

**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME.**

*“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, 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 THE AGES.”—DANIEL.*

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JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., AUGUST, 1860  
Volume 10—No. 8

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**A Letter from Rome.**

SHOWING AN EXACT CONFORMITY BETWEEN POPYRY AND PAGANISM; OR THE RELIGION OF THE PRESENT ROMANS TO BE DERIVED ENTIRELY FROM THAT OF THEIR HEATHEN ANCESTORS. BY CONYERS MIDDLETON, D. D., PRINCIPAL LIBRARIAN OF THE UNIVERSITY OF CAMBRIDGE.

THEY pretend to show us here at Rome two original impressions of our Saviour's face, on two different handkerchiefs; the one sent a present by himself to Agbarus, prince of Edessa, who by letter had desired a picture of him; the other, given by him at the time of his execution, to a saint, or holy woman, named Veronica, upon a handkerchief which she had lent him to wipe his face on that occasion: both which handkerchiefs are still preserved, as they affirm, and now kept with the utmost reverence; the first in St. Silvester's Church; the second in St. Peter's; where, in honour of this sacred relic, there is a fine altar, built by Pope Urban VIII, with the statue of Veronica herself, with the following inscription: —(b)

SALVATORIS IMAGINEM VERONICÆ  
SVDARIO EXCEPTAM  
VT LOCI MAIESTAS DECENTER  
CVSTODIRET VRBANVS VIII.  
PONT MAX.  
MARMOREVM SIGNVM  
ET ALTARE ADDIDIT CONDITORIVM  
EXTRVXIT ET ORNAVIT.

(b) Vid. Aringh. Rom. Subterran, tom. 2, p. 453. There is a prayer in their books of offices, ordered by the rubric to be addressed to this sacred and miraculous picture, in the following terms: —"Conduct us, O thou blessed figure, to our proper home, where we may behold the pure face of Christ."—See Conform, of Anc. and Mod. Ceremonies, p. 158.

But, notwithstanding the authority of this Pope, and his inscription, this Veronica, as one of their best authors has shown, (Mabilion, Iter Ital., p. 88.) like Amphibolus before mentioned, was not any real person, but the name given to the picture itself by the old writers who mention it; being formed by blundering and confounding the words VERA ICON, or true

image, the title inscribed, perhaps, or given originally to the handkerchief, by the first contrivers of the imposture.

These stones, however, as fabulous and childish as they appear to men of sense, are yet urged by grave authors in defence of their image-worship, as certain proofs of its divine origin, and sufficient to confound all the impious opposers of it. (*d*)

I shall add nothing more on this article, than that whatever worship was paid by the ancients to their heroes or inferior deities, the Romanists now pay the same to their saints and martyrs, as their own inscriptions plainly declare; which, like those mentioned above, of St. Martina and the Pantheon, generally signify, that the honors, which of old had been impiously given in that place to the false god, are now piously and rightly transferred to the Christian saint; or, as one of their celebrated poets expresses himself, in regard to St. George,

As Mars our fathers once ador'd, so now  
To thee, O George, we humbly prostrate bow.

*Mantuan.*

And everywhere through Italy, one sees their sacred inscriptions speaking the pure language of Paganism, and ascribing the same powers, characters, and attributes to their saints which have formerly been ascribed to the heathen gods; as the few here exhibited will evince (*e*).

(*d*) Aringh. Rom. Subt. t. 2, l. 5, c. 4.

(*e*) Vid. Boldonii Epigraphica, p. 439; p. 348; p. 422; 649.

*Pagan Inscriptions.*

1. MERCVRIO ET MINERVÆ  
DIIS TVTELARIB. (*f*)  
DII QVI HVIC TEMPLO  
PRAESIDENT.
  
2. NVMINI  
MERCVRII SACR.  
HERCVLI. VICTORI  
POLLENTI. POTENTI  
INVICTO  
PRAESTITI IOVI.  
S.  
DIIS.  
DEABVS  
QVE. CVM  
IOVE.

(*f*) Gruter. Corp. Inscript. p. 50. Cic. Or. Pro Lege Man. 15. Grut. p. 54; p. 22; p. 2.

Popish Inscriptions.

1. MARIA ET FRANCISCE  
TUTELARES MEI.  
DIVO EVSTORGIO  
QVI HVIC TEMPLO  
PRAESIDET.
  
2. NVMINI  
DIVI GEORGII.  
POLLENTIS. POTENTIS  
INVICTI.  
DIVIS  
PRAESTITIBVS IVVANTIBVS  
GEORGIO. STEPHANOQVE  
CVM DEO OPT. MAX.

Boldonius censures the author of the last inscription, for the absurdity of putting the saints before God himself; and imitating too closely the ancient inscription, which I have set against it, where the same impropriety is committed in regard to Jupiter.

As to that celebrated act of popish idolatry, the adoration of the Host, —I must confess, that I cannot find the least resemblance of it in any part of the Pagan worship: and as oft as I have been standing by at Mass, and seen the whole congregation prostrate on the ground, in the humblest posture of adoring at the elevation of this consecrated piece of bread, I could not help reflecting on a passage of Tully, where, speaking of the absurdity of the heathens in the choice of their gods, “but was any man,” says he, “ever so mad, as to take that which he feeds upon, for a God?” (Cic. de Nat. Deor. 3.) This was an extravagance reserved for Popery alone; and what an old Roman could not but think too gross even for Egyptian idolatry to swallow, is now become the principal part of worship, and the distinguishing article of faith, in the creed of modern Rome.

But their temples are not the only places where we see the proofs and overt acts of their superstition: the whole face of the country has the visible characters of paganism upon it; and wherever we look about us, we cannot but find, as St. Paul did in Athens, (Act. Apost. xvii. 17.) clear evidence of its being possessed by a superstitious and idolatrous people.

The old Romans, we know, had their gods, who presided peculiarly over the roads, streets, and highways, called *Viales*, *Semitaes*, *Compitales*: whose little temples or altars decked with flowers, or whose statues at least, coarsely carved of wood or stone, were placed at convenient distances in the public ways, for the benefit of travellers, who used to step aside to pay their devotions to these rural shrines, and beg a prosperous journey and safety in their travels. (Apulei. Florid. 1. Plaut. Merc. 5, 2.) Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and present superstition, than that of changing the name of the deity, and christening, as it were, the old *Hecate in triviis*, by the new name of *Maria in trivio*; by which title I have observed one of their churches dedicated in this city: (Rom. Modern. Giorn. Rion. di Colonna, c. 11.) and as the heathens used to paint over the ordinary statues of their gods with red or some such gay color, (Plin. Hist. N. 1. 35, 12. Ibid. 1. 33, 7. Pausan. 2, 2.) so I have oft

observed the coarse images of these saints so daubed over with a gaudy red, as to resemble exactly the description of the god Pan in Virgil:

Sanguines ebuli baccis minioque rubentem.—Ecl. 10.

In passing along the road, it is common to see travellers on their knees before these rustic altars, which none ever presume to approach without some act of reverence; and those who are most in haste, or at a distance, are sure to pull off their hats at least, in token of respect: and I took notice that our postillions used to look back upon us, to see how we behaved on such occasions, and seemed surprised at our passing so negligently before places esteemed so sacred.

But besides these images and altars, there are frequently erected on the road huge wooden crosses, (*c*) dressed out with flowers, and hung round with the trifling offerings of the country people, which always put me in mind of the superstitious veneration which the heathens used to pay to some old trunks of trees or posts set up in the highways, which they held sacred (*d*) or of that venerable oak in Ovid, covered with garlands and votive offerings.

Reverend with age a stately oak there stood,  
Its branches widely stretch'd, itself a wood,  
With ribbons, garlands, pictures, cover'd o'er  
The fruits of pious vows from rich and poor.

Ovid. Met. 8.

This description of the pagan oak puts me in mind of a story that I have met with here, of a popish oak very like it, viz: how a certain person, devoted to the worship of the Virgin, hung up a picture of her in an oak that he had in his vineyard, which grew so famous for its miracles, that the oak soon became covered with votive offerings and rich presents from distant countries, so as to furnish a fund at last for the building of a great church to the miraculous picture, which now stands dedicated in this city under the title of St. Mary of the Oak. (*e*)

But what gave me still the greater notion of the superstition of these countries, was to see those little oratories or rural shrines sometimes placed under the cover of a tree or grove, agreeably to the descriptions of the old idolatry, in the sacred as profane writers; (*f*) or more generally raised on some eminence, or, in the phrase of Scripture, on high places, —the constant scene of idolatrous worship in all ages, it being an universal opinion among the heathens, that the gods in a peculiar manner loved to reside on eminences or tops of mountains, (*g*) which pagan notion prevails still so generally with the papists, that there is hardly a rock or precipice, how dreadful or difficult soever of access, that has not an oratory, or altar, or crucifix at least, planted on the top of it.

(*c*) Durant. de Ritib. l. 1. c. 6.

(*d*) Tibull. El. 1,1.

(*e*) Rom. Modern. Giorn. 3, c. 30. Rion. della Reg.

(*f*) Lucus et ara Dianæ. —Hor.

(*g*) Il. 8, 50. Cic. pro Mill.

Among the rugged mountains of the Alps in Savoy, very near to a little town called Modana, there stands on the top of a rock a chapel, with a miraculous image of our lady,

which is visited with great devotion by the people, and sometimes, we were told, by the king himself: being famous, it seems, for a miracle of a singular kind, viz, the restoring of dead-born children to life, —but so far only as to make them capable of baptism, after which they again expire; and our landlord assured me that there was daily proof of the truth of this miracle, in children brought from all quarters to be presented before this shrine, who never failed to show manifest tokens of life, by stretching out their arms, or opening their eyes, or even sometimes making water, whilst they were held by the priest in presence of the image. All this appeared so ridiculous to a French gentleman who was with me at the place, but had not heard the story from our landlord, that he looked upon it as a banter or fiction of my own, till I brought him to my author, who, with his wife, as well as our *voiturins*, very seriously testified the truth of it, and added further, that when the French army passed that way in the last war, they were so impious as to throw down this sacred image to the bottom of a vast precipice hard by it, which, though of wood only, was found below entire and unhurt by the fall, and so replaced in its shrine, with greater honour than ever, by the attestation of this new miracle.

On the top of Mount Senis, the highest mountain of the Alps, in the same passage of Savoy, covered with perpetual snow, they have another chapel, in which they perform divine service once a year, in the month of August; and sometimes, as our guides informed us, to the destruction of the whole congregation, by the accident of a sudden tempest in a place so elevated and exposed. And this surely comes up to the description of that worship which the Jews were commanded to extirpate from the face of the earth: "Ye shall utterly destroy the places wherein the nations served their gods, upon the high mountains and upon the hills, and under every green tree: and ye shall overthrow their altars, break their pillars, burn their groves, and hew down the graven images of their gods. (*h*)

When we enter their towns, the case is still the same as it was in the country; we find every where the same marks of idolatry, and the same reasons to make us fancy that we are still treading pagan ground; whilst at every corner we see images and altars, with lamps or candles burning before them, exactly answering to the descriptions of the ancient writers, (*i*) and to what Tertullian reproaches the heathens with, that their streets, their markets, their baths were not without an idol. (*j*) But above all, in the pomp and solemnity of their holydays, and especially their religious processions, we see the genuine remains of heathenism, and proof enough to convince us that this is still the same Rome which old Numa first tamed and civilised by the arts of religion; who, as Plutarch says, (*a*) by the institution of supplications and processions to the gods, which inspire reverence whilst they give pleasure to the spectators, and by pretended miracles and divine apparitions, reduced the fierce spirits of his subjects under the power of superstition.

(*h*) Deuteron. xii. 2, 3.

(*i*) Xenoph. 1.4. Eurip. Elec.387, et sec. Lucian. in Prometh. Cic. Off. 3, 26.

(*j*) De Spectac. c. 8.

(*a*) De Spectac. c. 8. Plutar. in Numa. p. 16.

