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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

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CHRISTIAN PHILOSOPHY;

OR, THE CONSTITUTION OF MAN, IN RELATION TO
IMMORTALITY AND ETERNAL LIFE.

No. I.

"What is man?" This question has been variously answered by skeptics, infidels, and theologians. One replies, he is an *Angel*—a *God*. Another, that he is a *demon*. Another, still, that he is the offspring of *chance*, and that his "death is an eternal sleep." And still another, that he is *immortal*, destined to live in God's presence in the enjoyment of inexpressible happiness, or to burn in hell through the endless succession of ages!

Thus, "the world by wisdom knew not God." "They became vain in their imaginations, and their foolish hearts were darkened. Professing to be wise, they became fools." The schools of India and Egypt were the prolific sources of "philosophy falsely so called;" and Pythagoras and Plato its great masters. They predicated immortality upon the *nature of man*, and argued that he was *constitutionally* in possession of an immaterial, incorruptible essence, which was a part of the Deity; and that its destiny was transmigration, and a final absorption into the "Soul of the Universe." When christianity was popularized, ascended the throne, and was clothed with secular power, this dogma of Paganism was amalgamated with pure christianity, and thus the latter was rendered more acceptable, in the adulterated form, to the stupid and licentious admirers of a "vain philosophy." Since that period, the same dogma has been handed down through the dark ages, being transmitted from sire to son—from priest to people—from school to school, until, like a mighty and deadly stream, its waters have poisoned the hearts and heads of all mankind: corrupted every science, and nullified and stultified the truth of God! This pagan tradition now constitutes the *soul*—the *life* and *spirit* of every sect in christendom. It is preached from every pulpit in the land, taught in every lecture room, inculcated in every school, and distilled into the youthful mind in every family!

Every science is tinged with it. The astronomer contemplates the unnumbered worlds, revolving in the immensity of space, as the abode of his departed spirit; and talks of "gaining *worlds* beyond the skies." He, vainly thinks, his departed ghost, on some errand of mercy or inquest of knowledge, will

pass from world to world, and be lost in the contemplation of the grandeur, sublimity and beauty of Jehovah's works! The physiologist, while he examines the organization of the human machine, imagines that he is contemplating the "clay tenement of an immortal soul." The phrenologist, as he dissects the human brain, and unfolds its beautiful convolutions, in imagination beholds within its anfractuositities evidences of the deathless nature of that "divine essence"—that life imparting and thought-producing spirit that once animated it!

And thus it is, that every Medical School and Theological Seminary, and College of Literature, is made a fountain of corruption, deep and wide, to the human mind. And, not only so, but even the political prints, as they chronicle the demise of some political leader or military chieftain, speak of their exchanging the honors of civil and military life, for the rich honors and evergreen laurels of the paradise of God. For, in their wisdom, they eulogize to heaven the man whose hands have been washed a thousand times in the warm gushing blood, fresh from the heart of his fellow man!

And, not only this, but even the babe upon the knee of its mother, is taught to lisp the delusive doctrine of congenital immortality!

Seeing, then, that in every department of society, in all the streams of social life—in all the ramifications of religious and political systems, this desolating delusion is taught by pens and unnumbered tongues, are we not justifiable in making one effort to dispel the delusion, and to pour into the minds of our readers the light of *christian philosophy*? Should we not meet error on its own ground, and, if possible, drive it from the field? Certainly we should! Let us, then, draw the sword, throw the scabbard to the winds, and do battle for the truth. The *truth* has nothing to fear in any investigation. Truth seeks the light, while error shrouds itself in the gloom of pagan darkness!

This doctrine of "hereditary immortality," is not only proclaimed from the pulpit, and echoed by every press in the country; but it is, also, wafted on the breeze in the melody of song! And here we have a specimen of this *Pago-christianized theology*:

"Vital spark of heavenly flame,"
Quit, O quit this mortal frame!
Trembling, hoping, ling'ring, flying—
O the pain the bliss of dying!
"Hark, the whisper! angels say,"
'Sister spirit, come away';
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
"Tell me, my soul, can this be death!"
"The world recedes, it disappears;"
Heaven opens on my eyes; my ears
With sounds seraphic ring;
Lend, lend your wings—I mount, I fly;
O grave where is thy victory?
"O death where is thy sting!"

Here we have the theology of Plato, in all its sublimity! In this *death scene* we have the "vital spark," or immortal soul, of "heavenly flame"—of the "divine essence," a part of the deity. Then follows an injunction (from the *body* of course!) for this "vital spark" to "quit this mortal frame." Then follow the attitudes of the "vital spark"—which is represented as "trembling, hoping, ling'ring, flying;" and exclaiming—"O the pain, the bliss of dying!" This may be good poetry, but it is miserable philosophy, and worse theology. For, if it have any meaning at all, the *body* is supposed to address the spirit thus: "Vital spark of heavenly flame, quit, O quit this mortal frame." To which the spirit replies: "I am trembling, hoping, ling'ring, flying." And then exclaims—*mind*—the *spirit* exclaims—"O the pain, the bliss of dying." According to this, therefore, the *spirit trembles, lingers, hopes, flies*, and, finally *dies*! For, it is represented as saying—"O the *pain*, the *bliss* of *dying*!" This, we repeat, is bad philosophy and worse theology; but, then, we suppose we must excuse its advocates, as it was merely a freak of the Poet's imagination.

But, to return, the spirit is then represented as addressing the *body* thus: "*Hark!*" did you not hear "the whisper!" "Angels say—sister spirit, come away." The poor body, then, already crumbling to dust, is made to say: "What is this absorbs me quite, steals my senses, shuts my sight, *drowns my spirit!*" (sad catastrophe!) "draws my breath?" "Tell me, *my soul*, can this be *death*?" The spirit "drowned," and the body in "death!" *Both dead!* Platonists, teach your poets better, or they will make sad havoc of your theology!

But now comes the crisis—the eventful period; when the soul takes its flight, and "gains kingdoms beyond the skies." The spirit therefore exclaims: "The world recedes, it disappears;" and "heaven opens on my eyes;" and "my ears with sounds seraphic ring." An appeal is then made to the attending angels—"Lend, lend your wings," with the announcement, "I mount, I fly." And as the departed ghost leaves the world, and passes through the trackless ether, it looks back to the grave, where it's "mortal coil" is deposited, and shouts—"O grave where is thy victory? O death where is thy sting?"

Such is the scene before us! And such is a specimen of modern Platonism!!

But when we turn our attention to the word of God—to the testimony of prophets and apostles, we see no such teaching there. That sacred volume points not to the day of one's death, as the time when the song of victory will be sung, but to the period when the dead shall be raised incorruptible, and enter into the Kingdom of God. The apostle Paul fixes the time, when he says—"Christ the first fruits, afterwards they that are Christ's at his coming." "THEN," but not before, "shall be brought to pass the saying—DEATH IS SWALLOWED UP IN VICTORY—O death where is thy sting? O grave where is thy victory?"

Having made these INTRODUCTORY REMARKS, we shall now proceed to the discussion of our subject. We shall invite the reader's attention, first, to the

LAWS OF HEREDITARY DESCENT.

We solicit attention to *this point*, because it is contended that "immortality" is "*hereditary*," or congenital. And, if so, the advocates of this hy-

pothesis can certainly point out the *law* by which such a transmission is effected. If they cannot do this, let them acknowledge it, and abandon the hypothesis as untenable.

Let not the *modest* world suppose that we are going to disclose any thing calculated to shock the nerves of the most sensitive, or tinge the cheek of the most exquisitely fastidious. We only intend to speak of things—of *laws*, which God has made; and of which the Holy Spirit has spoken. Let none presume to teach *JEHOVAH* *modesty*, or the *HOLY SPIRIT* *refinement*!

It is now an established truth, and admitted by all Physiologists, that *physical, moral, and intellectual* qualities are transmissible. If this were denied, we could present an overwhelming amount of evidence in proof of its truth. But presuming that no man will risk his reputation for learning by calling it in question, we shall proceed to argue from it as an axiomatic truth.

Now the question arises, Why are physical, moral, and mental qualities transmissible? The answer is, that it is a law of generation that like shall produce its like. This law obtains through all animated nature. It is recognized by the Bible; for God commanded the first human pair "to be fruitful, multiply, and replenish the earth." And in accordance with the endowment of his nature, it is added, that he "begot a son in his own *image* and *likeness*?" There are certain *elements*, or *attributes*, entering into the constitution of man, which give *character to the race*; and these *elements* are common to all mankind. They are often, perhaps always, modified by external influences, as well as by internal passions and emotions; but still they exist in, and give character to all. It is upon this principle that all mankind resemble each other in form, features, &c. So we find no difficulty in accounting for *hereditary* traits of a *physical* character. In the estimation of some, perhaps there might be more doubt as to the *laws* by which *moral* and *mental* qualities are transmitted. But when we know that the *moral* and *mental* elements of human nature have their corresponding organs in the brain, all difficulty is at an end. The whole organization is transmitted; every part, every organ, whether purely animal, or whether of a moral or intellectual character, is congenital. Some times diseases are inherited; sometimes a fine elastic constitution, with splendid moral and intellectual faculties, is transmitted. And the reason is obvious, *for these MORAL and MENTAL powers depend, for their very existence, upon the material organization of the brain.* And the adult man possesses no constituent element, physical, moral, or mental, which is not possessed by the child in *embryo*. The powers of the full grown man are *in-born*, they are hereditary. Education serves to develop, to mature, and to modify the faculties of the mind; but it can never create a single one. Let this never be forgotten. The unborn infant, then, is the future man in every essential particular, except development. The *embryo* is the *miniature man*, physically, morally, and mentally, the modifying influences of education excepted.

