

HERALD
OF THE
KINGDOM AND AGE TO COME.

“Earnestly contend for the Faith, which was once delivered to the Saints.”—Jude

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KINGDOM

The word kingdom, in the Greek Basileia, is of very common occurrence in the Scriptures of the prophets and apostles. In the English tongue it is derived from the two words king and dominion, which when joined together, with the syllables inion cut off, make kingdom. The radical idea of the word is therefore king’s dominion, or dominion of a king. Kingdom has a plurality of significations in our language, and is not restricted to the idea of authority, or jurisdiction. It is sometimes used to signify the territory or country subject to a king, undivided by the interposition of other countries. This is the kingdom proper or “the first dominion.” At other times, it is used to signify the inhabitants of the country, or population subject to a king. This diversity of signification comes from the word dominion, which imports “territory under a government; region; country; district governed, or within the limits of authority of a prince or state. Government; right of governing. Persons governed.”

There may be many countries under the jurisdiction of one and the same king. The plural is then used, and they are styled the king’s dominions, of which all that are situated beyond the kingdom proper constitute the empire or second dominion. This distinction is observed in the prophets as appears from the testimony—

“I will make Israel that was cast off a strong nation; and THE LORD SHALL REIGN OVER THEM IN MOUNT ZION from henceforth even for ever. And then, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even THE FIRST DOMINION; the KINGDOM shall come to the daughter of Jerusalem”—(Micah 4: 7-8).

The first dominion, then, and the kingdom are the same; but that there is dominion beyond “the first” is also apparent from another testimony which speaks both of kingdom and dominion. Thus the prophet says—

“There was given to one like the Son of Man DOMINION, and glory, and A KINGDOM, that all people, and nations, and languages should serve him”—(Daniel 7: 13-14).

Queen Victoria has a first and secondary dominion. The United Kingdom of Great Britain and Ireland is the first dominion; while India, British America, the West Indies, etc.,

constitute the second. So it will be when the Kingdom comes to Jerusalem; the Kingdom of Israel then existing on the land of Israel will be the King of Israel's first dominion; while all other nations and countries will be his secondary possession—

“For the nation and kingdom that will not serve thee, O Zion, shall perish; yea those nations shall be utterly wasted”—(Isaiah 60: 12).

The word kingdom is not a full translation of Basileia; for while it signifies a kingdom, realm, that is, the region or the country governed by a king; kingly power, authority, dominion, reign; it also signifies, royal dignity, majesty and the title and honour of a king. In short Basileia imports basileos ta, the things of a basileus or king. It is in this way it is used in the scriptures.

A king's personalia are all expressed by basileia. Hence it stands for the king's majesty in which he shall appear, when he comes in power and great glory, as expressed in these words—

“Verily, there be some standing here, who shall not taste of death, till they see the Son of Man coming in his KINGDOM”—(basileia)—
(Matthew 16: 28).

This majesty in the preceding verse is called “the glory of the Father,” in which the Son of Man shall come accompanied “with the angels,” and at which time “he will reward every man according to his works.” The passage might be more intelligibly, and quite as correctly rendered, “who shall not taste of death until that they shall behold the Son of Man making his appearance (erchomenon) in his majesty.”

In some MSS. basileia is displaced by the word doxe, that is, visible glory, splendour, brightness, dazzling light, or majesty. The persons to be thus favoured were Peter, James, and John, who six days after Jesus spoke the words, became eye-witnesses of the basileia or doxa with which he will be invested when he confounds the moon, and puts the sun to shame “at the appearing in his kingdom” (Isaiah 24: 23; 2 Timothy 4: 1). In bearing testimony to this Peter says for himself and his brethren—

“We have not followed cunningly devised fables, when we made known unto you the POWER and COMING of our Lord Jesus Christ, but were eye-witnesses of his MAJESTY. For he received from God the Father HONOUR and GLORY, when there came such a voice to him from the magnificent glory, saying, This is my beloved Son, in whom I am well pleased. And this voice which came out of heaven we heard when we were with him in the Holy Mount”—(2 Peter 1: 16-18).

The word “coming” in this place is parousia in the Greek, from pareimi, a verb which signifies to be present, to have come. Parousia, therefore, imports actual presence; which accords with our rendering of erchomenon in the text of Matthew “making his appearance.” What the three apostles saw on the Mount of Transfiguration was the majesty of the Son of God. This majesty consisted of “honour and glory” received from the Father; and therefore styled “the glory of the Father.” When Jesus is actually present on Mount Zion in Jerusalem, it is no cunningly devised fable to affirm, that he will be seen there as he was seen by three mortal men on the Mount of Transfiguration. This is his parousia en te basileia auloa and the erchomenos tou vhiou tou anthrapou—his manifestation in his kingdom.

The word *basileia* is used in the proclamation of John the Baptist, Jesus, and the Apostles, before the crucifixion. They preached, saying, “the *basileia*, or kingdom, of the heavens is at hand.” In this instance kingdom means neither territory, population, dominion, reign nor power. Dr. George Campbell supposes that John and Jesus announced the approach of the reign of heaven, that is, of the Messiah, which after his resurrection was actually established. But this is contrary to fact. Jesus is king of Israel of right; but instead of his reign being acknowledged by his people, they refused to submit to him, and put him to death. And after his resurrection the national will was still supposed to be his. The apostles spent their lives in urging his claims to the throne and kingdom of David, which was nevertheless rejected, and brought ruin upon the nation. What sort of reign is this? The reign of a king over rebels, which is no reign at all.

John did not certainly proclaim the reign of heaven at hand in preaching repentance, because the *basileia* approached. He was too well instructed in the prophets to do this. What he cried was,

“Repent, because the kingdom of the heavens has approached.”

The kingdom here was not something to appear seven years after; but a something that was actually present. *Eggike* is the perfect of *eggizo*, and imports what has already come to pass. It does not signify at hand to come, but has come to hand—it is present, in your midst. What is it that is present? The *basileia*—THE LORD whose way I call upon you to prepare. “He standeth among you;” and “that he should be manifested to Israel, I am come, as his precursor, baptising in water, and preaching the baptism of repentance for the remission of sins” (Matthew 3: 2; Mark 1: 3-4; John 1: 26, 31).

Thus spake John, when in the spirit and power of Elijah he lifted up his voice in the wilderness in the performance of his mission to announce the presence, and approaching manifestation of the King of Israel, and to prepare a people to receive him (Luke 1: 17). Hence his proclamation was,

“Repent, because the Majesty of the heavens has arrived;” or, “because His Majesty, the King of Israel, and of the nations, is about to appear before you.” “I know not who he is; but He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptiseth with the Holy Spirit:” and when John saw this he bear record that Jesus is the Son of God (John 1: 33-34).

That *basileia* is sometimes put for king, and the contrary, in the scriptures, appears from these words—

“Blessed is HE THAT COMETH in the name of the Lord; blessed be THE KINGDOM of our father David THAT COMETH in the name of the Lord”— (Mark 11: 9-10).

According to another they said—

“Hosanna to the Son of David; blessed be he that cometh in the name of the Lord”—(Matthew 21: 5, 9).

This he regards as a fulfilment of the saying—

“Behold, thy KING, O Zion, cometh unto thee, meek and sitting upon an ass”—
(Zechariah 9: 9).

A third records it in the words—

“Blessed be THE KING that cometh in the name of the Lord”—(Luke 19: 38).

In the prophet Daniel also kings and kingdoms are used synonymously (Daniel 2: 44); so that it is according to the analogy of scripture to render basileia or kingdom by king, if the scope and context of the place demand it.

EDITOR.

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“KINGDOM OF HEAVEN”—“THE HEAVENS”—“THE HEAVENLIES.”

“Kingdom of heaven” is a phrase of very frequent occurrence in the New Testament. It is one of those particular names or phrases which distinguish the things pertaining to the economy of which Jehovah is the builder and maker. “With the true import of these names and phrases,” says Dr. George Campbell, “it is of great consequence that we be acquainted, in order to form a distinct apprehension of the nature and end of the whole. A very small deviation here may lead some into gross mistakes, and conceal from others in a considerable degree, the spirit which this institution breathes, and the discoveries which it brings.” We agree with the doctor entirely in this sentiment; but regret very much that so candid a man should have fallen a victim to the “very small deviation” he labored to preserve others from. He has rendered basileia by reign instead of kingdom in the phrase kingdom of heaven; so that he translates me’anoeite; eggike gar he basileia ton ouranon, the proclamation of John and Jesus,

“Reform; for the reign of heaven approaches.”

The rule by which he translates basileia is, that “when it refers to the time it ought to be rendered reign, and when to place, kingdom;” though he admits that “in some of the parables, it evidently means administration, or method of governing; and in one of them, the word denotes royalty, or royal authority”—Luke 19: 12, 15. He considers that in the proclamation of John and Jesus basileia had respect to time, and ought therefore to be rendered reign. That the reign of God, or of heaven, was about to commence. This, however, is contrary to fact. God’s reign over Israel commenced when he made a covenant with them at Sinai, saying,

“If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. And all the people answered together, and said, All that the Lord hath spoken we will do”—

Exodus 19: 5-8.

From this time God reigned over them, and after some hundreds of years elapsed, “gave unto them Saul the son of Kish; and when he had removed him, he raised up David to be their king;” of whose seed he raised unto Israel, Jesus: “when John had first preached before his coming the baptism of repentance to all the people of Israel”—Acts 13: 21-24. And although in John’s day they were without a king of the house of David, God reigned over them through the institutions of the covenant he bestowed upon them and which they accepted at Sinai. He reigned over Israel then in the land both spiritually and politically—spiritually, because “all the people were baptised”—Luke 3: 21, “that heard John,” except “the Pharisees and Lawyers, who rejected

the counsel of God against themselves, being not baptised of John”—Luke 7: 29-30. This being the state of affairs, repentance could not be proclaimed on the ground of “the reign of God approaching,” seeing that it already existed.

