

A LOUD TRUMPET, OF FUTURITY, OR, A FEW REFLECTIONS ON FUTURE THINGS (1817) pdf

1: The Spalding Saga 1: The Halcyon Inspiration

Contents: Writings by David Henkel. Essence of the Christian Religion: A Sermon. () A Loud Trumpet, of Futurity. Or a Few Reflections on Future Things.

The curve in the river enclosed a position lovely enough to furnish a site for the Utopian communities of Plato or Sir Thomas Moore; and here was an orderly city, magnificently laid out, and teeming with activity and enterprise. Speculator Isaac Galland hoped to make a quick dollar by selling the infested swampland of Commerce, Illinois. Unfortunately, a nationwide financial panic in ruined his chance. By , believing there was little hope for his investment, Galland offered the land to Latter-day Saints in exchange for their abandoned landholdings in Missouri. Joseph Smith agreed to the exchange, and on May 10, , he became the first Mormon settler in Commerce. Weakened by the Missouri ordeals and their meager circumstances, hundreds fell prey to disease native to the Mississippi Valley. Among those afflicted was Lucy Mack Smith, the mother of the Prophet. Joseph then took her place and watched with me the five succeeding nights, as faithfully as Emma had done. To those our benefactors we wish them much success, We pray our Heavenly Father their house and store to bless; May blessings crown the labours of those who have been true, To help us through our troubles and a charter for Nauvoo. Farewell to you, our enemies you hate without a cause, You have misused our people, despised God and his laws; You choose to follow Satan now in his ways pursue, But never come to trouble the people of Nauvoo. Come all my loving brethren who are both rich and poor, Bring all your tithes and offerings and let your hearts be pure; Then like the sons of Enoch, may we in wisdom grow, And live and ever flourish in the City of Nauvoo. Religious Studies Center, Did Clark prove faithless to his noble trust? Did he wax faint and weary on his post? Ah no; but Lilburn found in him a friend, Whose heart was noble,? But kind alone to Lilburn and his clan, Who sought the lives and happiness of man! Most noble Lilburn, soother of mankind, Who calms the tempest in the troubled mind! When persecution raised its hideous head, And mobs began our pleasant walks to tread; When fields were spread with devastation wild, Where harvests once in blooming plenty smiled; In vain we sought the favor of thine arm, To save the weak and innocent from harm! Be it known to all this mighty nationâ€” These are deeds of his administration. Oh, God of mercyâ€”author of our faithâ€” How long wilt thou withhold us thy relief? But, through the sky, prepare to wend thy way! Has Columbiaâ€”the pride of all the earthâ€” Withdrawn her arm from the domestic hearth? Are her fair daughters driven from their doors, Amid the storm that unrelenting pours? And she refuse the extension of her aid To shield their bosoms from the hostile blade? Were there no friends, no people far away, To proffer peace and all our woes allay? Through the distance of the Eastern skies, Behold the peaceful radiation rise! All nature with unwritten song, Began to pipe their notes along. As sweetly on my ear they fell, With melody I knew full well, I gazed afar, with looks profound, Upon the scenes that stretched around. Each hamlet and each mountain dell, Re-echoed back the rising yell; Till farther on they wend their way And trembling echoes die away. Upon her face were seen to drift, The broader sail and veering skiff. As dashing on their trackless way, The rainbow trembling in the spray, Their creaking oars were faster plied, And quickly out of sight they ride. Slight roll the waves beneath my feetâ€” The rifted rock the waters greet. Fast on the side of distant heath, The flashing sabres leave the sheath; Then gleams the shining spear on high, And forth the ready falchions fly. As fast as thunders roll on high, As fast as lightning streaks the sky, As quick as fades the morning dew, Across the tide the shallop flew. Was this gay band a hostile foe, Estranged from Liberty and Law? Why then did gleam the falchion bright, That so eclipsed all our sight? Or why did waving plumes so gay Receive the smile of morning ray? This simple truth I clearly sawâ€” It was the summons of the Law. Escorted by his life-guards four, An aspect grand the chieftain bore; And, marching on the ready ground, The cannon shook the hills around. The flashing sword, and piping flute, All gave to him the grand salute. This Chief was greatâ€”I knew him wellâ€” He is the hero of my tale. Besides the grandeur of the train, Were strewn along upon the plain, The blest abodes of happiness, Where saints in peace and safety rest. They rest

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from persecution dire; They tune anew the joyful lyre, And chant the strains of melody, Fired with sweetest symphony. Snow Many of the first enlistees in the Nauvoo Legion were a ragged group of men mustering in compliance with state law. But as enthusiasm for the Legion caught hold, hundreds soon joined and willingly wore uniforms and drilled. During the visit Joseph was treated kindly. Why dost thou boast in mischief, wicked man? The goodness of my God endureth still; Thy wretched soul doth constant evil plan, Led captive by the devil at his will. Thine eyes for evil constantly do turn, Thy slanderous tongue with lying mischief run, Thou lovest words that blast, devour, and burn; O that deceitful, blasting, cursed tongue! In Times and Seasons 2, no. How the thought doth wring my heart. I look round To see most people of our day, Reject the glorious gospel sound, Because the simple turn away. Or does it prove there is no time, Because some watches will not go? But does it prove there is no crime Because not punished here below? Or can it prove no king can reign Because some subjects wont obey? Or prove the gospel was not true Because old Paul the Saints could kill? Because the Jews its author slew, And now reject their Saviour still? Or prove that Christ was not the Lord Because that Peter cursed and swore? Or Book of Mormon not his word Because denied, by Oliver? Or prove that God, no man exalts Because from priests such doctrines flow? Praise the Lord O my soul; Praise him all ye sons and daughters of Zion. Let us sing unto him a new song: He is the same yesterday, to-day and forever; [37] therefore I will praise him for what my eyes have seen, and my ears have heard. He hath opened the fountain of knowledge: He hath brought to pass that which he spake by the mouth of his ancient prophets: Yea by the hand of Elijah, was he anointed to the office of his calling, even to proclaim the word of the Lordâ€”to declare the counsels of the Most High to the people. He hath opened the heavens, he hath rent the veil thereof, before his faceâ€”he hath spread the visions of eternity in his presenceâ€”he hath drawn aside the curtain of futurity and showed unto his servant things to come. He will perform a speedy work upon the earthâ€”he will cut it short in righteousnessâ€”he will not suffer his word to perish. Therefore, let the nations be wiseâ€”let the great ones of the earth receive counsel; let the honest in heart prepare and gather even unto Zion: I will send my messenger, and he shall prepare the way before me: But who may abide the day of His coming! And who shall stand when he appeareth? And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness. Lo, the Savior is coming, the prophets declareâ€” The times are fulfilling; O Zion, prepare! The Savior is coming: Will he find in the palace of princes, a home? Then to whom shall Jehovah his purpose declare? Hear, ye from afar! Come, and bring in your treasuresâ€”your wealth from abroad: Come, and build up the city and Temple of God: A stupendous foundation already is laid, And the work is progressingâ€”withhold not your aid. Snow In her second psalm, Eliza R. Snow reflects on the persecutions hurled against the Latter-day Saints in Missouri. She thanks the Lord for deliverance from persecution and instructs fellow acolytes to abide by the revelations received from God. Then the Lord heard our supplications. Let them speak of his mercy and his goodnessâ€”let them proclaim his wisdom and his power, in delivering them from the hands of their enemies. When the authorities of Missouri had risen up against usâ€”when her Chief Magistrate, [53] who had been set on high to execute justice and equity, had become the leader of those that sought our destructionâ€” When we had fallen low beneath the weight of oppression, and had well nigh become a prey to those that thirsted for our blood! Then the Lord heard our supplications, and the Most High wrought a way for our deliverance. With his strong hand he stayed the powers of darknessâ€”he provided a path for our feet, and led us forth from the gates of death. He caused the fetters to be loosed from those that were bound, and the prison doors to be opened, that the unoffending captive might escape. He brought us into a land of freedom, and planted our feet upon a soil of peace. He hath established us in a country of strangersâ€”and in a country of strangers, hath he raised up unto us, a multitude of friends, He opened the heart of the affluent to feel for our distress, and their hand to minister to our necessitiesâ€”He hath given the tongue of eloquence to the honorable, and they are pleading the cause of innocence in our behalf. He hath rolled back the waves of persecutionâ€”He hath stayed the hand of oppressionâ€”He hath brought their names into derision, who brought upon us the showers of affliction. The Lord hath done itâ€”let his name be

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exaltedâ€”let his faithfulness be declared in the congregation of the peopleâ€”let his statutes be kept in continual remembrance by all who profess to be his saints. Johnson On August 15, , Joseph Smith introduced the doctrine of baptism for the dead at the funeral of Seymour Brunson. One month later, the author of this poem, Joel H. Johnson, buried his beloved wife. Why then are they baptized for the dead? As Christ to spirits went to preach, Who were in prison aid; So many saints have gone to teach The gospel to the dead.

