the light, but who shut their eyes against it, loving darkness rather than light, because their deeds are evil. These are not only sinners by constitution, but wicked sinners, who refuse to come under a constitution of righteousness to God. These are “the rest of the dead who live not again till the thousand years are finished.” At the end of that period they rise, and, commingled with the Gog and Magog rebels, are with them “tormented day and night to the ages of the ages,” eis tous aionas ton aionon, in the postmillennial “lake of fire” which “devours” those adversaries.

The third class of the dead is comprehensive of those who when previously living came under a constitution of righteousness, and are therefore “saints.” Sinners who have intelligently obeyed the gospel of the kingdom, by so doing become saints. Thus they begin to do well, and for a patient continuance in well-doing they receive glory, honour, incorruptibility, and life at the first resurrection as the first-fruits unto God and to the Lamb. These are “the just,” who rise to the life of the Age, and possess the Kingdom.

The fourth class includes those saints who did run well, but did not continue in well-doing; way-side, stony-ground, and thorn-choked professors. These are “the unjust,” who with “the just” rise at Christ’s coming, but to the shame and contempt of the Age—Daniel 12: 2. They are driven by the decree of the King into the territories of the Beast and False Prophet, and Kings of the Earth, styled “the Devil and his angels”—Matthew 25: 41; where they are tormented with fire and brimstone, in the premillennial lake of fire—Revelation 19: 20, in the presence of the Holy Angels, (the saints,) and of the Lamb—2 Thessalonians 1: 7-10, (the Lord Jesus); who give them no rest day nor night to ages of ages, eis aionas aionon—Revelation 14: 10-11, that is, till the destruction of those dominions is completed, which ensues before the thousand years begins. If these things are understood, there is no scope for such a dispute as is implied in the question of “An Inquirer.”

March 6th, 1854

EDITOR.

* * *

NOTICES OF BOOKS.

THE APOCALYPSE UNVEILED. —The Day of Judgment, The Resurrection, and the Millennial, presented in a New Light. —The Repossession of Palestine by the Jews and their Conversion to Christ as their Messiah. In two volumes 12mo. Pp. 725. — ANONYMOUS. —Publisher, E. French, 12 Bible House, N.Y., 1853. Price \$2.50.

Such is the title of a work reprinted in this city from an English copy. Its mechanical execution is respectable, the paper being white, clear, and of good body, and the type new or nearly so. The binding is cloth-boards, and lettered on the back "Apocalypse Unveiled;" which without dispute is an exceedingly attractive title to all interested in the interpretation of that extraordinary and hitherto uninterpreted book. The two volumes contains 725 pages of long primer type, with leads between the lines; which, if all were placed together in a body, would leave about one fourth of each page a blank. That the reader may have some idea of the quantity of print contained in the two volumes, I would say that, set up after the form of Elpis Israel, the 725 pages would make a book of the size of that work. If then our readers desire to purchase two dollars and fifty cents' worth of printed paper with the publisher's fifty or seventy-five percent added to the original mechanical or "getting-up" cost, let him procure the "Apocalypse Unveiled." No book can suit such a buyer of publishers' wares better. Plenty of paper, plenty of print, and respectable binding—two nice duodecimo volumes for his table—what more can he want?

But I have been requested by some, who judge of the value of books, not by their length, breadth, and thickness, but by the thoughts, ideas, arguments, valuable information they may contain, to let them know through the Herald what I think of the "Apocalypse Unveiled," concerning which a very "taking" notice had appeared in the National Intelligencer before its publication. They desire this, that they may not "throw away" two dollars and fifty cents for what might turn out to be a mere bookseller's speculation. To gratify these friends, I have procured the loan (fortunately only the loan) of the "Apocalypse Unveiled" from a worthy brother whose property it is. "Keep it," said he, "as long as you please;" a lease which impressed me with the idea that the author in drawing aside the veil had exposed nothing very admirable to view, at least to him; or he would have desired it for frequent contemplation at much shorter intervals than, if left to my own convenience, I might have pleased to afford him.