But in the above passage from Acts, Paul teaches that the advent of the King of Israel was preceded by John’s proclamation; or in other words, that the manifestation of Jesus and his acknowledgment by the Father as Son of God was his coming, and not his birth of Mary: for he says, “John first preached before his coming,” or, “pro prosopou tes eisodou autou, before the manifestation of his approach.” John was six months older than Jesus, yet he said, “he that cometh after me is mightier than I,” though he was then standing in their midst unknown to John and the people as King of Israel, or Messiah.

It was well understood by the Jews that the promised king and saviour of the nation was to be the Son of God. For in the prophets which were read in their synagogues every Sabbath day, they were taught that “a child should be born, and a son given to them”—Isaiah 9: 6-7; that he should be at once Son of David and Son of God; that he should sit on David’s throne as the throne of his kingdom; and that Jehovah would establish him upon it for ever—2 Samuel 7: 12-16; Psalm 89: 3-4, 29, 36; Acts 2: 30. So that Son of God and King of Israel were inseparable ideas, which appears from the case of Nathaniel, who exclaimed with admiration,

“Rabbi, thou art the Son of God; thou art the King of Israel”—John 1: 49.

John the Baptist, Jesus, and the apostles, then, in their proclamation before the crucifixion, announced neither the reign nor the kingdom in regard to time or place, when they preached that “the basileia of God or of heaven was at hand.” Their proclamation had regard to the person or king of heaven. His actual presence among them, and approaching manifestation, were made the ground of repentance. While John preached, the manifestation was approaching; but when Jesus began his announcement, the manifestation had become a fact, and he declared himself to be the King and Heir of David’s throne.

“Repent; for the King of heaven has arrived.” The word in the Greek is in the plural, and ought to be so rendered in the English. The king of Israel is styled the basileia ton ouranon, or the King of the Heavens—the royal authority of the kingdoms. Dr. George Campbell in remarking upon the word says, “There are two senses wherein the word heaven in this expression may be understood. Either it signifies the place called heaven, or it is a metonymy for God, who is in scripture, sometimes by periphrasis, denominated he that dwelleth in heaven. When the place is the sense of the term ouranois, the phrase is properly rendered the kingdom of heaven; when God is the meaning of the word, the reign of heaven.” According to his rule that time and not place is indicated in the phrase before us, he renders it “reign of heaven” as the synonym of “the reign of God.” But this cannot be admitted for reasons already before the reader.

Without denying that “heavens” is a word that sometimes signifies God in scripture, we remark that this is not its import in the phrase basileia ton ouranon, or, royal authority of the heavens. We concede that basileia tou theou is used by Mark in his testimony as the record of what Jesus preached. They are not, however, of exactly the same import in the case. The basileia tou theou is the royalty of God, which is the basileia ton ouranon or royal authority of the

heavens. Jesus proclaimed that God's royalty had come, and afterwards argued with the rulers that he was himself the personage to whom it was attached. Being God's royal son he claimed "the heavens," or "kingdoms of the world," as "Heir of all things"—Hebrews 1: 2—"that are in heavens—en tois ouranois—and that are upon the earth—Daniel 7: 14, visible and invisible, whether they be thrones, or dominions, or principalities, or powers"—he claimed them all as being created (dia) on account of him, and (eis) for him; he being (pro) above them all, and all of them consisting (en) because of him. —Colossians 1: 16-17.

"The Heavens," hoi ouranoi, are the same as "the heavenlies," hoi epouranioi—Ephesians 6: 12. "The Heavens" imports the aggregation of "the heavenlies." A "throne" is a heavenly; so is a "dominion;" a "principality" is a heavenly; and so also is a "power." A dominion is called a heavenly, because it is ouranos epi tes ges a heaven over the earth, that is, a government over the people. The heavenlies were, and still are, occupied by the pneumatika tes ponerias, or spirits of wickedness, termed "wicked spirits," in the margin of the place. These were the "kosmokrators," or world's rulers, whom Paul styles, "the world rulers of the darkness of this age," with whom he contended—kosmokratores tou skotous tou aionas toutou; called also "principalities and powers," because these were possessed by them. He wrestled not with flesh and blood as a gladiator or athlete, to propagate the faith; but with Councils, Kings, Governors, Emperors, and inferior magistrates; who were all "the children of disobedience," who walked according to the aion tou kosmou toutou the constitution of this order, termed "the course of this world" in the text; that is, according to the pagan order of things which prevailed in the Roman empire. This order was pervaded in all its constituents or elements, by "the spirit" of idolatry, which in the apostle's day, "worked in the children of disobedience." It energised the Archon of the government, styled by Paul, the archon tes exousias tou aeros, or ruler of the dominion of the air; the Chief and Imperial Pontiff of the empire called the Pontifex Maximus, together with all the heathen under his jurisdiction—Ephesians 2: 2. This archon, or prince, was Caesar, to whom Paul appealed. "The dominion of the air" was the heavenly, or high place, he occupied; a heavenly, which still exists, though changed in its constitution, being now papal instead of pagan. In the days of Jesus and his apostles "the dominion of the air" was a civil and ecclesiastical pagan despotism under one head; but now it is a papal despotism under several heads, such as the Emperor of Austria, the Pope, and the Kings of the Roman territory bounded by the Rhine, Danube, &c. The heavenlies occupied by these worldrulers in the aggregate are styled "the air" in the Revelation—Revelation 16: 17; into which the Seventh Angel empties his Vial. This commenced in 1830, and will continue to affect the governments, or heavenlies, until the "great voice in the heaven" shall be accomplished, saying,

"The Kingdoms of the world are become our Lord's, and his Anointed's, and he shall reign until the ages of the ages"—eis tous aionas ton aionon—
Revelation 11: 15.

This is tantamount to saying, "The heavenlies are become the Heavens of our Lord, and of his King's, and he shall reign until the kingdom is surrendered to the Father that God may be all and in all."

It was the high honor of the faithful in early days to announce the "eternal purpose" of Jehovah in regard to "the powers that be," to "them that dwell in the heaven." The Gentiles and their rulers were to be made acquainted with God's "purpose" concerning them, styled "the manifold wisdom of God." This wisdom was a hidden secret, which the Gentiles could not

search out for themselves; and therefore the treasures it reveals are termed “the unsearchable riches.” The wisdom so invaluable, and undiscoverable by human effort, was concealed from the ages in God’s own mind, by whom all things were created on account of Jesus Christ. Now, glory, and honor, incorruptibility and life, the world, things present, and things to come, are among the riches exhibited in the manifold wisdom of God. This wisdom, then, being hidden from the Gentiles, it must be obvious, that all their philosophical speculations and reveries upon any or all of these subjects must have been in vain. They were ignorant of God’s eternal purpose in relation to individuals, nations, governments, and all other things. Their ignorance alienated them from God’s life—Ephesians 4: 18, which is eternal. Their darkened understandings could not discover the constitution of man; nor could they search out his destiny, or that of the world which he inhabits. It is therefore clear as a sunbeam, that all their wisdom, or rather “foolishness,” which Paul styles “the wisdom of the world,” did not contain the true doctrine of immortality, nor the purpose for which all things consist.

Paul was pre-eminent in this work of turning the Gentiles from darkness to light, or of making them acquainted with “the eternal purpose of God which he ratified in Christ Jesus our Lord.”

“To me,” says he, “who am the least of all the saints, is this grace given, that I should publish the good news (euaggelisasthai) among the nations (even) the inscrutable riches of Christ; and to make all see what is the fellowship of the mystery which from the ages has been hid in God, by whom all things were created on account of Jesus Christ; to the intent that now to the principalities and powers in the heavenlies might be made known by the church the manifold wisdom of God, according to the purpose, which from the ages, he ratified in Christ Jesus our Lord”—Ephesians 3: 8-11.

If the reader accompany Paul in his several tours to Corinth, Ephesus, Athens, &c., recorded in Acts, he will readily see into the manifold wisdom of God, even the good news which he published to the principalities and the powers there. In Ephesus, he preached repentance, the kingdom of God, and Jesus the Anointed king—Acts 19: 8; 20: 21, 24-25; and in Athens before the Areopagus, repentance on the ground of God having appointed a day in the which he will rule the world in righteousness by a man whom he has ordained, the ratification of which he had given in raising him from the dead—Acts 17: 31. Here was the purpose which God had purposed in his own mind before the institution of the Mosaic Ages, revealed to the Athenian Senate. John and Jesus proclaimed repentance, because the king of the heavens had come; and Paul, because his kingdom would be set up at a certain appointed time, when all things in the heavens would be possessed by him.

But in relation to the publication of the good news by the faithful, how changed are things compared with what they were in apostolic times! Then the faithful, who in the aggregate composed “the church,” made known the inscrutable riches of God’s purpose to thrones, and dominions, principalities and powers; but now these “things in the heavens”—Ephesians 1: 10, or heavenlies, are accessible only to those who know not the truth. The spirits of wickedness in the heavenlies have no ear for any thing but papal and protestant traditions. But, we suppose, it is all as it should be. The gospel of the kingdom was not sent to the heavenlies with the expectation of converting their occupants into joint-heirs with Christ of the future dispensation. The faithful were to “be brought before rulers and kings for Christ’s sake, for a testimony against them”—

Mark 13: 9. To leave them without excuse. The gospel was good news to the people; but also a declaration of war against their governments and rulers. The authorities regarded it as such; and decreed that no one should proclaim any other king than Caesar—Acts 17: 7. But the pagan heavenlies of the Roman habitable have long since fallen before the power of the Invisible, whose adherents “overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them”—Revelation 12: 11. Yea, and they did rejoice; for the christian party and their chief possessed themselves of the honor, glory, and dominion of the Roman world.

But with the possession of the heavenlies the victors released their hold upon the anchor within the veil. They had founded a “christian” kingdom with Constantine and his successors, instead of Jesus, for their Head. So enamoured were they of this that they celebrated its praise as the kingdom of God itself, saying with acclamation,

“Now is come salvation, and strength, and the kingdom of our God and the power of his Anointed: for the accuser of our brethren (the pagan power) is cast down”—Revelation 12: 10.