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2: Library of Australiana

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M EN were a set of enthusiasts in the time of Cromwell who expected the sudden appearance of Christ to establish a new monarchy or kingdom; in consequence of this illusion some of them aimed at the subversion of all human government; in ancient history we read of four great monarchies, the Assyrian, Persian, Grecian, and the Roman. And these men believing that this new spiritual Kingdom of Christ was to be the fifth, -- came to bear the name by which they are called. Their leader was Thomas Venner, a wine Cooper, who in his little conventicle in Coleman-street London warned his admirers with passionate expectations of a fifth universal monarchy, under the personal reign of King Jesus upon earth, and that the saints were to take the Kingdom to themselves The proper study of mankind is Man - - - Pope. Know then thyself, presume not God to scan! From the Book of Mormon. I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days -- nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make, to be true; and I make it with mine own hand; and I make it according to my knowledge. For it came to pass in the commencement of the first year of the reign of Zedekiah, king of Judah, my father Lehi having dwelt at Jerusalem in all his days; and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed. Wherefore it came to pass, that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people. And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much, and because of the things which he saw and heard, he did quake and tremble exceedingly. And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the Heavens open; and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of Heaven, and he beheld that his lustre was above that of the sun at noon-day; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a Book, and bade him that he should read. And it came to pass as he read, he was filled with the spirit of the Lord, and he read saying, Wo, wo unto Jerusalem! And it came to pass that when my father had read and saw many great and marvellous things, he did exclaim many things unto the Lord; such as, Great and marvellous are thy works, O Lord God Almighty! Thy throne is high in the Heavens, and thy power and goodness, and mercy is over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish! And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled, because of the things which he had seen; yea, which the Lord had shewn unto him. And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spake unto his children, of which I shall not make a full account; but I shall make an account of my proceedings in my days -- Behold I make an abridgement of the record of my father, upon plates which I have made with mine own hands; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life. Therefore, I would that ye should know that after the Lord had

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shewn marvellous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people and began to prophesy and to declare unto them concerning the things which he had both seen and heard. And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; and he testified that the things which he saw and heard, and also the things which he read in the Book, manifested plainly of the coming of a Messiah, and also the redemption of the world. And when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out and stoned and slain; and they also sought his life, that they might take it away. But behold, I, Nephi will shew unto you that the tender mercies of the Lord is over all them whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance. For behold it came to pass that the Lord spake unto my father, yea, even in a dream, and sayeth unto him, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold they seek to take away thy life. And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him. We do not intend at this time to discuss the merits or demerits of this work, and feel astonished that some of our neighbors, who profess liberal principles, and are probably quite as ignorant on the subject as we are, should give themselves quite so much uneasiness about matters that so little concern them. The Book, when it shall come forth before the public, must stand or fall, according to the whims and fancies of its readers. How it will stand the test of criticism, we are not prepared to say, not having as yet examined many of its pages. As to its religious character, we have as yet no means of determining, and if we had, we should be quite loth to meddle with the tender consciences of our neighbors. Among the multitude that has in vain sought to fatten on the emoluments of office, was a certain Israelite who dwelt near the Temple of Nephi, and who was called by his mother Adolphus. Now Adolphus was a man small of stature, and was withal a worker in wood; howbeit he was somewhat of a depraved mind and lusteth much after the things of this world. Moreover he was exceedingly avaricious, insomuch that he coveted the riches of William, who was a humble man and belonged withal to another tribe. Wherefore Adolphus conceived in his heart that he would make William drunk with wine, that he might betray him, and take unto himself his gold and silver, and also his land and cattle. But the Lord saw and rebuked the wickedness and deceit of Adolphus; nevertheless Adolphus hardened his heart and heeded not the admonition of the Lord. And it moreover came to pass that William was inspired with a knowledge of the deceitfulness of and cunning of Adolphus, and guarded his mind against his evil designs and machinations. Howbeit, Adolphus wist not the wisdom of William. Now the Lord favored William, inasmuch as he was an honest man and lusteth not overmuch after the things of mammon; but Adolphus, the Israelite, he upbraided, for his deeds of darkness and iniquity, and caused a JUDGMENT to be pronounced against him. And Adolphus communed with himself and wept bitterly, saying, wo! For verily I have not accomplished the things which I had undertaken; and behold I will flee from the wrath to come. In this issue Editor Cole publishes a satirical local history, in quasi-biblical language, called "Chapter of the Ontario Chronicles. The subject matter is obscure, early 19th century upstate New York politics and local journalism the removal of the " Countryman " to Lyons, etc. From the "Book of Mormon," erroneously called the "Gold Bible. Continued from our last. And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and he departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he traveled in the wilderness, on the borders which was nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sarah, and my elder brothers, who were Laman, Lemuel, and Sam. And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley beside a river of water. And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass that he called the name of the river Laman, and it

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emptied into the Red Sea; and the valley was in the borders near the mouth thereof. And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness. And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord. Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold they did murmur in many things against their father, because that he was a visionary man, and that he had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, and to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart. And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them. Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews, which were at Jerusalem, which sought to take away the life of my father. And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore, they did as he commanded them. And my father dwelt in a tent. The appellation of "Gold Bible," is only a cant cognomen that has been given it by the unbelievers -- for be it known that this Book, as well as the sacred volume which is held so valuable by all good christians, is not without its revilers and unbelievers -- by way of derision. The true title of the work, as appears from the copy-right, is "The Book of Mormon" -- comprising a great number of Books, or parts, by different primary authors, all of which are divided into Chapters. The first is the "First Book of Nephi," of which we gave an extract in our last, and is continued in the present number of our paper. The whole purports to be a compilation, in ancient hieroglyphics, on plates said to resemble plates of gold, by one of the chosen of the lost tribes, whose name was M ORMON. Abner Cole may have overgeneralized the notion of the "gold bible," to have originated solely upon the tongues of "unbelievers. The book itself announces: A Bible, we have got a Bible, and we need no more Bible. Lyons, Tuesday, January 19, It is conducted with much ability, and will undoubtedly prove a valuable source of information to those in that city who are in search of light on a dark subject. Rice formerly published the New York Anti-Masonic Beacon, the publication of which he was obliged to discontinue, the "vengeance" of the whole brotherhood having been brought to bear against him. He is a worthy young man and we hope success may crown his labors. The Lyons Countryman was in many ways a resurrection of the Palmyra Freeman of Both papers were edited by "Long Jonathan" six foot-three Jonathan A. Hadley , the first newspaperman to publish an article on the Mormons. See his letter in the Wayne Co. The Philadelphia Sun published some interesting early articles on the Mormons. See, for example, the issue of that paper for Aug. Rice published the Anti-Masonic Beacon remains unclear, but probably it was about two years after he sold his Cazenovia Republican Monitor which Rice founded in Sept. Fairchild in April of After leaving New York in ? Rice became the editor of the Ravenna, Ohio Western Courier. That paper was publishing the poetry of the poetess and future Mormon, Eliza R. Snow as early as In speaking to Joseph F. Smith, the nephew of Joseph Smith, Jr. Rice recalled having published a story called the "Manuscript Found" in the columns of the Cazenovia Republican Monitor. Rice was then "of the opinion that the name of this story But it came to pass, as soon as they had departed into the wilderness, Moroni sent spies into the wilderness, to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go, to defend themselves against the Lamanites. And it came to pass that the word of the Lord came unto Alma; and Alma informed the messengers of Moroni that the armies of the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni. Now Moroni, leaving a part of his army in the land of Jershon, lest by any means a part of the Lamanites should come into that land and take possession of the city; and Moroni took the remainder part of his army and marched over into the land of Manti. And he caused that all the people in

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that quarter of the land should gather themselves together to battle, against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites. And it came to pass that Moroni caused that his army should be secreted in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon, in the wilderness. And Moroni placed spies round about, that he might know when the camp of the Lamanites should come. And now, as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren, or to subject them and bring them into bondage that they might establish a kingdom unto themselves over all the land; and he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty, and their church, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanites were to take. Therefore he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah; and the remainder he concealed in the west valley, on the west of the river Sidon, and so down into the borders of the land Manti. And thus having placed his army according to his desire, he was prepared to meet them. And it came to pass that the Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed.

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3: Notes on the Bible by Albert Barnes: Revelation: Revelation Chapter 1

Then (Revelation) the angel lifted up his hand, &c. like the angel in Daniel and swore by him that liveth for ever and ever, the great Creator of all things, that there should be time no longer, or rather, that the time should not be yet; but it shall be in the days of the seventh trumpet, that the mystery of God shall be finished.