Now, if man has an immortal soul, mind, or spirit, the *unborn infant*—the *embryo*—the *germ* of human life has, necessarily has, the same. For immortality is not a *thing* but an *attribute* of something. If, therefore, it be an attribute of the adult man, it must be an attribute of the same man when

in *embryo*. All the elements, as well as the attributes of man, exist in the original *embryonic germ*; and by vital magnetism they are evolved, developed, and matured. Consequently, if immortality be hereditary, we must look for its manifestation in the *germ of life*, as well as in the full grown man! Here, then, we have the astounding physiological hypothesis of the *transmission of immortality*, from sire to son; and from one generation to another! Thus, it is assumed, "the divine essence"—a "part of the Deity," is handed down, according to the laws of hereditary descent, to the last generation of man! In this case *abortions* do not alter the case, for they, too, possessed immortal souls! And, then, to cap this climax of absurdity and blasphemy the man of special election and reprobation, comes forward, and, in accordance with the theory of eternal *soul-burning*, declares, as one did in Virginia, that there are "infants in hell not a span long!" And, still further, as if to mock Jehovah, "who only hath immortality," the devotees of licentiousness, of deep and damnable prostitution, are engaged in the good work of producing *immortals*, and transmitting the "divine essence" of incorruptibility! And, just here, we must be allowed to say, that, in our estimation, this doctrine of hereditary immortality, which mocks, and nullifies, and stultifies the teaching of the Holy Scriptures, that "God only hath immortality;" and that "eternal life is the gift of God"—this doctrine, we say, is the rankest infidelity of any age! It lies at the foundation of every system of error, with which we are acquainted. It is the basis of "*purgatorial purification*," "invocation of saints," the "worship of martyrs," and a thousand other fooleries of Catholicism. And last, though not least, it constitutes the grand work of the doctrine of eternal *soul-burning* in the endless fires of hell! In a word, it is fraught with untold mischief, to the truth of the gospel.

But the doctrine is utterly untrue; we inherit disease, mortality, and death, but immortality and life are attributes of the kingdom of God. Men may inherit the most loathsome diseases, or they may be born idiots; but the boon of incorruptibility can never be transmitted by sinful flesh! "That which is born of the flesh, is *flesh*," and not *immortality*. And Paul says—"I know that in me, that is in *my flesh*, dwelleth no good thing." Immortality, if hereditary, dwells "in the flesh," and is certainly a "good thing;" Paul, therefore, had none of it. Job asks the question: "Why died I not from the womb? Why did I not expire at the time of my birth? Why did the knees receive me? or why the breasts that I should be nursed? For now should I have lain still and been quiet, I should have slept: then had I been at rest, or as a *hidden untimely birth* I had not been, as *infants which never saw light*."

Again, he says: "Why then hast thou brought me forth from the womb? O that I had expired, and no eye had seen me! I *should have been as though I had not been*; I should have been carried from the womb to the grave."

How very different is this teaching from that of the moderns, who maintain that immortality is hereditary; and that their children, *idiots* though they be, are immortal! Immortal idiots!! From such theology may the world soon be delivered! But there is another class of *immortal-soulists*, who take a position somewhat different from the above.

They yield the doctrine of hereditary immortality so far as to admit that there is no immortality in *embryonic life*; but that, when the infant emerges from its prison-house, and, for the first time, inhales the atmosphere, then it becomes possessed of an immortal spirit.

This position, though a modification of the former, is not less hypothetical; and, when examined in the light of philosophy and revelation, it will be found equally fallacious.

The atmosphere is composed, chemically speaking, of oxygen and nitrogen, neither of which possesses the attribute of immortality; but, even if they did, they are not possessed of *intelligence*, which is a radical idea associated with spirit. Besides oxygen and nitrogen, man breathes an aqueous vapour, electricity and light. He lives, moves, and has his being in an immense ocean of magnetism, which fills the universe; and in which all vegetables and animals live, and all world's revolve! The atmosphere contains the "spirit of the breath of life;" that "breath" which was "breathed into the nostrils of Adam," inflated his lungs, and made him "a living soul." The same "breath of life," which God "breathed into the nostrils of Adam," is breathed into the nostrils of every living thing. The unborn infant lives, but does not breathe. The first inspiration of the new born babe, is the inflation of its nostrils and lungs by the "breath of life." But, as we observed before, there is no intelligent spirit in all this: it merely acts upon the wonderful organization of man, and the machinery of life and thought is put in motion. And when the man dies, he yields up his spirit—his breath—"the breath of life" to "God who gave it; and his organization moulders into dust, in verification of the sentence pronounced upon him: "*Dust thou art, and into dust shalt thou return*."

Having, then, as we think, sifted the *foundation* of this subject, we shall follow it still further in its ramifications in our next article, in which we shall speak of the INSTRUMENT OF THOUGHT AND FEELING. And, in conclusion, we will put one question to all those who inquire, *by what* "LAW THE WICKED ARE TO BE DESTROYED." Our question is this: "*By what law*" can immortality be transmitted from *sinful flesh*, AND BY A PROCESS NECESSARILY CORRUPTIBLE, TO ONE'S OFFSPRING? J. T. W.

WITCHCRAFT, &c.

BY HENRY JONES.

In the Feb. No. of the Bible Examiner I noticed an article on the subject of Witchcraft, which seems intended to show that the raising of Samuel the prophet from the dead, by the witch at Endor, was a mere trick of the woman, with so much craftiness of her own, that she made a perfect dupe of King Saul, without being aided by any invisible power to perform any thing supernatural on the occasion. I am aware that this is becoming a very common view of witchcraft in general, and among professed christians, and I have just been hearing it warmly supported in a public debate on the following question, viz: "IS MESMERISM IDENTICAL WITH WITCHCRAFT?" and particularly on one side the case of the witch of Endor, was considered as only a *human imposture*, as in the article above mentioned. It is not my design, therefore, to review the arguments of the article, no, of others, of the same theory, though I

would present a few things as reasons for believing most sincerely, that the scripture account of "*Witchcraft*," "*Sorcery*," "*Magic*," "*Sooth-saying*," "*Necromancy*," "*Miracles*" of "*Spirits of devils*," &c., (all the same,) is to be understood as literally as it is given, and as telling us of the real mysterious works or "*miracles*" of Satan, (frequently combined with human agency,) instead of its telling us of the legerdemain, or deception, practiced by mere human sagacity and power.

Before proceeding any further, it may not be amiss to give a brief extract on this question from a very distinguished human author, intended as a rebuke upon the now very common theory, that there never has been any such thing as "*witchcraft*" in reality; or "*miracles*" of "*familiar spirits*." He says:

"The sixth species of offence against God, or religion, of which our ancient books are full, is a crime of which one knows not well what account to give. I mean the offence of witchcraft, conjurology, enchantments or sorcery. To deny the possibility, yea, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, both in the Old and New Testaments. And the thing itself is a truth to which every nation in the world hath, in its turn, borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits."—*Blackstone's Com. Book iv. Chapt. iv. Sect. 6th.*

And in relation, particularly to the bringing up of Samuel before mentioned, and considered by many as the mere humbug of a woman, on the credulity of Saul, I would say—

1. That it might seem, from the history we have of king Saul, that he was a man of too much sound sense, too much experience, and too much knowledge, particularly of *witchcraft*, *divination*, &c., to be thus made the greatest dupe in the nation, by a mere woman, and notorious for her impostures, provided Saul was deceived by her accustomed legerdemain.

2. There is no intimation in the history of Samuel being thus brought up, that there was any human deception or imposture in the transaction, while the whole of it rather reads as though it were an absolute *reality*, that such a miracle was actually wrought by some invisible power, (1. Sam. 28: 3—20.)

3. It is expressly represented of this woman, by inspiration, that she had a "*familiar spirit*" (verses 3, 7, 8,) by which it is most clearly inferred that she performed this wonder, rather than by any craft merely human.

4. It is expressly said by the Holy Ghost, here, that the woman actually "*saw Samuel*," (v. 12,) instead of her *pretending* to see him, at his coming up.

5. It is also said by the same authority, that Saul "*perceived that it was Samuel*" (v. 14,) instead of being duped to *imagine* that it was he.

6. We have, also, the proof of inspiration and of that very same Samuel which was brought up, that it was actually Samuel *himself*; in the following words of Samuel, on this very point. "*And Samuel said to Saul, why hast thou disquieted me to bring me up?*" (v. 15.) Samuel is certainly the speaker here, and his own words are very plain, that he has been brought "*up*" by the instigation of Saul.

7. Samuel himself, then, according to inspiration, proceeded to give a full prophetic communication to

Saul, as he had been accustomed to do, before his death, closing his remarks, as follows:—"And tomorrow shalt thou and thy sons be with me [i. e. in death] and the Lord also shall deliver the host of Israel into the land of the Philistines," (v. 19.) If we credit this whole address of Samuel and the prophecy it contains, which was immediately fulfilled just as it was given, how can we consistently say, that Samuel was not there, did not himself speak at all on the occasion, and that a crafty woman, very noted for her impostures, was only deceiving the king to make him believe human falsehoods?

I will not now be more particular on this one very signal instance of witchcraft, nor on the same "*craft*," as exhibited throughout the holy scriptures; though, according to the best human history, we have on the subject, it has prevailed as spoken of in the scriptures, in all ages of the world, and in all countries more or less, as the work of foul spirits, always standing in the way of faith in God, and directly designed by the arch deceiver to hinder the salvation of mankind. And though too many now are ready to say of it, that if it ever had an existence in the world, it is quite too late to look for any of it in "the 19th century," I would be now permitted to express my humble individual conviction, that there never was before, since the creation, so much of actual "*witchcraft*," "*divination*," &c., being practiced throughout the world, as at this very period of "the 19th century," and I shall be understood in this remark, when I say that there is overwhelming proof bearing on my mind, from revelation, from human history, and from what is now every where being witnessed in the world, that all the wonders or phenomena of MESMERISM, so called, are actually the mysteries or wonders of "*witchcraft*," and performed by the invisible power of "*familiar spirits*," and that MESMERISM in being called a science, is only "*falsely so called*." Without designing to write on this latter question, I only throw out my individual conviction concerning it, without asking the editor or any other person to bear any part of the responsibility of its being published. And should I yet be called to defend the position now assumed, I must not be slack in offering solid proof on the subject.

BR. WALSH'S REPLY TO BR. JONES.

1. If Mr. Jones had waited until the articles on "*Witchcraft*" were all published, he would have been better prepared to answer the argument advanced; or, perhaps, he might have been convinced, and thus saved the necessity of writing at all.