Some readers may not know what the Apocalypse is, not finding any such title in the English version of the Bible, nor being acquainted with Greek. For their information, then, it may be remarked, that apocalypsis is the first word of the Greek copy of the book styled "The Revelation of St. John," and signifies a revelation. Hence, many have adopted the Greek word as the title of the twenty-two chapters into which John's book is divided, to distinguish it from other parts of Scripture which are revelations also. The English title does not express the truth. The Apocalypse is not John's Revelation; but "A Revelation of Jesus Christ, which God gave to him TO SHOW UNTO HIS SERVANTS things which must shortly come to pass." This is the title given to the book by John, to whom Jesus sent and signified it through his messenger.

Revelation is the unveiling of hidden things. "The Apocalypse Unveiled," then, is a very objectionable title, signifying "The Unveiling Unveiled." The unveiling was performed by God when he gave the revelation to Jesus Christ. God unveiled the future to him; and He unveiled the future to his servants by showing what had been made manifest to him. How is it, then, that this book is not understood? It is the Future Unveiled; yet it baffles all the learned, all "the divines of Christendom," and all their disciples who rush into print upon the subject, to form even a rational conjecture upon coming events! The enigma is not difficult to solve; nay, the question is answered in John's title, which informs us, that the Apocalypse is a revelation to Christ's servants, to show them the future. It is not an unveiling of the future to those who are not his servants—to the wise, the prudent, the scribes, the princes, the disputers of this world—1 Corinthians 1: 20—who have been almost exclusively the baffled expositors

of apocalyptic truth. These are not Christ's servants, not having the seal of God in their foreheads—Revelation 7: 3. They neither understand, believe, nor have obeyed, the gospel of the kingdom; and therefore their foreheads are unstamped with the seal of God. How can men ignorant of the gospel of the kingdom expound a revelation which unfolds the formation of a situation of human affairs, the predicted resolution of which is the reestablishment of the Twelve Tribes of Israel in the Holy Land under the government of "THE KINGS OF THE EAST," or Christ and the Saints, with dominion over all nations to earth's utmost bounds? They who do not understand and believe this, and the manner in which the setting up of this theocracy is to be effected, and who cannot scripturally define "the Saints," are utterly incapable of giving a scriptural, rational, demonstrative, or intelligible explanation of The Apocalypse. The Hengstenbergs, the Tregelleses, the Elliotts, the Cummingses, the Bickersteths, the Fabers, the Cunninghames, the Bp. Newtons, the Keiths, the lords, and all the commons, who have written upon it, too numerous to mention, can no more interpret the vision, than could all the wise men, the astrologers, the magicians, and the soothsayers, of Nebuchadnezzar's court, his dream of the latter-day catastrophe of the Kingdom of Babylon. "The secret of the Lord is with them that fear him"—with them "who keep his commandments, and have the testimony of Jesus Christ"—Revelation 12: 17; 14: 12.

This is the reason of such universal failure. All these writers occupy theological stand-points from which the revealed future cannot be seen. How can a man possibly expound correctly the seventeenth and nineteenth chapters, whose theology inculcates the introduction of the Millennium by the influence of "the benevolent institutions of the day" upon the governments and peoples? Or a peace-society man who dreams of war ceasing from the earth before Christ comes? Or one who believes in the triumph of republicanism over monarchy? Or how could divines of the Church of England, or of Scotland, or of their sectarian offshoots, expound the saying concerning God's servants, "These are they which were not defiled with women; for they are virgins"—Revelation 14: 4; seeing that they are all defiled by these "Women," being ministers of the "Harlots," which recognise "Babylon the Great" as the "Holy Mother Church," though corrupt in many things? The author of "The Apocalypse Unveiled" truly remarks, "It is strange that Protestant Divines should claim descent from this woman. If any such connection does exist, it would be more discreet to conceal it than to boast of it."