#### IDOLATROUS PROCESSIONS.

The descriptions of the religious pomps and processions of the heathens come so near to what we see on every festival of the Virgin or other Romish saint, that one can hardly help thinking these Popish ones to be still regulated by the old ceremonial of Pagan Rome. At these solemnities, the chief magistrates used frequently to assist in robes of ceremony,

attended by the priests in surplices, (b) with wax candles in their hands, carrying upon a pageant or *thensa* the images of their gods, dressed out in their best clothes: these were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honor of the god whose festival they were celebrating; accompanied by crowds of all sorts, that were initiated in the same religion, all with flambeaux or wax candles in their hands. This is the account which Apuleius and other authors give us of a Pagan procession; and I may appeal to all who have been abroad, whether it might not pass quite as well for the description of a Popish one. Monsieur Tournefort, in his travels through Greece, reflects upon the Greek church for having retained and taken into their present worship many of the old rites of heathenism, and particularly that of carrying and dancing about the images of the saints in their processions to singing and music: (c) the reflection is full as applicable to his own, as it is to the Greek church; and the practice itself so far from giving scandal in Italy, that the learned publisher of the Florentine Inscriptions takes occasion to shew the conformity between them and the heathens, from this very instance of carrying about the pictures of their saints, as the pagans did those of their gods, in their sacred processions. (d)

(b) Apul. *ibid.* Vid. Pausan. 2, 7.

(c) Tournefort, *lit.* 3, 44.

(d) *Inscript. Antiq. Flor.* p. 377.

In one of these processions, made lately to St. Peter's in the time of Lent, I saw that ridiculous penance of the *flagellantes* or self-whippers, who march with whips in their hands, and lash themselves as they go along, on the bare back, till it is all covered with blood; in the same manner as the fanatical priests of Bellona or the Syrian goddess, as well as the votaries of Isis, used to slash and cut themselves of old, in order to please the goddess by the sacrifice of their own blood: which mad piece of discipline we find frequently mentioned, and as oft ridiculed by the ancient writers.

But they have another exercise of the same kind, and in the same season of Lent, which, under the notion of penance, is still a more absurd mockery of all religion: when, on a certain day appointed annually for this discipline, men of all conditions assemble themselves towards the evening, in one of the churches of the city; where whips or lashes made of cords are provided and distributed to every person present; and after they are all served, and a short office of devotion performed, the candles being put out, upon the warning of a little bell, the whole company begin presently to strip, and try the force of these whips on their own backs, for the space of near an hour: during all which time, the church becomes, as it were, the proper image of hell: where nothing is heard but the noise of lashes and chains, mixed with the groans of these self-tormentors; till, satiated with their exercise, they are content to put on their clothes, and the candles being lighted again, upon the tinkling of a second bell they all appear in their proper dress.

Seneca, alluding to the very same effects of fanaticism in pagan Rome says: "So great is the force of it on disordered minds, that they try to appease the gods by such methods as an enraged man would hardly take to revenge himself. But, if there be any god who desire to be worshipped after this manner, they do not deserve to be worshipped at all, since the very worst of tyrants, though they have sometimes torn and tortured people's limbs, yet have never commanded men to torture themselves." (Seneca *Fragm.* Apud. Lipsii *Elect.* L. 2, 18.) But there is no occasion to imagine that all the blood which seems to flow on these occasions, really comes from the backs of these bigots; for it is probable that, like their frantic predecessors, they may use some craft, as well as zeal, in this their fury; and I cannot but

think that there was a great deal of justice in that edict of the Emperor Commodus, with regard to these *Bellonarii* or whippers of antiquity, though it is usually imputed to his cruelty when he commanded that they should not be suffered to impose upon the spectators, but be obliged to cut and slash themselves in good earnest. (*f*)

If I had leisure to examine the pretended miracles and pious frauds of the Romish church, I should be able to trace them all from the same source of paganism, and find that the priests of new Rome are not degenerated from their predecessors, in the art of forging these holy impostures; which, as Livy observes of old Rome, (*g*) were always multiplied in proportion to the credulity and disposition of the poor people to swallow them.

In the early times of the republic, in the war with the Latins, the gods Castor and Pollux are said to have appeared on white horses in the Roman army, which, by their assistance, gained a complete victory; in memory of which, the General Posthumius vowed and built a temple publicly to those deities; and, for a proof of the fact, there was shown, we find, in Cicero's time, the mark of the horses' hoofs on a rock at Regillum, where they first appeared. (*h*)

Now this miracle, with many others that I could mention of the same kind, (*i*) has, I dare say, as authentic an attestation, as any which the Papists can produce; the decree of a senate to confirm it; a temple erected in consequence of it; visible marks of the fact on the spot where it was transacted; and all this supported by the concurrent testimony of the best authors of antiquity; amongst whom Dionysius of Halicarnassus says, (*j*) that there were subsisting in his time at Rome many evident proofs of its reality, besides a yearly festival, with a solemn sacrifice, and procession in memory of it; yet, for all this, these stories were but the jest of men of sense, even in the times of heathenism; (*a*) and seem so extravagant to us now, that we wonder how there could ever be any so simple as to believe them.

What better opinion then can we have of all those of the same stamp in the Popish legends, which they have plainly built on this foundation, and copied from this very original? Nor content with barely copying, they seldom fail to improve the old story, with some additional forgery and invention of their own. Thus, in the present case, instead of two persons on white horses, they take care to introduce three; and not only on white horses, but at the head of white armies; as in an old history of the holy wars, written by a pretended eye-witness, and published by Mabillon, it is solemnly affirmed of St. George Demetrius, and Theodorus. (*b*) They show us, too, in several parts of Italy, the marks of hands and feet on rocks and stones, said to have been effected miraculously by the apparition of some saint or angel on the spot: (*c*) just as the impression of Hercules' feet was shown of old on a stone in Scythia, (*d*) exactly resembling the footsteps of a man. And they have also many churches and public monuments (*e*) erected, in testimony of such miracles, viz, of saints and angels fighting visibly for them in their battles; which, though always as ridiculous as that above-mentioned, are not yet supported by half so good evidence of their reality. (*ee*)

(*f*) Lunprid. in Commodo, 9.

(*g*) Liv. l. 24, 10.

(*h*) Cic. de Nat. Deor. l. 3, 5, ib. 2, 2. vid. De Div.

(*i*) Cic. Nat. Deor. 2, 2. Plutar. in vita. P. Æmli. Val. Max. c. 8, l. L. Flor. l. 1, 11. I. 1, 12.

(*j*) Dion. Halie, l. 6. p. 337. Edit. Hudson. (*a*) Cic. Ibid. 3. 5.

(*b*) Vid. Bell Sac. Hist, in Mabillon, Iter Ital. t. 1. par. 2. p.138, 155.

(*c*) Rom. Modern. Giorn. 5. Rione di Campetalli, c. 1.

(*d*) Heodot. l. 4. p. 4. 251. Edit. Lond.

(e) There is an altar of marble in St. Peter's, one of the greatest pieces of modern sculpture, representing in figures as large as the life, the story of Attila, king of the Huns, who in full march towards Rome with a victorious army, in order to pillage it, was frightened and driven back by the apparition of an angel, in the time of Pope Leo I. The castle, and church of Saint Angelo have their title from the apparition of an angel over the place, in the time of Gregory the Great. Rom. Modern. Giora. l. Rione di Borgo 1.

(ee) Boldonii Epigraph, l. 2. p. 349.

"The religion of Ceres of Enna was celebrated," as Cicero informs us, "with a wonderful devotion, both in public and private, through all Sicily; for her presence and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image, therefore, in that temple, was held in such veneration, that whenever men beheld it, they fancied themselves beholding either Ceres herself, or the figure of her at least not made by human hands, but dropt down to them from heaven." (g) Now, if, in the place of Ceres of Enna, we should insert into this relation, our Lady of Loretto, or of Impruneta, or any other miraculous image in Italy, the very same account would suit as exactly with the history of the modern saint as it is told by the present Romans, as it formerly did with that of Ceres as it is transmitted to us by the ancients. And what else, indeed, are all their miraculous images, which we see in every great town, said to be made by angels, and sent to them from heaven, (h) but mere copies of the ancient fables, of the *Diopetes Agalma* (Διοπετες Άγαλμα), or image of Diana dropt from the clouds; (i) or the Palladium of Troy, which, according to old authors, (j) was a wooden statue three cubits long, which fell from heaven?

#### MIRACULOUS RELICS.

In one of their churches here, they show a picture of the Virgin, which, as their writers affirm, (a) was brought down from heaven with great pomp, and after having hung with surprising lustre in the air, in the sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John I., who marched out in solemn procession, in order to receive this celestial present. And is not this exactly of a piece with the old pagan story of King Numa, when, in this same city, he issued from his palace, with priests and people after him, and, with public prayer and solemn devotion, received the *ancile*, or heavenly shield, which, in the presence of all the people of Rome, was sent down to him with much the same formality from the clouds? (b) And as that wise prince, for the security of his heavenly present, ordered several others to be made so exactly like it, that the original could not be distinguished; (c) so the Romish priests have thence taken the hint, to form, after each celestial pattern, a number of copies, so perfectly resembling each other, as to occasion endless squabbles among themselves about their several pretensions to the divine original.

(g) Verr. 4, 49. Ibid, 5, 7.

(h) Aringh. Rom. Subter. l. 5, c. 5. Montfauc. Diar. Ibid. 137.

(i) Act. Apost. xix. 35.

(j) Vid. Pitisci Lexic. Antiquitat.

(a) Vid. Rom. Modern. Giorn. 2. Rione di Ripa, c. 43.

(b) Ov. Fast. l. 3.

(c) Ibid.

The rod of Moses, with which he performed his miracles, is still preserved, as they pretend, and shown here with great devotion in one of the principal churches: and just so the

rod of Romulus, with which he performed his auguries, was preserved by the priests as a sacred relic in old Rome, and kept with great reverence from being touched or handled by the people: (*d*) which rod, too, like most of the Popish relics, had the testimony of a miracle in proof of its sanctity; for, when the temple where it was kept was burnt to the ground, it was found entire under the ashes, and untouched by the flames: (*e*) which same miracle has been borrowed and exactly copied by the present Romans, in many instances; particularly, in a miraculous image of our Saviour in St. John Lateran; over which the flames, it seems, had no power, though the church itself has been twice destroyed by fire. (*f*)

Nothing is more common among the miracles of Popery, than to hear of images, that on certain occasions had spoken, or shed tears, or sweat, or bled: and do not we find the very same stories in all the heathen writers? Of which I could bring numberless examples from old as well as new Rome, from pagan as well as Popish legends. Rome, as the describer of it says, (*g*) abounds with these treasures, or speaking images; but he laments the negligence of their ancestors, in not recording, so particularly as they ought, the very words and other circumstances of such conversations. They show us here an image of the Virgin, which reprimanded Gregory the Great for passing by her too carelessly; and, in St. Paul's church, a crucifix, which spoke to St. Bridgith. (*h*) Durantus mentions another Madonna, which spoke to the sexton, in commendation of the piety of one of her votaries. (*i*) And did not the image of Fortune do the same, or more in old Rome, which, as authors say, spoke twice in praise of those matrons who had dedicated a temple to her? (*j*)

They have a church here dedicated to St. Mary the Weeper, or to a Madonna famous for shedding tears. (*k*) They show an image too of our Saviour, which for some time before the sacking of Rome wept so heartily, that the good fathers of the monastery were all employed in wiping its face with cotton. (*a*) And was not the case just the same among their ancestors, when on the approach of some public calamity, the statue of Apollo, as Livy tells us, wept for three days and nights successively? (*b*) They have another church built in honor of an image, which bled very plentifully from a blow given to it by a blasphemer. (*c*) And were not the old idols, too, as full of blood, when, as Livy relates, all the images in the temple of Juno were seen to sweat with drops of it? (*dd*)

All these prodigies, as well modern as ancient, are derived from the same source, viz: the contrivance of priests or governors, in order to draw some gain or advantage out of the poor people, whom they thus impose upon.

Xenophon, though himself much addicted to superstition, speaking of the prodigies which preceded the battle of Leuctra, and portended victory to the Thebans, tells us that some people looked upon them all as forged and contrived by the magistrates, (*ee*) the better to animate and encourage the multitude: and as the originals themselves were but impostures, it is no wonder that the copies of them appear such gross and bungling forgeries.

(*d*) Plutar, in Camil, 145. D. (*e*) Valer. Max. c. 8, 10. Cic. de Divin. 1,17. Plut. in Rom.