2. All the arguments advanced by friend Jones in the article before us, are fully met in the series of articles, to which we refer.

3. We do not design to enter into an extensive controversy on this subject, especially as other subjects of more importance claim our attention: but we will, nevertheless, introduce one or two arguments, based directly on the authority of inspiration.

4. As Egypt appears to have been the fruitful source of magic and sorcery, we will refer, in the first place, to her destiny as predicted by the Prophet Isaiah: "And the spirit of Egypt shall fail in the midst of her, and I (the Lord) will destroy (or swallow up) her *counsel*: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards." Ch. xix. 3d.

Here it is affirmed that the "*spirit*" of Egypt should fail; that they should, in other words, become dis-

pirited; and that God would destroy or swallow up her *counsel*, as he did that of Saul; and that, in this state of desperation, they should seek to the idols, the charmers, the wizards, and to those who possessed familiar spirits.

But, will friend Jones, or any other person, contend that these Egyptians obtained from "idols, charmers, familiar spirits, and wizards," the "counsel," wisdom or knowledge, which God had judicially "destroyed," or swallowed up? And did Saul obtain that "counsel" from the witch of Endor, which God had refused to communicate by Priests, Prophets, and dreams?

5. "And when they shall say to you, seek to them that have familiar spirits, and to wizards that *peep*, and that *mutter*; should not a people seek to their God? "For the living to the dead? To the law and the testimony: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." Isaiah viii. 19, 20.

Here God, by his Prophet, tells the Jews, that, when they should be exhorted by their teachers "to seek to them that" had "familiar spirits;" "and to wizards that *peep*, and that *mutter*;" two striking features in this kind of imposture—they should reply:—"SHOULD NOT A PEOPLE SEEK TO THEIR GOD?" Will you, "FOR THE LIVING" SEEK "TO THE DEAD?" "To the law" of God, and his "testimony: if they speak not according to this word, it is because there is no light in them."

To seek to wizards, witches, and to those who have familiar spirits, then, is to "seek to the dead!" It is to go to the *dead* for the benefit of the *living*! It is to consult the *dead*, who "know nothing," in reference to the welfare of those, who, to say the least of them, know *something*! It is to go to those who "have no light in them;" and to whom the light is as darkness, for the information of the living sons of men! Is it not preposterous? Is it not absurd? Yes, verily, it is superlatively so! God is the only source of life, wisdom, knowledge, and inspiration; and when He, in wrath, refuses to communicate to his creatures the things which concern their destiny, in vain will they seek to "spirits" of any sort, in Heaven, Earth, or Hades, for an expression or revelation, of his designs. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." And where there is no "light," there is no truth; and who would go to the Prince of darkness—to the "Father of lies," for truth; or information on any subject?

6. Friend Jones will do well to study the character and pretensions of Simon the Sorcerer, who gave out that he was some great person; but in all his tricks "deceived the people," notwithstanding they thought "he was the great power of God," and gave "heed to him from the least to the greatest."

7. Mr. Jones thinks that Saul had too much knowledge and experience to be duped by an *old woman*! Will he remember that a *wiser* than Saul, even Solomon, was duped by "outlandish women," and induced to sin.

8. The Apostle Paul classes *witchcraft* with fornication, anger, wrath, and other works of the flesh. And now permit us to state a principle, which, we believe, is perfectly invulnerable and irrefragible. ALL THE WORKS OF THE FLESH ARE ABUSES OF THE PHYSICAL, ANIMAL, MORAL, OR INTELLECTUAL POWERS OF MAN. The powers of man, of which we speak, are constitutional—they are *natural*; witchcraft, therefore, being a work of the flesh, is the abuse, or il-

legitimate action of some power possessed by the person assuming the character of a sorcerer, wizard, or witch.

9. We agree with Mr. Jones, that there is a vast amount of sorcery and witchcraft in the world. There are hundreds and thousands who profess to hold converse with, and to be guided by the spirits of their departed friends. There are thousands of poor, blind, deluded mortals, who daily pray to the departed ghosts of Prophets, Apostles, Martyrs, and Saints, as they believe. Yes, friend Jones, THE WORLD IS FULL OF WITCHCRAFT! And this embraces *Priestcraft*, and every other spiritual abomination. But we are not willing to class animal magnetism with witchcraft, nor "philosophy falsely so-called" for we believe that man is *magnetically made*; and that animal magnetism is a true and sublime science, beautifully unfolding the laws of life. But, we perceive that in New York, and other places, it is made a sort of foundation upon which to build the exploded hypotheses, and foolish vagaries of Swedenborg. We wish to see all these abuses corrected, and these *cobweb* systems of theology brushed away from the face of Science and Philosophy. Let us not discard truth, because the ignorant and designing abuse it. In conclusion, we would say to Mr. Jones, that we have reserved the strongest testimony, in order, should it be necessary, to make a final *raking* fire.

J. T. W.

THE SON OF GOD.—NO. III.

AN EXAMINATION OF THE DIVINE TESTIMONY CONCERNING THE ORIGIN OF THE HIGHEST AND MOST GLORIOUS CHARACTER OF THE SON OF GOD.

BY HENRY GREW.

The term 'fellow' in Zech. 13: 7, has been supposed to denote perfect equality. Let Heb. 1: 9, be considered. Here the Son of God is said to have been anointed with the oil of gladness above his "fellows." Whether the term here means those "many brethren" of whom he is "the first born," or the angels of heaven, it cannot mean *perfect equality*, for the Son has "a more excellent name" than either. The primary meaning of the word fellow, is not equal, but companion.

If, then, the blessed God hath been pleased to glorify his only begotten and well beloved Son, and to accomplish his purposes of wisdom and love, by setting him at his own right hand; is it not perfectly consistent with such a design, that Jesus Christ should be distinguished with adequate titles of dignity and glory? If they were called Gods to whom the word of God came; if even a material monument of the Lord's goodness may be called by the name of Jehovah, Exod. 17: 15, are we surprised to find the Son (who is the brightness of the Father's glory, and the very image of the invisible God,) called God, over all God, &c? These appellations are perfectly appropriate. He is over all Ruler or God. He is Lord of all, for to this pre-eminence "God hath highly exalted him." Phil. 2: 9.

It is the delightful privilege of the redeemed, both in heaven and on earth, to ascribe "glory and dominion forever," "unto him that loved us, and washed us from our sins in his own blood."

Let us examine the divine testimony respecting

this holy worship. On what account is it offered to the Lamb? John 5: 23, 22, "For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." I think it must be admitted, that no passage can be found which expresses higher honor to the Son than this. And it is very remarkable that this passage which has been so often quoted as proof of the Son's supreme deity, itself contains proof to the contrary. The reason why we are to honor the Son as we do the Father, is here assigned. Is it because he "is the same numerical essence?" No, but because the Father "hath committed all judgment" unto him. Unless then, we say, that we honor the Father, because of authority committed to him, we must acknowledge that this very passage teaches us that we do not honor the Son in all respects as we do the Father.

Phil. 2: 9-11, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at (or in) the name of Jesus every knee should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." How evident it is from this text, that the precious truth in its connection, that the Son of God is worshipped, not as supreme Jehovah, but on account of his great humiliation and perfect accomplishment of the mediatorial work; and that this worship is to the glory of God the Father.

Rev. 1: 5, 6, In this passage he is worshipped because he has loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. Rev. 5: 12, As the Lamb that was slain. Matt. 14: 33, his disciples worshipped him as the Son of God. Rev. 5: 13, and 7: 10, He is worshipped in distinction from him that sitteth on the throne.

Shall we then, set in opposition to the divine testimony, the dictates of fallible reason, and say it is idolatry to worship him in distinction from "the only true God," who sitteth on the throne? Is it then idolatry to worship him to the glory of God the Father, and because the Father commands it? Shall we charge the worshippers in heaven with idolatry? It is remarkable that many Unitarians and Trinitarians, have wandered so far from what appears to be the truth, as to meet at the same point of error. Both refuse to imitate the heavenly worshippers, who worship the Lamb in distinction from the "most high God" who sitteth upon the throne.

The worship of the Son of God has been supposed by some to be inconsistent with the declaration of Jehovah, "My glory will I not give to another."—But what is the glory of Jehovah? Is it not the glory of undivided and independent existence? Is it not the glory of possessing in himself infinite perfection; and of being, consequently the SUPREME object of the love, confidence, and worship of all intelligences? If, then, the Father, requires us to worship the Son, who is a distinct person, as the self-existent and independent Jehovah, it appears that he has given his glory to another. But if he requires us to honor and worship him on account of all judgment or authority being COMMITTED to him by the Father; and if he requires us to worship the Son "to the glory of the Father," it is evident that he has not given his glory to another.

It is admitted that it would be idolatry to worship two or more distinct persons or beings, considering

them as supreme and in all respects equal, for this would be worshipping two or more Supreme Gods. There are many pious Trinitarians who profess to believe the divine unity, who, nevertheless, worship three distinct equal persons. I do humbly and seriously suggest for their solemn and candid consideration, whether this is consistent with their belief of the unity of God? And whether they can find a single precept or example for such worship in the Scriptures of truth? I beseech them to reflect, whether it is possible for them, when they are worshipping, to have an idea of three distinct equal persons, without having an idea of three distinct equal beings? Is it possible for any one to conceive of him "that sitteth on the throne," as supreme God, and of him who is at the right hand of him that sitteth on the throne, as supreme God, without conceiving of two supreme Gods?

The repetition of the term Holy, as in Isa. 6: 3, "Holy, holy, holy is the Lord of Hosts," has been thought by some to denote the doctrine of the Trinity. It is evident, however, that such repetition is only significant of the importance of the subject. Thus we read in Jer. 22: 29, O earth, earth, earth, &c. And Ezek. 21: 27, I will overturn, overturn, overturn it, &c. Indeed it is the practice of the Hebrews to this day, to say over some of their prayers or praises three times. They have no faith in the doctrine of the Trinity.

The "Son of man hath power on earth to forgive sins." Whether this affords proof of supreme deity or not depends upon the question, whether this power was or was not derived from the Father? Acts 5: 31, answers this question. "Him hath God exalted with his right hand, to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins."