But, what shall we say of this same "Apocalypse Unveiled?" Divines say that the Apocalypse is a dark book. If then you put a veil over a dark book, what do you accomplish? You make it darker! Suppose then you afterwards unveiled it, what is the result? You make darkness visible! That is very true. If therefore I were asked to amplify the title, I would write it, "The Apocalypse Unveiled, or Darkness made Visible;" and instead of saying, "Presented in a New Light," I would render it, "With Former Shadows intensely Deepened." I never took a book into my hand upon the subject it treats of, whose intrinsic value is of so little worth. I would not give it shelf-room. The authorship is a disgrace to any man outside a lunatic asylum. The writer has withheld his name, which is good policy: for one would hardly think it possible for another work on prophecy with his name affixed to find an intelligent purchaser for a single copy. This may be thought severe censure; it may be, but it is just, and in my judgment richly deserved. It is such trashy books as these that have darkened, and brought into disrepute, one of the most interesting and important portions of the Scriptures. An exposition of the Apocalypse is still a desideratum, which can only be fulfilled by one unspoiled by scholastic theology, independent of authority, intelligent in the political constitution of the Gentiles, and who understands the gospel of the kingdom, and has obeyed it.

A citation or so from "The Apocalypse Unveiled," I doubt not, will satisfy the reader that we have extenuated in the case. "I believe," says he, "that heathen Rome has nothing at all to do with the book after it leaves the seven churches." "The Four Beasts (with six wings, chapter 4: 6-8) are intended to represent the four grand divisions of the earth!!" "The Lion is the appropriate symbol of Africa: the Ox is the emblem of Asia: the beast with a man's face is obviously intended to represent Europe: the flying eagle is America!" "The Sun becoming black as sackcloth of hair, (chapter 6: 12.)—This is the first direct reference to England yet met with in the Apocalypse!" The blackening the Sun was the execution of Charles I, "the head of the nation and head of the Church." "France is represented under the metaphor of the moon!" The Four Angels holding the four winds of the earth are the Powers that formed the Holy Alliance of 1815! The sealed out of the Twelve Tribes are "the dissenting and varying forms of Christian denominations!" "The duration of the silence in heaven for half an hour is of no consequence!" An easy way of getting rid of the difficulty of explaining it! The angel of chapter 10 is "the present age of steam-power and the magnetic telegraph!" The woman clothed with the sun and a crown of twelve stars upon her head, is the union of the English Church and State, "guided and governed by the light and teachings of the twelve apostles!" This is a climax of absurdity with which we may well dismiss the "Apocalypse Unveiled" to the waste-paper basket for candle-lighters, and so forth.

EDITOR.

* * *

A DEBATE ON THE STATE OF THE DEAD between Rev. Thomas P. Connelly, A.B., an Evangelist of the Christian Church, and Nathaniel Field, M.D., Pastor of the Church of God, meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Old Union Meeting-house, in the vicinity of Indianapolis, in the summer of 1852. Reported by J.G. Gordon, Esq., Attorney at Law, and revised by the Parties. Published by Dr. Field at Jeffersonville, Indiana. 12mo. pp. 308. Price \$1 00, postage included.

The above is the title of a work recently forwarded to me by my friend Dr. Field. On reading it, it may occur to the reader to inquire, What ground of debate can possibly exist between "An Evangelist of the Christian Church" and a "Pastor of the Church of God?" To this question it may be replied, that if the ecclesiastical words and phrases of this century were representative of the spiritual ideas of the apostolic age, there could be no ground of debate. But there is nothing more distinct than Bible things and modern phrases. The language and ideas of Scripture are inseparable as sign and thing signified. Not so, however, with the dialect of the schools and systems of this expiring age—it expresses one thing, but really means another. Thomas P. Connelly, the Reverend Bachelor of Arts, styles himself "an Evangelist of the Christian Church." In Paul's day, an evangelist (euaggelistes, from eu, good, and euaggelizo, to deliver a message) was one who announced glad tidings, or good news, and had received a spiritual gift, or gifts, by the laying on of the hands of the eldership, by which the gospel he announced was confirmed. Mr. Connelly has the official name of such an one, but without qualification. But he claims to be an evangelist of "The Christian Church;" not of a Christian church, but of the simon-pure community! Dr. Field, I should think, will hardly admit this claim; because, as their churches are in opposition, the recognition of Mr. Connelly's church as the true one, would be to surrender the claim of his to be "the Church of God." The Christian Church and the Church of God are scripturally identical; but here we have them in our day rival and antagonistic.