(*f*) Rom. Mod. Giorn. 6. Rione di Monti, 11. (*g*) Rom Mod. Rione di Monti 21.

(*h*) Ibid. Giorn. 5. Rione di Campetalli. Mabillon, D. Italic. p. 133. (*i*) Durant. de Rit. 1.1, c. 5.

(*j*) Valer. Max. l. 8. (*k*) S. Maria del Pianto. Rom. Mod. Giorn. 3. Rione della Regosa, 5.

(*a*) Rom. Modern. Giorn. 6. Rione di Monti, 31. (*b*) Liv. l. 43, 13.

(*c*) Rom. Modern. Giorn. 4. Rione di Ponte, 17.

(*dd*) Liv. 23, 31. Ibid. 27, 4. (*ee*) Xenoph. Ellen. l. 6.

I have observed a story in Herodotus, (*f*) not unlike the account which is given of the famed travels of the house of Loretto, of certain sacred mystical things, that travelled about from country to country, and after many removals and journeys, settled at last, for good and all, in Delus. But this imposture of the holy house might be suggested rather, as Mr. Addison has observed, (*g*) by the extraordinary veneration paid in old Rome to the cottage of its founder Romulus: which was held sacred by the people, and repaired with great care from time to time, with the same kind of materials, so as to be kept up in the same form in which it was originally built. (*h*) It was turned also, I find, like this other cottage of Our Lady, into a temple, and had divine service performed in it, till it happened to be burnt down by the fire of a sacrifice in the time of Augustus: (*i*) but what makes the similitude still more remarkable is, that this pretended cottage of Romulus was shown on the Capitoline Hill; (*j*) whereas it is certain that Romulus himself lived on Mount Palatin: (*a*) so that if it had really been the house of Romulus, it must needs, like the holy house of Loretto, have taken a leap in the air, and suffered a miraculous translation, though not from so great a distance, yet from one hill at least to the other.

But if we follow their own writers, it is not the holy house of Loretta, but the homely cradle of our Saviour, that we should compare rather with the little house of Romulus: which cradle is now shown in St. Mary the Great, and on Christmas-day exposed on the high altar to the adoration of the people; being held in the same veneration by present Rome, as the humble cottage of its founder had been by its old inhabitants. Rome, (*b*) says Baronius, "is now in possession of that noble monument of Christ's nativity, made only of wood, without any ornament of silver or gold, and is made more happily illustrious by it, than it was of old by the cottage of Romulus, which, though built only with mud and straw, our ancestors preserved with great care for many ages."

The melting of St. Januarius's blood at Naples, whenever it is brought to his head, which is done with great solemnity on the day of his festival, (*e*) whilst at all other times it continues dried and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet Mr. Addison, who twice saw it performed, assures us, that instead of appearing to be a real miracle, he thought it one of the most bungling tricks that he had ever seen. (*f*)

Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle: (*g*) for, during the time that a mass or two are celebrated in the church the other priests are tampering with this phial of blood, which is suspended all the while in such a situation, that as soon as any part of it begins to melt by the heat of their hands, or other management, it drops of course into the lower side of the glass which is empty; upon the first discovery of which, the miracle is proclaimed aloud, to the great joy and edification of the people.

(*f*) Herodot. l. 4. p. 235. Edit. Lond. (*g*) Addison's Travels from Pesaro to Rome.

(*h*) Dion. Halicar. l. 1. (*i*) Dio. l. 48, p. 437.

(*j*) Val. Max. l. 4. c. 11 Vitruv. l. 2, c. 1. Vid. etiam Macrob. Sat. l. 15. Virg. Æn. 8. 65.

(*a*) Plutarch, in Rom. p. 30. Dion. Hal. l. 2. p. 110. Ed. Hudson.

(*b*) Vid. Baron. An. 1. Christi 5. It. Aringh. Rom. Subt. 1. 6, 1.

(*e*) Aringh. Rom. Subter. l. 1, 16.

(*f*) Addison's Trav. at Naples.

(*g*) Mabillon, Iter Ital. p. 106.

But by what way soever it be effected, it is plainly nothing else but the copy of an old cheat of the same kind, transacted near the same place, which Horace makes himself merry with, in his journey to Brundisium; telling us how the priests would have imposed upon him and his friends, at a town called Gnatia, by persuading them that the frankincense in the temple used to dissolve and melt miraculously of itself, without the help of fire. (*h*)

In the cathedral church of Ravenna, I saw in Mosaic work the picture of those archbishops of the place, who, as all their historians affirm, (*i*) were chosen for several ages successively by the special designation of the Holy Ghost, who, in a full assembly of the clergy and people, used to descend visibly on the person elect, in the shape of a dove. If the fact of such a descent be true, it will easily be accounted for by a passage in Aulus Gellius (whence the hint was probably taken), who tells us of Archytas, the philosopher and mathematician, that he formed a pigeon of wood so artificially, as to make it fly by the power of mechanism, just as he directed it. (*j*) And we find, from Strada, that many tricks of this kind were actually contrived for the diversion of Charles the Fifth in his monastery, by one Turrianus, who made little birds fly out of the room, and back again, by his great skill in machinery. (*a*)

It would be endless to run through all the Popish miracles, which are evidently forged, or copied from the originals of paganism; since there is scarce a prodigy in the old historians, or a fable in the old poets, but what is transcribed into their legends, and swallowed by their silly bigots, as certain and undoubted facts.

The story of Arion the musician, riding triumphant with his harp on the back of a dolphin that took him up when thrown overboard at sea, is, one would think, too grossly fabulous, to be applied to any purpose of Christian superstition: yet our present Romans so far surpass the old in fable and imposture, that out of this single story they have coined many of the same stamp, viz: of dolphins taking up and bringing ashore with great pomp several of their saints, both dead and alive, who had been thrown into the sea by infidels, either to drown, or to deprive them of burial. (*b*)

The fable of the Harpies, those furies or winged monsters, who were so troublesome to Æneas and his companions, (*c*) seems to be copied in the very first church within the walls of Rome, close to the gate of the people, as it is called, by which we enter it from the north; where there is an altar with a public inscription, (*d*) signifying that it was built by Pope Paschal the Second, by divine inspiration, in order to drive away a nest of huge demons or monsters, who used to perch upon a tree in that very place, and terribly insult all who entered the city.

(*h*) Hor. Sat. 1, 5. v. 98.

(*i*) Hist. Raven, etc. Aringh. Rom. Subt, 1. 6. c. 48.

(*j*) A. Gell. Noct. Att. 1.10, 12.

(*a*) Vid. Gronovii Not. in Gell. Ibid.

(*b*) Aringh. Rom. Subterr. 1.1, c. 9, 10.

(*c*) Virg. Æn. 3, 211.

(*d*) ALTARE A PASCHALI PAPA II. DIVINO AFFLATU  
RITU SOLEMNI HOC LOCO ERECTUM  
QUO DÆMONES  
PROCEROS NUCIS ARBORI INCIDENTES

TRANSEUNTUM HINC POPULUM DIRE INSULTANTES  
CONFESTIM EXPULIT,  
URBANI VIII. PONT. MAX. AUCTORITATE  
EXCELSIOREM IN LOCUM QUEM CONSPICIS  
TRANSLATUM FUIT.  
ANNO DOMINI MDCXXVII.

The popish writers themselves are forced to allow, that many both of their relics and their miracles have been forged by the craft of priests, for the sake of money and lucre. Durantus, a zealous defender of all their ceremonies, gives several instances of the former; particularly of the bones of a common thief, which had for some time been honored with an altar, and worshipped under the title of a saint. (*e*) And for the latter; Lyra, in his comment on Bel and the Dragon, observes that sometimes also in the church, very great cheats are put upon the people, by false miracles, contrived, or countenanced at least, by their priests for some gain and temporal advantage. (*f*) And what their own authors confess of some of their miracles, we may venture, without any breach of charity, to believe of them all; nay, we cannot indeed believe anything else without impiety; and without supposing God to concur in an extraordinary manner, in the establishment of fraud, error, and superstition in the world.

The refuge or protection given to all who fly to the church for shelter, is a privilege directly transferred from the heathen temples to the Popish churches; and has been practised in Rome, from the time of its founder Romulus; who, in imitation of the cities of Greece, opened an asylum or sanctuary to fugitives of all nations. (*g*)

But we may observe the great moderation of pagan, above that of Popish Rome, in regard to this custom; for I do not remember that there was ever more than one asylum in the times of the republic; whereas there are now some hundreds in the same city; and when that single one (which was opened rather for the increase of its inhabitants, than the protection of criminals) was found in the end to give too great encouragement to mischief and licentiousness they enclosed it round in such a manner as to hinder all access to it: (*h*) whereas the present Popish sanctuaries stand perpetually open, not to receive strangers, but to shelter villains; so that it may literally be said of these, what our Saviour said of the Jewish temple, that they have turned the house of prayer into a den of thieves. (*i*)

In the early ages of Christianity there were many limitations put upon the use of this privilege by emperors and councils; and the greater crimes of murder, adultery, theft, etc., were especially excepted from the benefits of it: (*j*) but now they scruple not to receive to sanctuary, even the most detestable crimes; and it is owing without doubt to this policy of holy church, that murders are so common with them in Italy on slight provocations; whilst there is a church always at hand and always open, to secure offenders from legal punishment; several of whom have been shewn to me in different places, walking, about at their ease and in full security within the bounds of their sanctuary.

(*e*) Durant, de Ritib. 1,1, c. 26

(*f*) Vid. Nic. Lyr. in Dan. c. 14.

(*g*) Ov. Fast. 3,

(*h*) Matth. xxi. 18.

(*i*) Dio. 1.47, p. 885.

(*j*) Justin. Novel. 17, c. 7.

## THE PONTIFF.

In their very priesthood they have contrived, one would think, to keep up as near a resemblance, as they could, to that of pagan Rome: and the sovereign pontiff, instead of deriving his succession from St. Peter, (who, if ever he was at Rome, did not reside there at least in any worldly pomp or splendor,) may with more reason, and a much better plea, style himself the successor of the (a) *Pontifex Maximus*, or chief priest of old Rome; whose authority and dignity was the greatest in the republic; and who was looked upon as the arbiter or judge of all things, civil as well as sacred, human as well as divine: whose power, established almost with the foundation of the city, "was an omen (says Polydore Virgil) and sure presage of that priestly majesty by which Rome was once again to reign as universally as it had done before by the force of its arms." (b)

But of all the sovereign pontiffs of pagan Rome, it is very remarkable, that Caligula was the first who ever offered his foot to be kissed by any who approached him; which raised a general indignation through the city, to see themselves reduced to suffer so great an indignity. Those who endeavored to excuse it said, that it was not done out of insolence but vanity; and for the sake of showing his golden slipper set with jewels. Seneca declaims upon it, in his usual manner, as the last affront to liberty, and the introduction of a Persian slavery into the manners of Rome, (c) Yet this servile act, unworthy either to be imposed or complied with by man, is now the standing ceremonial of Christian Rome, and a necessary condition of access to the reigning popes; though derived from no better origin than the frantic pride of a brutal pagan tyrant.

(a) Cic pro Doin. 1. Fest. 1.11, in voce *Max.* Id. in *Odor Saerdotum.* Vell Pater. 1. 2,128.

(b) Pol. Vir. In. rer. 1.4,14.

(c) Senec. de Benef. 1.2,12,

## MENDICANT PRIESTS.

The great variety of their religious orders and societies of priests, seems to have been formed upon the plan of the old colleges or fraternities of *the Augurs, Pontifices, Salii, Fratres, Arvales*, etc. The vestal virgins might furnish the hint for the foundation of nunneries; and I have observed something very like to the rules and austerities of the monastic life, in the character and manner of several priests, of the heathens, who used to live by themselves retired from the world, near to the temple or oracle of the deity to whose particular service they were devoted; as the *Selli*, the priests of Dodonæan Jove, a self-mortifying race. (d)

"Whose groves the *Selli*, race austere, surround;  
Their feet unwash'd, their slumbers on the ground."

—POPE.

(d) Plato in *Timæo.* p. 1044.