Matt. 28: 19—"Baptizing them," &c.

This passage in the Greek does not express the idea by the authority of, as in our translation; it is (eis) into, not (en) in the name of the Father &c.; i. e. into the truth, or in a profession of the truth, of the Father and of the Son, and of the Holy Ghost. What that truth is must be learned from other divine testimony. The passage itself does not declare or necessarily imply, that the three are one God, or that they are three persons, or that they are equal.

It has been often asked, how can Jesus be present with his assembled disciples, according to his promise, Matt. 18: 20, except he is the omnipresent Jehovah? If we consider that the Spirit is given him without measure by the Father, John 3: 34, we may easily conceive of his being spiritually present, not only in all parts of this atom of a world, but in all parts of the created universe. As the Son of God cast out devils by the Spirit of God, Matt. 12: 28, so by the same Spirit he is present with all true worshippers. John 3: 34, however teaches us that he is not infinite in himself, for if he was, he surely could not need anything to be given him by another.

"God is a spirit," the only 'eternal Spirit.' Consistently with this plain truth, we never find the Holy Spirit worshipped in distinction from the Father. If we did, we must either suppose two eternal Spirits, or another spirit inferior to the Father. The following passage expresses an identity of the Father and the Spirit which is totally inconsistent with distinct personality. 1 Cor. 2: 11, For what man knoweth the things of a man except the spirit of man which is in him? even, so the things of God knoweth no man, but the spirit of God. The Apostle indeed prayed, 2 Cor. 13: 14, The grace of our Lord Jesus Christ,

and the love of God and the *communion of the Holy Ghost* be with you all. Amen. But if this is a proof of the spirit being a *distinct person*, the prayer of John, Rev. 1: 4, appears to afford equal proof that the Spirit consists of *seven* distinct persons. In Luke 2: 32, 35, we are taught that Jesus is the Son of the Highest and the Holy Ghost is the power of the Highest.

The expression "pour out," "shed forth," used in reference to the spirit of God, are additional evidences that it is not a distinct person, for such expressions are inapplicable to a person. It is true that these gracious influences proceeding from our Father in heaven, are personified, and the personal pronouns used in the case. So wisdom is personified, Prov. 8th chap. Let us candidly consider whether there can exist an infinite, intelligent, independent and omnipotent person, for the worship of whom there is not a single precept or example in all the Bible?

The pious author of those Trinitarian doxologies, which are now preferred by many Christian assemblies, to the inspired one of Rev. 5: 13, confessed "that there is in Scripture no express precept for addressing such worship to the Spirit, nor any example of it, and that therefore this ought not to be considered as a necessary part of Christian worship; though he thought it lawful because the Spirit or power of God is truly divine." How *lawful* that worship is, for which we have neither precept or example in the *word of truth*, may be learned from "the faithful witness." John 4: 24, God is a spirit; and they that worship him must worship him in spirit and *in truth*. John 17: 17, *Thy word is truth*.

Alas! that Christians should sit down to sing God's truth, and then stand up to sing their own tradition! Let us no longer worship according to the "precept of men," but unite in the holy anthem of celestial praise. Rev. 5: 13, Blessing and honor and glory and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

To him that sits upon the throne,
Be honor, praise and glory given;
Loud hallelujahs to the Lamb,
By all on earth, and all in heaven.

THE THREE BATTLES

The following communication is from Br. C. MORLEY. Though we do not agree with him in some things, particularly in relation to "the seven last plagues" being "*after the advent*," we let him speak. We are satisfied that six of the seven last plagues are already poured out, and that the seventh is near, if not already commenced.

THE FIRST BATTLE.

It seems clear to my mind, that one of the great events, just preceding the second advent of Christ, will be the restoration of a portion of the tribe of Judah to the land of their fathers; Joel 3d chap. Ezek. 34th to 38th chapter; and the gathering of the nations against them to rob them of their wealth and liberty, Ezek. 38: 12. Zech. 14: 1—2, which will be going on when Christ comes, Joel 3: 16. Ezek. 38: 19—22. Zech. 14: 3—5. Dan. 12: 1. *The Gog of Ezekiel will be the leader in this invasion of Palestine*, Ezek. 38: 1—4. Gog comes from the north, verses 6, 15, Ezek. 39: 2, which evidently is Rus-

sia, and called in Daniel 11: 40, the king of the north. *The place of gathering*. "The valley of Jehoshaphat," Joel 3: 2: "against Jerusalem," Zech. 14: 2: "mountains of Israel," Ezek. 38: 8; "the glorious land," Dan. 11: 41; hence the testimony is as clear as the light of noon-day, that Palestine will be the place of gathering of the wicked nations to rob the Jews. Two nations, and the merchants of a third, refuse to join them, and charge them with being robbers, i. e., the nations of Sheba and Dedan, and merchants of Tarshish; (probably the merchants of Great Britain are meant.) Ezek. 38: 13. At first this army of nations will have partial success, Zech. 14: 2; 12: 2—8: but their triumph is short, for the Lord comes and fights against those nations, Zech. 14: 3—4. *Manner of their destruction*; 1, their eyes, and flesh consume while they are standing; 2, they fight each other, Zech. 14: 13; Ezek. 38: 21; 3, "pestilence, blood and great hail stones," Ezek. 38: 22; Isa. 29: 5. Some of them still are left, Zech. 14: 16; Ezek. 39: 2. Christ's kingdom is then set up, Rev. 11: 15; 2 Tim. 4: 1; and the glorified saints are on the sea of glass, Rev. 15: 2—8; the four beasts and twenty-four elders represent the joint kings with Christ, Rev. 4: 4—11; 5: 6—14. One of the four beasts gives unto the seven angels seven golden vials, full of the wrath of God; hence all the seven last plagues are poured out after Christ's coming.

THE SECOND BATTLE.

OR, GATHERING OF THE NATIONS TO BATTLE.

A portion of the nations still on the earth are angry and enraged at Christ's reign, (Rev. 11: 18, 2d Psalm,) and at the plagues. Under the sixth vial, the three unclean spirits gather the nations for another battle, Rev. 16: 13—21. **OBJECTION**; 15th verse, "Behold I come as a thief." **ANSWER**, after the New Jerusalem is on the new earth, we read Rev. 22: 12, "Behold I come quickly," 20th verse, "Surely I come quickly;" hence the former is used in the same way as the latter. The other gathering of the nations was against the Jews; now it is against Christ, to dethrone him, Rev. 19: 19; Gog was the leader in the first battle; but now the beast, the false prophet, and the kings of the earth lead the nations to the conflict; the glorified saints are with Christ, Rev. 19: 14, Ps. 149: 5—9. All this hostile multitude will be destroyed, Ps. 2: 9, the beast and false prophet will be cast into the lake of fire alive, Rev. 19: 20; and all the remnant will be slain by Christ, 21st verse; hence the manner of their destruction is different from that of the other battle; also a part were left of the former; but none of the latter.

THE THIRD BATTLE.

At the close of Christ's reign of a thousand years on the earth, Satan will be loosed from his prison, and will go out to deceive the nations in probation on the earth, (not the wicked dead, he is not such a stupid fool as to attempt to do that;) and he succeeds in rallying a mighty host, against the saints who are in an encampment in, and around the city, not scattered over the earth. The beloved city is not the New Jerusalem, that is not yet on the earth; but the city described by Ezekiel in 40 to 48th chapters; its circumference is 1800 reeds or 36 miles, Ezek. 40: 30—35; it has a temple four miles in circumference, Ezek. 41: 1—26. Satan the general is taken and cast in the same lake of fire, that the leaders in the second battle were cast, Rev. 20: 10, and all his

followers are devoured by fire from heaven, verse 9; 2 Pet. 3: 7. The next event is the resurrection of the rest of the leaders and their doom; after which, the new earth is completed, and the New Jerusalem descends and becomes the capital of the new earth.

BIBLE EXAMINER.

PHILADELPHIA, JUNE, 1848.

ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

THE RAISING UP OF SAMUEL.—1 Saml. 28: If Samuel was actually raised up, we have no doubt it was done by "the spirits of devils, working miracles." If the view to which Brother Walsh has called attention is not the correct one, and it was not a real deception practised upon Saul, then was the Devil, "who hath the power of death" [see Heb. 2: 14,] the author of his being "brought up." Whether brought up in reality or only in pretence, it does not help, at all, the theorists who believe the dead "know more than all the world;" when the Scriptures affirm "the dead know not anything"—that "there is no knowledge in the grave," in "*sheol*," the invisible state of the dead; and, "the dead praise not the Lord."

Samuel was raised from the dead by the witch, or he was not. If he was not, then the whole matter was an illusion—a deception practised upon Saul. We are plainly told, verse 6, "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Now, if God would not answer Saul, neither by dreams, nor by Urim, nor by *prophets*, did he send a prophet from the dead to give him an answer? And did he employ a witch, whom he had said should not be suffered to live, to do this work? It is the same as to say, "God would not answer by a prophet, and yet he *did* answer by a prophet!" But suppose Samuel did actually appear—where did he come from? If he was in a conscious state of bliss in heaven he must have come down from above:—but no, he *ascended* "out of the earth," see v. 13. And what does he say? "Why hast thou *disquieted* me, to *bring me up*?" So, it seems, he was "disquieted," and brought "up," not *down* by this operation. Now Samuel was in heaven, or in hell, in a state of consciousness, or else he was in the grave in an unconscious state. If he was in heaven, then he gave Saul blessed news; for he told Saul, "to-morrow thou shalt be with me." So, though Saul killed himself, see chap. 31: 4, yet he went immediately to heaven. If Saul did not go to heaven, then Samuel did not tell him the truth, or else Samuel himself was in hell. If

neither of these positions are true, then it follows, that Samuel, till called up, was unconscious in the grave; and that there was where he told Saul he would be "to-morrow." This could be true: but it could not be true that Saul went to heaven to be with Samuel; nor could it be true that Samuel was in hell to have Saul with him there.

"SCARLET COLOURED BEAST."

SEVENTH VIAL—FRENCH REVOLUTION.