But, what is this Christian Church? From things exhibited in the debate we are able to strip it of all phraseological disguise. It is nothing more nor less than the Campbellite Brotherhood; so that Mr. Connolly is not “an evangelist of the Christian Church;” but, one who is commissioned by the Campbellite community to announce to the people as gospel, the opinions inculcated by the Professor of Sacred History at Bethany College. Among these opinions is the purely carnal notion, (so carnal that the old pagans, who were utterly ignorant of the things of the Spirit of God, entertained it,) that when man dies, he is not only conscious, but beatifically glorious beyond the skies! This is the bright side of the conceit; the dark one is, that if he have been wicked before “shuffling off his mortal coil,” he descends into the bottomless pit burning with fire and brimstone, where he remains as fuel for the burning to infinity.

The preaching such foolishness as this destroys entirely Mr. Connelly’s claim to be regarded as a scriptural evangelist. Every student of the word, whose brain is not addled by pulpitology, knows very well that Paul, Timothy, and Titus, never preached any thing like it. They announced life and incorruptibility in the kingdom of God to all who believed the glad tidings concerning that royalty, and became obedient to the Law of Faith in word and deed. They proclaimed the attainment of this on rising from the dead; and hence their own anxiety to share in the resurrection. They taught immortality of body; that is, life endlessly manifested through incorruptible body: so that no body, no immortality, was the idea that stultified all the notions of the Greeks.

In the debate under notice, Dr. Field took up the scriptural position, which is invulnerable by the pointless shafts of orthodoxy and spiritrappology. To enlighten the public mind on the state of the dead as revealed in Scripture is a useful work; and very much needed at the present time, “when,” as he says, “it is so much excited by the delusions and vagaries of modern spiritualism.” I wish success to every effort calculated to rationalise the people on religious topics; I hope, therefore, that the Doctor’s work will have free course to that end. All wishing to purchase can send him an order as above, prepaid, and enclosing the price, and in a few days he will enable them to judge of the endeavour for themselves.

EDITOR.

* * *

A SUPPLEMENT TO THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH, containing Replies to some Objections brought against the Pamphlet; with a Development of the Theory of the Two Witnesses and the 1260 years; Also, additional reasons for asserting that Britain cannot be one of the Ten Horns. BY THE AUTHOR OF THE COMING STRUGGLE. London, Tenth Thousand. 1853.

A kind friend in Nottinghamshire has forwarded me a copy of the above. It contains nothing new to those who possess copies of *Elpis Israel*. What Mr. Pae says about the Two Witnesses is a faithful transcription from its pages; save that he mistakenly attributes their defeat in 1572-1685 to “the Dragon and the Beast,” which I do not. It was the Beast “that ascendeth out of the Bottomless Pit that makes war against them, and overcomes them, and kills them;” not the Dragon, which is a distinct power, and not concerned in that Book.

My calculation of their death-periods he parades with lines of italic, without the slightest hint of his having no more to do with it into his manuscript.

My calculation also of Ezekiel's 430 years he treats in the same manner. Not satisfied with this, he republishes a page of my chronology as it stands in the English edition of Elpis Israel, without discovering that there is a typographical error in regard to the reign of Alexander the Great, which ought to be eight years instead of seven; and the age of Jesus at his crucifixion $35\frac{1}{4}$ instead of $36\frac{1}{4}$, as he has copied it.

Under the head of Britain he runs wild. Upon this topic he has some original matter, which makes him very vulnerable. But fortunately for him, his contemporaries there are as much in the dark as he. I have stated, (and I believe I am the only one that has done so with proof,) that Britain is not one of the Ten Toes of the Image, or Ten Horns of the Beast. I have many reasons for this. Mr. Pae has adopted the idea, and given it as his own on page 19; but not understanding it aright, he has jumped to the conclusion that England is not to be "involved in the approaching storm," but will have to "battle for virtue, for morality, for knowledge, for religion, and for Christ; and the struggle is against vice, ignorance, impiety, and the Devil." This is mere fal-lal. Though the British Power is not an element of Gog's or Nebuchadnezzar's Image, she is a Gentile Power to be humbled by the Stone. Her Church is a Harlot; and her whole ecclesiastical system mere sham-Christianity. Mammon is her god, and her priests his faithful votaries. There will no doubt be a difference in the degree of her punishment as compared with the papal nations; but that she will escape the wrath of God is but the day-dream of speculative patriotism, which is at best but a very fleshly affair.