From the character of these *Selli*, or as others call them *Elli*, the monks of the pagan world, seated in the fruitful soil of Dodona, abounding, as Hesiod describes it, with everything that could make life easy and happy, and whither no man ever approached them without an offering in his hands, we may learn, whence their successors of modern times have derived that peculiar skill or prescriptive right of choosing the richest part of every country for the place of their settlement. Vid, Sophoc. *Trachin.* p. 840. v. 1175. Edit. Turneb. and Schol. *Triclin.*

But above all, in the old descriptions of the lazy mendicant priests among the heathens, who used to travel (*e*) from house to house, with sacks on their backs; and, from an opinion of their sanctity, raise large contributions of money, bread, wine, and all kinds of victuals, for the support of their fraternity, we see the very picture of the begging friars, who are always about the streets in the same habit, and on the same errand, and never fail to carry home with them a good sack full of provisions for the use of their convent.

Cicero, in his book of laws, restrains the practice of begging, or gathering alms, to one particular order of priests, and that only on certain days; because, as he says, (*f*) it propagates superstition, and impoverishes families. Which, by the way, may let us see the policy of the church of Rome, in the great care that they have taken to multiply their begging orders.

I could easily carry on this parallel, through many more instances of the pagan and Popish ceremonies, if I had not already said enough to show from what spring all that superstition flows which we so justly charge them with, and how vain an attempt it must be, to justify, by the principles of Christianity, a worship formed upon the plan and after the very pattern of pure heathenism. I shall not trouble myself with inquiring at what time, and in what manner these several corruptions were introduced into the church; whether they were contrived by the intrigues and avarice of priests, who found their advantage in reviving and propagating impostures, which had been of old so profitable to their predecessors; or whether the genius of Rome was so strongly turned to fanaticism and superstition, that they were forced, in condescension to the humor of the people, to dress up their new religion to the modes and fopperies of the old. This, I know, is the principle by which their own writers defend themselves, as oft as they are attacked on this head.

Aringhus, in his account of subterraneous Rome, acknowledges this conformity between the pagan and Popish rites, and defends the admission of the ceremonies of heathenism into the service of the church, by the authority of their wisest popes and governors, (*g*) "who found it necessary," he says, "in the conversion of the Gentiles, to dissemble and wink at many things, and yield to the times; and not to use force against customs, which the people were so obstinately fond of; nor to think of extirpating at once every thing that had the appearance of profane; but to supersede in some measure the obligation of the sacred laws; till these converts, convinced by degrees, and informed of the whole truth, by the suggestions of the Holy Spirit, should be content to submit in earnest to the yoke of Christ."

(*e*) Apuleius Metam. l. 8, p. 262.

(*f*) Cic. de Legib. l. 2, 9, 16.

(*g*) Vid. Aringh Rom. Subter. tom. 1, l. 1, c. 21.

It is by the same principles that the Jesuits defend the concessions which they make at this day to their proselytes in China; who, where pure Christianity will not go down, never scruple to compound the matter between Jesus and Confucius; and prudently allow, what the stiff old prophets so impolitically condemned, a partnership between God and Baal; of which though they have often been accused at the court of Rome, yet I have never heard that their conduct has been censured. But this kind of reasoning, how plausible soever it may be, with regard to the first ages of Christianity, or to nations just converted from paganism, is so far from excusing the present Gentilism of the church of Rome, that it is a direct condemnation of it; since the necessity alleged for the practice, if ever it had any real force, has not, at least for many ages past, at all subsisted; and their toleration of such practices, however useful at first

for reconciling heathens to Christianity, seems now to be the readiest way to drive Christians back again to Heathenism.

But it is high time for me to conclude, being persuaded, if I do not flatter myself too much, that I have sufficiently made good what I first undertook to prove; an exact conformity, or uniformity rather of worship, between Popery and paganism; for since, as I have shown above, we see the present people of Rome worshipping in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the old Romans, they must have more charity, as well as skill in distinguishing, than I pretend to have, who can absolve them from the same superstition and idolatry of which we condemn their pagan ancestors.

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### **The Judgment of Gehenna.**

*“Serpents, progeny of poisonous serpents, how can ye escape the Judgment of Gehenna?”*

IN his disputes with the proud and wicked aristocracy of Israel, Jesus frequently directed their attention to the things written by the prophets concerning the wrath about to come upon them to the uttermost; which, in reporting his denunciations, Matthew styles the *Krisis of Gehenna*; a phrase which in the common version is rendered "*the Damnation of Hell*"—a most unfortunate translation, if we attach to the word "Hell" the meaning bestowed upon it by the ignorant and fanatical priests of Romanism, and adopted likewise by the sectarian clergy of our own times. In Mark, the Crisis, or Judgment of Gehenna, is frequently mentioned, though in terms somewhat modified. In conversing with his disciples upon the unhallowed ambition by which their minds were agitated, he warned them against it as a fatal offence; for, if the strife of who should be the greatest should get possession of their hearts, it would not only lead to their exclusion from the Kingdom of God, but also to their destruction in the fire of Gehenna with the proud and wicked rulers of the nation. His discourse upon this topic is recorded in chap. ix., part of which we shall retranslate more literally from the original.

"If thine hand cause thee to stumble, amputate it; it is better for thee to enter into life crippled, than having two hands to go forth into the Valley of Hinnom, into the fire inextinguishable; where their worm ends not, and the fire is not put out. And if thy foot cause thee to stumble, amputate it: it is better for thee to enter into life mutilated, than having two feet to be hurled into the Valley of Hinnom, into the fire inextinguishable; where their worm ends not, and the fire is not extinguished. And if thine eye cause thee to stumble, pull it out: it is better for thee to enter one-eyed into the Kingdom of God, than having two eyes to be hurled into the Valley of Hinnom (*the place*) of the fire: where their worm ends not, and the fire is not extinguished. For every one shall be salted with fire even as every sacrifice is salted with salt."—vs. 43—49.

"Woe unto the world," said Jesus, "because of offences!" and "Woe to that man by whom the offence cometh!" See, then, my disciples, that ye be not the cause of these. This was the application of the discourse. The offenders then, were the contemporaries of our Lord, and living citizens of the then existing commonwealth of Israel. "Woe to Israel because of offences!" Jesus once wept over their city, because of the woes to come upon them. "Fill up," said he, to its rulers, "the measure of your fathers. Ye serpents, ye progeny of poisonous serpents! How can ye escape THE JUDGMENT OF GEHENNA? —*poos phugeetes apo tees KRISEOOS TEES GEENNEES?* Upon another occasion, he inquired of these same men,

"When the Lord of the vineyard cometh, what will he do with those husbandmen?" And they pronounced sentence upon themselves, saying, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." And in the same discourse, he informed them by another parable, that this miserable destruction would be effected by the King, who would "send forth his armies, and destroy those murderers, and burn up their city." Matt. xxii. 7.

The *krisis tees geennees*, or JUDGMENT OF GEHENNA, was that to which Jesus referred when he said, "He (the Holy Spirit) shall argue with the world conclusively (*elegxei tou kosmon*) concerning judgment; because the ruling power of this Kosmos (the Jewish Commonwealth as constituted by the Law of Moses) hath been sentenced"—Jno. xvi. 11; and again he says, alluding to this Judgment, "these be days of retributive justice (*ekdikeseoos*) that all things *which are written* may be fulfilled"—Luke xxi. 22; parallel with which is Matt. xxiii. 34-36: "Wherefore, behold, I send unto you," says Jesus, "prophets and wise men, and scribes; and some of them ye will kill and crucify, and some ye will scourge in your synagogues, and persecute them from city to city; that *upon YOU may come* all the righteous blood shed upon the land, from the blood of righteous Abel, unto Zacharias, son of Barachias, whom ye shall have then slain (*ephoneusate*) \* between the Temple and the Altar. Verily, I say unto you, All these things shall come upon this generation;" that is upon you Pharisees—v. 35.

\* [*Ephoneusate*—this is the second person plural of the First Aorist, Active Voice, and rendered by King James' translator "ye slew"; so that it would appear as if Jesus alluded to some murder already committed previous to his discourse; and if this be received, the murders which these very Pharisees so heavily denounced, committed upon Jesus, his Apostles, and so forth, till the destruction of Jerusalem, will not have been punished in these days of retributive justice, a supposition which cannot reasonably be admitted. It is not denied but that "ye slew" is a literal translation of *ephoneusate*; but though literal, it is not sufficiently so to put the mere English reader in possession of the full force of *ephoneusate*, and therefore of the precise meaning of our Lord's words, which were in this instance prophetic. The Aorist, indeed, serves to denote the time entirely past; it may be termed an *absolute tense*, while the Perfect, which also denotes past time, is relative. But, though the Aorist is past tense, "it marks a past action in itself, without any reference to another action at the same or a different time." Hence *ephoneusate* does not mean whom "ye slew" in times past or before I, Jesus, now speak to you Pharisees, but of whom it shall be said, "ye slew him." *Ephoneusate*, "ye slew," signifies truly the perfection of the action, but defines not whether the results of the action, to wit, the death of Zecharias, be existing or not, when Jesus spoke. "When, all the righteous blood shed upon the Land, comes upon you," it will *then* be said of Zecharias *honorably ephoneusate*: "whom ye slew" in the Aorist tense, which is clearly expressed to the English reader by "whom ye shall have, then slain," though not the sign of the Greek tense, which is absolute and not an exponent of relative times.

The facts in the case are in harmony with this critique. There, is no account on record of the murder of any Zecharias, between the Temple and the Altar, before our Lord's time; but Josephus does give us a history of the death of one Zecharias, son of Baruch, who was slain by the sword in the middle of the Temple, about 34 years alter Jesus foretold the event. He was tried by seventy judges, who acquitted him, whereupon "two of the boldest of the Zealots fell upon him in the middle of the Temple, and slew him." Josephus says, "*in the middle of the Temple*" this is no real objection. He does not mean in the Holy, or Most Holy Places, but in the middle or the edifice, which, with the Courts and offices entire, was styled the Temple;

the middle of which would be between the Nave and Altar of Burnt Sacrifice. It has also been objected, that Jesus said *Barachias*, but Josephus says *Baruch*; but these are really the same, Barachias being only the Greek form for the Hebrew Baruch.

In relation to Abel, it would seem that he was slain within the limits of the Land promised to Abraham, seeing that, upon the then existing occupants of that country retribution was to fall, not certainly for all the murders committed upon earth, but upon the land: if Abel had not been murdered west of the Euphrates, why should vengeance fall upon Messiah's persecutors on his account? It is probable that the Garden of Eden was in Immanuel's land; for Euphrates was one of its rivers, and westward of that river is to be the site of Paradise.]

The time, then, when the Judgment of Gehenna was to happen, was at the period of the murder of Zacharias between the Sanctuary and the Altar. Several of the prophets have written concerning it. "The Lord shall bring," says Moses, "a nation against thee from far (Italy), from the end of the earth as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land. \* \* \* And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Jehovah, thine Elohim, hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee; so that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall have: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her infant, and toward her children which she shall bear, for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Jehovah, thine Elohim, then Jehovah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, &c. And it shall come to pass, that as Jehovah rejoiced over you to do you good, and to multiply you, so Jehovah will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And Jehovah shall scatter thee among all people, from the one end of the earth even to the other. \* \* And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but Jehovah shall give thee there a trembling heart, and fading of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life; in the morning thou shalt say, 'Would God it were even, and at even thou shalt say, 'Would God it were morning!' for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And Jehovah shall bring you into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again, and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."—Deut. xxviii. 49-68.

Jeremiah thus speaks of Gehenna, the place of Judgment for the House of Judah: "they have built the high places of Tophet, which is in the Valley of the son of Hinnom (or Gehenna) to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith Jehovah, that it shall no more be called Tophet, nor the Valley of the son of Hinnom (Gehenna), but the Valley of Slaughter: for they shall bury in Tophet till there be no place. And the *carcasses of the people* shall be meat for the fowls of heaven, and for the beasts of the land; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate." Ch. vii. 31-34.