Under this impression they look no more for the coming of the Son of Man in power and great glory to build again the tabernacle of David, and the ruins thereof, and to set it up as in the days of old—Acts 15: 6; Amos 9: 11. The kingdom according to them was established; and the saints possessed it. Judgment was now in their hands, and they would execute it according to their will and pleasure. Their hope was no longer the gospel hope. Having embraced the pagan tradition of immortal-soulism they lost sight of the resurrection, and the restoration of the kingdom again to Israel—Acts 1: 6; 3: 21, and surrendered themselves to the delusion, that their souls would fly away at death to regions of eternal day where they would revel in the delights of Paradise for ever with the Lord.

The extinction of the hope paved the way for an entire corruption, and apostacy from the faith. Their “christian” kingdom soon degenerated into a dark and cruel despotism; and became as ripe for destruction as the pagan “principalities and powers in the heavenlies” that preceded them. But that utter barbarism might not extinguish their dominion at once, their kingdom was divided into east and west. The civilisation of the age still found an asylum in the east, while the judgments of God fell with terrible severity upon the west, whose heavens were darkened again by the night of pagan superstition—Revelation 8: 12. The barbaric hordes of Germany and the north then established themselves in the countries that now acknowledge the spiritual sovereignty of the Bishop of Rome. The conquered imperialists, however, while they lost their dominion, succeeded in proselyting their victors to their own excessive, but less flagrant, superstition and impiety. The Roman and German delusions were blended, and became stronger than either of them alone; and grew into the Papalism of “the Dark Ages.” This mingling of the seed of men—Daniel 2: 43, that is, the melting down, as it were, of the victors and the vanquished into one common mass, and their adoption of a common superstition, laid the foundation of a civil and ecclesiastical system of things in Europe, which is now illustrated by the Papal Kingdoms which existed upon the continental territory of old Rome. Though they have arisen from a mingled mass, yet do they not cleave one to another, even as iron is not mixed with clay; for though “God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast until his words shall be fulfilled”—Revelation 17: 17, yet are they individually, at least seven of them, independent, and antagonist kingdoms, seeking their own

aggrandisement at the expense of one another. These kingdoms, together with those dominions, principalities, and powers which occupy the Continent between the Rhine, the Baltic, the Ural Mountains, the Black Sea, and the Danube, with Persia, Turkey, and Egypt, have none of them been evangelised as “the heavenlies” were which existed contemporarily with the apostles. God has not yet dealt with the modern heavenlies as with the ancient ones. He has had his witnesses among the nations who have “kept his commandments, and had the testimony of Jesus Christ,” to whom mankind are indebted for the little light and liberty that exists among them; but they have been unable to make known to the principalities and powers in the heavenlies the manifold wisdom of God. They could not gain access to them; and had they even stood in their presence, and reasoned with them from the prophets as the apostles did, not being attested by divine power, or miracle, the rulers would have resolved it all into mere heretical opinion. Their testimony would not have come home to them with power. Luther and his collaborators, indeed, prophesied in the presence of “them that dwell in the heaven”—before princes, kings, and emperors—but then they themselves knew not the unsearchable riches of Christ, and could not therefore make them known. They were protesters against popery and advocates of liberty to some extent, but had no claim to be regarded as preachers of the kingdom of God. Since their day more bibles have been circulated than for fifteen centuries before; comparatively few of them, however, have been scattered among the papal nations. Their rulers have proscribed it as a dangerous book; neither reading it themselves nor permitting their subjects to possess it. Their loyalty to the Beast has superinduced this fatal policy—fatal to the well-being of some of their people; but conducive to the perpetuity of their governments which are enthroned in popular ignorance and superstition. But had all the nations of Europe been like England, the papal kingdoms would not have given their power to the Beast. Now it is evident from the testimony adduced, that God desired that they should do so for the carrying out of his ulterior purpose, or he would not have put it in their hearts. We cannot but conclude, therefore, that he has influenced them to exclude the light of his truth from their dominions that they may precipitate themselves upon that destiny which he is preparing for them, and which is necessary for the development of the crisis through which the revelation of Jesus Christ will be brought to pass. They are under “times of ignorance,” in which “he suffers them all to walk in their own ways”—Acts 14: 16; 17: 30. Those who are able to enlighten them cannot get at them; and if they could, it would be useless; for their eyes are blinded that they may not see. The good news of God’s eternal purpose has never reached their ears. It is as inaudible among the heavenlies as it is among the dead who are in their graves. But will this always be the case? Will remediless destruction come upon them unwarned? Did God forewarn the antediluvians by Noah, the Egyptians by Moses, the Ninevites by Jonah, and Judah and the pagan principalities and powers in the heavenlies by the apostles, and will he not also give the existing governments of the world warning; and afford them scope for the acceptance of peace or war with Him who claims the heavens as his inheritance? We shall answer this hereafter.

EDITOR.

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THE EUROPEAN PROSPECT.

The intelligence by the Acadia has probably put beyond question the fact, that, in the progress of events, we are destined to see the great struggle between liberty and despotism, waged by revolutionised Europe on the one side, and the Emperor of Russia on the other.

“Unless a stray bullet,” says the London Telegraph, “or the weapon of some fanatic of liberty, or the hand of over-ruling Providence, shall remove the Emperor Nicholas from the scene, and prepare the way for a revolution in Russia, the prospect of a fierce and devastating war, one of the most fearful that has ever befallen humanity, is before us. The immediate cost of this struggle must be great in blood, in treasure, and in the happiness of this generation. But the issue, although it may be protracted, will not be doubtful. Russia may support Austria, to retain her crumbling power; and these two may make head for a while; but, Poland resuscitated, Italy made free, Germany united, France revolutionised, and Great Britain, by the will of her people, ranged in support of freedom and the new ideas of Europe, must all act together. What chance will despotism have against an array like this? None! A long peace followed the last war; a peace more durable must follow the next. The new settlement of Europe must be founded upon true, not upon false principles—upon the interests of the people, not upon the systems of kings. And if despotism will fight in the meantime, despotism, most assuredly, will fare badly in the battle, and sooner or later be driven from Europe, to take refuge in more congenial Asia.”

The struggle between Europe and Russia must inevitably break forth before long; but with a vastly different result from that predicted by the London Telegraph. Austria and the Papacy will doubtless be supported by Russia against France and her allies. It will be the death-struggle of the Austro-Papal power. It will not only be crippled as aforesaid, but utterly destroyed. Russia, however, and not “revolutionised Europe” will eventually be the gainer; and the Austrian and Papal territories will be in the end incorporated in the Autocrat’s dominion. This will be substituting a greater despotism for a less. But events are onward. Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece, or Revolutionary Europe, will not escape. The tide will begin to ebb, and victory perch upon the standards of the north. The destroyer will fall upon them as the haters and desolators of the Austro-Papacy which hitherto he could not sustain in life; and the imperial sceptre of the Tzar will at length rule their destinies as the vassal kingdoms of his still increasing sovereignty. He will be a King of kings, and a Lord of lords; for they shall “surrender their dominion to him until the words of God be fulfilled.” God’s spirit being quieted for a brief space in the west, the indomitable British carry on the war in the east, where they and Russia meet in mortal fray; the latter urged by lust of universal empire, the former in defence of the Jews, then a colony in Palestine, and their own possessions in Hindostan. The Assyrian imperialists will over-run Turkey, Egypt, and a great part of Palestine, and plant their standards on the mountains of Israel and in the Holy City. Persia will also acknowledge the supremacy of the Tzar; and the Libyans and Khushishtanees “will be at his steps.” Instead of Despotism being driven from Europe, its “New Ideas” and Fierce Democracy will be suppressed; and Despotism will be again triumphant in the Old World, and prepared to contend in battle with God himself. In the progress of these events the political seers, peace prophets, and republican-gospellers will be confounded. Socialism will be in despair, and Britain and the New World the only refuge for the oppressed. The “New Ideas” of the nations are disorganising and anarchical, and not regenerating. The well-being of mankind for a thousand years to come demands their suppression; and the Prince of Rosh, or Russia, is the man to do it. When he has accomplished his work, he will himself be broken to pieces by the Prince of Israel; who will return to the Holy City and crush the Tzar’s dominion by a single blow, from which he will never recover. The words of God being now fulfilled, his late vassal kingdoms will assert their independence, and “gather their armies together to battle to make war” upon Israel’s Prince. This will be the last war period for 1000 years. The nations will be subdued, and their

kingdoms transferred to the Conqueror and his companions. He will have conquered peace and hushed the alarms of war. The “new ideas” of a world lying under the wicked one will then be accounted “vanity;” and divine knowledge will “cover the earth as the waters cover the sea.”

EDITOR.

* * *

WILL OF PETER THE GREAT.

[IN WHICH HE PRESCRIBES TO HIS SUCCESSORS THE COURSE WHICH THEY OUGHT TO FOLLOW, IN ORDER TO ACQUIRE UNIVERSAL DOMINION.]

In the name of the most holy and indivisible Trinity, we, Peter the Great, unto all our descendants and successors to the throne and government of the Russia nation.

The All-Powerful, from whom we hold our life and our throne, after having revealed unto us his wishes and intentions, after being our support, permits us to look upon Russia as called upon to establish her rule over all Europe. This idea is based upon the fact that all the nations of this portion of the globe are fast approaching a state of utter decrepitude.

From this it results that they can be easily conquered by a new race of people, when it has attained full power and strength. We look upon our invasion of the West and the East as a decree of Divine Providence, which has already once regenerated the Roman empire by an invasion of barbarians.

The emigration of men from the North is like the inundation of the Nile, which at certain seasons enriches with its waters the arid plains of Egypt. We found Russia a small rivulet, we leave it an immense river. Our successors will make of it an ocean, destined to fertilise the whole of Europe, if they know how to guide its waves. We leave them, then, the following instructions, which we earnestly recommend to their constant meditation: —

1. To keep the Russian nation in constant warfare, in order always to have good soldiers. Peace must only be permitted to remit the finances. To recruit the army, choose the moment favourable for attack. Thus peace will advance your projects of war, and war those of peace, for obtaining the enlargement and prosperity of Russia.
2. Draw unto you, by all possible means, from the civilised nations of Europe, captains during war, and learned men during peace—so that Russia may benefit by the advantages of other nations.
3. Take care to mix in the affairs of all Europe, and in particular of Germany, which, being the nearest nation to you, deserves your chief attention.
4. Divide Poland, by raising up continual disorders and jealousies within its bosom. Gain over its rulers with gold; influence and corrupt the diet, in order to have a voice in the election of the kings. Make partisans and protect them; if neighbouring powers raise objections and opposition, surmount the obstacles by stirring up discord within their countries.