On page 26, Mr. Pae has half a page of my words, which he attributes to "an American writer on Popery!" This is certainly not particularly descriptive of myself, as I can hardly be styled a writer on Popery more than on any other special form of abomination. His "Appendix No. 1" is also the dates given in Elpis Israel, thrown into a tabular form without acknowledgment.

In the circulation of the truth I rejoice, though I may not, as in the present instance, be benefited a cent. I do not, however, like to see a man work up ideas not his own, and which, if left to himself, he never would have thought of, and publish them to the world as if he were their author. In his "Coming Struggle" he makes as slight an acknowledgment of the source they are derived from as possible. I regret this, because, had he acted with literary candor and generosity, several editions of Elpis Israel might have been put in circulation in Britain, that would have enabled the public to understand the gospel of the Kingdom, as well as the coming struggle of the Powers; which his own limited means are incapable of doing. The pamphlet has set the people to thinking and inquiring for more information; which, from another pamphlet to be noticed hereafter, I perceive he is unable to afford when he loses sight of Elpis Israel. He has advertised two works of a clergyman upon Daniel and the Revelation, on his pamphlet cover—works from which he has borrowed only eight lines; while of the existence of the Herald and Elpis Israel, from the latter of which he has plagiarised every thing that has given interest to his pamphlets, he has left his readers and the public in absolute and total ignorance! It is true, that orders for Elpis Israel could not have been supplied, (there being now only twelve copies in Britain unsold;) still it would have given the works notoriety, and have created a demand I should have endeavoured to supply by reprinting the work. Mr. Pae has been over here, and republished; and caused some of the pamphlets to be exposed for sale in Mott Haven, where I learned his name; yet my face he has never seen! These facts do not exalt my views of his proceeding!

EDITOR.

* * *

THE COMING REST FOR THE NATIONS OF THE EARTH; or the Millennium described in accordance with Scripture Prophecy. BY THE AUTHOR OF THE COMING STRUGGLE. London. Seventh Thousand. 1853.

This is a general view of the subject, faintly daguerreotyped, as it were, in pamphlet form, from the first and second parts of *Elpis Israel*, as *The Coming Struggle* was from the third. The design of the pamphleteer seems to have been to secure readers to the widest extent, which was certainly desirable; he therefore trims his sails and braces his yards so as not to run afoul of the majority, who believe in a Millennium of spiritual influence, in which Christ and the Saints (wherever they may be) are not to be found upon the earth.

It can be seen, however, that Mr. Pae does not believe in this; for he states clearly the position we occupy, even to an extent beyond what he avows as his own conviction, and shows its scripturality and reasonableness; while he speaks hypothetically, so as not to be committed to premillennialism, which is not popular. He says, "In the public discussion of this subject, the advocates of the postmillennial theory reject the English translation of the Scriptures. Taken as it stands in our language, there can be no doubt that the Bible teaches the doctrine of a premillennial advent." He then shows, that the practical conclusion of the postmillennial argument is, that "the English Bible is not to be trusted." Yet he adds, "We do not intend by these remarks to intimate our dissent from the postmillennial theory, but merely to press upon the notice of the Church the existing difference, which all admit, between that theory and the English Bible." "While we neither assert nor deny a personal advent, we consider that the government or constitution of the Coming Rest will be essentially Messianic. It will be emphatically Christ's kingdom; and if not personally or visibly present, he will send forth a personation of his Spirit so vividly, that a personal or bodily presence could not give any stronger evidence of his assumption of universal regal authority on earth." Such is the non-committal position he assumes. He consequently says nothing about the First Resurrection, and the destruction of the Powers that be by Christ and the Saints; but confines his notice of resurrection to that at the end of a thousand years. On reading what he says, my conviction is, that he believes more than he ventures to confess. But such an exhibition of truth, while it saves a man's popularity, will do little to advance the truth.