The place of Judgment, then, according to this prophet, where Jerusalem was to be judged, was a valley, originally styled Tophet, and afterwards Gehenna, and still later, the Valley of Slaughter, in which fire burned continually, and where frequently multitudes of putrid carcasses of the citizens were rotting and consuming under the undying energies of myriads of loathsome worms. Truly of this place it might be said, "*where* their worm ends not, and *the* fire is inextinguishable;" for the consumption of carcasses should not fail for want of a worm to feed upon them, or a fire to burn their bones into lime. "Tophet ordained of old; yea, for the King (the Assyrian, or Gog and his army) it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it:"—Isa. xxx. 33. —"whose fire is in Zion, and his furnace in Jerusalem"—xxx. 9. Gehenna will then be found to have been the place of retributive justice on three signal occasions, to say nothing of minor conflicts; *first*, where Jerusalem fell under the destroying hand of Nebuchadnezzar; *second*, under that of Titus; and *thirdly*, when the armies of the nations shall come against Jerusalem to battle, and meet their final discomfiture at the hand of the King of Israel when he shall be revealed from heaven.

That Gehenna, translated "Hell" in the common version, is not a subterranean place of torment, but a place of Judgment in Palestine, also appears from the fact that the Lord commanded Jeremiah to go in company with the ancients of the people and of the priests of Judea to Gehenna, and proclaim there the words which he should tell him. As it is written, "thus saith Jehovah, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the Valley of the son of Hinnom (Gehenna), *which is by the entry of the east gate* (between Jerusalem and the Mount of Olives), and proclaim *there* the words that I shall tell thee"—ch. xix. 1.; and among these words, he said, "Behold, the days come, saith the Lord, that this place shall no more be called the Tophet, nor the Valley of the son of Hinnom (*Gai-ben-Hinnom*; or in the Greek, *Geenna*; in our tongue Gehenna is the orthography), but the Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem *in this place*; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate and a hissing; every one that passeth thereby shall be astonished, and hiss because of the plagues thereof. And I will cause them to eat the flesh of their sons, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and them that seek their lives, shall straiten them." He was then to break the potter's vessel before them, and say, "even so will I, Yahweh, break this people and this city; xx., and they shall bury them in Tophet, there shall be no place (or room) to bury." Having delivered himself of these things he left Gehenna, as it is written, "Then came Jeremiah from the Tophet, whither Yahweh had sent him to prophesy"—vs. 6-14.

The Lord says, "I will make void the *counsel* of Judah and Jerusalem in this place," even Gehenna. This was accomplished in the highest sense, when Jesus sent his armies against Jerusalem and destroyed the city and people. The Psalmist inquires, "Why do the people imagine a vain thing? The kings of the land set themselves, and the rulers *take counsel* together against Jehovah, and against his Anointed King." But he "made void their counsel," and deriding them, "he spake unto them in his wrath, and vexed them in his sore displeasure;" so that, according to the testimony of Josephus, "when Titus in going his rounds along those *Valleys* saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan, and spreading out his hands to heaven, called God to witness that this was not his doings; and such was the sad case of the city itself." No, it was God's retributive justice that had caused it; and thus he fulfilled his word, "they shall bury them in Tophet," or Gehenna, "till there be no place," where their worm luxuriated in the semi-fluid putrefaction of their carcasses, and the fire of his indignation was inextinguishable. "As the vine tree among the trees of the forest which I have given to the fire for fuel, so," saith the Lord, "will I give the inhabitants of Jerusalem. They shall go out from one fire, and another fire shall devour them," &c. —Ezek. xv. 7; all which was literally and pre-eminently accomplished by the Romans.

This same JUDGMENT OF GEHENNA, which should consign the people of Jerusalem to mutual slaughter, famine, cannibalism, suicide, and death by the Roman sword; by which the city should be filled with rapine and pestilence, and "the Valley of the Son of Hinnom," or "Tophet," without the walls, should be choked with putrefying bodies whose worm should not fail, was also told by Daniel in the 8th chapter, v. 23, 24, "and in the latter time of their (Alexander's successors) Kingdom, *when the transgressors are come to the full*, a King (the Roman Nation, Power, or Prince, symbolized by the "Little Horn" which came out of one of the four horns of the Goat,) of fierce countenance, and understanding dark sentences (see Deut. xxviii. 49,) shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the Mighty and Holy people;" and in c. ix. 26, he adds upon the same subject, "and the people of the Prince (the Romans under Titus) that shall come shall destroy the City and the Sanctuary; and the end thereof shall be with a flood (an inundating war), and unto the end of the war desolations are determined." All which are *symbolically* set forth in these words: "And it (the Little Horn) waxed great even to the Host of Heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself to (against) the Prince of the Host (Messiah the Prince), and by him the Daily Sacrifice was taken away, and the place of his Sanctuary (the Temple) was cast down. And an army was given him against the Daily by reason of transgression, and it cast down the Truth (the Law of Moses) to the ground; and it practised and prospered."—c. ix. 10-12.

The Old Hebrew Oracles close with a prophecy of the Judgment of Gehenna: —a passage which has been very much misapplied by lovers of the terrible in these days. There is terror enough in store for the Gentiles without superadding that which the prophet says to those who were under the law. Malachi delivered a word to Israel, in relation to things which immediately concerned them, and not to the Gentiles; as it is written, "the burden of the word of Yahweh to Israel by Malachi."—c. 1. v. 1. Now, in relation to Israel he says, "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly (the Scribes, Pharisees, Sadducees, Lawyers, &c.) shall be as stubble: and the day that cometh shall burn them up (with the fire which no man can extinguish), saith the Lord of Hosts, that it shall leave neither root nor branch."—ch. iv. 1. Then after setting forth the blessedness of those in Israel, who are constituted the righteousness of God, he exhorts Israel to "remember the Law of Moses, the servant of the Lord, which he commanded to him in Horeb for all

Israel with the statutes and judgments"—v. 4. The Lord then gave them a sign by which they might know of the approach of "the Great and Terrible Day of the Lord;" and this was the appearance of "Elijah the Prophet," who, Jesus declared, had preceded him as John the Baptist, and whose mission, both Malachi and Luke affirm, was to revive the disposition of the fathers in their children, and to turn the disobedient to the wisdom of just persons; in other words, "to make ready a people prepared for the Lord"—"lest he come and smite the Land with a curse."

John the son of Zecharias, then, was the Elijah who was to precede the terrible Judgment of Gehenna; while the real Elijah comes to Israel at the approaching advent. The reason why he who baptized was foretold by Elijah's name is, because he was to come "*in the Spirit and power of Elias.*" He preached "the Baptism of *Repentance*" because of the approach of the great and terrible day of national retribution. Hence his denunciation of the proud and of them that did wickedly in Israel, who, he declared, shall be hewn down for fuel, and cast into the fire. "O generation of Vipers," says he, "who hath warned you to flee from *the wrath to come?* \* \* One mightier than I cometh—he shall baptize you with fire. His fan is in his hand, and he will thoroughly purge his floor, and the chaff he will burn with fire unquenchable."

Omniscient, as Jesus was, of all that was written in the Law and the Prophets, when speaking of the wrath about to fall upon the nation, he expressed himself in the language of the prophets. Thus, he quotes the saying of Isaiah, "their worm dieth not, and their fire is not quenched," three times, with the change of a certain word which explains the use of the possessive in the phrase "*their* worm." Instead of "their fire," Jesus says, "*the* fire;" but Isaiah calls "the fire" "their fire," because it is an agent in their destruction; so "*the* worm" becomes "*their* worm" upon the same principle. And further, the *abiding place* of "their worm which ends not," is not in the living of all mankind, but in Gehenna, when tenanted by corrupting animal matter: thus, "it is better for thee to enter into the Kingdom of God one-eyed, than having two eyes, to be hurled into Gehenna (the place) of the Fire (*eis teen Geennan tou puros*;) WHERE (that is, in Gehenna), their worm (the worm that preys upon them) ends not, and the fire is not quenched." The Valley of the Son of Hinnom, or Gehenna, was pre-eminently the place of worms and of fire at the destruction of Jerusalem; and will be again when it becomes "*the Valley of Slaughter*" when "the slain of the Lord shall be many."—Isa. lxvi.

The alternative presented by Jesus to his disciples in this discourse, was that of being *cast into Gehenna*, or of *entering into Life*; which is the same thing as *entering into the Kingdom of God*. Upon the supposition that the Kingdom of God, the gospel of which Jesus preached from Dan to Beersheba, was immediately to be set up, as the multitude, who wished to make him King, expected—a man might enter into it maimed; for, in that case, he would not return to the dust; but, if it were to be set up then, none who caused offences would be permitted to enter it but would be seized as thieves and robbers, and hurled without the "City of the Great King," into the Valley of the Son of Hinnom (Gehenna), a prey to worms among the offal and filth of the Metropolis. "The unrighteous shall not inherit the Kingdom of God," but "every one, saint and sinner, shall be salted with fire." As we have seen, the Lord will have a "*sacrifice* upon the mountains of Israel," for the birds and beasts of prey at his appearing in his glory; so, as before the judgment of Gehenna, "the bodies" of the faithful became "a living sacrifice," salted with the fire of persecution, "holy and acceptable to God," at that dreadful crisis he had a sacrifice, "which was salted with fire;" a sacrifice of proud and wicked men, destroyers of the saints who were consumed by the fire which salted them; but

"every sacrifice" which he accepts "shall be salted with salt," and not with fire: "have salt in yourselves," said Jesus; let wisdom dwell in you "and have peace one with another."

We have given a translation of this passage in Mark, which, we doubt not, will be admitted by all who can read the original, as more literal than the common one. They differ principally in these particulars. In Mark ix, 43, it reads "unto hell, into the fire that never shall be quenched;"—"their worm dieth not;"—v. 47, "into hell-fire." The former of these expressions we have rendered "into the Valley of Hinnom, into the fire inextinguishable;"—the next, "their worm ends not;" and the last, "into the Valley of Hinnom (the place) of the fire." "Into hell" is an objectionable rendering for the phrase *eis teen Gehennan*; first, because it is not literal; and secondly, because the ideas attached to the word "hell" by Romanists and Protestants, are not those which the prophets associate with, "Gehenna." The grammatical sense of a discourse is its true meaning—its only true and spiritual meaning; before we can therefore judge of this, the original speech must be literally, that is, grammatically and precisely, transferred into our tongue. In the phrase "into hell" the Greek article *teen* is untranslated. We do not say that the article should always be translated into our language; but in this case we conceive it ought, seeing that it is eminently demonstrative. "Into the hell," naturally suggests the inquiry, "into what hell?" Is there any hell but the one hell of pagans, Papists, and Protestants? for "Hell" is the same in the "divinity" of all these respectable alliterations. The answer to this is "into the hell to which Jesus referred, the receptacle, not of 'immortal souls,' but of *mortal bodies* with hands, feet, and eyes complete." What name did *Jesus* designate this place by? By *Gai ben Hinnom*, which the evangelist Mark, or his amanuensis, Hellenized by the word *Geenna*. But what is the English of *Gai ben Hinnom*? It is the *Valley of the Son of Hinnom*, and nothing else. It ought therefore to have been so rendered; and men would then have searched the prophets to see what the Spirit had revealed to them, in connexion with that place of blood, putrefaction, and destruction.

"Into the fire that never shall be quenched" is no more the correct rendering of *eis to pur to asbeston*, than "into hell" is of *eis teen Geennan*. This translation is, as the lexicographers term it, *by implication*; that is, "never shall be quenched" is implied, but not expressed in words. *Asbeston* is an adjective agreeing with *pur* "fire," and not a verb in the future passive. It is derived from *a*, a privative particle, which negatives the word to which it is joined, and signifies *not*, having the force of *un* or *in*, in composition in English and Latin; it does not signify *never*.

The word with which this negative particle is radically associated, is *sbennumi*, which signifies "to extinguish:" *asbennumi* would therefore mean "not to extinguish," which is the ideal import of *asbestos*, which defines the quality of the fire in respect of its relative duration. *To pur to asbeston*, then, simply affirms, that it is "the fire inextinguishable" in the Valley of Hinnom; and not a "fire, which never shall be extinguished:" but one, which the prophets show shall burn till it have accomplished the indignation of God. It has been long since quenched; but will be kindled again in these "Latter days," for the destruction of those who shall fall in "the battle of the great day of God Almighty."

"*Their worm dieth not:*"—literally, *ho skoolleex autoon ou te'unta*, "the worm of themselves (proceeding forth of them,) ends not." This production of worms is affirmed of bodies hurled into the Valley of Hinnom, *hopou* "where," that is, in the Valley "where the worm ends not."