5. Take all you can from Sweden; and, to effect this, isolate her from Denmark, and vice versa. Be careful to rouse their jealousy.
6. Marry Russian princes with German princesses; multiply these alliances; unite these interests; and, by the increase of our influence, attach Germany to our cause.
7. Seek the alliance with England, on account of our commerce, as being the country most useful for the development of our navy (merchants, &c.,) and for the exchange of our produce against her gold; keep up continued communications with her merchants and sailors, so that ours may acquire experience in commerce and navigation.
8. Constantly extend yourselves along the shores of the Baltic and the borders of the Euxine.
9. Do all in your power to approach closely Constantinople and India. Remember that he who rules over these countries is the real sovereign of the world. Keep up continued wars with Turkey and with Persia. Establish dockyards in the Black Sea. Gradually obtain the command of this sea, as well as of the Baltic. This is necessary for the entire success of our projects. Hasten the fall of Persia. Open for yourselves a route towards the Persian Gulf. Re-establish, as much as possible, by means of Syria, the ancient commerce of the Levant, and thus advance towards India. Once there, you will not require English gold.
10. Carefully seek the alliance of Austria. Make her believe that you will second her in her projects for dominion over Germany, and secretly stir up the jealousy of other princes against her, and manage so that each be disposed to claim the assistance of Russia; and exercise over each a sort of protection, which will lead the way to future dominion over them.
11. Make Austria drive the Turks out of Europe, and neutralise her jealousy by offering to her a portion of your conquests, which you will further on take back.
12. Above all, recall around you the schismatic Greeks, who are spread over Hungary and Poland; become their centre and support—as universal dominion over them, by a kind of sacerdotal rule (autocratic sacerdotale;) by this you will have many friends amongst your enemies.
13. Sweden dismembered, Persia conquered, Poland subjugated, Turkey beaten, our armies united, the Black and Baltic Seas guarded by our vessels, prepare separately and secretly, first the court of Versailles, then that of Vienna, to share the empire of the universe with Russia. If one accept, flatter her ambition and amour-propre, and make use of one to crush the other, by engaging them in war. The result cannot be doubtful; Russia will be possessed of the whole of the East, and of a great portion of Europe.
14. If, which is not probable, both should refuse the offer of Russia, raise a quarrel between them, and one which will ruin them both. Then Russia profiting by this decisive moment, will inundate Germany with the troops which she will have assembled beforehand. At the same time, two fleets full of soldiers will have the Baltic and the Black Sea—will advance along the Mediterranean and the Ocean, keeping France in check with one, and Germany with the other. And these two countries conquered, the remainder of Europe will fall under our yoke.

Thus can Europe be subjugated.

* * *

EPISTLE INTRODUCTORY.

Conecuh, Alabama, March 15, 1851.

Dear Sir:

Although an entire stranger to you in the flesh, yet, having read your character in the pages of your interesting publication, I feel as if I were a kind of absent friend and have a fellow-sympathy in all concerning you.

I am much pleased with the bold stand you have taken against the corruptions of the sects, and believe that you are doing a great work preparatory to the coming of the Kingdom of Christ.

I have not space here to say what sentiments I hold relative to the principles you advocate, but have penned a few thoughts preparatory to some future communications which I may make if you should deem any thing from me worthy a place in the columns of the "Herald."

I remain yours in hope and belief of the speedy coming of the Lord,

N. P.

* * *

THOUGHTS ON THE COMING CRISIS.

It has been truly said that "coming events cast their shadows before them," and methinks it cannot have escaped the notice even of the most superficial observer of the signs of the times, that in human affairs almost every thing seems indicative of a fearful and sudden crisis. It is an age of enquiry—of bold and fearless enquiry—of deep searching for truth. There appears to be a general dissatisfaction in the human mind with every thing that has heretofore been thought, said, or believed. Philosophical opinions, human creeds, and traditions, which have stood the test of ages, and been passed upon as vital principles, upon which the whole fabric of society has been based, are now being brought to the touchstone of truth. Nothing, however great may be its claim to antiquity, is too sacred to elude the searching spirit of investigation. The present generation are not satisfied with merely canvassing the structure of temples which their fathers have reared, but are feeling for the pillars—the foundation upon which the whole fabric rests—and are bowing themselves with their might to prove their stability and strength; and whatever can be shaken will be shaken, and those things which cannot be moved must remain as truth "amid the wreck of matter and crush of worlds." The world is swinging on, and one must be swift of foot to keep pace with the march of mind in every department of science and human enterprise. The present unparalleled movement of mind in every grade of society throughout, is unequivocal evidence that a radical change in the foundation of society is about to take place—what will be the end of these may be known only to Him who sways the sceptre of the Universe, or within the ken of men who observe the signs of the times and study the history of God's providence in the world during the last 1800 years.

From a retrospect of the past—a view of the present—and visions of the future—a philosophic eye cannot but discern the signs of the most startling events about to take place in this drunken, sin-besotted, and Christ-rejecting world.

More than eighteen centuries have elapsed since the advent of Him who came to seek and to save his people Israel, and more than three hundred years since the (so-called) Reformation, yet the world lieth in wickedness, darkness covereth the earth, and gross darkness the people. But must such things always be? Who will dare to expose their folly by an affirmative?

We have heard and read of the barbarous ages—the dark and iron ages of the world—and now what remains of this tempestuous state of things are but the workings of a troubled sea, whose waters cast up mire and dirt, and shadow forth in its deep bosom a time of rest, an age of peace—that golden age—foretold by prophets, and by poets sung. The crowned heads of Europe and the eastern world are trembling upon their thrones, as the beacon lights of heaven’s kingdom flash across their path, and the voice of truth from the prophetic oracle proclaims in thunder tones, “The time is at hand” when the kingdoms of this world shall be broken and all nations become subject to the “King of kings and Lord of lords.” To those who look for the appearing of the Lord according to the word of prophecy, the time seems not far distant. May we all be on the watch, and so fight the good fight of faith, that in the end we may obtain the crown of immortality through Jesus Christ our Lord.

N. P.

* * *

OUR VISIT TO BRITAIN.

(Continued from page 296.)

Our correspondent’s ability to do being very limited, our introduction to Glasgow was not of a very promising character. He did the best he could, however; and the most able can do no more. He rented the meeting house in Blackfriars, formerly occupied by the “Christian Chartists,” (but then vacant,) for a week; and advertised the appointments for every night at 8 o’clock, and three times on Lord’s day, as extensively as he deemed prudent, trusting to the supplies afforded by the Scottish custom of casting pence into a receiver at the doors of all the temples at each hour of meeting, for the means of meeting the expenses incurred. The house will seat from 800 to 1000 people; so that when we entered for the first time on Friday evening, the small collection of about 200 people appeared still smaller; and, it was feared, ominous of little or no result amid the 400,000 to whom our existence even, was utterly unknown. We had learned, however, not to confide in omens, nor to despise the day of small things. And, though it was a difficult house to speak in from the boy-babel without, and the high pulpit within, the scattered few sitting in the depths below, and the gallery on a level with the speaker’s head, and entirely empty, we went to work sustained and energised by the majesty and power of the great truths to which we called the attention of the public. We got through, and invited the people to come again. On Saturday evening things improved a little, though an unfavourable night for meeting. On Sunday night there might be about 500 present. Interest increased, until it expressed itself through a member of the “Reform-baptist church,” commonly called “Campbellites,” rising

in his pew after we had finished, and proposing that a committee should be formed, whose business it should be to advertise the lectures, and get the people to attend. He thought it was a great pity that such interesting and important subjects should not be heard by a multitude. The suggestion was adopted. A committee of fourteen was organised. Placards and bills were printed. Some were posted on the walls, others converted into “walking advertisements;” and the bills circulated by hand, and exposed in the windows of the shops. The effect was soon manifest. The Blackfriars meeting house filled up, and was judged too small for the multitude expected on Lord’s day, Sunday 24th. The City Hall was proposed for the meeting on that day. We were invited to visit it, and to see if we thought we could make ourself heard in every part. We found it large indeed; and of capacity to seat 5 or 6000 people. We concluded, however, to make a trial; though we questioned the policy of venturing on so large a place, having considerable doubt as to the possibility of making it appear even respectably seated. A small place filled is much more gratifying than an immense hall with a scanty audience. But our misgivings were over-ruled, and the place was engaged for Sunday night. We arrived at the time appointed to begin. On ascending the platform, 10 or 12,000 eyes were turned upon us. The effect was singular. A sea of up-turned faces were spread out before us. It was calm, but might easily have been lashed into a storm, were our course as the enemy describes it. What had brought this multitude together? Not our personal influence, nor that of a party potent in wealth and number. It was not our “eloquence;” for we do not condescend to ape the orator, or play the fool, for the amusement of the People. No, it was none of these—it was the sterling, heart-moving, nature of the things we presented, that concentrated this crowd in the City Hall. It was a multitude of thoughtful men and women, the former greatly predominating as in all our meetings, who had convened to hear more of the glad tidings of the kingdom of God, which is soon to effectuate the casting down of thrones, and the social regeneration of the world. President Campbell appeared before an audience in this Hall. He knows its capacity, and knows too, how notably inferior the amount of his hearers, notwithstanding the extraneous excitement of his voluntary * (see next page) incarceration for uttering froward words against his anti-slavery opponent, which he styled “suffering for righteousness’ sake!”—and the influence of a party prepared to glorify him to the uttermost, by which they failed not to glorify themselves. Messrs. Campbell and company, who have been our traducers and bitter opponents for a long series of years; —he, the boasted supervisor of a sect in these States, said to number from two to 500,000 members—“the great,” the learned, the eloquent President of Bethany College: —these appeared before the Glasgow public in the same places as we, yet with all their advantages over us, a perfect stranger in the city and without introductions, their audiences diminished with notable decrease from time to time, while ours rapidly advanced to an overwhelming multitude. Let Mr. C. ponder on this. In eight days our hearers increased from 200 to 5 or 6000; and this not on one occasion only; but at three subsequent occupations of the City Hall. He ought to pause, and consider well, if the position we hold in relation to our contemporaries be not of more importance than he is willing to admit. We would advise him to review the past. We desire his approbation as we do that of any ordinary man. No more. He knows we fear him as little as we court him. Our anxiety is that he may be saved, which we believe he cannot be with his present faith and practice; for he is an enemy to the gospel, if we have correctly interpreted it. We are more anxious for his conviction, because he has more power for evil than men in general. Our occasional notices of him are more frequent than of others, because he is the oracle of a multitude, which timidly awaits his thoughts before it will think, if capable of doing so, and act for itself. Show that the oracle is unworthy of faith, and the half million is emancipated from its thrall. This we aim to do, and have

accomplished to no inconsiderable extent. The British public was not interested in his speculations. They contained no great regenerating principles, consequently he left no impressions behind him, as a mark upon society by which he might be fragrantly remembered, save by mere partisans, when he bid adieu to “one of the greenest spots in the plantations of grace,” as he styled old England when about to visit it in '47.