Sin and Satan are evidently stumbling-blocks in his way. Not understanding the Scripture concerning these, or not willing to come out with what he may see, he is sadly bothered with the binding of the Devil. He cannot see how the Devil can be bound, and yet sin exist for a thousand years after. He admits the existence of Death in the Millennium; but affirms that "no sin will be committed during this period," in the face of the saying, that "the wages of sin is death."

He imagines that only one language will be spoken in the Millennium, founded upon Zephaniah 3: 9. He forgets that Zechariah speaks of ten languages, at least, existing in the day of Judah's glory. These two prophecies must be taken in connection, thus: "The Lord will turn to the people a pure language in that day, when ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you.'" Mr. Pae does not see that the language is a pure religious language, by which these people of many tongues will be enabled to serve the Lord "with one consent." He thinks that the pure language is "the old Saxon spoken by Bunyan, Shakespeare, and Milton!" But where this is predicted, he testifieth not.

In answering the question, When is the Millennium to begin? —he again quotes from Elpis Israel without acknowledgment. He plagiarises the Second Exodus of forty years; and the date 1906 at its termination, for its beginning; also the seven years as the duration of the “little season” at the end, as exhibited in my chronology on the last page of Elpis Israel. The success of this pamphleteer is certainly unexampled. I hope he has done much good, though his way of doing it is far from being in good literary and correct keeping.

EDITOR.

* * *

THE IRVINGITE APOSTLE FOR ITALY, AND THE PEACE SOCIETY.

Henry Drummond, Esq., M.P., says to the Peace Conference: —

“You endeavour to cast obloquy on the profession of arms, and are indignant at ‘successful warriors occupying posts of distinction in courts and cabinets.’ Take the army and the navy as a class, and take any other class of men in this country—merchants, tradesmen, manufacturers, savants, lawyers—compare them together for talents, patriotism, honour, virtue, disinterestedness, kindness, self-devotion—for, in short, every quality that ennobles man—and I assert that the military class is beyond measure superior to any other. You would prefer to see statues erected to those who have been most eminent in the money-making arts of peace; and instead of statues to Marlborough, Wellington, Duncan, and Nelson, you would prefer to see statues to the inventors of spinning-jennies and railroads, or to Kant and Jeremy Bentham. You think a broad-brim in bronze more picturesque than a cocked hat. You are severe upon Mars and Moloch, and prefer Mammon to both. Idolatry, like statuary, is an affair of taste, but Milton, who seems to know as much about devils as you do, tells us that Mammon was the basest and meanest of all.”

“You state that ‘the flower and strength of European manhood is living in coerced idleness at the expense of the rest of the community, in order that they may be ready to fight;’ it would be more true if you had said, in order that the rest of the community may be able to spin cotton and grow corn in quiet.”

“Agreeably to the cant of the age, you try to mix up some fragments of Holy Writ to sanctify your folly; and imagining that you are to be the means of introducing the Millennium, you ask ‘if there is nothing which Christian men can do towards that end?’ You want a universal peace without the Prince of Peace; you want the world more quiet, that men may be left more undisturbed in the enjoyment of selfish gratification; and you think that no one can penetrate the darkness in which you have enveloped history, both sacred and profane. Yes, you can do something to bring in universal peace; join together to beseech the Prince of Peace to come again, as He has promised to do, in the same way as that in which he was seen to go, and He will come and bring peace with him; but without him ye shall do nothing.

“At this moment every sovereign on Continental Europe has usurped over the rights of their nobles and of their people; the Emperors of Russia and Austria, the Pope and his priests, the King of Naples, and all the minor absolute German princes. For this usurpation the people are vowing vengeance; and from England their leaders have issued proclamations calling on all subjects not to war with each other, but unite in warring on all the reigning families, and put them to death. If you have any honesty and sincerity amongst you, transfer your

conference to Moscow, Vienna, or Constantinople, in all of which I can venture, though unauthorised, to promise you a reception much more consonant with your deserts than the urbanity of the Scotch are likely to give you in Edinburgh; and when the inhabitants of that city, and of Manchester, have been brought to dismiss their magistrates and police, and to rely upon the pacific disposition of the rabble in those towns, it will be time enough to begin to think about what may be done with the rest of Europe.”

* * *