John to the seven churches which are in Asia - The word "Asia" is used in quite different senses by different writers. See the notes at Act 2: In the New Testament it is not used in the large sense in which it is now, as applied to the whole continent, but in its largest signification it would include only Asia Minor. It is also used, especially by Luke, as denoting the country that was called "Ionia," or what embraced the provinces of Caria and Lydia. Of this region Ephesus was the principal city, and it was in this region that the "seven churches" were situated. Whether there were more than seven churches in this region is not intimated by the writer of this book, and on that point we have no certain knowledge. There is mention of some other churches in the neighborhood of these. Colosse was near to Laodicea; and from Col 4: But there may have been nothing in their circumstances that demanded particular instruction or admonition, and they may have been on that account omitted. There is also some reason to suppose that, though there had been other churches in that vicinity besides the seven mentioned by John, they had become extinct at the time when he wrote the Book of Revelation. It appears from Tacitus History, xiv, 27; compare also Pliny, N. Laodicea was, indeed, immediately rebuilt, but there is no evidence of the re-establishment of the church there before the time when John wrote this book. The earliest mention we have of a church there, after the one referred to in the New Testament by Paul Col 2: It would appear, then, to be not improbable that at the time when the Apocalypse was written, there were in fact but seven churches in the vicinity. If no names had been mentioned, and if the statement had occurred in glowing poetic description, it is not inconceivable that the number seven might have been selected for some such purpose. Grace be unto you, and peace - The usual form of salutation in addressing a church. See the notes on Rom 1: From him which is, and which was, and which is to come - From him who is everlasting - embracing all duration, past, present, and to come. No expression could more strikingly denote eternity than this. He now exists; he has existed in the past; he will exist in the future. There is an evident allusion here to the name Yahweh, the name by which the true God is appropriately designated in the Scriptures. The word has no variation of form, and has no reference to time, and would embrace all time: Such a word would not be inappropriately paraphrased by the phrase "who is, and who was, and who is to come," or who is to be; and there can be no doubt that John referred to him here as being himself the eternal and uncreated existence, and as the great and original fountain of all being. They who desire to find a full discussion in regard to the origin of the name Yahweh, may consult an article by Prof. Tholuck, in the "Biblical Repository," vol. It is remarkable that there are some passages in pagan inscriptions and writings which bear a very strong resemblance to the language used here by John respecting God. Thus, Plutarch De Isa. So Orpheus in Auctor. And from the seven Spirits which are before his throne - After all that has been written on this very difficult expression, it is still impossible to determine with certainty its meaning. The principal opinions which have been held in regard to it are the following: That it refers to God, as such. This opinion is held by Eichhorn, and is favored by Ewald. No arguments derived from any parallel passages are urged for this opinion, nor can any such be found, where God is himself spoken of under the representation of a sevenfold Spirit. But the objections to this view are so obvious as to be insuperable: It is easy to conceive of angels as standing before the throne; and of the Holy Spirit it is more easy to conceive as being represented thus as ready to go forth and convey a heavenly influence from that throne, but it is impossible to conceive in what sense this could be applied to God as such. The opinion held by Grotius, and by John Henry Heinrichs, that it refers to "the multiform providence of God," or to God considered as operating in seven or many different ways. In support of this Grotius appeals to Rev 5: But this opinion is so far-fetched, and it is so destitute of support, as to have found, it is believed, no other advocates, and to need no further notice. It

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cannot be supposed that John meant to personify the attributes of the Deity, and then to unite them with God himself, and with the Lord Jesus Christ, and to represent them as real subsistences from which important blessings descend to people. It is clear that as by the phrase, "who is, and who was, and who is to come," and by "Jesus Christ, the faithful and true witness," he refers to real subsistences, so he must here. Besides, if the attributes of God, or the modes of divine operation, are denoted why is the number seven chosen? And why are they represented as standing before the throne? A third opinion is, that the reference is to seven attending and ministering presence-angels - angels represented as standing before the throne of God, or in his presence. This opinion, however, has been held in somewhat different forms; some maintaining that the seven angels are referred to because it was a received opinion among the Hebrews that there were seven angels standing in the presence of God as seven princes stood in the Persian court before the king; others, that the angels of the seven churches are particularly referred to, represented now as standing in the presence of God; others, that seven angels, represented as the principal angels employed in the government of the world, are referred to; and others, that seven archangels are particularly designated. Compare Poole, Synoptists in loco. The arguments which are relied on by those who suppose that seven angels are here referred to are briefly these: The expression, it is said, is such as would naturally denote beings who were before his throne - beings who were different from him who was on the throne - and beings more than one in number. That it could not refer to one on the throne, but must mean those distinct and separate from one on the throne, is argued from the use of the phrases "before the throne," and "before God," in Rev 4: Stuart, go directly to confirm this opinion. Thus, in Rev 8: Thus, in the Book of Tobit So in the Zendavesta of Zoroaster, seven amshaspendis, or archangels, are mentioned. To these views, however, there are objections of great weight, if they are not in fact quite insuperable. They are such as the following: According to the view which represents this expression as referring to angels, they are placed on the same level, so far as the matter before us is concerned, with "him who was, and is, and is to come," and with the Lord Jesus Christ - a doctrine which does not elsewhere occur in the Scriptures, and which we cannot suppose the writer designed to teach. The incongruity would be not merely in omitting all reference to the Spirit - which might indeed occur, as it often does in the Scriptures - but in putting in the place which that Spirit would naturally occupy an allusion to angels as conferring blessings. To all intents and purposes, this is an act of worship; for it is an act of solemn invocation. It is an acknowledgment of the "seven Spirits," as the source of "grace and peace. And yet, if there is anything clear in the Scriptures, it is that God alone is to be worshipped. For these reasons, it seems to me that this interpretation cannot be well founded. There remains a fourth opinion, that it refers to the Holy Spirit, and in favor of that opinion it may be urged: An invocation to God to send his angels, or to impart grace and favor through angelic help, would be in entire accordance with the usage in Scripture, but it is not in accordance with such usage to invoke such blessings from angels. The address to him is as God, and the attitude of the mind in such an address is that of one who is engaged in an act of devotion. The effect of uniting any other being with him in such a case, would be to lead to the worship of one thus associated with him. In regard to the Lord Jesus, "the faithful and true witness," it is from such expressions as these that we are led to the belief that he is divine, and that it is proper to worship him as such. The same effect must be produced in reference to what is here called "the seven Spirits before the throne. If they were thus invoked by an apostle, can it be improper to worship them now? If angels had been intended here, that word would naturally have been used, as is the case elsewhere in this book. The phrase, "Spirit of God" naturally implies divinity, and could not be applied to a creature. For these reasons it seems to me that the interpretation which applies the phrase to the Holy Spirit is to be preferred; and though that interpretation is not free from difficulties, yet there are fewer difficulties in that than in either of the others proposed. Though it may not be possible wholly to remove the difficulties involved in that interpretation, yet perhaps something may be done to diminish their force: And yet Grotius, Eichhorn, Ewald, and others saw no difficulty in such an application considered as representing a sevenfold mode of operation of God, or a manifold divine agency. Thus, there are seven epistles to the seven churches; there are seven seals, seven trumpets, seven vials of the wrath of God, seven last plagues; there are

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seven lamps, and seven Spirits of God; the Lamb has seven horns and seven eyes. The posture does not necessarily imply inferiority of nature, anymore than the language does respecting the Son of God, when he is represented as being sent into the world to execute an important commission from the Father. He is faithful in the sense that he is one on whose testimony there may be entire reliance, or who is entirely worthy to be believed. From him "grace and peace" are appropriately sought, as one who hears such a testimony, and as the first-begotten from the dead, and as reigning over the kings of the earth. Thus, grace and peace are invoked from the infinite God in all his relations and operations: See it explained in the notes on that passage. Compare the notes at Co1 And the prince of the kings of the earth - Who has over all the kings of the earth the pre-eminence which kings have over their subjects. He is the Ruler of rulers; King of kings. Kings and princes sway a scepter over the million of the earth, and the exaltation of the Saviour is here expressed by supposing that all those kings and princes constitute a community over which he is the head. The exaltation of the Redeemer is elsewhere expressed in different language, but the idea is one that everywhere prevails in regard to him in the Scriptures. The word here, however, denotes that he actually exercises dominion over the rulers of the earth. As this is an authority which is claimed by God compare Isa As much of the revelations of this book pertained to the assertion of power over the princes and rulers of this world, there was a propriety that, in the commencement, it should be asserted that he who was to exert that power was invested with the prerogative of a ruler of the nations, and that he had this right of control. Unto him that loved us - This refers undoubtedly to the Lord Jesus, whose love for people was so strong that nothing more was necessary to characterize him than to speak of him as the one "who loved us. In the latter clause of the verse there commences an ascription of praise to the Redeemer; an ascription to him particularly, because the whole book is regarded as a revelation from him Rev 1: And washed us from our sins in his own blood - He has removed the pollution of sin from our souls by his blood; that is, his blood has been applied to cleanse us from sin. Blood can be represented as having a cleansing power only as it makes an expiation for sin, for considered literally its effect would be the reverse. The language is such as would be used only on the supposition that he had made an atonement, and that it was by the atonement that we are cleansed; for in what sense could it be said of a martyr that he "had washed us from our sins in his blood? The doctrine that the blood of Christ cleanses us from sin, or purifies us, is one that is common in the Scriptures. The specific idea of washing, however - representing that blood as washing sin away - is one which does not elsewhere occur. It is evidently used in the sense of "cleansing" or "purifying," as we do this by "washing," and as the blood of Christ accomplishes in respect to our souls, what washing with water does in respect to the body. The quotation in both places is from Exo The word "kings," as applied to them, refers to the exalted rank and dignity which they will have; to the fact that they, in common with their Saviour, will reign triumphant over all enemies; and that, having gained a victory over sin and death and hell, they may be represented as reigning together. The word "priests" refers to the fact that they are engaged in the holy service of God, or that they offer to him acceptable worship. See the notes on Pe1 2: And his Father - Even his Father; that is, the Saviour has redeemed them, and elevated them to this exalted rank, in order that they may thus be engaged in the service of his Father.