*Ou teleuta* is rendered "dieth not." There is no very special objection to this, save that it is not so literal as "ends not." *Teleuta* is the third person present of *teleutaoo*, which signifies "to end, to finish, to complete," and is predicable of anything animate, or inanimate; but, if "he dies" be the rendering of the verb, *teen zoeen* must be understood; for in the passage before us, these words are not expressed: —*hopou ho skooleex autoon ou teleuta teen zoeen* is the phrase for "where their worm ends not the life;" but *teen zoeen* not being expressed, we have rendered into English only those words which we find recorded by Mark.

But the reader will observe the time or tense of *teleuta*. It is the present, not *the* future. To what present does this refer? Was it relative to the time when Jesus spoke or uttered the words; or to that time when the bodies should be cast into the Valley? Manifestly to the latter as the pronoun "their" or "of themselves" plainly indicates. The continuance of the negation "dies not," or "ends not," is therefore coexistent with the duration of the "carcasses" upon which they feed, unless any one can demonstrate, that a worm generated in a putrefying carcass is itself essentially incorruptible! "Dieth not" does not then signify "shall never die," but simply "ends not" while it has any carcass to exist upon; this is the extent of the present *teleuta*, no more.

Lastly, "into hell-fire," *eis teen Geennan tou pures*, "into the Valley of Hinnom of the fire," or "of fire." This is plainly elliptical, and requires words to complete the sense. The Valley of Hinnom, as we have seen in Jeremiah, is also styled Tophet, and concerning this Isaiah has said, "it is deep and large; the pile thereof is fire and much wood:" we are authorized, therefore, to supply the words *the place* to make out the sense. Hence, instead of "into hell-fire," it ought to read, "into the valley of Hinnom the place of the fire," where the fire is not extinguishable, "which should burn up the chaff of the House of Judah."

In the parallel text of Matthew, the "fire not extinguishable" is expressed by the phrase *to pur to aioonion*, and translated in the common version, "everlasting fire." In the Vulgate "everlasting" is rendered by "*æternum*." But no eternal attribute can be reasonably affirmed of a subject which is not in itself incorruptible and persistent. Animal matter is corruptible; therefore nothing endlessly continuing can be predicated of it organically; fire is the result of the combination of certain principles, and if these cease to be supplied in definite proportions, combustion ends, and the fire is said to go out. Doubtless, God could cause fire to evolve fire through endless ages; but in fire essentially considered, there is nothing necessarily enduring; it is an effect, not a first principle, and therefore the same remark applies to it as to "sinful flesh." Wood, though "much wood," is destructible, and consequently cannot endlessly burn. Hence, whatever may be the duration expressed by *aioonios* when added to the word "God," it does not therefore follow, that when associated with the word "fire," the duration is of equal continuance. God is essentially "from everlasting to everlasting"—without beginning and without end; but flesh, fire, worms, priesthoods, ages, &c, are essentially terminable subjects; hence, whatever may be the length of time indicated, *aioonies*, when related to them, does not mean "eternal," or "everlasting," in the sense of having no end, as God has no end. We have no difficulty, therefore, in understanding how the "fire not extinguishable" may be an "everlasting fire," and yet go out at length. The fire in the Valley of Hinnom was coexistent with the destruction it had to work out at the end of the Mosaic *aion*; so that *in relation to this work* it was *aioonian*; and everlasting also, as it respects the results which it so fearfully elaborated. The phrase, *to pur to aioonion*, then, we translate "*the cyclical fire*."

There is another passage in Matthew which we must notice in relation to the Judgment of Gehenna. It is written, "so shall it be at the end of the state: those sent shall go out, and

sever the wicked from the midst of the just, and cast them into the smelting furnace of the fire; there shall there be (*ekei estai*) wailing and gnashing of the teeth"—c. xiii. 49. The *kaminos tou puros* in this passage, rendered "smelting furnace of the fire," is defined by theorists to be "Hell, the place of endless torment;" but with their leave we will consult the prophets, and inquire of them where this smelting furnace may be found? Moses saith, "the Lord hath taken you, Israel, out of the furnace." Deut. iv. 20. Here the word "furnace" means Egypt, where Israel suffered grievous oppression; so that it does not necessarily signify a subterranean place of torture. Speaking of the overthrow that awaits the "multitudes in the Valley of Decision," "in that day when every man shall cast away his idols of silver and gold," Isaiah says, that "the princes of the Assyrian (the king of the North.' *Dan.*) shall be afraid of THE ENSIGN, saith the Lord, *whose FIRE is in Zion, and his FURNACE in Jerusalem.*" Ch. xxxi. 9.

But lest this should be deemed inconclusive, we will present another witness before the reader, and inquire of him if he can enlighten us in relation to this smelting furnace of the Lord? What saith Ezekiel? Let us hear him!—"The word of the Lord came unto me, saying, 'Son of Man, the House of Israel is to me become dross: they are all brass, and tin, and iron, and lead, in the midst of the furnace: they are the dross of silver. Therefore, saith the Lord God, because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so I will gather you in my anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof; and ye shall know—that I the Lord have poured out my fury upon you"—ch. xxii. 17-22. These are testimonies sufficient to prove, that the phrase "cast them into the smelting furnace of the fire," declares the melting of Israel in Jerusalem, become torrid with the consuming indignation of the Lord. But to what time does Jesus refer?

This question is easily answered:—*en tee sunteleia tou aioonos*, rendered in the Latin Vulgate, *in consummatione seculi*. "Sunteleia" is a noun derived from the verb *sunteleoo*, which is itself compounded of the preposition *sun*, "with," and *teleoo*, "to end, to bring to an end," &c. The true ideal meaning is, therefore, something more than "end": the verb then signifies *to complete one thing with another thing*, that is, to bring the two things to a convergent crisis; hence *sunteleia* will signify the completion of the *aioon* contemporaneously with something else. What is that one thing? Hear what Daniel the prophet saith! "By Him (the Roman Power) the Daily (sacrifice) was taken away, and the place of his Sanctuary (the Temple) was cast down. And an host (army) was given against the Daily by reason of a transgression, and it cast down the Truth (the Law of Moses) to the ground." This is styled "the transgression of desolation, to give both the Holy and the Host (of Israel) to be trodden under foot" of the Gentiles—ch. viii. 11-14.

Here, then, are *four things* which were appointed to one common *sunteleia*;—the Daily Sacrifice of the Altar, the Temple, the Law of Moses, and the Nation; so that whatever may be the signification of *aioon*, the end of it was contemporary with the end of these four things. When did sacrifice cease to be offered daily on the Altar of the Burnt Sacrifice? When was the Temple destroyed? When did that truth, or covenant, which Paul saith in his time "decayeth and waxeth old," vanish away? and when was the Jewish Nation conquered, "the power of the Holy people scattered," and desolation spread over the Land? At what common epoch did all these events happen in Judea? Without one dissentient voice, all men intelligent in history and unbiased by any novel hypothesis answer—*when Jerusalem was sacked by*

*Titus*. This then was the *sunteleia ton aionos*, the end of the world, dispensation, state or course constituted by the Mosaic Law. Then were the proud and wicked severed from the just persons in Israel and cast into the smelting furnace of the fire which melted them as tin and lead.

We have said that the ideas attached to the word "Hell" by Romanists and Protestants, are not those which the prophets associated with "Geenna," which they translate "Hell." If it be urged that all these understand it alike, we are hurled into a chaos of absurdity, of which the following may be adduced as a specimen: Let the readers turn to Jeremiah xix., and read the verses 1, 2, 3, 6, 14, with the word "Hell" in the popular sense substituted for Tophet, the Valley of the Son of Hinnom, and the Valley of Slaughter, phrases which all apply to the same place, and rendered "Geenna" in the Greek! He would be surprised to find that Hell, "the place of damned immortal souls," is "by the entry of the east gate" of Jerusalem; that the Lord sent the prophet Jeremiah to Hell to prophesy; that Hell should be choked full of Jewish carcasses; that the prophet went to Hell, accompanied by other living men in the flesh, (this is very much like the pagan story of the descent of Æneas into Hell!) and there in their presence he broke "a potter's earthen vessel;" and that having accomplished all this, "Jeremiah came from Hell (Tophet) whither the Lord had sent him to prophesy!!" All of which is true, *if* pagans, papists, protestants, prophets, and apostles understood the same things by the word "Gehenna"—Hell; but they do not, hence the above is all nonsense and folly.

Paul refers to the same Judgment, when he says, "to wait for his Son from the heavens, whom God raised from among the dead, Jesus who delivers us from the wrath about to come"—1 Thess. i. 10. Again he saith: "The Jews are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to the filling up (the measure of) their sins always: but (*de*) the wrath comes (*ephthase*, aorist; see note on *ephoneusate*, equally applicable to this place) upon them at the end—*eis telos*—ch. ii. 16.

James also tells Israel in ch. v. 5, "ye have nourished your hearts as to (*en*) a day of slaughter." And Peter saith in relation to the same crisis, "the end of all things approaches." What things? Those enumerated by Daniel as we have seen: and which were brought to an end in the Apostle's day, styled "the last days;" that is, of the Mosaic Commonwealth of Israel. But of 2 Pet. iii. we have spoken at length elsewhere: let the things upon this topic already before the reader for the present suffice.

EDITOR.

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### **Fast for the Destruction of the Temple.**

ALL who possess an intelligent belief in the Bible, look forward in full assurance of hope to that happy period, when Israel shall be gathered from the four corners of the earth, and restored to the land of their forefathers, and the favor of God. The days of their mourning shall then be ended, and their fasts, now observed on account of the misfortunes of their nation, shall be turned into joy and gladness. " Thus saith Jehovah of armies, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace." Zech. viii. 19.

At that time, the prophet goes on to tell us, Jerusalem shall be the metropolis of the world, the common centre to which all nations of the earth shall flow "to seek Jehovah of armies, and to pray before him." Intelligent believers, though not the so-called "Christians"

generally, believe this as fully and long for the happy accomplishment of it as ardently, as the Jews. It would give us unspeakable pleasure to behold the Jews on that height of moral dignity and glory for which God destined them, from the first hour that he chose their father Abraham to be his friend. We desire the arrival of this happy period, for the sake of the Jews themselves; but surely no Jew will be offended with us, if we say that we desire it also for our own sakes, and the sake of all the families of men. We should wish to see Divine truth triumphant, sin and misery banished, and brotherly love universal; but we see all these things connected with the restoration of Israel, and the establishment of the kingdom of God upon earth, and therefore we join with all our heart in the most ardent aspirations of the Jewish people, and say "Amen!" to every prayer that God "would remember his covenant with Abraham, Isaac, and Jacob, and that he would also remember the land." But these prayers, and wishes, and anticipations all remind us that that happy day is still future. Israel is still scattered among the nations, and instead of having days of joy and gladness, observes another solemn day of mourning in the remembrance of the desolation of their city and temple. The ninth of the month of Av is still a fast, and Rambam thus describes the causes of mourning on that day:

On the ninth of Av five things happened. It was decreed in the wilderness that Israel should not enter into the land. The temple was destroyed, both the first and the second time. The great city named Bither was taken, and there were in it thousands and tens of thousands of Israel, and they had a great king, whom all Israel and the greatest of the Wise Men imagined to be the King Messiah. But he fell into the hands of the Gentiles, and the Israelites were all slain, and there was a great affliction similar to the desolation of the temple. On this same day, destined for punishment, the wicked Turnus Rufus ploughed up the sanctuary and the adjacent parts, to fulfil that which is said, "Zion shall be ploughed as a field." Mic. iii, 12; Hilchoth Taanioth, c.v.

The mere enumeration of all these dreadful inflictions of the Almighty suggest many and grave topics for reflection, but the most important of all is, *the cause of the last desolation of the temple, and the present long captivity*. To mourn over past sins is indeed good and wholesome; but if it does not teach us how to remedy the one and to avoid the other, it can only terminate in despair. Every Israelite, therefore, who weeps for the desolation of the holy and beautiful house where his fathers worshipped, should also set himself earnestly to inquire into the cause and remedy of this great calamity. Why was it that the God of mercy desolated his own house, the only temple that he had in the world, built by his own express command? The idolatry of the nation was the cause of the destruction of the first temple.