In the last Examiner we made some remarks on passing events in Europe, as being, probably, the commencement of events under the seventh vial of the seven last plagues of Rev. 16th. The news since our last has not been of the same exciting character as the previous, but still goes to confirm and strengthen the view we then took of the subject, and that there is a strong *probability*, not certainty, that we have indeed arrived at that point in prophecy which is to develop fully the things contained in the seventh vial of the seven last plagues. We are not of the number, however, who suppose all those developments will be made in a day, month, or year. We think they will, most likely, occupy several years; but we shall express no positive opinion as to the length of time they may occupy; though we are inclined to the opinion that a very few years, at most, will suffice to accomplish all those events included in Rev. 16: 17, to Rev. 20: 2.

There are some things in the 17th chapter that we are inclined to remark upon at this time, by way of suggestions. Will the reader now please turn and read that chapter. One of the seven angels having the seven last plagues there promises to show John the judgment of the great whore. This is to take place under the seventh vial: That is where the judgment on that power is to be executed. She is presented to John as a woman on a "scarlet coloured beast." Though this beast has some points of resemblance with the dragon, in the 12th chap., and the seven headed beast of the 13th chap., yet it is sufficiently distinct. The dragon has *crowns* on his *heads*: the leopard like beast, chap. 13, has *crowns* on his *horns*: the scarlet beast, chap. 17, has *no crowns* at all, and is therefore a distinct and different government from either of the others; and, besides, it occupies, in its main features, an entirely distinct period in prophetic time, though found on the same territory.

It is not so much our object to identify the woman, now, as to find out the beast that carries her; yet, it will naturally be seen what the woman is as we proceed. This beast ascends from the bottomless pit, and is to go into perdition, or be destroyed: it is "full of the names of blasphemy:" "*it was—is not*" for a time, and then "*is*" fully developed under the seventh vial: they that dwell on the earth will wonder, think it a marvellous affair, and that

great things are to be accomplished by it for good to the world, except those whose names are in the book of life : these will understand, because watching, the part this beast is to act and its end. Let the reader also observe, that this beast "is the eighth" government, in a certain line, and yet "is of the seven" that constitute the whole line of governments. We must, for the want of room to go into the discussion, at this time, assume some things which we think are capable of being demonstrated with tolerable certainty. First: We assume that the seven kings are the seven forms of government that have occupied the old Roman Empire: five of them had fallen when John had this vision, one was then in existence, namely, the Imperial, which continued in the eastern or western empire of Rome down to the beginning of the present century, when it was overthrown by Napoleon Bonaparte, by the overthrow of the Emperorship of Austria or Germany, which was the legitimate succession to the imperial power of the Cæsars in the west. Here the sixth form of Government fell, and was succeeded by a seventh, viz: an illegitimate Emperorship in the reign of Bonaparte. This seventh form of government was to "continue a short space" only; accordingly, it fell with Napoleon in 1815. The scarlet coloured beast, though the eighth, in fact, was to be "of the seven:" that is, it would include within it the seventh, though while the seventh continued it "*is not*," but "*was*" before it, and "*is*," or will be fully developed after the seventh has passed away. We are now prepared for the inquiry—What government or power is signified by the scarlet coloured beast? We give it as our opinion, with present light, that it "*was*" *atheistical France*, "full of the names of blasphemy," prior to the Bonapartean government; that it "*is not*," while the Napoleon Emperorship continued, but in reality "*yet is*," and shall be fully developed under the seventh plague. Once more the blasphemous character of atheistical France "*is*" showing itself by one of its first actions, since the late Revolution, that of fixing its elections on the Sabbath. Though we are not one of the superstitious observers of the Sabbath, yet the total disregard of the opinions of the nominal christian world by France, in fixing their first elections on that day, and postponing them from one Sabbath to another, shows that religion has nothing to expect from the French Republic. She comes up with the evidence on her face that she is the beast from the bottomless pit. This atheistical power, or beast, commenced its ascension from the bottomless pit in the French Revolution of 1789—partially developed itself, or "*was*" for a time, but being interrupted by the seventh form of Roman Government, the Bonapartean, "*is not*," for a while, but "*yet is*" now to be alive and active under the seventh and last plague, and con-

stitutes "the eighth" form of government on the old Roman Empire, but "is of the seven," because it included in its existence, in its dormant state, the seventh, or "short space" Emperorship of Napoleon. This scarlet coloured beast is to be an enemy to all Monarchies—she will have *no crowns* on her heads or horns—she is to be Republican by profession. The woman does not sit upon the *body* of this beast, but upon its heads, verse 9; and "the seven heads are seven mountains on which the woman sitteth;" clearly indicating Rome, or Italy, as the position of the heads of this beast. If this be true, and we are under the seventh vial, there will soon be a union or confederacy between France and Italy; for the ten horns are upon the *head* of the scarlet coloured beast; of course will be found in Italy: these, having united Italy in *one* confederacy, which is to take place at the same hour, or *time* with the beast's coming fully into power, will "agree and give their kingdom to the beast"—atheistical France. There are indications, even now, that such a confederacy is to be formed in Italy as shall answer to the prophecy in calling the dominion of the ten horns "their kingdom," or one; which, then, by agreement, is to be given to the beast and will complete its developement. We clip the following from one of the items of foreign news.

"The following are the bases of a treaty said to have been concluded between the Pope, the King of Sardinia, and the Grand Duke of Tuscany, for the future organization of Italy. The Italian Peninsula to be divided into six great States. 1. Naples. 2. Sicily. 3. States of the Church. 4. The kingdom of Etruria, for the advantage of the Grand Duke of Tuscany, to consist of the actual Grand Duchy, and the adjoining territories of Pontremoli, Modena, Pietsmante, and Lunigiana. 5. Lombardy, under whatever form of Government the Lombards may adopt. 6. Sardinia, with an indemnity to King Charles Albert in case Savoy should be annexed to France. An alliance offensive and defensive between the six States. An Italian confederation well defended by a line of fortresses along the frontiers. A uniform law for weights, measures, and currency. Abolition of internal duties. A Diet at Rome under the presidency of the Pope."

It may be observed that the 4th of these "six States" includes *five* divisions, which if numbered with the others makes ten in all; thus giving indications that if the "ten horns," or kingdoms, are not already manifest they may soon be developed. When developed, and consolidated in one "confederation," will be the time for them to "agree and give their power, strength and kingdom to the scarlet coloured beast;" then will that beast be fully organized. The ten horns, or different divisions of Italy, from some cause, which will ere long appear, will hate the woman (corrupt church) and make her desolate and naked, and eat her flesh and burn her with fire; strip her of all her power, authority and riches. It may be because that church will

not enter fully into their plans. After the coalition of the horns with the beast the atheistical character of this power will be more fully discovered; for it is, when consolidated, to "make war with the Lamb." Hence this beast, in his union with the ten horns, is to continue till the second advent of Christ, unto whom "the Lord God will give the throne of his father David" that "all nations shall serve and obey him." But this atheistical, blasphemous beast, mis-named *republican*, France and all its confederates, will make war against Christ and dispute his authority to reign over all nations; but the Lamb, or Christ the "King of kings, and Lord of lords," will be the Conqueror; verse 14: and the atheistical beast, with all its adherents, will "go into perdition," or destruction: that is—that blasphemous power will be utterly destroyed.

The saints, or those "whose names were in the book of life," did not "wonder," or marvel, when they saw this beast arise, though others did who dwelt on the earth. The saints had learned from the prophecy that such a beast would arise—and they learned what was to be its end. The appearance of that beast, therefore, was to them a sure token of the soon coming and victory of their long absent Lord.

The foregoing hints are thrown out, not as the matured thoughts of our mind, but as suggestions that seem naturally to arise from passing events; and to induce christians to study carefully prophecy in connection with the history of the times in which we live. Our Lord rebuked the Scribes and Pharisees for "not discerning the signs of the times." Let us beware lest we come under the same censure. How can we tell what part we are to act, unless we see clearly where we are in the fulfilment of prophecy. We are in danger, in these days of excitement, of joining in the attempted glorification of the beast from the bottomless pit. Let us look for our coming Lord, and see to it that we are found under his banner, not with carnal, or political weapons, but with those described by Paul, Eph. 6: 11—18.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"FANCY" SKETCHES.

The following fancy sketch we find in several of our exchange papers. Well does the writer say, "I have often fancied," for he has not a particle of Scripture evidence for "faith" in such sublime flights. The article is headed "*Friends in Heaven.*" The writer, it will be seen, speaks of his mother as "the heart enshrined idol of" his "earlier years." In that we cannot doubt he speaks the truth, and that is probably the reason why he makes her a *god* now that she is dead. But we let him speak for himself. He says:—

"I bless God for the hope I am permitted to entertain that I have a mother—the heart enshrined idol of my earlier years—whose spirit wanders in a cloud of glory, through the aromatic gardens and over the delectable mountains of the blest. She spent here below a life of sorrow—wedded to privations, disappointments and disease; but now she plucks the fragrant flowers and the delicious fruits of paradise; leans her own weary head upon the bosom of Jesus, and slumbers in the beatific vision of the throne of God. I have often fancied, in hours of darkness and despondent gloom, that her glorified spirit lingered around me, whispering words of consolation and hope.

"And to have *children* in heaven! Are they not golden knobs, which transmit the electric spark of divine love from the throne of the lamb to the burdened and disconsolate soul? Bereaved parents could you now behold the babe which has perished like a blossom from your arms, you would scarcely recognize the sickly infant which demanded your unceasing care and unslumbering watchfulness. It has changed its toys for an angelic lute; its sobs for a song of triumph, and its little grief and acute pains for the sweetness of seraphic joy and the rapture of undying praise. And then, what astonishing advances has it already made in all the elements of knowledge and wisdom and love!

"Glory to God that we have friends in heaven! Parents, husbands, wives, children, brothers, sisters, and associates have gone before us. They have proved by their own experience, that 'life and immortality are brought to light in the gospel.' They await our arrival on those blissful shores."

We also clip from one of the same exchange papers this additional outbreak of fancy:

"There is a glorious world of light,
Above the starry sky;
Where saints departed, clothed in white
Adore the Lord most high.