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4: ProMedica Classics Series Program Notes - Toledo Symphony Orchestra

Futurity is intrinsic to hope's object, and distinguisheth it from faith, which gives a present being to the promise, and is *À§8B\> @ Â-Âµ Xthings hoped for, Heb.*

The Western societies, for instance, appear to have early opposed the drinking of intoxicating beverages. Here is a rhyme, dated , which appeals to the members in the cause of total abstinence: Nor would it feel much like a crime If he should sleep one half his time. Indulge him, then, in what is wrong, And Slug will try to move along; Nor will he his own state mistrust, Until he gets so full of lust His cross he will no longer tug, Then to the world goes poor old Slug. By faith and good works we can all overcome, And starve the old glutton until he is done. I hate the old glutton for his hoggishness. In one, called "Gospel-virtues illustrated," an old man is made the speaker, in these words: My age about threescore and three, Then surely thankful I will be. But O, good elders, pray for me! Good ministry, can you forgive, And elders one and all? And, brethren, may I with you live, And be the least of all? But could you find no other way, that would have done as well? Nay, any other way but this would lead me down to hell. Well, tell me how did you begin to purge away your dross? By honestly confessing sin, and taking up my cross. Was it before the Son of man you brought your deeds to light? That was the mortifying plan, and surely it was right. But did you not keep something back, or did you tell the whole? I told it all, however blackâ€”I fully freed my soul. My daily cross I mean to bear, until the work is done. Well, is it now your full intent all damage to restore? And what is now the greatest foe with which you mean to war? Have you none of its sly deceit now lurking in your breast? Where the gift of God you see, Can you consent that it should reign? Can you sacrifice your ease, And take your share of toil and pain? Yea I can, and all that please may freely sayâ€”Amen. Yea I can, and yea I will, and all may sayâ€”Amen. Let old Adam kick and toss, his days will be but few. Here, for instance, is a denunciation of a scandal-monger: Therefore when the flesh is named, When impeachments fly around, Honest souls do feel ashamedâ€” Shudder at the very sound. What canst thou be after here? Thou wilt find thyself in danger, If thou dost not disappear. Vanish quick, I do advise you! Can a place to you be given In the bright angelic ranks? I say, thou unclean devil! Go from this redeemed soil, If you think you cannot travel Through a lake of boiling oil. Here we may walk in peace and love, With God and saints uniting; While angels, smiling from above, To glory are inviting. The hymns are more devotional and less energetic. There are many praises of Mother Annâ€”such lines as these: I will love my blessed Mother, and obey her holy word, In submission to my elders, this will join me to the Lord. I will stand a firm believer in the way and work of God, Doubts and fears shall never, never in me find a safe abode. I will fear the God of heaven, I will keep his holy laws, Treasure up his blessings given in this pure and holy cause. No infernal crooked creature can destroy or harm my soul, If I keep the love of Mother and obey her holy call. The Shakers have always professed to have intimate intercourse with the "spirit world. Prescott, of the North Union Society, gave a curious account of the first appearance of this phenomenon at that place, from which I quote what follows: Lebanon, New York, and Watervliet, near Albany. And when it reached us in the West we should all know it, p. The elders brought our meeting to a close as soon as circumstances would admit, and went over to witness the singular and strange phenomena. If any attempts were made in that direction, it was found impossible, showing conclusively that they were under a controlling influence that was irresistible. Suddenly they were prostrated upon the floor, apparently unconscious of what was going on around them. With their eyes closed, muscles strained, joints stiff, they were taken up and laid upon beds, mattresses, etc. One prominent feature of these manifestations was the gift of songs, hymns, and anthemsâ€”new, heavenly, and melodious. Come low, O ye haughty, Come down, and repent. Who will not relent. And in going to these cities they were accompanied by their guardian angels, and appeared to be flying, using their hands and arms for wings, moving with as much velocity as the wings of a bird. Questionâ€”What city is this? Questionâ€”Can we go in and see them? For this purpose you were conducted here. They were admitted, their countenances changed. Questionâ€”Who are all these?

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Answerâ€”They are those who were once slaves in the United States. Questionâ€”Who are those behind them? Answerâ€”They are those who were once slaveholders. Questionâ€”What are they doing here? Answerâ€”Serving the slaves, as the slaves served them while in the earth life. God is just; all wrongs have to be righted. Questionâ€”Who are those in the corner? Answerâ€”They are those slaveholders who were unmerciful, and abused their slaves in the world, and are too proud to comply with the conditions. Questionâ€”What were the conditions? Answerâ€”To make confession and ask forgiveness of the slaves, and right their wrongs; and this they are too proud to do. Questionâ€”What will be done with them? Answerâ€”When their time expires they will be taken away and cast out, and will have to suffer until they repent; for all wrongs must be righted, either in the form or among the disembodied spirits, before souls can be happy. And when the girls came out of vision, they would relate the same things, which, corresponded with what they had previously talked out. Here we find them holding meetings by themselves, under p. Then followed the Indian songs and dances, and speaking in the Indian tongue, which was wholly unintelligible to us except by spiritual interpreters. Their belief is that they were deceived by false spirits, and were unable, in many cases, to distinguish the true from the false. That is to say, they hold to their faith in "spiritual communications," so called; but repudiate much in which they formerly had faith, believing this which they now reject to have come from the Evil One. Little has ever become authentically known of the so-called p. Hervey Elkins, a person brought up in the society at Enfield, New Hampshire, in his pamphlet entitled "Fifteen Years in the Senior Order of Shakers," from which I have already quoted, gives some curious details of this period. It will be seen, from the passages I extract from Elkins, that he came under what he supposed to be "spiritual" influences himself: It was announced several months prior to its commencement that the holy prophet Elisha was deputized to visit the Zion of God on earth, and to bestow upon each individual those graces which each needed, and to baptize with the Holy Ghost all the young who would prepare their souls for such a baptism. No one knew the manner in which the prophet would make himself known. The people were grave and concerned about their spiritual standing. Two female instruments from Canterbury, N. Their eyes were closed, and their faces moved in semigrations. Their countenances were pallid, as though worn by unceasing vigils. They looked as though laden with a momentous and impending revelation. Throughout the assembly, pallid faces, tears, and trembling limbs were visible. Anxiety and excitement were felt in every mind, as all believed the instruments sacredly and superhumanly inspired. The alternate redness and pallor of every countenance revealed this anxiety. For the space of five minutes the spacious hall was as silent as the tomb. One of the mediums then advanced in the space between the ranks of brethren and sisters, and announced with a clear, deep, and sonorous voice, and in sublime and authoritative language, the mission of the holy prophet. The ministry then bade the instruments to be free and proceed as they could answer to God; and conferred on them plenary power to conduct the meetings as the prophet should direct. The two mediums were first enclosed by the circle of brethren. They had probably never heard the names of two thirds of the younger members. They moved around in these circles, stopping before each one as though reading the condition of every heart. As they passed some, they evinced pleasure; as they passed others, they bespoke grief; others, yet, an obvious contempt; by which it seemed they looked within, and saw with delight or horror the state of all. From our knowledge of the members, we knew they passed and noticed them as their works merited. Little was said to separate individuals in the first meeting.

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5: DIRECTION NINTH

I had become all in a Tremble from not having written any thing of late: Endymion begun; publishers Taylor & Hessey will publish his future work April-May: confesses to bouts of anxiety and Morbidity of Temperament.