* We say “voluntary;” for the law gave him the option of imprisonment or bail. There is little or no *éclat* in giving bail. He refused to give it; but chose to go to prison, where, he says, he was “fed by the doves”—the sisters of Mr. P., the leader of the faction now warring against the truth. When men are imprisoned for righteousness’ sake there is no alternative but to go. Mr. C. went by choice; sued his opponent; has well trumpeted his awful sufferings; obtained heavy damages; been sufficiently bepitied; and so obtained his reward!

We lectured fifteen times in Glasgow before the delegates assembled; so that having had the ear of the public, it was beyond their power to affect us injuriously, if they should prove so disposed. We suspended our lectures on the 26th, that we might rest, and have leisure to attend to their proceedings on the 28th. On the following Lord’s day morning we were to speak at Blackfriars, and at night at the City Hall. These appointments were fulfilled. At the former place, we spoke on Repentance and the Remission of Sins through the name of Jesus; and at the latter, on the Apostacy and its influence on the nations. On the 26th, the last week night lecture, multitudes could not obtain admission to the house. It was crowded to overflowing; and during our remarks the approbation of the hearers was expressed in a “ruffing” with the feet, a custom “more honoured in the breach than the observance;” and from which we requested them to abstain. We suspect it is long since Glasgow has been so stirred up by the interpretation of the Word of the Kingdom. It is not to be imagined, however, that the feeling excited was one of universal admiration and good will. We heard that some of the clergy were crying out lustily against us. The Rev’d. Mr. Pollock of the State Church, brother of the poet, told his audience that “a villain had come among them from America with his mouth full of lies!” Another of some other sect was denouncing us to crowds on Glasgow Green in unmeasured terms. This was all right. It raised the curiosity of many to hear the “lies” that filled the clergy with so much wrath. All, however, were not of this spirit, among whom was the Rev. Mr. Anderson, relief minister in the city. But he was unpopular with the clergy himself; for he believed the prophets, whose doctrine he advocated, and exposed the profound ignorance of his preaching brethren. They had the will to convert him into “a specimen,” but the times and the seasons are not convenient for spiritual anatomy. He knows they love him not, and would silence him if they could; but being rich, it is said “very rich,” he is very independent, and beyond the power of their hate and interdiction. He showed himself quite polite and friendly.

The day appointed (September 27,) had now arrived for the meeting of the Convention of Delegates. They assembled at 6 P.M. for preliminary purposes, and to carry out certain pre-arrangements concerning us. Measures had been taken to prejudice the minds of the delegates and others previous to the opening of the meeting. Our “Confession and Abjuration” had been printed and privately circulated, and the following morceaux de bon gout, anglice, “tit bits,” were served up in the October British Millennial Harbinger, which arrived in Glasgow on the

27th September. “Have you seen the forthcoming Harbinger?” inquired some friends from England we had gone to meet at the station. “We have not. Any more twaddle concerning us?” “Here it is; read for yourself, and judge!”

“We feel,” says the editor, “obliged, honoured, and much encouraged by the expressions of confidence, sympathy, and good-will, received from old and long-trying friends and brethren during the last month. It is true, we have been complained of, for not furnishing the brethren with the subjoined correspondence in our last number; but the cause of its being withheld, at that time, was neither fear nor want of courage. We give it now under the conviction of thereby bringing upon ourselves a full measure of bitter aspersions and unjust reproaches from the party to whom it refers. Still, we have decided upon publishing it: —

“New York, July 31, 1848.

Dear Brother Wallis—I received your communication containing inquiries respecting J. Thomas, and instead of sending a personal answer, I thought best to have an action on it by the church, as it may be of importance to our brethren in Britain and Ireland, to know the facts respecting the said individual.

“Mr. Thomas preached a kind of gospel in our city, which was believed by some four or five brethren: some of them immersed one another, and I believe Thomas immersed some of them. They meet every Lord’s day in our city. We have no fellowship with them, believing they have greatly erred from the truth, and in some measure, at least, are following cunningly devised fables. The Lord grant that these deluded ones may see their error, and return back to the simplicity of the gospel of the blessed God. May grace, mercy, and peace, be with all the faithful in Christ Jesus.

“Yours very truly in the good hope,
“DANIEL MONROE.”

“New York city, 30th July, 1848.

“The church of Christ in Green street, to the church of Christ in Barker Gate, Nottingham, England.

Beloved Brethren—We have just received a letter from our esteemed Brother J. Wallis, making inquiries concerning Mr. John Thomas. First, whether he had fellowship with us when he passed through this city on his way to England? —second, whether he is in the fellowship of the churches of the Reformation generally? In answer to the first question, we reply that John Thomas had no communion with us. The answer to the second question is—John Thomas is not in connection or fellowship with any Reformed church in the United States, so far as known to us.

“May grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, be multiplied to you, and to the whole Israel of God.

Done by the church.

HENRY BLAIR, Elder.”

Such was the document designed to prepare the way for our formal excommunication and repudiation by the Glasgow Convention. Mr. James Wallis' "conviction" proved to be as truthless as his desire for its verification was earnest and sincere. Nothing would have pleased him, or have suited his purposes better than that we should have poured out upon him "a full measure of bitter aspersions, and unjust reproaches." But this was not our policy. We had no intention to put ourselves in the wrong by any such expenditure of feeling. "Poor man!" said we on reading it, "What next?" As to Messrs. Monroe and Blair, our astonishment was unmitigated at their untruthfulness and presumption! At the time we had to do with the Green street church they did not belong to it. They were members of "a faction" apart to themselves, having a Bethany student for their "divine," with whom the Green street church had no more dealings than with the papists. We had "no communion with them," but we had with Green street; not in 1848, but a few months before; and in May '48, we lectured in the meeting house at the spontaneous request of the majority, which voted it on the Sunday of Messrs. Monroe and Blair's election to office, who had made their peace with Green street between our last two visits. They, indeed, would have vetoed our use of the house, but had not the power, being only elected but not installed. These witnesses to what we preached did not hear us then, nor we think at any other time. They know not what we teach, and therefore cannot tell whether we preached the gospel or "a kind of a gospel in their city," as they term it. Incompetent as they were to testify to the truth, they answered Mr. Wallis' purpose as most willing tools for any thing promotive of his evil designs against us. The above questions were put and published so as by implication to make the impression, that we had untruly affirmed that we had fellowshiped with the Green street people on our way to England; and that we were in fraternity with "the churches of the Reformation generally." We had never affirmed this. But during our absence in England, Messrs. Monroe and Blair, we understand, when the October number of the Harbinger was received in New York, were made sufficiently ashamed of themselves for the part they had enacted in this affair, to justify us in now dismissing them to their own peculiar insignificance, without troubling them further in the case.

Thus, their minds being duly biased, and their plans laid, the "knowing ones," the Gnostics of the Convention, assembled to make, or to do, business, as necessity might appear. After singing and prayer, they elected Mr. Davis of Mollington in Cheshire, to the chair. He appeared to be a man of good disposition and demeanour; and in the discharge of his functions, inoffensive and pliable. He lacked energy, however, quickness of perception, and decision, and was therefore quite unqualified for the management of so ill-mannered and turbulent a convention as this. He was entirely submissive to the counsel of the wire-workers, to whom, doubtless, he gave entire satisfaction; though on one or two occasions, we thought, disposed to be decidedly impartial. He soon recovered himself, however, and things progressed as they had begun. Mr. Davis is the Money-Oracle of the denomination, and therefore a great man in his way. He is well versed in £. s. d., and consequently well qualified for counsel concerning "the best interests" of a cause depending for promotion upon the disinterested labors of evangelical hirelings!

The next functionary of course to be appointed was the secretary. This was a Mr. George Schleselman, a gentleman at the time high in favor, and of fragrant odor in the olfactories of antihetical and pious orthodoxy. In relation to us, he as "among the keenest of our opponents as he has since told us. Although as secretary his business was writing, and not governing, he could

not refrain from sharply telling us to “sit down, and not disturb the meeting,” when, by permission of the chair, we had the floor to speak for ourselves, but owing to the clamour could obtain a hearing neither by his authority, nor at our own request. We suggested, “it would be better for him to mind his writing, and not to interfere;” he concluded so, too; for he interrupted us no more. It may not be out of place to state here, that he attended our lectures afterwards at Dundee where he resides, and with what results will best appear from the following, which reached us a few days before we sailed from Liverpool.

Dundee, September 28, 1850.