"And hark!—amid the sacred songs
Those heavenly voices raise,
Ten thousand, thousand infant tongues
Unite in perfect praise.

"Those are the hymns that we shall know,
If Jesus we obey;
That is the place where we shall go,
If found in wisdom's way."

Now, dear reader, are not such *very pretty* specimens of fancy too good to be spoiled? How very comforting! Away to glory at death! No need of

a resurrection—what a useless affair that would be! And then, why make any words about Christ's coming again, seeing "we shall go above the starry sky" when we die, and "wander in a cloud of glory, through the aromatic gardens and over the delectable mountains"? And yet, strange to tell, the same paper that contains these "delectable" morsels, contains an article on the resurrection, in which the writer says: "*Without a resurrection all nature is involved in mystery.*" How true is this remark; and yet how completely irreconcilable with the foregoing fancy sketches. One speaks the language of the Bible—the other the language of Pagan Philosophy.

Let God be true though all men should prove to be mistaken. His word declares:

"The dead praise not the Lord." Psa. 115: 17. "In death there is no remembrance of thee." Psa. 6: 5. "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psa. 88: 10—12. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146: 4. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up: So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job. 14: 10, 12. "The dead know not any thing—also their love, hatred, and envy is now perished." Eccl. 9: 5, 6. "There is no work, nor device, nor *knowledge* in the grave [Hebrew; *Sheol*; the state of the dead—the invisible state of dead men] whither thou goest." Eccl. 9: 10. "If the dead rise not—then they which have fallen asleep in Christ are perished." 1 Cor. 15: 16, 18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. 4: 13, 18. "The meek shall inherit the earth." Psa. 37: 11; and Matt. 5: 5.

Here we see the true ground of hope and comfort for our friends who have fallen asleep in Christ. It is in the resurrection, at the coming of Christ—"at the last day." And this hope is as distinctly opposed to the fancy sketches of modern theology as the Bible is opposed to Pagan fables; or as the earth differs from the fancied "world above the starry sky." These fancy sketches declare that the dead,

small and great, "unite in *perfect praise*;" but, the Holy Spirit declares, "*The dead praise not the Lord.*" How long will even good men credit heathen philosophy instead of the explicit testimony of the Scriptures of Truth. We fear they will continue to do it till the sectarian scales fall from their eyes, so that they shall regard the authority of God more than the creeds of men. The whole of this corruption of the words of the Most High grows out of the "immortal soul" theory. Starting wrong with their foundation, it is no wonder they build "wood, hay, and stubble." Let them begin the Book of God with a mind willing to follow the truth wherever it shall lead them, and the first three chapters of Genesis will satisfy them that man is not immortal; and that immortality, if it is ever possessed by man, must be the gift of God's favour through the second Adam. The New Testament clearly settles that point, and assures us if we ever attain unto it, it is by a patient continuance in well doing, *seeking for it*. See Rom. 2: 7; and 6: 23.

Since the above was written, we find the following additional morsel of sublime Paganism, in one of our daily papers, after the notice of the death of a lady:

"Now in her snow-white shroud she lies,
Her lily lids half veil her eyes,
As if she looked with wild surprise
Up at her soul in Paradise.
Her hands lie folded on her breast,
Crossed like the cross that gave her rest,
She looks as if some heavenly guest
Had told her that her soul was blest."

This is a rare specimen of modern theology, or immortal-soulism. Here soul and body both are made to be conscious in death. The body is looking "up at her soul in Paradise;" but, not being able to trust its eyes, a "Heavenly guest" is sent to talk to the body and tell it "her soul is blest"!!! Most excellent theology! The outbreak of the bosom of some minister of fancy, with which the present age abounds. If the words of God, Most High, are not turned into fables by the teaching of immortal-soulists, at least fables are substituted for His words.

While we are on this subject we will give our readers a fancy sketch that fell from the lips of one of the most eminent and popular ministers in this city not long since. He said:

"There are millions in that world of glory that once lived here. Heaven is made up of little colonies filled with those we loved on earth, looking down on us from above the stars. That mother in heaven when she sees her son, on earth, coming back to God, how her heart swells—she gives a shout of joy in high heaven."

Tremendous! Why had not the preacher told us which "colony" was the largest! And how far "above the stars" they were located! And then, what tremendous eye-sight they must have to see all the way back to earth! "Looking down upon

us!" We must look pretty small so far off! Some of the "stars" are supposed to be more than a thousand times larger than this earth; and yet, to us, they are hardly visible; but these immortal souls, up in those "colonies, above the stars," can not only see this earth, but see "us" they have left behind! And then the "mother" had a motherly feeling up there for "sons on earth;" and when they are "coming back to God she gives a shout of joy in high heaven!" Why had not this fancy maker told us what that mother did when she saw another "son" die and sink down in "endless torments?" Did she give a groan "in high heaven?" But, we turn from such disgusting fancies to the sure word of God, where we learn that "*The dead praise not the Lord*"—that, they "go down to silence"—that, if it were not for the resurrection they are "perished"—that our only hope for those "that have fallen asleep in Christ" is, that their Lord "will raise them up at the last day." Common sense and Scripture truth will sometimes flash out from behind the regions of fancy, like the lightning from a tempest cloud. In the same paper from which we cut the last scrap of poetic fancy, we find, after the notice of the death of a mother, the following effusion of truth:

"Rest, sweet mother, rest in slumber,
Until the resurrection morn;
Then arise and join the number,
Who thy triumph shall adorn."

CHRISTIAN FELLOWSHIP.—NO I.

TO ALL WHO LOVE OUR LORD JESUS CHRIST we dedicate the following remarks on *Human Creeds and Tests of Christian Fellowship*, in hope that you may give them at least one prayerful reading.

I. HUMAN CREEDS LACK AUTHORITY IN THEIR ORIGIN.

It must be admitted by all, that the compilers, or authors of these creeds were not *inspired* men. If they were not inspired, they were like ourselves, *fallible*. Where, then, is their *authority* for imposing upon others, a rule, or test, of Christian character, and deciding that a man is not sound in the faith who dissents from their creed, while his *conduct* and *temper* are as *Christ-like* as their own? Our Heavenly Father, himself, has not claimed assent to His Word without giving us the most astonishing miracles in proof that it is His own truth. Can *Creed-makers* show any such proofs in favor of the test creeds they have produced? Where is the evidence, except it be found in the fact, that the language of their creeds is *discordant*? We will not call in question the *motives* of many who have originated these creeds; they have *designed* to keep the church pure; but they have shown the weakness of human nature when it undertakes to sit in the place of God.

It will be admitted that our gracious God foresaw all the possible *heresies* that could afflict His church to the end of the world; and, if He has not done it, He could have provided a creed, infallible in its nature, sufficient for every case of heresy that could occur.

Such a creed, we believe he has provided; viz. the *Bible*. And He has given no evidence that any man since the days of the apostles, is appointed, by Him, to take a "*bird's-eye*" view of indispensable truth," and make that a test of our Christian regard. All these human creeds, then, are *destitute of authority in their origin*; and, for this cause, if for no other, *should be rejected*.

II. THEY ARE CALCULATED TO DECEIVE AND BEWILDER.

The authors of them do not *agree* among themselves; hence, the creeds may well be named '*legion*,' for they '*be many*.' A man in determining which is right, has to hear arguments from all sides. In hearing the various and conflicting sentiments, urged with all the zeal that a bigoted attachment to a particular mode of explanation can inspire, his mind is likely to be *bewildered*; and it would not be strange if he should come to the conclusion, that the *Bible itself* is a '*cunningly devised fable*,' and no more to be relied upon than these conflicting creeds.

Besides these creeds are not only unlike each other, but they are perpetually undergoing modifications or change. *Truth can not change*; hence, these creeds were *not true before*, or they are not true *now*. They are fashioned, modeled and remodeled, as certain men choose, and are as uncertain guides as the *ignis fatuus*. *The Bible, alone*, shines with effulgence and glory like the *sun* in the midst of these shooting meteors. Follow the clear shining of *God's Creed*—the *Bible*—and the path shall be that of the *just*, shining more and more unto the perfect day; follow human creeds, and it will be next to a miracle if men are not lost in inextricable confusion. Men judge of each other, not by the sure test of *love to God and man*, but by the creed they have adopted. Hence it often happens, that a real child of God is rejected because he has subscribed to an opposite creed to ours, while, perhaps, a hypocrite is embraced as a dear brother; for, he is of '*our faith and order*.' Is this not to be *deceived and bewildered*?

III. THE REQUIREMENTS OF HUMAN CREEDS ARE UNREASONABLE.

1. *They require us to believe without evidence*. That is they do not afford evidence *in themselves* of the truth of what they affirm. They attempt to state what the authors suppose is truth; but, they have nothing in themselves in proof of their positions. To demand assent under such circumstances is unreasonable in the highest degree. It is a demand which God himself has made upon no man.

2. They are unreasonable in their requirements, because, *they require all to believe alike on all points stated in them*. They make no allowance for weakness of understanding—prejudice of early education, or any other unavoidable circumstances.—The man who has but *one* talent, is to assent to just as much as a man with *five* or *ten* talents; the *babe* in Christ, to as much, and *the same* as a father; the *weak* is to have his mind reined up to pronounce the same '*yea*,' on the *highest points* in theology, as the *strongest*; and all this too, when, perhaps, they have just passed from death unto life, and at the very outset of that "*knowledge*" in which the Bible commands them to "*grow*." Was ever anything more unreasonable? We might as well make it a condition to a newborn babe, of remaining in its family, that it should do the work of a full grown child, or solve the problems of Euclid.

3. Their demands are unreasonable, because, *they circumscribe us in the pursuit of knowledge*.

They assume that they are correct in themselves, and have the "essential and fundamental" truths of God's Word embodied; and hence, every one who assents to them is constantly hedged in by the *creed*, and must take care how he looks over his prison walls to examine opposing views, unless he does it with an intention of making war on them; he must not, for a moment, indulge the suspicion, that possibly he may be *wrong*, and his neighbor *right*: whatever his convictions may be, he must, if he would maintain his *standing*, where he is, affirm, *our creed is the true one*. The Scriptures condemn those who "take away the key of knowledge." Human creeds virtually do this, by assuming that they contain the *fundamental and essential* truths of the Gospel, and that a man cannot obtain or retain a standing in their community who presumes to overstep their ipse dixit. The *creed*, then, with the weight of influence accompanying it rests upon the mind like an incubus to prevent its efforts for knowledge, except in the direction and under the control of this human invention.