Keats, aged twenty-one, publishes his first collection—“Poems, by John Keats”—with the recently-formed C. Ollier; copies are published either probably 7 or 10 March. Keats picks up the cost of publication, and the inexperienced Olliers hope to earn a small commission on sales. It would not have been unusual for an inexperienced or unknown author to subsidize or pay for a first book; it still happens today, of course, but Keats was very keen to see himself in print. The collection contains thirty-one poems, including three epistles and seventeen sonnets—all sandwiched between two longer and marginally better but meandering poems, *I stood tip-toe upon a little hill* and *Bright Star*. A few years later, when Keats is precariously ill and he no longer writes poetry, Keats will refer to *Poems* as containing my first-blights letters, 16 Aug. They are right, and Keats begins to take note. To progress, Keats needs to go in a different direction, one suited to his own temper, gifts, and aspirations. Later, as Keats comes to terms with what he calls my own strength and weakness while acknowledging he was “and when he is on the verge composing his greatest poetry” he declares, *I will write independently letters*, 8 Oct. For his part, Hunt likes to see himself as the discoverer of Keats, which in a way he is. By advertising his poetic affiliation with Hunt in *Poems*, Keats perhaps a little naively also signals political affiliation that would solicit automatic dismissal from certain fairly powerful Tory reviewing circles; little did Keats know how strong this dismissal this would be—and how legendary it would become. Keats almost immediately drops the Olliers after *Poems* is released; no doubt in the future he wants not to pay for publication costs. He needs the money in the vain hope of recovering his collapsing health by moving to Italy. The clouds were pure and white as flocks new shorn, And fresh from the clear brook; sweetly they slept On the blue fields of heaven, and then there crept A little noiseless noise among the leaves, Born of the very sigh that silence heaves: I gazed awhile, and felt as light, and free As though the fanning wings of Mercury Had played upon my heels: I was light-hearted, And many pleasures to my vision started; So I straightway began to pluck a posey Of luxuries bright, milky, soft and rosy. A bush of May flowers with the bees about them; Ah, sure no tasteful nook would be without them; And let a lush laburnum oversweep them, And let long grass grow round the roots to keep them Moist, cool and green; and shade the violets, That they may bind the moss in leafy nets. A filbert hedge with wild briar overtwined, And clumps of woodbine taking the soft wind Upon their summer thrones; there too should be The frequent chequer of a youngling tree, That with a score of light green brethren shoots From the quaint mossiness of aged roots: Round which is heard a spring-head of clear waters Babbling so wildly of its lovely daughters The spreading blue bells: Open afresh your round of starry folds, Ye ardent marigolds! Dry up the moisture from your golden lids, For great Apollo bids That in these days your praises should be sung On many harps, which he has lately strung; And when again your dewiness he kisses, Tell him, I have you in my world of blisses: So haply when I rove in some far vale, His mighty voice may come upon the gale. Here are sweet peas, on tip-toe for a flight: How they ever wrestle With their own sweet delight, and ever nestle Their silver bellies on the pebbly sand. If you but scantily hold out the hand, That very instant not one will remain; But turn your eye, and they are there again. So keeping up an interchange of favours, Like good men in the truth of their behaviours Sometimes goldfinches one by one will drop From low hung branches; little space they stop; But sip, and twitter, and their feathers sleek; Then off at once, as in a wanton freak: Or perhaps, to show their black, and golden wings, Pausing upon their yellow flutterings. How she would start, and blush, thus to be caught Playing in all her innocence of thought. O Maker of sweet poets, dear delight Of this fair world, and all its gentle livers; Spangler of clouds, halo of crystal rivers, Mingler with leaves, and dew and tumbling streams, Closer of lovely eyes to lovely dreams, Lover of loneliness, and wandering, Of upcast eye, and tender pondering! Thee must I praise above all other glories That smile us on to tell delightful stories. In the calm grandeur of a sober

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line, We see the waving of the mountain pine; And when a tale is beautifully staid, We feel the safety of a hawthorn glade: When it is moving on luxurious wings, The soul is lost in pleasant smotherings: Telling us how fair, trembling Syrinx fled Arcadian Pan, with such a fearful dread. Poor nymph,â€”poor Pan,â€”how he did weep to find, Nought but a lovely sighing of the wind Along the reedy stream; a half heard strain, Full of sweet desolationâ€”balmy pain. Deaf to light Zephyrus it would not move; But still would seem to droop, to pine, to love. Where had he been, from whose warm head out-flew That sweetest of all songs, that ever new, That aye refreshing, pure deliciousness, Coming ever to bless The wanderer by moonlight? So in fine wrath some golden sounds he won, And gave meek Cynthia her Endymion. Queen of the wide air; thou most lovely queen Of all the brightness that mine eyes have seen! As thou exceedest all things in thy shine, So every tale, does this sweet tale of thine. O for three words of honey, that I might Tell but one wonder of thy bridal night! Where distant ships do seem to show their keels, Phoebus awhile delayed his mighty wheels, And turned to smile upon thy bashful eyes, Ere he his unseen pomp would solemnize. And lovely women were as fair and warm, As Venus looking sideways in alarm. Soon they awoke clear eyed: Therefore no lover did of anguish die: But the soft numbers, in that moment spoken, Made silken ties, that never may be broken. Was there a Poet born? What is more soothing than the pretty hummer That stays one moment in an open flower, And buzzes cheerily from bower to bower? More healthful than the leafiness of dales? More secret than a nest of nightingales? More full of visions than a high romance? What, but thee Sleep? Soft closer of our eyes! Low murmurer of tender lullabies! Light hoverer around our happy pillows! Wreather of poppy buds, and weeping willows! But what is higher beyond thought than thee? Fresher than berries of a mountain tree? More strange, more beautiful, more smooth, more regal, Than wings of swans, than doves, than dim-seen eagle? And to what shall I compare it? It has a glory, and nought else can share it: Sometimes it gives a glory to the voice, And from the heart up-springs, rejoice! Sounds which will reach the Framer of all things, And die away in ardent mutterings. Therefore no insult will I give his spirit, By telling what he sees from native merit. Why so sad a moan? O for ten years, that I may overwhelm Myself in poesy; so I may do the deed That my own soul has to itself decreed. Then will I pass the countries that I see In long perspective, and continually Taste their pure fountains. And can I ever bid these joys farewell? Yes, I must pass them for a nobler life, Where I may find the agonies, the strife Of human hearts: Some with upholden hand and mouth severe; Some with their faces muffled to the ear Between their arms; some, clear in youthful bloom, Go glad and smilingly athwart the gloom; Some looking back, and some with upward gaze; Yes, thousands in a thousand different ways Flit onwardâ€”now a lovely wreath of girls Dancing their sleek hair into tangled curls; And now broad wings. Most awfully intent The driver of those steeds is forward bent, And seems to listen: O that I might know All that he writes with such a hurrying glow. The visions all are fledâ€”the car is fled Into the light of heaven, and in their stead A sense of real things comes doubly strong, And, like a muddy stream, would bear along My soul to nothingness: Is there so small a range In the present strength of manhood, that the high Imagination cannot freely fly As she was wont of old? Has she not shewn us all? From the clear space of ether, to the small Breath of new buds unfolding? Could all this be forgotten? Yes, a schism Nurtured by foppery and barbarism, Made great Apollo blush for this his land. Men were thought wise who could not understand His glories: The blue Bared its eternal bosom, and the dew Of summer nights collected still to make The morning precious: Why were ye not awake? But ye were dead To things ye knew not of,â€”were closely wed To musty laws lined out with wretched rule And compass vile: Easy was the task: A thousand handicraftsmen wore the mask Of Poesy. O ye whose charge It is to hover round our pleasant hills! Whose congregated majesty so fills My boundly reverence, that I cannot trace Your hallowed names, in this unholy place, So near those common folk; did not their shames Affright you? Did our old lamenting Thames Delight you? Did ye never cluster round Delicious Avon, with a mournful sound, And weep? Or did ye wholly bid adieu To regions where no more the laurel grew? Or did ye stay to give a welcoming To some lone spirits who could proudly sing Their youth away, and die? But let me think away those times of woe: These things are doubtless: The very archings of her eye-lids charm A thousand willing agents to obey, And still she governs with the mildest sway: But strength

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alone though of the Muses born Is like a fallen angel: All tenderest birds there find a pleasant screen, Creep through the shade with jaunty fluttering, Nibble the little cupped flowers and sing. Then let us clear away the choaking thorns From round its gentle stem; let the young fawns, Yeaned in after times, when we are flown, Find a fresh sward beneath it, overgrown With simple flowers: All hail delightful hopes! O may these joys be ripe before I die. Will not some say that I presumptuously Have spoken? That whining boyhood should with reverence bow Ere the dread thunderbolt could reach?

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6: Uncle Dale's Old Mormon Articles: Palmyra Area

Coleridge: Darker Reflections, by Richard Holmes Richard Holmes's *Coleridge: Early Visions* won the Whitbread Book of the Year Prize. *Coleridge: Darker Reflections*, the long-awaited second volume, chronicles the last thirty years of his career (), a period of domestic and professional turmoil.