Dear Brother Thomas:

I was glad to see from yours of the 20th that you had arrived safely again in London from your Continental tour. You would doubtless scan with a curious eye the general elements of the kingdoms through which you passed. These, to us who know what God the Lord will do, have an interest of which none else have any idea. The growing importance of the masses in Europe, their impenetrable ignorance, and unbounded superstition, the crazy nature of the governments which pretend to direct them, and the powerful Sword of the North stealthily approaching their boundaries, are signs extremely momentous, and portend something politically grand. And that grandeur! We know something of what it will be; nay more, of what it will become. It will be broken on the mountains of Israel and utterly destroyed. And what then? Ah! that’s the rub. Ecclesiastical and political speculators will follow us in the heaving and tumbling up and down of nations, but to what end will they fall? Mere dreamers, courting their own honor and scorning the revelations of God, they pretend to worship Jehovah, and yet call his promises impossibilities because they think that things that are, have sprung from things which do appear—with them God has in effect ceased to rule amongst the nations; his arm, powerful once, no longer wields the sword of vengeance: His name, no longer known as “Jealous,” has become “Indifferent;” the impious are to pass peaceably to the grave; and my son will descend to be president of your “Peace Society!” This is their millennium, their church triumphant, their “good time coming!” A mere phantom of the wicked one is this—a kind word of soothing comfort to her children from the scarlet Jezebel of Rome.

As you say, “soft-brained,” indeed, “must they be who in this age of the world, perhaps its dotage, fall down and worship what they’ve helped to make.” Such scenes as you have witnessed, make us long for the One long-looked-for to enlighten the Gentiles; and they induce us to search the scriptures that we may be doubly assured that He is sure to come. And here I must thank you for having drawn my attention to this subject and induced me to search, by which I have been enabled to place confidence in God. I thank you now, because you are about to leave this country; and perhaps you will not consider it out of place to have this gratitude of one expressed on your leaving, who when you arrived ranked among the keenest of your opponents. Having the same confidence, we may expect to meet in the kingdom of God, if not before, if we continue walking and working as the Lord desires. Those only have this hope in them can see the value of denying all fleshly desires, the folly of yielding to sin for a season, when the price we pay for it is eternal joy.

Adieu! then, and that he who holdeth the sea in the hollow of his hand, may grant you a prosperous voyage to the country of your sojourning; and when there, that doors of utterance to make known the Gospel of his salvation to your fellow-men may be abundantly opened, is the prayer of

Your brother in the One Hope,

GEORGE SCHLESELMAN.

Such was the effect of what we exhibited in our lectures on the mind of the secretary of the Convention. It overcame his enmity, and turned him into a friend and brother. He was not only convinced of the Gospel of the Kingdom, but brought to its obedience, being united to its king by baptism as well as by faith, that he might receive repentance and remission of sins, and a right to eternal life through his name.

The chairman and secretary being installed, the Delegates proceeded to present their credentials in the order of the inscription of their churches upon the register. When the church at Lincoln was called, we presented its letter, which was received. The presentation of letters being over for the night, they were read in the same order. The Lincoln letter was also read, when a delegate and “evangelist” arose and moved, that Dr. Thomas be refused a seat among them. This was cordially seconded by another. The motion was based upon the allegation that we were not a member of any reformation church in Britain. This objection was pre-eminently sectarian. One would have expected that a convention of “apostolic, or primitive, christians,” would have taken higher ground than this; and have objected to us on the plea, that we were not a member of Christ’s Body Mystical. Without examining the legality of the baptism of the Lincoln church, they had become of the same faith with us, and therefore, as stated in their letter, we were in fellowship with them in this matter; whether we and the church were recognised by the Invisible as joint-members of the “One Body,” is quite another question: for all conventional purposes we were members of their society, and recognised as such officially by their elder. We objected to their motion that our membership with the believers at Lincoln was no affair of theirs. This was an item they could not consider having no jurisdiction in the case. It belonged exclusively to them at Lincoln. The real question before them was whether the church there was to be recognised as “a reformation church,” or not; if they acknowledged it, and they had done so by officially inscribing it upon their list of churches, then no delegate of a sister church, be he “evangelist,” or layman, nor a plurality of delegates, had any right to say that they should not be represented there. The Lincoln church was in fellowship with all the “reformation churches” in Britain. Its elder was un-exceptionable in standing and character. Had been one of their “evangelists,” having surrendered for the purpose an endowment among the Baptists, but had been superseded by the management of Mr. Wallis. We were in the convention merely as their representative, to do for them what as a society they could not do for themselves; we objected therefore to any motion that made us the subject of personal critique or examination. But as the motion was before them, and would not probably be withdrawn, we demanded a full and impartial investigation of our case, being determined if possible to draw aside the veil and expose to public view the machinations of the faction, which under the cloak of zeal for “the best interests” of men, was seeking its own, and intriguing to close the eyes and the ears of the people against the gospel of the kingdom of God.

Upon this, things assumed a squally appearance. Some cried out one thing, and some another, in the midst of which Machiavel arose, and delivered himself of a rambling excursus upon the elder, and some of the members of the Lincoln church, which had as much to do with the motion before the meeting, as the sowing of tares with the cultivation of the rose. Mr. Wallis having consumed all the time that remained in belittling and misrepresenting his friends, it was proposed to assemble on the morrow at 10 A.M., for the resumption of the matter and other business. “Evangelist” King, we think, proposed that they should meet at 9 instead of 10, for social worship. Sojourning three miles from Glasgow, which we had to walk, and our hosts not being early people, we objected to this change of hour, unless it was agreed in good faith that our case should not be touched until 10 o’clock, which was the earliest we could arrive in the city. One rose and said, he thought they might have social worship without us. We replied, that we thought so too; and that if they deemed it expedient they could meet at 6A.M.; but that our anxiety was that our position and character should not be judged, condemned, and executed in our absence. This was considered by another as a charge against the meeting. This we disclaimed, though of certain present we expressed our distrust. A third said, there was no charge against us. We were glad of this, though one was implied in the motion to exclude us. If, however, he had no charge our remarks did not apply to him; otherwise they did. This pop-gunnery having subsided, it was at length agreed, that they should meet for social worship at 9 A.M., but were not to enter upon the Lincoln case until we arrived at 10 o’clock.

After this arrangement we adjourned to the Mechanic’s Hall to hear a discourse. The text was 1 Corinthians 15: 1-4. The preacher labored to show that the gospel consisted of three facts—the death, burial, and resurrection of Jesus! Not a word was said about the kingdom, which, therefore, formed no part of the gospel he was called to preach. It was powerless, motiveless, a mere matter of history. Such gospelation may serve for the bread that perisheth, to the “evangelist” that ministers it; but falling short of the gospel of the kingdom, it can save no man that believes it. The belief of prophecy and doctrine, and not a few historical facts, is the faith that saves us from our sins and gives us a right to eternal life.

Mr. Wallis arose next, and speculated about things secret and revealed. “We have no right,” said he, “to trouble ourselves about things which are not revealed.” No one, we suppose, would object to this; nevertheless, we for one do object to Mr. Wallis’, or Mr. Any-body else’s, knowledge being set up as the measure of the things revealed in the word of God. There are a great many very important things revealed there that it has not entered into Mr. Wallis’s cranium to conceive of. Are we, therefore, not to trouble ourselves about these things, because he and his patrons and friends are ignorant of them? God forbid! Let no man’s ignorance be the measure of our faith or investigation. After much more of the same sort, he at length fell upon the discovery that the apostles never preached the time of the second advent as the hope of the gospel. This was thought to have been aimed at us; though every one present of the multitudes who had heard us, must have seen how egregiously he had missed the mark; for they all know well that we had not preached the time of the advent as the gospel hope. After this fashion, densely befogged, he groped his way through the mist that beclouded him without catching even a glimpse of the brightness beyond. His conclusion was apologetic. He had proved nothing; therefore nothing remained, and the meeting was dismissed.

Next day we arrived at the hour appointed, when the Lincoln case was introduced. A delegate of the Glasgow church made some very pertinent remarks, and suggested the appointment of a committee to consider the matter, with the understanding, as afterwards explained, that we should be regarded in the meantime as its delegate pro tem. This suggestion gave rise to much dispute, in which Mr. Wallis figured conspicuously. As we could only be reached through the Lincoln church, it was thought expedient by him to make it contemptible in the estimation of "the collective wisdom"; so that if it could be made to appear that it was without ecclesiastical character or influence, it would not be difficult, nay all would desire, to be quit of so disreputable a constituent of the Denominational Sanhedrin, or "cooperation society," of Great Britain and Ireland; and being relieved of its unprofitable and inconvenient fellowship by a vote of excommunication, both church and representative would be conventionally annihilated. So to work he went to disaffect the minds of the delegates, and the people assembled to witness their proceedings. He left nothing unsaid that might subserve so benevolent and holy a purpose. He descanted on the smallness of their number, though they were more numerous than some churches on the list, whose delegates were present. He did not, however, call our attention to this inconvenient fact. He reckoned them up by families and individually by name, not forgetting the young ladies of the flock. He descended to the narration of personal difficulties; and accused two of their number of dishonourable conduct in commencing a tannery in Lincoln, a place of several thousands of people, because a brother in the church was tanning hides there already! He described the elder as a mere tool in the hands of one of these partners, who could be made to do any thing this same Simon of Joppa, or rather of Lincoln, pleased. Such was the twaddle and petty scandal, with much more of the same sort, that the Editor of the British Millennial Harbinger treated his hearers to on this notable occasion! Had we not known that the whole was a gross and malicious perversion of facts, we should have felt in a very "bad fix" in being the representative of such a church. He had bitten its heel and instilled into the wound no little venom; but fortunately an antidote was at hand, in the intractability of the major part, to prevent the death of his victim. In all he had said, he made no allusion to us. We were with him face to face; and though the real stone of stumbling and rock of offence in his way, he ventured no direct and open attack upon us! He reserved his "work of faith and labour of love" for the absent and defenceless; safely calculating that intrigue and clamour would prevent us from saying a word in their behalf. These cooperation conventions are admirable arenas for the development of every evil work. It will be long ere Britain and Ireland will be evangelised, that is, leavened with the faith and spirit of the gospel, by the emissaries of such assemblies as this. We heard many, both male and female, express their most unqualified disgust at what they witnessed at this notable exhibition of prejudice, turbulence and folly.