"Moreover, all the chief of the priests, and the people, transgressed very much, after *all the abominations of the nations*, and polluted the house of Jehovah which he hallowed at Jerusalem. Jehovah Elohim of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age: he gave them all into his hand; and they burned the house of the Elohim, and broke down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. xxxvi. 14-19.

Here then obstinate idolatry is represented as the cause of the first desolation. Israel learned and practised the abominations of the nations, and thus polluted the temple, and therefore God destroyed the temple, and sent them into captivity. There were, no doubt, other and many great sins in Israel, but they are not mentioned, as if to show that nothing short of wilful and obstinate departure from God could have led him to adopt so severe a measure. As long as they retained their allegiance to God, and rejected the abominations of the nations, there was a hope and a possibility that they might repent of other sins; but when men obstinately turn away from God, and will not hearken to his warnings, all hope of repentance is at an end, and there is no alternative but just judgment. But was this the case in the second temple? Were the Jews then obstinate idolaters? Had they images among them, and did they pollute the second temple with such abominations of the nations? No, rather than bow down to images, they willingly endured every torture, and offered up their lives even as a sacrifice to the truth, and when the second temple was destroyed, there was not among Israel a single vestige of idolatry. Never in the whole course of their history, from the going forth out of Egypt to that day, was there such an apparently scrupulous observation of the letter of the law, and never had Israel had so many learned men devoted to the study of the commandments. What, then, could be the cause of the second desolation? It was not idolatry, but it must have been something equally odious in the sight of God, and must have been a sin committed equally by the priests and the people.

It may be observed that in the above description of the first destruction, it is said, "All the chief of the priests, and the people, transgressed very much." If the priests had remained faithful to Jehovah, he would not have destroyed the temple, for there would have been hope that, by their exertions and teaching, the people might be brought to a better mind. Or, if the people had remained faithful, God would not have punished the people for the sins of the priests; he would have cut off the wicked priests, and raised up others according to his own heart. Nothing short of the unanimous wickedness of priests and people could have brought on so great a calamity. In like manner we infer that the cause of the second destruction was not any partial wickedness, but some sin, of which both, priests and people, were guilty, that drew down that calamity.

And further, it must have been a sin against which they were warned by special messengers of God. When the priests and the people fell into idolatry, God did not immediately destroy the first temple. He first tried whether they would listen to his warnings and repent; and therefore "he sent to them by his messengers, rising up betimes and sending; because he had compassion upon his people, and on his dwelling-place." Now, surely, when we see that God showed such compassion, when he was about to send so small a calamity as the seventy years' captivity, we may safely infer that he would not bring the more tremendous judgment of eighteen hundred years' desolation, without exhibiting a compassion proportionate to the coming infliction. In the former case, he sent special messengers and prophets to warn them; he must also have acted similarly before the second destruction. Who then were the messengers and the prophets that warned the Jews of their sin? The Jews say, that during the second temple there was no prophecy; but is it possible to imagine that the God of Israel would shut up the bowels of his compassion, and pity neither his people nor his dwelling-place, but give them both over to the most dreadful visitation that ever descended on a nation, without one word of warning? When he was about to destroy Nineveh, he first sent Jonah to call them to repentance; and when his judgments were about to fall upon Babylon, the words of warning were miraculously written on the wall; can we suppose, then, that God would not have as much mercy on Jerusalem and the Jews as on Babylon and Nineveh? The supposition is utterly inconsistent with God's character and dealings. There must have been

prophets who announced the coming judgment, and warned the people of their sin. Who were they, then, and what was that sin equal to idolatry which priests and people committed and obstinately persevered in, despite of all warning, and in which their descendants still persevere? Idolatry is a departure from the true God, and the setting up a false system of religious worship. Now it is granted that the Jews did not make images, but did they not set up a false system of worship and religion contrary to the religion of Moses and the prophets? Let the Oral Law and the Jewish Prayer-books answer that question. It has been proved that the Oral Law, sanctioned by the Jewish Prayer-books, is directly at variance with the written word of God. It teaches the Jews to put faith in amulets, charms, and magic, which are mere Gentilism. It teaches a cruel and unmerciful system for the Jews, gives false ideas of the character of God, and actually forbids the Jews to love Gentiles as themselves. The setting up of this system was the great sin which priests and people all joined in committing, and in which their posterity still continue. They were warned against this sin. God sent them extraordinary messengers. He sent them Jesus of Nazareth, the prophet like unto Moses, and the Messiah. The great burden of his preaching was "the gospel of the Kingdom of God," as opposed to this false religion, the Oral Law; but they would not hearken to his words. Priests and people conspired together to reject and crucify him. Here, then, was the result of the fake system which they adopted. The Oral Law was the tree, the rejection of Messiah the fruits. \* But still the Lord had compassion upon his people, and upon his dwelling place; he spared them yet for forty years, and meanwhile sent his apostles to warn them and testify against their iniquity; "but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of Jehovah arose against his people, till there was no remedy," and he gave them into the hands of the Romans. Because they rejected Jesus of Nazareth and his disciples, the temple and city were desolated.

\* So, now, the traditions of the Gentile Reverends, which is their Oral Law, is the tree; the rejection of the personal return and reign of Jesus upon David's throne in Zion rebuilt, is the fruits. The clergies have made the gospel of the kingdom a nullity by their theology. —*Editor Herald.*

The Jews have been taught to think that Jesus and his disciples were deceivers; but let them consider this fact, that, if they were, God himself has sealed the truth of their assertions by the acts of his providence. The preservation of the temple and city to this day would have been incontestable evidence that they were deceivers. Had no judgments followed upon the crucifixion of Jesus, it would have been evident to all mankind that he was not what he pretended to be. But if he was indeed the Messiah, the strongest possible attestation that God could give, was the exemplary punishment of those who crucified him; and this God has given. They crucified Jesus, and God afterwards destroyed the temple and scattered the people. Without this, the religion of Jesus never could have triumphed as it has done. If the temple were still standing, and the Jews in Palestine, they could point to the temple and say, "See that temple, the monument of God's favor and presence! it is still among us, and shows that Jesus, who predicted its desolation, could not have been the Messiah. If he had been the Messiah, God would not have left us this unequivocal testimony of his favor.

But this proof of their righteousness God has taken away, and that within forty years after the crucifixion of Jesus; so that God himself has given the strongest possible attestation to the truth of his claims. Let any reflective Israelite calmly consider this, that, if Jesus was not what he claimed to be, his crucifixion was the most meritorious act that the Jews ever performed. They thereby did what they could to stay the progress of a false religion that was to overrun the world, and to uphold the truth: can they, then, suppose that God would punish

them for doing that which was right, and give the sacred sanction of his providence to him that was doing wrong? When Phineas, the son of Eleazar, slew the Israelite and Midianitish woman with his spear, the plague was stayed from Israel; and can we imagine that the high priests who condemned Jesus would have had a less reward if his claims had been false? If Christianity be not true, then God himself has interposed to crush the truth, and to build up falsehood. If Christianity be true, then God could do nothing more to attest the truth than he has done by the destruction of the temple. There was but one unanswerable argument against Christianity, and that was the existence of the temple; but God himself has answered that argument by taking away the temple; and, therefore, we infer, that as God has done all he could do to establish the truth of Christianity, it must be true.

The Jews think that if Jesus had been the Messiah, it is impossible that the priests and learned men of his time could have rejected him. But the events which they commemorate on the month of Av show the untenableness of this argument. On this day, the Jews commemorate, first of all, the decree that the Israelites should die in the wilderness and why did they die in the wilderness? Because they would not believe in Moses. "And the children of Israel murmured against Moses and Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or, would God that we had died in this wilderness. And they said one to another, Let us make a captain, and let us return into Egypt—Numb. xiv. 2. Yet they had seen the plagues of Egypt, and they had passed through the Red Sea, and were at that moment supplied miraculously with food, but for all that they did not believe, and that "the whole congregation." Will any Jews say, that this unbelief proves that Moses was a false prophet? If not, why not? Every argument that will prove that the unbelief of that generation is no argument against the claims of Moses, will exactly demonstrate that the unbelief of the Jews in the time of Jesus is no argument against his Messiahship. If it was possible for men to disbelieve the word of Moses, after all the wonders they had witnessed, it is equally possible that they should have rejected the claims of Jesus to the Christship, divinely attested as they were.

But remark here, it was only the old generation that God sentenced to die in the wilderness. The children who did not participate in the unbelief of their fathers entered into Canaan. Now, if any thing similar had happened to the Jews since the destruction of the second temple, that is, if, after a few years' captivity, they had returned to their land *without submitting to Jesus*, they might then argue, that the rejection of him was not the sin for which they were cast out of the land. They might say, we have not become Christians, and yet God has restored us; it is plain, therefore, that this was not the cause of the second desolation. But God's dealings have been just the reverse. The Jewish nation has gone on from century to century fasting and humbling themselves before the God of their fathers, and yet he does not restore them, — a plain token that they still participate in the sin of their fathers; and a plainer proof still of the truth of Christianity, for God still continues the providential act whereby he originally proved that Christianity was true. Israel still rejects Christianity, and therefore Israel still continues in dispersion. The only argument that could even appear to prove that the rejection of Jesus was not the cause of the second desolation, would be the restoration of the Jews in their unconverted state. But that argument God refuses to grant, and has refused it to his beloved people for many centuries. If Judaism be true, why should he thus continue to declare against it? If Christianity be false, why should he from century to century stamp it with the seal of truth?

But, in the next place, the Jews commemorate the destruction of the first temple, that is, they commemorate the idolatry of the chief priests and the people. They remember that the

learned and the unlearned of the nation rejected the true God, and turned to dumb idols. How then can the Jews say, that it is impossible for a nation that openly rejected the God of their fathers, to reject the Messiah? There can be no greater proof of folly and wickedness than to reject God and worship a stock or a stone; but of this Israel has been guilty, and because of this sin the first temple was destroyed. The man who rejects the true God will also reject his messenger. But Israel has done the one, why then should it be denied that they could do the other? The only possible answer that can be given is, that the priests and the people were a great deal wiser and better in the days of Jesus than in those of the first temple. But if this be true, why was the temple destroyed? Why were those who were so much wiser and better, punished with a more dreadful punishment than those who were so much more foolish and wicked? If we are to judge of the comparative wisdom and piety of the two by the measure of punishments, then we must say, that the idolatrous priests and people of the first temple were a great deal wiser and better than the priests and people of the second temple, for the former escaped, after a captivity of seventy years, the latter have been exiled for nearly eighteen centuries. The tremendous nature of the punishment would show, that the priests and people who rejected Jesus, were more wicked than their idolatrous forefathers, and if so, their testimony against Jesus is of no value.

But the Jews commemorate, on the 9th of Av, the destruction of the city of Bithur, that is, they commemorate the folly of all their greatest Rabbis in following an impostor, and believing in him as their Messiah. There Bar Kochav took refuge with those whom he deluded. Rambam says, "All Israel, and the greatest of their wise men, imagined him to be the Messiah," and we know that the famous Rabbi Akiva was among the number. Here then we have practical proof that the judgment of those Rabbis who rejected Jesus was not to be depended on. If they had succeeded in their efforts, they would have taught all Israel to believe in an impostor; but the providence of God gave them all over to destruction in the very act of following a false prophet. And yet, these are the men who have handed down the Oral Law, and compiled the precept of rabbinic religion; men, whom the Jews themselves tell us, were the followers of a false prophet and the dupes of an impostor. How can they possibly believe in a system which has such men for its authors; men who seduced thousands and tens of thousands of Israel to plunge themselves into ruin? If Rabbi Akiva and his colleagues had not espoused the cause of Bar Kochav, he could never have succeeded in deluding such numbers of Israelites; they, therefore, are answerable for that dreadful calamity. But, when the Jews of the present day commemorate that sore affliction, should they not remember also that it is high time to give up that religious system that was the cause of it, and of all the evils that have since followed; or, at least seriously and carefully to investigate a religion, fidelity to which is compatible with the departure of God's favor, the destruction of the temple, and a long and awful captivity? O. P. p. 296.