John Marshall â€” Chief Justice of the U. No one had a greater impact on Constitutional Law than John Marshall. Home schooled as a youth, he served with the Culpeper Minutemen at the beginning of the Revolutionary War. John Marshall later described George Washington: John Marshall swore in as Chief Justice on February 4, , and served 34 years. Every Supreme Court session opens with the invocation: Charles Hobson, Chapel Hill: University of North Carolina Press, , p. It would be strange, indeed, if with such a people, our institutions did not presuppose Christianity, and did not often refer to it, and express relations with it. Inside the Supreme Court chamber are Adolph A. The impression said to have been made by Marshall on this occasion was heightened by his appearance when he arrived at the inn. Finally one of the youthful combatants turned to him and said: Some thought him a preacher; and great was their surprise when they learned afterwards that he was the Chief Justice of the United States. Houghton Mifflin Company, , Vol. He determined to apply to the communion of our Church, objecting to communion in private, because he thought it his duty to make a public confession of the Saviour. William Strother Jones of Trenton, N. Attorney General Wayne MacVeagh then stated: In cherishing these aspirationsâ€”we are wholly in the spirit of the great Chief Justice; andâ€”so effectually honor his memory. One hundred years ago today, the Supreme Court of the United States, after sitting for a few years in Philadelphia, met for the first time in Washington, the permanent capital of the Nation; and John Marshall, a citizen of Virginia, having his home in Richmond, and a member of this bar, took his seat as Chief Justice of the United Statesâ€” Chief Justice Marshall was a steadfast believer in the truth of Christianity as revealed in the Bible. He was brought up in the Episcopal Church; and Bishop Meade, who knew him well, tells us that he was a constant and reverent worshipper in that church, and contributed liberally to its support, although he never became a communicant. All else that we know of his personal religion is derived from the statements as handed down by the good bishop of a daughter of the Chief Justice, who was much with him during the last months of his life. His whole life was pervaded by an overpowering sense of duty and by strong religious principle. A firm believer in the Christian religion, his life was in accord with his belief. In spite of his eminent talents, his high positions, and his great reputation, there was no tinge of conceitâ€” His charities were constant and great. He bore no malice toward those who offended or injured him. He was a sincere Christian and believed in and obeyed the commands of the Bible. He was a constant and liberal contributor to the support of the Episcopal Church. He never doubted the fact of the Christian revelation, but he was not convinced of the fact of the divinity of Christ till late in life. Then, after refusing privately to commune, he expressed a desire to do so publicly, and was ready and willing to do so when opportunity should be had. The circumstances of his death only forbade itâ€” He was never professedly Unitarian, and he had no place in his heart for either an ancient or a modern agnosticism. Horace Binney of Pennsylvania stated that Marshall: A frequent radio and television guest, his daily American Minute is broadcast nationally via radio, television, and Internet.

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7: OLLI at Illinois

WallBuilders is an organization dedicated to presenting America's forgotten history and heroes, with an emphasis on the moral, religious, and constitutional foundation on which America was built - a foundation which, in recent years, has been seriously attacked and undermined.

They are most defensive arms. Indeed, there is but one of all the pieces in the whole panoply for offence, i. So that the Christian overcomes his enemy when himself is not overcome by him. Let Satan be the assailant, and come if he will to tempt thee; but go not thou in a bravado to tempt him to do it. It is just he should be foiled that seeks his own danger. May be they revile and reproach thee. Remember thy part lies on the defence. Give not railing for railing, reproach for reproach. The gospel allows thee no liberty to use their weapons, and return them quid pro quoâ€”stroke for stroke. Thou hast here a girdle and breastplate to defend thee from their bulletsâ€”the comfort of thy own sincerity and holy walking, with which thou mayest wipe off the dirt thrown upon thy own faceâ€”but no weapon for self-revenge. A shield is put into thy hand, which thou mayest lift up to quench their fiery darts, but no darts of bitter words to retort upon them. As most of the pieces are defensive, so all of them to defend from sin, none to secure the Christian from suffering. They are to defend him in suffering, not privilege him from it. He must prepare the more for suffering, because he is so well furnished with armour to bear it. Armour is not given for men to wear by the fireside at home, but in the field. How shall the maker be praised, if the metal of his arms be not known? And where shall it be put to the proof, but amidst swords and bullets? He that desires to live all his days in an isle of providence, where the whole year is summer, will never make a good Christian. Most men are more tender of their skin than conscience; and had rather the gospel had provided armour to defend their bodies from death and danger, than their souls from sin and Satan. The piece of armour itselfâ€”the helmet of salvation. Connection of the Helmet with the Shield, and the previous pieces of the Armour. See here how every grace is lovingly coupled to its fellow; and all at last, though many pieces, make but one suit; though many links, yet make but one chain. The note which this points at is the concatenation of graces. Where one sanctifying grace is, the rest are all to be found in its company. It is not so in common gifts and graces. These are parcelled out like the gifts Abraham bestowed on the children he had by his concubines, Gen. One hath this gift, another hath that, none hath all. He that hath a gift of knowledge may want a gift of utterance, and so of the rest. But sanctifying graces are like the inheritance he gave to Isaac; every true believer hath them all given him. Grace comes, saith one, into the soul, as the soul into the body at once. The new creature hath all its parts formed together, though not its degrees. He may feel his fear of God putting forth itself in a holy trembling, and awe upon his spirit, at the thoughts of God, before he sees his faith in the fiduciary recumbency of his soul upon God; yet the one grace is not in its production before the other. Now this connection of graces in their birth is of double use. To relieve the sincere Christian when in doubt of his gracious state, because some one grace which he inquires for, cannot at present be discerned in his soul by him. Possibly it is faith thou hast been looking for, and it is not at any hand to be heard of. Well, Christian, do not presently unsaint thyself till thou hast made further trial of thyself. Send out therefore thy spies to search for some other graceâ€”as thy love to Christ; may be thou wilt hear some tidings of this grace, though the other is not in view. Now, know to thy comfort, that thy love can tell thee news of thy faith. Truly then thou canst not see fire for flame, love for zeal. Thus, as by taking hold of one link you may draw up the rest of the chain that lies under water, so by discovering one grace, thou mayest bring all to sight. But so canst thou not here. For this holy kindred of graces go ever together, they are knit, as members of the body, one to another. Though you see only the face of a man, yet you doubt not but the whole man is there. As it may relieve the sincere Christian, so it will help to uncase and put the hypocrite to shame, who makes great pretensions to some one grace when he hates another at the same timeâ€”a certain note of a false heart. He never had any grace that loves not all graces. Moses would not out of Egypt with half his company, Ex. Either all must go or none shall stir. Neither will the Spirit of God come into a soul with half of his

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sanctifying graces, but with all his train. Obedience faltering, faith weakens apace. And hope wavering, patience breaks, and can keep shop windows open no longer, because it trades with the stock hope lends it. In the body you observe there are many members, yet all make but one body; and every member so useful, that the others are beholden to it. So in the Christian there are many graces, but one new creature. There is indeed a stronger bond of necessity between graces of our souls than there is between the members of our body. It is possible, yea ordinary, for some member to be cut off from the body without the death of the whole, because all the members of the body are not vital parts. But every grace is a vital part in the new creature, and so essential to its very being that its absence cannot be supplied per vicariumâ€”by substitution. The lack of one wheel spoils the motion of the whole clock. Is he a bad husband who hazards the fall of his house by suffering a hole or two in the roof go unmended? Consider what thou dost before thou gratifiest Satan in any one motion; for by one sin thou strengthenest the whole body of sin. Give to one sin, and that will send more beggars to your door; and they will come with a stronger plea than the former; another, why mayest thou not do this for them, as well as that? A man cannot stab any part of the face but he will disfigure the whole countenance, and wrong the whole man. Thus the law is copulative; an affront done to one redounds to the dishonour of all, and so is resented by God the lawgiver, whose authority is equally in all. Now, blessed be God, they make a shift to serve God in their place. But what if straits come? Where is their faith, patience, contentment, and other suffering graces, that should enable them to walk on these waves without sinking? The more humble thou art now with thy abundance, the more patient thou wilt certainly show thyself in thy penury. Trees, they say, grow proportionably under ground to what they do above ground; and the Christian will find something like this in his graces. The place is, I Thes. A little to open the nature of this grace of hope, we shall do so as it will best be done, by laying down a plain description of it, and briefly explicating the parts. No, as God is the father of the rain, by which the herbs in the fields spring and grow, so also of those spiritual dews and influences that must make every grace thrive and flourish. Christless and hopeless are joined together, Eph. And here it is not amiss to observe the order in which hope stands to faith. In regard of time, they are not one before another; but in order of nature and operation, faith hath preceded ency of hope. First, faith closeth with the promise as a true and faithful word, then hope lifts up the soul to wait for the performance of it. Who goes out to meet him that he believes will not come? So Paul gives a reason for his own hope from his faith, Acts In general, something that is good. If a thing be evil, we fear and flee from it; if good, we hope and wait for it. Faith believes evil as well as good; hope is conversant about good. It is the good of the promise. And in this faith and hope agree; both their lines are drawn from the same centre of the promise. Hope without a promise is like an anchor without ground to hold by; it bears the promise on its name. So David shows where he moors his ship and casts his anchor. True hope will trade only for true good. All good things of the promise. Only, as the matter of the promise hath more degrees of goodness, so hope intends its act, and longs more earnestly for it. God, he is the chief good, and the fruition of him is promised as the utmost happiness of the creature. Therefore true hope takes her chief aim at God, and makes after all other promises in a subserviency to heave and lift the soul nearer unto him. The good of the promise hath a kind of subsistence by faith in the soul. It is heaven as it were in an interview. It brings the Christian and heaven together, as if he were there already. Hence they are said by faith to kiss and embrace the promise, Heb. Partial performance of the promise intends hope; but, complete, ends hope, and swallows it up in love and joy. Indeed, either the full performance of the promise, or execution of the threatening, shuts out all hope. In heaven the promise is paid and hope dismissed, because we have what was looked for; and in hell the threatening is fully inflicted, and therefore no hope to be found among the damned, because no possibility of release. It waits for all in and through him. Because salvation comprehends and takes within its circle the whole object of his hope. Cast up the particular sums of all good things promised in the covenant, and the total which they amount unto is, salvation. It is confessed that many of these will pretend to a hope of salvation; but the truth is, they neither have right to it, nor are they very eager of it. They think themselves so well seated in this world, that if they might have their wish, it should be that God would not remove them hence.