After this attack upon our constituents we very naturally requested to be heard in their behalf. The chairman thought it was no more than right we should. With his permission, therefore, we took the floor; with very uncouth utterances proceeding from the men of Fife! "As Dr. Thomas has come here to disturb the meeting, I move," ejaculated one, "that the case of the Lincoln church be referred to a committee." "I propose," exclaimed another, "that Dr. Thomas be requested to sit down!" "We stand here," said we, "with the approbation of the chair, and are in no hurry. We are making no disturbance, but waiting with singular forbearance and patience till the clamour has subsided. Having no other engagement, we are prepared to stand here all day, if need be, in the hope of being heard." Up started a third and cried out, "I seconded the motion last night to reject Dr. Thomas; I therefore beg leave to withdraw it!" this was quite a joke for the

seconded to withdraw a motion he had not made! Seeing this, probably, the mover called out, "I moved it and will withdraw it!" "Very well," said we, "then we are to understand that we stand before you as the unrejected representative of the Lincoln church?" Upon this up jumped a very fierce looking personage who bawled out "No-o!" "Let me explain what I mean," said our friend, "when I suggested a committee." Having done so, "I move!" said one; "I propose!" cried another; "I wish to say!" exclaimed some one else: —but amid motion upon motion, and amendment upon amendment, the chairman, secretary, and ourselves, lost our bearings altogether! The confusion, worse confounded was so inextricably confused, that it became necessary at length to make a new start; and to decree that all motions should be submitted to the chair in writing. Mr. Wallis, humbled by the evil of his own work, rose and said that "perhaps it would have been more prudent not to have stated what he did about the Lincoln church, but he did it for their information. He would, however, now withdraw what he had said, as it would be best perhaps under the circumstances." We then remarked, that "this was a most ungracious artifice. He had done all he could to poison the minds of his hearers against his brethren at Lincoln, which perhaps he had succeeded in to some extent; and now fearing an exposure of his evil work, he thought to shelter himself under the formality of a withdrawal. He might withdraw his sting, but the venom and its effects were left behind. His course was neither manly nor honest; but exhibited the meanest and most contemptible species of attack." Mr. Woodnorth, the Liverpool delegate, said "he thought Dr. Thomas ought to be allowed to extract the poison." We thought so too, especially as it was in our line.

But, after a little reflection upon the chief actors in this noisy scene, we perceived they were a phrenologically hard-headed and crabbed set, ready to do the bidding of him that used them—mere unreasoning partisans, ready for any mischief that might be carved out for them. We concluded, therefore, it would be best to give them full swing, and let them demolish themselves by their own fatuity. We accordingly expressed our opinion of the spirit that animated them. They might take their own course without further hindrance. We would be an observer, and watch their proceedings. We invited them to be prompt, and if they could, get a vote of the majority to cut off the Lincoln church forthwith. They had evidently prejudged the case, and would hear nothing in its behalf. They might also pass a decree against us, likewise, if they could. Their decision would not affect our cause in any particular. We had left America with peace in our heart and with the firm conviction that the truth was with us. We offered it to them without money and without price; but, they put it away from them and refused it cooperation and a hearing. Be it so. Our course was onward if we even stood alone. Thus we spoke, and having reserved to ourselves the right of future comment on passing events, we resumed our seat to chronicle their deeds.

The men of Fife, an ironside faction of tyrannical spirit, packed a committee of four, with power to choose a fifth, to sit upon the Lincoln case. One man named the whole. This, however, was objected to. Among various suggestions, it was proposed that we should name one half. But this we declined being determined to recognise no committee in the case. "What right," we inquired, "had they to appoint a committee to sit upon the church at Lincoln more than upon any other on their list; would Nottingham or London endure it?" They were speechless!

Having formed the committee in their own way, they fell to reading letters handed in from the churches, containing counsel and news. Thinking that a little oral news would enliven

the monotony of the reading, we interjected some items thereof as the reader progressed alphabetically in his work. As there was no delegate from Newark, and they were so anxious to hear from the churches, we informed them that the elder there considered himself in effect the church; but though opposed to us, was willing we should use his room; and that eight or nine of those who worshipped with him, had visited Lincoln while we were there and had actually partaken of the bread and wine at the same table as we! Was not this a case also for a committee?

The next thing was to register the churches in the Convention's book of life, alphabetically, with their officials and numbers. When they came to the letter M. Manchester was called. A gentleman responded who said, he was not sent by the church there; but "some who were friendly said Go! And he came!" He added, that "the church did not belong to the reformation, nor could it be persuaded to fellowship it." Notwithstanding this declaration, there was great anxiety to register it, to put it on the roll by hook or by crook. Their endeavours, however, did not work satisfactorily. At length, losing all patience at the open faced dishonesty of the party that worked the wires, we rose and enquired, "Upon what principle of righteousness were they so desirous to enrol the Manchester church on their list in the face of the unqualified and positive declaration, that it was neither of their reformation nor would it fellowship it; at the same time that they were doing their best to proscribe the Lincoln church, which was in fellowship, and willing to continue with them?" This question put an end to all coquetting with Mr. Go Andicame! Nothing more was said about Manchester, and so its name was omitted.

Two o'clock having arrived, the meeting was adjourned for an hour or so. Many came up and shook us heartily by the hand. While talking with one about Mr. Wallis, the gentleman himself appeared conversing with another behind us. We turned and offered him our hand, believing after all that he was not so much our enemy, as a deceived and misguided instrument of Mr. Campbell to do wrong. We exchanged a powerful, if not hearty, shake. We observed that we had just been speaking of him, and blaming him exceedingly for not coming to hear us in Nottingham where we had spoken more than a dozen times. We thought, if he had done so, he would have abstained from the course he had pursued, and have spared us much misrepresentation. He replied that he had our own words for having renounced the reformation in Virginia with those churches which cooperated with us. This however, is a mere fiction. "This Reformation" is an affair of principles and not of men. It inculcates the "proving all things, and holding fast what is good," the "calling no man master upon earth," the "contending earnestly for the faith originally delivered to the saints," &c. from these principles we have never swerved; but in the spirit of them have gone on towards the perfection to which the scriptures invite us. We hold on to the reformation, which those who renounce and repudiate us have themselves abandoned, having more relish for human tradition and popularity, than for the truth and the tribulation inseparable from it. One remarked, that we seemed fond of strife. Not so. We love peace and retirement from the heartless turmoil of religious partyism and the world. But, believing the truth, hating iniquity, and loving righteousness, we cannot witness injustice, and perversion of the faith, and not contend against it. Mr. "Evangelist" King opined that we were of "a bad spirit." We suggested to his meekness, that reformation like charity might as well begin at home. If he would exhort his employers to a good spirit, we should have more faith in the neutrality he professed. But, while he ran with the hare and held with the hounds, fawned upon them and worried us, we had no disposition to listen to his exhortations. The prophesyings of hypocrites are abomination to our soul. Had we the patience of Job, the sanctimoniousness of

some creatures would exhaust it. They will propose early meetings for “social worship,” and with marred visage and holy tone, breathe forth lackadaisical sentimentality about bad spirits; and at the same time, subject a man from sheer malice, or envy, or something equally vile, for four mortal hours to every annoyance and indignity at their command! Talk of such miserable vanities converting the world! Pshaw! It is better as it is.

The Lincoln case was not adjudicated till the following day. We were not present to witness the auto da fe, therefore must refer the reader to the letter of our friend below, which he addressed “To the Congregation of Saints at Lincoln;” to wit:

Irvine, N. B., October 4, 1848.

Dear Brethren:

Dr. Thomas would inform you that a committee was appointed to decide whether or not he should be permitted to take part in the late meeting at Glasgow as your deputy. As he was not present on the 29th September, I write this to inform you what transpired on that occasion.

The committee did not commence its deliberations till the business of the meetings was ended; so that when its report was rejected the proposed penalty of exclusion had been practically and irrevocably inflicted.

Mr. Wardropper was made a member of the committee, in which he occupied the place both of accuser and judge.

The committee passed sentence against you without reading your letter which explained some of your reasons for appointing Dr. Thomas as your deputy, and without hearing him in his own defence.

Bro. Linn, a member of the committee, was interrupted while protesting against the unfairness of its decision. It was with the utmost difficulty we could obtain a hearing for him.

I feel too much distressed to express what I think of such glaring acts of injustice perpetrated by men who profess to be reforming the world—the harbingers of a millennium of justice, peace, and love. O how inconsistent, how Christ-dishonouring, and what a stumbling-block to the people.

Brethren, I sincerely sympathise with you, and the Doctor, and remain your companion in tribulation, and in the kingdom of Jesus Christ.

J.B. ROLLO,
Deputy for the Disciples at Kilwinning.

They were about giving the case the “go-bye;” but it was called up by a friend. We are informed that when the report was read, a gentleman present could not repress his indignation, and cried out “shame, shame!” One of the men of Fife told him to “hold his peace for he was not a delegate; to which the other retorted that he was “an impertinent man!” While Mr. Linn was protesting many were speaking at once; so that confusion crowned their evil work. After all nothing was done. Their report was rejected. The Lincoln church remained in fellowship, nor was any ban decreed proscribing us. Their machinations were completely frustrated; and the Gnostics themselves overwhelmed with confusion and chagrin.

* * *

Moses Stuart and Dr. Lee believe that the Apocalypse was all compressed into the last three or four centuries; but Burgh, Todd, and Maitland, that it must all be compressed into the last three or four years of the christian era! These opinions belong to the arctic and antarctic circles of speculation.

EDITOR.

HERALD
OF THE
KINGDOM AND AGE TO COME.
RICHMOND, VA., OCTOBER, 1851

The next number of the Herald may be of late issue owing to our absence in Nova Scotia. It will be mailed immediately on our return. Mr. Magruder is kind enough to read the proof while we are away.

* * *

THE CLERGY.