Inspiration saith, "Many shall run to and fro, and knowledge shall be increased." "Not so," answer our creed makers, "we have what is essential and fundamental in our bird's-eye view," and depend upon it, the *moral world* is "flat," and the man is unworthy our church fellowship that believes "it revolves on its own axis." That is, in plain English, the man that thinks one jot ahead of us is next door to a heretic, and not to be tolerated in the same church with us. Are not, then, their requirements unreasonable? So it appears to us; and had such requirements been yielded to, we might still have been in the darkness of the middle ages, from which we have scarcely yet emerged.

"WHY WILL YE DIE?"

Such is the gracious expostulation of our Father in heaven to his perishing children, who, by transgression have exposed themselves to the penalty of his holy law, which is "DEATH." "The soul that sinneth it shall die." O, let us hearken to the voice of his love! He assures us that he has given his own Son to die for us, that whosoever believeth on him might not perish but have everlasting life, and kindly asks, "Why will ye die?" "As I live saith the Lord, I have no pleasure in the death of the wicked, but rather that he turn and live. Turn ye, turn ye, for why will ye die?"

O the remorse that will agonize the man that is now preferring the perishing riches, or honours, or pleasures of this transitory state, to all the ravishing glories of Immortality, when he shall see Abraham, Isaac and Jacob, and all the humble followers of the Lamb in the Kingdom of God, and he himself thrust out!

O ye whose hope will be as the spider's web, because ye purify not yourselves as Christ is pure; ye who have a name to live and are dead, who have the form of godliness without its power; ye who lay up for yourselves treasures upon earth, and are not rich towards God, be kindly entreated to pause one solemn moment. Is it possible that, with the voice of eternal truth warning you so fearfully, "Except ye repent (reform) ye shall perish;" that you will continue to deprive yourselves of all the inconceivable and interminable joys of God's everlasting kingdom, to be destroyed, "soul and body in hell," for the sake of a moment-

ary gratification in the idolatrous possession of the vanities of the present world! What will it profit a man to gain the whole world and lose his life forever? Who can estimate the gain of losing our present life for Christ's sake, and finding it in life eternal? *Why will ye die?* H. GREW.

CREED POWER.—The following is from a sermon published by a son of Rev. Dr. Lyman Beecher:—

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

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

RENOUNCEMENT OF SECTARIANISM.—The body of Christians formerly known as the "Liberty Street Presbyterian Church of Troy, N. Y.," unanimously passed the following resolutions on Sunday, March 5th.

Whereas, Sectarianism is at variance with the spirit and letter of the Gospel, and is the foundation of ecclesiastical oppression, and is a most prolific source of wars and slavery, and many other oppressions that afflict the world; therefore,

Resolved, That the members of Christ's body, heretofore denominated "The Liberty Street Presbyterian Church of Troy, N. Y.," do hereby solemnly repudiate all sectarianism, sincerely regretting before God and man that we ever gave countenance to that destructive device of Satan.

Resolved, That we shall hereafter be known as "The Church in Liberty Street, Troy, N. Y.," and that we shall acknowledge no other *creed* than the Bible, and no other Head than God and his Son Jesus Christ.

Resolved, That God has but one Church on the earth, and that it is composed of all such as love him and keep his commandments; and that there, in their Church relations, are equal in rights and liberty.

Signed by

HENRY H. GARNET.

LETTERS.

CHARLES FITCH, ONCE MORE.

The following letter is the first we received from that dear brother after he made up his mind to put shoulder to the yoke with us on the topics therein named. If we published it at the time it was received we have no paper containing it, and now publish it from the original manuscript. We have not seen it for four years past, till a few days since, and accidentally found it among papers we had laid aside. It seemed as though just uttered, and we determined to give it to our readers. It is even to-day like cold water to a thirsty soul. "He being dead yet speaketh."

CLEVELAND, Ohio, Jan. 25, 1844.

Dear Bro. Storrs:—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side.

I am thoroughly converted to the Bible truth, that "the dead know not anything," and that all the instances in the Bible in which they are spoken of as though in a conscious state, are instances in which "God who quickeneth the dead, calleth the things which be not as though they were." Particular instances of this are seen in God's referenceto Abraham, Isaac and Jacob at the bush; in the Saviour's parable of the rich man and Lazarus; in the case of the saints, as in Revelation, looking forward to the time when they shall reign on the earth, and crying to God from under the altar for vengeance, as the blood of Abel cried to God from the ground. Another instance is found in the 37th chap. of Ezekiel, where the "whole house of Israel, a valley of dry bones, EXCEEDING DRY," are represented as saying, "our bones are dried, our hope is lost." In all these cases, God, who will quicken the dead, has called the things which be not as though they were.

"God hath" also "chosen things which are not, to bring to nought the things which are." That is, the saints who now are not, will be raised at the Lord's coming, and with Christ will execute vengeance upon all the wicked of the earth, and thus bring to nought the things which now are. This will be the stone cut out without hands, to smite the image on its feet, when all these kingdoms will be broken in pieces and consumed. I am also fully satisfied that, "when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever; and that language must mean, what it would mean in any other book, in relation to any other thing—that was to be destroyed. It means that their "end is destruction;" "punished with everlasting destruction from the presence of the Lord and from the glory of His power." If God's presence fills the universe, and the glory of His power is everywhere to be seen in His works, then, throughout all the presence and works of God, we "may diligently consider" the "place of the wicked, and it shall not be." You are right Brother Storrs, we shall have a clean universe. Thanks be to God. You can use this letter in any way, so that it speaks out. I shall not put my light under a bush-

el. I have preached two sermons here this week on this subject. They have produced a great uproar. Many thought I had a devil before, but now they feel sure of it. But I have no more right, my Brother, to be ashamed of God's truth on this subject than on any other. I have not taken ground on these great truths hastily or waveringly. I have felt every inch of it, and I know it is as firm as God our eternal rock; and I wish all our advent brethren to know where I stand, and all the world besides. I know that our mighty, coming Lord will take his fan, and thoroughly purge his floor, gather the wheat into the garner, and burn up the chaff with unquenchable fire. "Even so, come Lord Jesus."

Lest I be misunderstood—I wish to say, very distinctly, that all the wicked must come forth from their graves to the resurrection of damnation; and have their part in the lake that burneth with fire and brimstone which is the second death, and there be "utterly consumed," see 73d Ps.

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Your Brother in the Glorious Hope,

CHARLES FITCH.

THE LEAVEN AT WORK:—A minister of the Gospel, in one of the organised denominations, of high standing among his brethren, writes us, "not for the public eye," but yet we cannot forbear giving an extract, while we withhold his name and residence. He says:—

BR. STORRS:—I have long had it in contemplation to write you a few lines, but have hitherto neglected to do so. You have had the goodness to send me your Bible Examiner, which, I assure you, has been thankfully received, and read with interest. Though it contains some things which I either do not fully understand or cannot endorse, yet, on the whole, I read it with more interest than almost any other paper. I am with you on the literal interpretation of Prophecy, the return of the Jews, Probation after the Advent, &c.

I am much exercised on the final state of the wicked, and the state of the dead. I strongly incline to your views—indeed, I have been shaken in my belief of the popular theory ever since I read your first pamphlet. I confess myself unable to refute your arguments, and yet I have rather shrunk from the full and open admission of the correctness of your views. I am prayerfully investigating, and hope to be lead into all truth.

DR. J. F. LEE, Meltonsville, N. C., writes:—

BR. STORRS:—I shall endeavor ere long to extend the spread of your "Six Sermons." I intend as some writers say, to flood the country with them. They have already excited no small commotion among a certain class of preachers and deacons, who say that they do not wish to believe the doctrine even if it should be true! Alas! how some seek applause—with what untiring zeal they court popularity, thirsting for the honor that comes from man! The Lord open their eyes, that they may see. But so it is—and so it is written. We certainly must be approaching the end of all things—or in other words, the end of all things must be nigh. What a blessed feeling is that of the Christian who has a lively, living Hope—looking for that blessed

hope, and the glorious appearing of the Great God and our Saviour Jesus Christ.

I am a firm believer in the second Advent doctrine as unfolded in the Bible. I am persuaded from the compulsive influence of truth, that the New Heaven and New Earth constitute the Kingdom of God, or the Paradise of God; that unless a man is born again he cannot enter that Kingdom—that the New Birth includes the Redemption of the Body—that it will be completed or perfected in the Resurrection; and I know that Christians love one another—that love is the fulfilling of the law—that without faith it is impossible to please God—that in order to be saved, we must believe in the Lord Jesus Christ, and love one another as he gave us commandment—that we love Him because he first loved us.

In 1836 I made a profession of Religion, united with the Baptists—and was ordained in 1837. At present I desire to be at perfect liberty to preach a doctrine which I see clearly revealed in letters of living light. I know I love the truth, and feel assured that, by the grace of God, I am willing to suffer for the sake of Him who is Truth. You may expect to hear from me in the course of a few weeks, when I shall have the pleasure of forwarding to you some subscribers, and money.

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BR. L. W. BEACH, Middleburg, Ind., writes :—

BR. STORRS :—Having become, of late, a convert to the doctrine advocated in your Examiner of the sleep of the dead and the final destruction of the wicked, and given up the hope of a heaven “beyond the skies,” without latitude or longitude, for the hope of the Gospel, I am endeavoring to “show my faith by my works.” I am aware that my talent is but one, and that perhaps small. But as I have received much valuable information from your paper, from the few Nos. I have received since I became a subscriber, by lending those, I am enabled to send you more subscribers.

My Examiners are getting some worn by lending, and perhaps I had better lay claim to your promise to send us new ones for them. I will endeavor to send you more subscribers soon. May the Lord help you to examine and promulgate his truth.
Yours, waiting for the Kingdom.