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8: German addresses are blocked - www.enganchecubano.com

Vol. XX. Wednesday, January 28, No. ==> Our neighbor of the Chronicle makes a sort of half-way apology for his learned correspondent's wit, if it may be so called, which miserable and vulgar as it is, has certainly given an unusual degree of interest and importance to his columns for the last two weeks.

Early life[edit] Burke was born in Dublin , Ireland. Omer , near Calais , France, and of harbouring secret Catholic sympathies at a time when membership of the Catholic Church would disqualify him from public office see Penal Laws in Ireland. As Burke told Frances Crewe: Omerâ€™but this was false, as his father was a regular practitioner of the Law at Dublin, which he could not be unless of the Established Church: Bâ€™was twice at Paris, he never happened to go through the Town of St. According to the historian J. In , Burke started at Trinity College Dublin , a Protestant establishment , which up until , did not permit Catholics to take degrees. Burke graduated from Trinity in After eschewing the Law, he pursued a livelihood through writing. Lord Chesterfield and Bishop Warburton and others initially thought that the work was genuinely by Bolingbroke rather than a satire. Some reviewers failed to notice the ironic nature of the book, which led to Burke stating in the preface to the second edition that it was a satire. It was his only purely philosophical work, and when asked by Sir Joshua Reynolds and French Laurence to expand it thirty years later, Burke replied that he was no longer fit for abstract speculation Burke had written it before he was nineteen years of age. It was to be submitted for publication by Christmas Their son Richard was born on 9 February ; an elder son, Christopher, died in infancy. Burke also helped raise a ward , Edmund Nagle later Admiral Sir Edmund Nagle , the son of a maternal cousin orphaned in When Hamilton was appointed Chief Secretary for Ireland , Burke accompanied him to Dublin as his private secretary , a position he held for three years. Rockingham also introduced Burke as a Freemason. After Burke delivered his maiden speech , William Pitt the Elder said he had "spoken in such a manner as to stop the mouths of all Europe" and that the Commons should congratulate itself on acquiring such a Member. Surveying the finances of France, Burke predicts "some extraordinary convulsion in that whole system". Although the estate included saleable assets such as art works by Titian , Gregories proved a heavy financial burden in the following decades and Burke was never able to repay its purchase price in full. His speeches and writings, having made him famous, led to the suggestion that he was the author of the Letters of Junius. At about this time, Burke joined the circle of leading intellectuals and artists in London of whom Samuel Johnson was the central luminary. He argued strongly against unrestrained royal power and for the role of political parties in maintaining a principled opposition capable of preventing abuses, either by the monarch, or by specific factions within the government. His most important publication in this regard was his Thoughts on the Cause of the Present Discontents of 23 April Party divisions "whether operating for good or evil, are things inseparable from free government". Burke spoke in favour of the Bill but it was opposed by some, including Charles James Fox thus not becoming law. He saw it as "the first very great breach in the modern political system of Europe" and as upsetting the balance of power in Europe. The platform on which he was elected included the Speech to the Electors of Bristol, [53] a remarkable disclaimer of the constituent-imperative form of democracy, for which he substituted his statement of the "representative mandate" form. His constituents, citizens of the great trading city of Bristol, however urged Burke to oppose free trade with Ireland. Burke resisted their protestations and said: On 19 April Burke made a speech, " On American Taxation " published in January , on a motion to repeal the tea duty: Again and again, revert to your old principlesâ€™seek peace and ensue it; leave America, if she has taxable matter in her, to tax herself. I am not here going into the distinctions of rights, nor attempting to mark their boundaries. I do not enter into these metaphysical distinctions; I hate the very sound of them. Leave the Americans as they anciently stood, and these distinctions, born of our unhappy contest, will die along with it Be content to bind America by laws of trade; you have always done it Do not burthen them with taxes But if intemperately, unwisely, fatally, you sophisticate and poison the very source of government by urging subtle deductions, and

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consequences odious to those you govern, from the unlimited and illimitable nature of supreme sovereignty, you will teach them by these means to call that sovereignty itself in question If that sovereignty and their freedom cannot be reconciled, which will they take? They will cast your sovereignty in your face. No body of men will be argued into slavery. He warned against the notion that the Americans would back down in the face of force, since most Americans were of British descent: They are therefore not only devoted to liberty, but to liberty according to English ideas and on English principles. The people are Protestants My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties which, though light as air, are as strong as links of iron. Let the colonies always keep the idea of their civil rights associated with your governmentâ€”they will cling and grapple to you, and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing and their privileges another, that these two things may exist without any mutual relationâ€”the cement is gone, the cohesion is loosened, and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil. They may have it from Spain, they may have it from Prussia. But, until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. The proposition is peace. Not peace through the medium of war, not peace to be hunted through the labyrinth of intricate and endless negotiations, not peace to arise out of universal discord It is peace sought in the spirit of peace, and laid in principles purely pacific. He laid out his objections in an orderly manner, focusing on one before moving to the next. His first concern was that the use of force would have to be temporary, and that the uprisings and objections to British governance in Colonial America would not be. Second, Burke worried about the uncertainty surrounding whether Britain would win a conflict in America. The American colonists could always retreat into the mountains, but the land they left behind would most likely be unusable, whether by accident or design. The fourth and final reason to avoid the use of force was experience; the British had never attempted to rein in an unruly colony by force, and they did not know if it could be done, let alone accomplished thousands of miles away from home. It was not temporary force, uncertainty, impairment, or even experience that Burke cited as the number one reason for avoiding war with the American colonies, however; it was the character of the American people themselves: Allow the American colonists to elect their own representatives, thus settling the dispute about taxation without representation; Acknowledge this wrongdoing and apologise for grievances caused; Procure an efficient manner of choosing and sending these delegates; Set up a General Assembly in America itself, with powers to regulate taxes; Stop gathering taxes by imposition or law , and start gathering them only when they are needed; and Grant needed aid to the colonies. Unfortunately, Burke delivered this speech just less than a month before the explosive conflict at Concord and Lexington, [62] and as these resolutions were not enacted, little was done that would help to dissuade conflict. Among the reasons this speech was so greatly admired was its passage on Lord Bathurst â€” ; Burke describes an angel in prophesying to Bathurst the future greatness of England and also of America: British and American forces clashed in and, in , came the American Declaration of Independence. Burke was appalled by celebrations in Britain of the defeat of the Americans at New York and Pennsylvania. He claimed the English national character was being changed by this authoritarianism. I am satisfied, that within a few years there has been a great Change in the National Character. We seem no longer that eager, inquisitive, jealous, fiery people, which we have been formerly". Still less do I wish success to injustice, oppression and absurdity". The fall of North led to Rockingham being recalled to power in March The Paymaster General Act ended the post as a lucrative sinecure. Previously, Paymasters had been able to draw on money from HM Treasury at their discretion. Now they were required to put the money they had requested to withdraw from the Treasury into the Bank of England, from where it was

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to be withdrawn for specific purposes. He managed, however, to abolish offices in the royal household and civil administration. That coalition fell in , and was succeeded by the long Tory administration of William Pitt the Younger , which lasted until Accordingly, having supported Fox and North, Burke was in opposition for the remainder of his political life. Their wishes ought to have great weight with him; their opinion, high respect; their business, unremitting attention. It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and above all, ever, and in all cases, to prefer their interest to his own. But his unbiased opinion, his mature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion. These interests are largely economic or associated with particular localities whose livelihood they characterize, in his over-all prosperity they involve. While admitting that theoretically, in some cases it might be desirable, he insisted a democratic government in Britain in his day would not only be inept, but also oppressive. He opposed democracy for three basic reasons. First, government required a degree of intelligence and breadth of knowledge of the sort that occurred rarely among the common people. Second, he thought that if they had the vote, common people had dangerous and angry passions that could be aroused easily by demagogues; he feared that the authoritarian impulses that could be empowered by these passions would undermine cherished traditions and established religion, leading to violence and confiscation of property. Third, Burke warned that democracy would create a tyranny over unpopular minorities , who needed the protection of the upper classes. Impeachment of Warren Hastings For years Burke pursued impeachment efforts against Warren Hastings , formerly Governor-General of Bengal, that resulted in the trial during For two decades prior to the impeachment, Parliament had dealt with the Indian issue. This trial was the pinnacle of years of unrest and deliberation. This committee was charged "to investigate alleged injustices in Bengal, the war with Hyder Ali, and other Indian difficulties". Both committee reports were written by Burke. Among other purposes, the reports conveyed to the Indian princes that Britain would not wage war on them, along with demanding that the East India Company should recall Hastings. In the province of the Carnatic the Indians had constructed a system of reservoirs to make the soil fertile in a naturally dry region, and centred their society on the husbandry of water: These are the monuments of real kings, who were the fathers of their people; testators to a posterity which they embraced as their own.