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### **Thirteen Questions Answered Seventeen Years ago, but not before Published.**

1. What is a Jew?

A. One descended from Abraham in the line of Isaac and Jacob, and one who is their son by ADOPTION.

2. Of what is the Jew by nature an heir?

A. Of Palestina during his *natural* life, and all things related to it as constituted by the Mosaic Code. As long as the Natural Jews preserved the Constitution and Laws of Moses

inviolable, so long they possessed and enjoyed their country in peace; but when they trampled these under foot, then famine, pestilence, and wars beset them, and if unreclaimed by these judgments, their country was taken from them, and they became outcasts and vagabonds among the nations.

3. Is an Israelite a Jew in any other sense than a natural one?

A. Yes. All natural Jews are also *spiritual* Jews, if they walk in "the footsteps of the faith of their father Abraham;" so that from the giving of the Law by Moses until the proclamation of the Law of the Spirit of Life and Liberty by the Apostles, the Jewish nation was composed of two classes of Jews, *first*, the natural or native Jews, who kept not the Law in faith and hope; and *secondly*, the spiritual or "inward" Jews, the true seed of Abraham, who could not only trace their descent up to him as their natural ancestor, but who also imitated him in faith, hope, and obedience to the precepts of the Most High.

4. Are natural borns of the Jewish nation alone Jews or Israelites?

A. No. A man of any other nation may become a Jew, in the same way as a man of any other nation may become an American in every particular save that of birth.

5. How may a Gentile become a Jew?

A. By adoption.

6. True. But what does that adoption consist in?

A. In believing the gospel which Peter and Paul preached, and in obeying it; which is the same thing as being "*born of water*," without which a man cannot enter the kingdom of God, let whosoever will affirm the contrary.

7. Upon what principle, or how is a man constituted a Jew by obeying the gospel?

A. Jesus of Nazareth was a natural born Jew, and by eminence styled THE SEED of Abraham. If a Gentile believe the gospel or promises covenanted to the fathers concerning the Christ, and obeys it by being immersed into the name of Jesus Christ for remission of sins, he gets into Christ, or "puts him on." In this way he becomes Christ's; he is "IN HIM." and therefore as Jesus is a Jew, the seed of Abraham, a priest, a king, a judge, the son of God, the heir of God, circumcised, &c., so the Gentiles who put him on are also styled Jews, children of promise, or seed of Abraham, priests, kings, judges, sons of God, heirs of God, circumcised, &c. "If ye be Christ's," says St. Paul, "then are ye Abraham's seed, and heirs according to THE promise" of eternal life and the inheritance made to Abraham and the Christ 430 years before the law was given by Moses.

8. Is it to be understood then that there are two Jewish nations?

A. Such is indeed the fact. Israel is an *imperium in imperio*, as it were, a nation within a nation, which bear a similar relation to one another that a nut doth to the shell by which it is enclosed. *That which is spiritual, however, is not first; but that which is natural, and then that which is spiritual*, as Paul saith concerning the animal and spiritual bodies. The *animal Jewish nation* is composed solely of native born Jews, while the *spiritual Jewish nation* is made up of

all, both Jews and Gentiles, from the Fall, both Jews and Gentiles, from the Fall to the Resurrection, who, under the several dispensations under which they live, believe what God says to them and do what he commands them; for it is upon a principle of faith and obedience that the sons of Adam become the sons and heirs of God.

9. If the animal Jewish nation be the heirs of Palestina under a Mosaic constitution, of what is the spiritual Jewish nation the heir?

A. Of Palestina under a heavenly constitution, by which it is made "a heavenly and a better country."

10. What is Palestina, thus constituted, termed in the scriptures of truth?

A. "A new heavens and a new earth," Isa. lxv. This constitution, which has reference to Palestina as to the nucleus or *royal demesne* of the *new empire*, remodels the social fabric of the globe. It constitutes "*new heavens*" or form of government upon the earth, and a "*new earth*" or system of things among the population of the world.

11. Who is to be the Head of this government, and who are to share with him in the glory and honor of his reign?

A. A king who is to come from heaven, even Jesus the Anointed of Jehovah, who is to be the Supreme Ruler upon earth, and the fountain of all glory and honor. He is to sit upon his father David's throne, and to hold his court in Jerusalem, where he is to reign amid his Ancients gloriously; hence it is termed the *City of the GREAT KING*. The head of this government is the King of kings and the Lord of lords, and is so styled because all who will share with him in the administration of the kingdom are themselves kings and lords or rulers, associate with him. He is the *King Immortal*, whose dominion will not be transferred to a successor. Such is the head of the government of the world, whose palace will be on Mount Zion, the ancient site of his father David's throne.

The spiritual Jewish nation—a nation which will be born in a day—is a nation of kings and priests *elect*, who, as yet, have not received their royalty, but are enrolled in heaven's scroll as the future sovereigns of the world. In Daniel, they are styled "*the saints who shall possess the kingdom*," and who are now sleeping in the dust, or who, now living *instead of founding colleges in perpetuo*, are preparing to meet to-day, to-morrow, or in years to come, the Founder of the Everlasting Age, the King Almighty, and the Prince of Peace. These are they and they alone, who are to share with King Immanuel in the new heavens which Jehovah will soon create.

12. Is it to be understood, then, that the spiritual Jewish nation will all settle and dwell in Palestina?

A. By no means. By their right to the soil of the Holy Land being established, their right to share in the dominion of the King of Israel over the globe is also demonstrated. This is a first principle which should never be lost sight of. The rights, privileges, glories, and honors of the saints **are** all indissolubly attached to Palestina, which is *the camp of the saints*, or the royal province of the Universal Empire of the Great King. God gave this country to the Christ when he promised it to Abraham and his seed. Whoever, therefore, in after ages, could prove his right to the country, also established his right to universal sovereignty. Jesus

established his right, hence the necessity of his second coming that he may take possession of his inheritance and commence his reign. Hence all who are in him have a title with him to the country and all things related to it.

But it does not, therefore, follow, that they will all dwell in the country although it will be their country. Would it be reasonable to suppose this? Do the Governors, Governors-General, &c, of the British provinces all dwell in London or even in Britain? Certainly not. They are distributed to their posts of honor, power, and glory by the supreme ruler of the empire; so also will it be with the kings and priests of Jehovah. He will establish his own Anointed in Jerusalem, who will be surrounded by a retinue of immortals, who will form his court of ancients; each of the Twelve is to rule a tribe of the natural Jewish nation near the person of the King. Paul may perhaps head an extensive jurisdiction over the Gentiles, but I cannot say assuredly. These are stars of the first magnitude in the new heavens; the rest shine brilliantly in the kingdom of their Father, though the stars, or nobility, among them differ from each other in glory. They are all glorious and honorable, but not all equally so, as saith Paul. They will all have power over the nations, ruling them with a sceptre strong as iron. But while one may be chief ruler over a nation, another may rule only over two, five, or ten of that nation's cities.

13. Will nations exist under this "new heavens and new earth?"

A. Assuredly. The nations are not to be blotted out at the return of Jesus; prophecy nowhere teaches this. *It is the power of self-government which is to be taken from them*, but their existence as nations will be prolonged for "a season and a time" or a millenary of years. This is what is meant by the kingdom of this world becoming the kingdoms of Jehovah and his Anointed King. The government of the world is changed, but not its national constitution. EDITOR.

*Cincinnati, O., 1843.*

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## **Analecta Epistolaria.**

### **Letter from New Zealand.**

*Dear Bro. Thomas:* —I have been long in fulfilling my promise of writing to you, much longer indeed than I intended. The delay, however, has not arisen from any disinclination on my part to write, nor from want of time or opportunity. But the writing has been deferred from time to time, in the hope of having something more, or better, to write about than a mere personal narrative of my position and prospects, and of what has befallen me since I left New York.

In truth, I have waited to little purpose, and as I have now been here more than a year, I determined not to allow another mail to close without sending you something, however short or uninteresting.

We had rather a long, though not boisterous passage to Melbourne, having been forty days in reaching the line, and the entire voyage occupying one hundred and five days. Among the passengers on board was a Jewish family from Jamaica, consisting of father, mother, and five sons and daughters, who, if they are to be taken as average specimens of the fleshly descendants of the Friend of God in the present day, are unworthy of the name of Israel, and ripe for capture and destruction. One of the sons, about twenty years of age, openly professed

himself a deist, but, like his elder sister, his knowledge of the Old Testament was very limited. The mother, who was the most decorous of the lot, and a stickler for some outward observances enjoined by the law of Moses, took offence at a remark of mine on the impossibility of keeping the law which condemned all who failed even in one point, and desired that the subject might not be mentioned again. So I held my peace at her. As for the old man, the father, I could never succeed in drawing him out upon the subject. The younger children were about the most vicious and worst-behaved I ever saw. Their boisterous mirth and equally boisterous squabbling with one another were often a serious annoyance to quietly disposed persons like ourselves. The second cabin passengers were a motley crew, composed of men out of every nation under heaven. Among the Germans were some tolerable musicians, who with their wind and stringed instruments and their musical voices beguiled some otherwise weary hours. The captain, a native of Boston, was a pleasant, affable sort of man, who had no objection to letting every one enjoy himself in his own way, so long as he did not interfere with the management of the ship. He professed Unitarian principles, which, in his case, as I believe in that of many others of the same persuasion, makes about as near an approach to no religion at all as any system well can.

We landed in Melbourne on the last day of September, declining a pressing invitation from our Jewish friends to visit them at their residence a few miles from the city.

After a long detention in Melbourne, waiting for a vessel to convey us to Wellington, and a tedious passage thither of three weeks, one of which we spent in knocking about among rocks in Bass Strait with a foul wind, we finally reached this place on December 1st, and landed at 2 o'clock in the morning, just about five and a half months from the time of leaving New York city.

I am happy to say that I have been well received by my old friends and patients in Wellington with scarcely an exception and have been congratulated on my return. The house promised me I found nearly completed on my arrival, and have now been in occupation of it more than a year. It is a cottage containing seven rooms, substantially built of wood, and stands on about an eighth of an acre of ground in the principal street, with a garden both front and back. I found the town a good deal improved during my absence; several new houses built, and in a better style. Commercially, however, it is exceedingly dull, money scarce, and dishonored bills the order of the day.

The church that is in my house numbers but seven members, one being a sister whom I had the pleasure of immersing into Israel's hope since my return. We meet regularly every Lord's day for the breaking of bread, &c. And have occasionally a visitor or two, but no prospect at present of any further increase of our small number. The Truth makes no progress in New Zealand. The Heralds have arrived pretty regularly, and are always read with great interest and are very edifying. The last number received was for October, and by the address on the cover I presume you are still residing in Mott Haven. I have been anxiously looking for a notice of your long promised book on the Apocalypse, but not seeing any, conclude it is not yet ready for the press. I regret I cannot this time send you any list of subscribers for your valuable Periodical. I have disposed of one duplicate volume, but those who read at all, for the most part content themselves with borrowing my numbers.

The proposed Congress of European powers will doubtless lead to further complications and a further appeal to the sword. May we all be prepared for the End, which, judging from the signs in the political heaven, cannot be very far distant.

I should very much like to see an article from your pen on the Witch of Endor. If I remember rightly, you once expressed an intention of writing something on the subject when I was in New York.

To all the brethren and sisters forming the church in New York my affectionate remembrances and heartfelt wishes that they may increase in the knowledge and love of God, and at the last be found worthy of that crown of life which the Lord the righteous Judge, will bestow upon all who are faithful unto death, at his appearing and his Kingdom.

Pray write as soon after the receipt of this as convenient. If not from your own pen, I shall look for the pleasure of receiving a long letter from Eusebia, to which I will not fail to send a prompt reply.

We are on the eve of another Maori war. The seat of the disturbance is at a place called Taranki, about two hundred and fifty miles north of this place. The governor has repaired thither with about three hundred men, and has sent to the neighboring colonies for more. All the troops have been withdrawn from Wellington and the militia called out.

As usual, the dispute is about land. There is a large party among the natives adverse to disposing of any more land to Europeans. Thus you will perceive that even in this remote region we are not exempt from war's alarms.

That you may continue to be blessed with health and strength to enable you to prosecute your highly useful labors in declaring the Glad Tidings of the Coming Kingdom, is the sincere prayer of your friend and brother in the Truth,

SAM'L GEO. HAYES.

*Wellington, New Zealand, March 15, 1860.*

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