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SIST. MARY A. ORDWAY, Uxbridge, Mass., writes :—

BR. STORRS :—I have much that I might say in favor of your invaluable paper; but, let it suffice to say—it seems to me like green and fertile spots in the midst of a dry and barren desert. I often-times feel that the former is almost as necessary to my future progress, as is the latter to the traveller of the arid deserts of Africa.

Yours, in hope of immortality.

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BR. ELON EVERTS, Vergennes, Vt., writes :—

BR. STORRS :—In '44 when you visited Vermont and spoke of the “wages of sin, which are death;” and death was not life; but destruction, decomposition, smoke and ashes, unconsciousness; I had never investigated the subject. I could only quote, “these shall go away, into everlasting punishment,” the “smoke of their torment ascendeth up forever and ever;” “worm dieth not, and fire is not quenched,” &c., but understood not by the word of God, what I should have learned by these passages, had I went to the right source in a prayerful,

teachable frame of mind. And the brethren in this region were in darkness at that time, as to this subject; and although they were anxious to hear you, on the coming of the Lord, they almost wished that you would consult their feelings as to this soul-thrilling subject.

Now brother, the brethren in this vicinity who are looking for the coming of the Lord, are rejoicing in this truth. Yes, I can say that it affords me comfort to think that God will have a clean Universe; and if through Christ I shall be permitted to enter that Eden-restored land, that I shall not have my peace annoyed by beholding my near friends or neighbors who have slighted and despised all my feeble prayers and tears, the counsels of God's word, and the drawings of his tender spirit, writhing in everlasting life of torment and misery. No, God has said that He would not be angry always. Br., you turned my mind to look at what would be done at, and after Christ's second advent, and what would be the condition of the wicked that knew not God, and obeyed not the gospel, and the heathen that shall be left after that time of trouble, spoken of by Dan, 12th, Zeph. 3d, and Zech. 14th chap., and many other scriptures; which has comforted my soul: it has fed me many otherwise doubtful, anxious hours. Yes, Br., during this long halt of the whole line of the expecting children, to pass the land, I have many glorious shouts in searching the land, and eating the grapes of Eschol; and telling the children not to fear; that they are able through their spiritual Joshua to possess the land. The trump will soon sound, and Jericho's walls (the Kingdom of this world) will fall: and the Rahabs (the heathen, they that are left) will be remembered in mercy; Isa. 60: 3, 10; 61: 5, Zech. 14: 16, Zeph. 3: 12, 13.

I am glad to read your paper, to hear of your love for truth, which I doubted not; of your determination to scatter light. May God aid you, and bless you in it. I controvert not with any. I have learned, that to be untraditionized, is a great work. I want to hear, may I have ears to hear. I pray that I may not possess a censorious, but kind spirit, toward all. But, oh, the esteeming one above another, and puffing up one, as I see in the many letters to certain Editors; paying a certain homage; it looks like loving to call, and love to be called master.

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BR. DAVID PLUMB, Troy, N. Y., writes :—

BR. STORRS :—All religion is to be embodied in practical life—in maintaining human rights—in promoting human interests. The final and decisive question that will be put to men of all nations, whether nominally Christians, Jews, Mahomedans, or Pagans, will be, “Have you fed the hungry—clothed the naked—visited the sick and imprisoned?” The doing these things, (which summarily comprehend the whole class of duties to our fellow men,) the doing them uniformly, and from the principle of obedience to the great social law—“Thou shalt love thy neighbour as thyself”—is the end of the “Law and the Prophets,” as it is the true expression and fulfilment of the Gospel. The triumph and universal establishment in the kingdom of Christ of the law of brotherhood, from which those merciful acts spring, will constitute the consummation of the Messiah's mission to this world. The expounding and applying that law is, therefore, of paramount consideration—a chief work of preachers and editors, as, indeed, of every Christian; while the mediation is the means by

which we are to be restored to that law; and, the Advent—the end of the wicked—and immortality of the righteous, are only so many *motive influences* to induce us to seek that *restoration*.

I should be glad to see this practical view of the Gospel more *specifically* spread out on the pages of the Examiner. If we are ever permitted to enter into the social state under Christ, it must be on condition that we become *conformed to the law of that state* now; and the proof that we are conformed to it must be found in the fact that we maintain it in *all our present relations to our fellow men*.

BR. BENJ. TILLEY, JR., Bristol, R. I., writes:—

BR. STORRS:—The ground you have taken upon the Prophetic Periods I consider very important to us who have been looking with so much interest to their ending as the point at which the Christian's hope is to be realized. I must confess that when I have examined the Prophecies relating to the restoration from the Babylonish captivity, and find the person named who should say to his people, "go free," and "to Jerusalem, thou shalt be built," I have been at a loss to find the ground for placing that decree in the reign of Artaxerxes; but, I am not well read enough in the history of those times to decide whether there is sufficient ground for your placing the reign of Cyrus where you have. I am striving to keep myself open to conviction, and ready to receive light from whatever source it may come, without regard to former opinions or prejudices, whether expressed or not.

Yours, in hope of Eternal Life.

BR. WM. ONGLEY, Onondaga Co., N. Y., writes:—

BR. STORRS:—We believe we shall soon be delivered, and the saints will take the kingdom, and reign with Jesus for ever, Amen. Thank God, we hear the thrones begin to be cast down; next the Ancient of days will sit. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth; next we shall see the Son of Man coming in a cloud with power and great glory; then we that are alive (and remain) shall be changed in a moment, and be caught up to meet the Lord in the air, and so ever be with the Lord. Comfort one another with these words. We will praise the Lord, and wait for his appearing from heaven. Last winter and spring myself and wife have been labouring in Chemung and Steuben Cos., N. Y., and are about to return. There are many calls to hear the doctrine of the coming kingdom. We are bold to proclaim eternal life for the children of God, and death to the wicked, and that the dead know not anything. I have sold many dozens of your "Six Sermons," and am happy to say the sermons and other works on those subjects, it seems to me, are doing the last work. I have been witness of their happy effects; it is like a two-edged sword, because it is God's word. Myself and wife have to confess in 1843 and '44 we were afraid to look at it and examine that question. Oh, praise the Lord for all His truth; it seems to me almost impossible to preach the Second Advent of our Lord and the resurrection *without it*; for it harmonizes the whole chain of God's word.

I thought I ought to tell you what God is doing through your Sermons on the End of the Wicked and State of the Dead. My prayer to God is that

you may be preserved blameless unto the coming of our Lord.

I remain your Brother in Christ, waiting for our deliverance and our King from Heaven.

BR. ASA MORSE, Union, Ct., writes:—

BR. STORRS:—We have felt interested mainly in your paper for the truth it contains concerning the state of the dead and destruction of the wicked; and I would say for your encouragement, that almost without exception the Advent brethren and sisters in this region of country are firm believers in the above truths: also concerning the truth that Jesus Christ is the Son of God.

☞ THE EDITOR of this paper preaches every Lord's day at COMMISSIONERS HALL, Third street, below Green, east side; at 10, A. M., and in the evening at a quarter before 8 o'clock.

THE "SIX SERMONS" on the End of the Wicked, &c., can be had at No. 21 North Sixth street, or of the Author, 18 Chester street, between Race and Vine, 8th and 9th. Price, in Pamphlet, 15 cents, or ten copies for \$1.00. The pamphlet includes the views of the author on the question, "Have the dead knowledge?" The Sermons advocate the doctrine, that "All the wicked will God destroy," or, cause them to cease from life, after the judgment. The work full bound in morocco, with Grew's thoughts on the Intermediate State, 37½ cents. Cash in all cases with the order.

THE ASPECTS OF PHRENOLOGY ON REVELATION; or, *Materialism, Fatalism, Regeneration, Creeds, Atheism, The operation of the Holy Spirit in the conversion of men, and HUMAN RESPONSIBILITY, Philosophically considered, in a series of Lectures*, BY J. T. WALSH." Such is the Title of an Octavo pamphlet of 74 pages, published by Br. Walsh, Richmond, Va., 1846. For sale at 21 North Sixth street, Philadelphia, Pa. Price 25 cents, or five copies for one dollar, thirty copies for five dollars. Cash always with the order.

DR. DRAKE'S PANACEA; or, THE ONLY RADICAL CURE FOR CONSUMPTION. It also removes and permanently cures all diseases arising from an impure state of the blood. The following is but one of the certificates we have received, showing the virtues of this invaluable medicine:

Philada. Dec. 12, 1847.

Dear Sir,—In reply to your question respecting the use of Dr. DRAKE'S PANACEA, I would say, I have used it in two very inveterate cases, pronounced by the attending physicians to be Pulmonary Consumption, and abandoned by them as incurable. One of the persons had been under the treatment of several very able practitioners for a number of years, and they said she had "old fashioned Consumption combined with Scrofula," and that she might linger for some time, but could not be permanently relieved. In both cases the effect of the Panacea has been most gratifying. I will only add that familiar as I am with consumption by inheritance and by extensive observation as a study, and knowing also the injurious effects in nine cases out of ten of tar, bone-set, and other vegetable tonics, as well as many of the expectorants and sedatives, I should never have recommended the use of Drake's Panacea, if I had not been acquainted with the ingredients. Suffice it to say that these are recommended by our most popular and scientific physicians, and in their present combined state form probably the best alternative that has ever been made.

Very respectfully, yours,

L. C. GUNN,
Corner Chestnut & Fifth St.

Each bottle has the signature of Geo. F. Storrs, and the name, Dr. Drake's Panacea, blown in the glass.

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AGENTS.—Brooklyn, N. Y., Mrs. Hayes, 139 Fulton St.; New York City, No. 5 Beckman St.; Harrisburg, Pa., M. Lutz, Lancaster, Heintish & Son; Danville, Wm. Murray & Co.; Chambersburg, J. W. Douglas; Pottsville, J. G. Brown; York, C. A. Morris & Co.; Columbia, R. Williams; Carlisle, J. M. Kneeder; Bristol, L. A. Hoguet; Milton, H. J. Shaefer; Reading, England & McMakin.