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9: Edmund Burke - Wikipedia

As of a trumpet - Loud as a trumpet. This is evidently the only point in the comparison. It does not mean that the tones of the voice resembled a trumpet, but only that it was clear, loud, and distinct like a trumpet.

Some may have thought him eccentric. He possessed a remarkable mind and a simple piety. He made an important impact on Northern Virginia during his day. One Sunday when the prayer was extremely long Thomas lost his patience. Thomas, a little older at this time, decided to perform the ceremony. He also loved nature. He called the property Ringwood. He along with Jane Alexander Milligan 81 ran a boarding school for girls there. Part of the structure was later remodeled and remains today. The family of the late James Mac Nickens and Kate Chamabers Nickens of Haymarket, who later owned the property, possess a photograph of the building taken about The trunk was stolen during a time the house was not occupied. She probably started Ringwood Female Seminary with the encouragement of Rev. Thomas Bloomer Balch about assuming she began about the time she joined Greenwich Presbyterian Church. Balch, a learned Presbyterian minister, on occasion had been the pastor at Greenwich. The Seminary was located at his home, Ringwood Manse. It appears that he added one or two wings to his house for this purpose. Beloved Teacher of Ringwood by Rev. He deeded the property to his son, Chalmers Page, Sept. She did not keep it long. As a young woman she left tracts by the way-side between Salona and Georgetown. Her stepfather came by shortly on horseback and gathered these leaflets. He took them to his daughter not realizing that she was the one who had placed them along the road. I have heard that he used to say that he feared that tidiness was his besetting sin. When he wore shoes at all at his home they were down at heel. When visiting his house as a child I usually found him without coat, vest, collar or cravat, slip shod with a domestic flannel shirt on, and knit yarn suspenders supporting his trousers. So confiding was he, that this young man was able to mollify and persuade him that the plaster was in the very best condition to relieve his trouble. Privately printed by General Offset Company, Inc. Fauquier County, Virginia, Correspondence, Etc. He had afternoon and evening devotions. He knelt for prayer. His detachment and piety gave him peace of mind. It was more traditional and perhaps more legalistic. The New School tended to be more fervent and evangelistic 91 and this group of Presbyterians was abolitionistic. Balch must have found himself caught between the two extremes, especially as the Civil War began. Serious issues developed in the church courts. Balch asked to be excused from voting. The request was granted. The resolution was adopted unanimously. Apparently Balch found himself in a personal conflict, as many others did concerning secession and the role and place of the church in it. Balch is not recorded as present on this occasion. The churches of Potomac Presbytery that had stayed in the Union in D. They kept the name and the minutes. The group of Southerners changed their name to Rappahannock Presbytery. He was directed to prepare a memorial for a deceased minister, Rev. Elias Harrison who had preached the funeral services for his father, Rev. He failed to be present or to send in the memorial at the appointed time. Another minister was given the task. Thomas showed up at a later meeting June and read his memorial. Ringwood Manse a Pastoral Poem. James Balch and the footnote references to Rev. Thomas Bloomer Balch and his wife, Susan, were certainly evangelistic! Susan and Thomas may have had slaves given to them by the Carters. He was in favor of sending slaves to Liberia before the war. Balch, although a Southerner in his feelings, prayed so earnestly for Northern soldiers every time they came to the house, that he was able to get anything he wanted from them, even real coffee, when his neighbors were compelled to use beans for that purpose. His wife was also of a very religious temperament, and great in prayer. She would begin with a room full of officers, and pray on, and on, until there would be no one left but herself, and in that was saved the corn and hay from being taken by them. He sent their commanding officer a letter eventually printed in the Presbyterian newspaper in Philadelphia during the war. Yesterday a squad of your men took off a couple of my horses. Possession is nine out of the twelve points of the law, and therefore you have no moral or military right to Fan and Reuben. It is not my purpose to use either of them in making a raid on your camp. With the going down of the sun, let me

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see both my steeds in their own fragrant cloverfields, and the vesper beams of the day will reflect renewed lustre on your deeds. Permit me to subscribe my middle name, in the hope that your sense of justice will be in full flower. A History of the Presbytery of Winchester, p. The McLure Printing Company. The Civil War and its aftermath may have put them in a financial strain. In a letter December 19, Charles Green asks Dr. Pray do this before Christmas Day if you possibly can. Corcoran, December 9, , Thomas thanks him for his elegant Christmas present which made him weep. Fatal illness continued about three weeks. His wife, Susan, had expired the year before. Corcoran provided stones for the couple and they are buried in the Greenwich Presbyterian Cemetery. For several years he was assistant to his father in the church at Georgetown, and then he accepted a call to the church at Snow Hill, Maryland, the oldest Presbyterian Church in America. The Temptations of Literature: The Literature of the Scriptures: Obstacles to the Piety of Literary Men: The Relation of Christianity to Polite Literature: The superior Value of Christianity to Literature: Humility an Ornament to Literary Men: The Church a Field for Literary Men: But seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you. Balch that he was the most learned man he had ever known. Balch was a small man, about as small as the late Alex. Vice-President of the Confederate States of America , but his wonderful knowledge made me look up to him as the biggest man on earth Balch, which was published the same year. He was prepared for college in the school in Georgetown taught by the Rev. He united with the Presbyterian Church of Leesburg, under the pastoral care of the Rev. John Mines, with whom he afterwards studied theology for a year. He was licensed to preach by the Presbytery of Baltimore, October 31st, , and was afterwards ordained by the same Presbytery, December 11th, , as an Evangelist. He continued in Maryland as pastor of those Churches before named until , after which he lived four years in Fairfax County, Va. He then removed to Prince William County, Va. Thomas Bloomer Balch and sent to Isaac Handy which refers to the spring of until the autumn of Stephen Bloomer Balch congregation. The distance was considerable for them to walk and their pastor Rev. Stephen Bloomer Balch advised them to take dismissals from his and form a church in the west end of the city. Acting on this advice your father James Henry Handy and others applied to me Thomas Bloomer Balch to preach every Friday evening at houses occupied by those families until some progress could be made in the erection of an edifice. Their invitation was promptly complied with on my part, for they all continued in the Georgetown Church until they could be organized. I remember distinctly that our meetings were held frequently at the house of your father James Henry Handy , and I further recollect the warmheartedness with which he always greeted my advent. Some of these meetings were very crowded, and they were undoubtedly the germ of the Presbyterian Church on New York Avenue Second Presbyterian Church of which church your father James Handy was an Elder The church of which your father was an Elder was the one at which the second Adams John Quincey Adams attended during his Presidential term and General Andrew Jackson at one time with all his cabinet.

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I feel as though its never enough Stuff india magazine Ancient Greek Realism A collection of publick acts and papers Asher encyclopedia of language and linguistics Doctrines of Shi`i Islam Audubon Birds Giftwrap Paper (Giftwrap-4 Sheets, 4 Designs) No concessions to make Oral appliances Cistulli, Darendeliler Legislature.mi.gov uments publications crimevictims. An Enchanted Land The Silver Light of the Morning Star 41 Pain; its causation and diagnostic significance in internal diseases. Brevity is beauty Penetrating the Japanese market for wood-based products from Malaysia 107, and ED 108, sheets 1 Before and after dinosaurs Blood runs in the family oots bonus story Contemporary explorations in behavior A country to play with Gleanings after time Call center continuity planning The shamans apprentice Perception, cognition, and language All My Mothers and Fathers Harraps Chinese Phrase Book Three day road book On some fossil cephalopoda in the museum of the Geological Survey of Canada, with descriptions of eight s Manny Ramirez and the Boston Red Sox Its a mans world sheet music Society pays the high costs of minimal brain damage in America We reap what we sow A monkey in the family Technology magazines Parts of speech meaning with examples P 21. Give Me A Little Love A Little Time Nature of business ethics Belle and the beau The Works Manual, Version 8 Improving water use in agriculture