“Bear with me as foolish,” says Paul, “that I may boast myself a little. What I speak (now) I speak not after the Lord; but as it were in foolishness in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For being wise, you bear with fools willingly. For if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face, ye bear with it. I speak concerning dishonour as that we had been weak. Howbeit whereinsoever any is bold (I speak ironically) I am bold also. * * * Are they ministers of Christ (I speak banteringly) I excel them.”

This, was a source of great vexation and mortification to the apostle. He had done good service for those in Corinth. He had brought to them at great hazard and under much reproach, the knowledge of inestimable truth, which had they been left to themselves they could never have searched out—truth that was not only wonderful, but able to make the believer of it rich, honourable, and glorious for ever. Nevertheless, they who had the means of aiding him in his work abundantly, left him to get along as best he could. “Woe is me,” said he, “if I preach not the gospel.” They knew it. They knew he was bound to do it, and could not evade the responsibility. But what was that to them? He was “rude in speech”—“weak in bodily presence; and in speech contemptible.” Such a man in Corinth would not attract the learned and polite; and give position in genteel society to those who contributed to his support. They behaved themselves toward him with meanness and parsimony, so that what he got out of them, if any thing, was like squeezing blood out of stone. This must have been exceedingly galling to a man of his generous and exalted disposition. “Have I committed an offence,” said he, “is abasing myself that ye may be exalted, because I have preached to you the gospel of God freely? For I

levied upon other churches, taking wages of them to do you service.” “But what is that to us, see thou to it!” They had believed and obeyed the truth; but the walking in it was not so much to their taste. The apostle longed to keep them in the way, and to gather fruit of them for the benefit of others, that it might redound to their account at the appearing of Christ in his kingdom. But they were selfish, wilful, narrow-souled, and covetous. They were devoted to their lusts—their god was their appetites; and they gloried in their shame. They had houses to eat and drink in, and joyously they feasted; but it was the opulent of society, and not the poor of Christ’s flock whose hearts were made glad by the abundant cheer. A man of weak bodily presence and contemptible speech, such as Paul, would have shamed his stylish brethren in the presence of their friends. They sought, therefore, a more fashionable ministry than his—ministers by whose eloquence and classical learning the upper-tendom of Greek society might be propitiated in favor of their increasing and rising community. There were Hymenaeus, and Philetus, Phygellus and Hermogenes, accomplished gentlemen in their way, who were prepared to popularise the faith, and to “enter the evangelical field.” They soon “proved themselves worthy of their Alma Mater;” and their brethren were not long in discovering “the bearing of their ministry upon the fortunes and progress of the reformation,” or repentance preached by the apostles. They boasted themselves as the sons of “Education, the great handmaid of religion,” whose “educated minds were needed to train the vineyard of the Lord!” If the gay Corinthians were too miserly to cooperate with the self-denying apostle, they were well fleeced and plucked by these College Evangelists. In fact they got their deserts. They were reduced to bondage, devoured, taxed, and smitten, by these self-exalted ministers. The Apostle bantered them upon their pretended excellencies; and denounced them as false, and deceitful workers, transforming themselves into apostles, or perhaps, “evangelists” of Christ—ministers of Satan, pretending to be ministers of righteousness, whose end should be according to their works.

These men were the Clergy of the apostolic era. Paul says, they were fools whom the Corinthians willingly suffered. They were “grievous wolves,” “men speaking perverse things to draw away disciples after them;” and who soon became “Lords over the Heritages,” (katakyrieuontes toon kleeroon,) not sparing the flock. Learned fools, inflated with a false notion of “their high and responsible position before God and man,” who preached “another Jesus,” “another spirit,” and “another gospel,” a sort of improvement upon the original, which Paul had not declared. These contemporaries of the apostles were their rivals, who at last utterly destroyed their influence by the faint praise they bestowed upon their teaching. Under the tuition of these men every generation became more ignorant and superstitious than the preceding, until the Holy Scriptures were suppressed, and “darkness covered the earth, and gross darkness the people” everywhere, as at this day. The Clergy still exist, and flourish in the gloom like whited sepulchres. The class is divided into a multiplicity of Orders, called “Holy Orders,” after the “sacrament” which sanctifies them. Every sect hath its orders, one or more, from His Latin Holiness down to the newest and most recent edition of the craft. Like their predecessors in apostolic times, they wear sheep’s clothing, and devour, spoil, and smite the faces of their supporters, who with craven and niggard hearts, and overflowing hands, load them with riches, while if left to the spontaneousness of their own grovelling natures, they would leave the truth and its unselfish advocates to perish before their eyes.

In fine, the Clergy and their schools have ever been the enemies of progress, and the opponents of the truth. If one of their class take a few steps in advance of his fellows he soon

retreats; or takes up a position far in the rear of the ancient gospel and apostolic order of things, and falls right sectarianly to the building up of the institutions he once valiantly labored to destroy, thereby constituting himself a transgressor. Let us then cease from the clergy, and stand aloof from all their schemes. Their schools, and colleges, and “benevolent institutions,” and divinity, and gospel, are all of that old fiction which exalted itself that the apostle might be abased.

* * *

BETHANY COLLEGE.

This is the Theological Seminary of the New Sect, known in these States as “the Campbellites.” Its founder and president is the Rev. Alexander Campbell after whom the denomination is named. In the early part of his career he was inveterately opposed to schools for the education of young men for the ministry; but by the following extract from his *Millennial Harbinger*, it appears he now approves them, and is greatly in favor of *Almae Matres* and endowments! Hear him: —

“Our brethren are beginning to see the bearing of Bethany College upon the fortunes and progress of the Reformation. Her graduates, who have entered the evangelical field, are proving themselves worthy of their Alma Mater, and, more and better worthy of their high and responsible position before God and man. The intelligent and conscientious portions of the brotherhood are beginning, in a very general degree, to see and acknowledge that our college must be sustained, and the number of her students must be increased. Education is the great handmaid of religion, and we want educated minds to train the vineyard of the Lord; mind educated, not only intellectually, but morally, religiously; educated not only in the subtleties of metaphysics, and the learning of the dead, but in the pure ethics of inspiration, and the learning of that word which liveth and abideth forever. These, Bethany College has proved herself able to furnish, if the brethren will but support her in the work. We still believe they will do so; and though nine years have rolled by and she is yet unendowed, the prospects are beginning to be fairer, and we trust that before another year shall have elapsed, she will be on a better footing to secure for herself a permanent and lasting influence for good.

“Since last year, subscriptions nearly equal to the endowment of the chair of sacred history, have been obtained; of which a portion has been collected, and the remainder bearing interest. The State of Kentucky has taken this chair. Indiana has proposed to endow the chair of ancient languages. And it is presumed that the Missouri brotherhood will endow the chair of natural philosophy. But of these matters we shall speak more in detail in our next number. We would now state to the brethren in Kentucky, that we will expect to receive the entire amount of their subscriptions at the annual convention in Lexington, in November next, at which we hope to be present. Also, at the same time, we will receive the amounts due on unconditional scholarship bonds, given by that State for reducing the price of tuition. We expect also, the week before, to be present at the Cincinnati convention; and the week following at the Indiana convention at Indianapolis. Those desirous of seeing us on these occasions, will please attend these very interesting meetings.”

SCHOLIA.

The italics in the above are ours except the words *Alma Mater*.

“The Reformation.”—A phrase signifying an attempt, began some years ago in these States, to return to the christianity of the apostolic era in faith and practice. The endeavour made some progress for a few years, but was rendered null and void in the hands of its originators, because of their ambition, worldliness, and want of intelligence in the word. The “bearing of Bethany College on its fortunes and progress” is seen in its rapid retrogression, caused by its carnalizing influence wherever it prevails; and the corrupting agency of the boy-evangelicals it sends forth with a smattering of “sacred history,” to officiate as the hirelings of “the churches.” Perceiving the ruinous tendency of things, we withstood its leaders to the face, protested against their evil deeds, called the attention of the people from them to the things they had betrayed, unfolded the gospel of the kingdom, and so carried on the advocacy of “the reformation,” President Campbell and his coadjutors have so perversely, and unblushingly abandoned. Bethany College is the Apollyon of “the reformation” if our advocacy be suppressed.

“The intelligent and conscientious portions of the brotherhood.”—These are the present and future patrons of the college! The others, who regard it as an evil, are, of course, neither one nor the other.

“OUR College must be sustained.”—No matter what becomes of Bacon and other colleges patronised by “the brotherhood,” ours must monopolise the cash! Poor Bacon has been ruined by this necessity.

“The vineyard of the Lord.”—The yard where lord Campbell’s vine is trained by the Bethany vinedressers. “He looked that it should have brought forth grapes, but it brings forth wild grapes;” and if those in these parts be a fair sample, they are very sour!

“She is yet unendowed.”—This is an important item in the account. As few marry old ladies for love, an unendowed widow would have but a sorry chance of a second husband. It is very considerate, therefore, of Mrs. Bethany’s present spouse to provide for her a handsome dowry, that she may not only not be left dependant upon the cold charity of the world, but be also at a premium with professors of piety, when he has gone to his fathers. The children of this world are wise in their generation; and so is the husband of *Alma Mater Bethaniae*. He would endow her by subscription, and make her Mother of a Sect, whose children shall glorify him as a second Wesley, when they grind divinity in the millennium of which he is now the harbinger! Certainly she must be endowed. It will enhance the value of the coal fields beneath, and the broad acres above, and the town lots around the Fostering Mother! She will keep the sect together, and be the patroness of its vested interests to the end of time. Like all other mothers of her class, she will preserve “the pure ethics of inspiration” from all heretical contamination. Her future spouses, like the present, will be the Papas (anglice, Popes,) of her admiring progeny; and the holy guardians of the faith, and dispensers of the good things to those who glorify her name. By all means, then, endow her; for what would become of “the Lord’s vineyard” if Bethany College were to fail!

“The chair of Sacred History.”—That is, the chair of Bethanian Divinity, which resolves the gospel into historical facts, and makes its faith the belief of history; for it teaches that historical faith is the very best faith! It is the chair that constitutes Bethany College a theological institution.

“We will expect.”—A Scotch-Irish barbarism for we do, or shall, expect to receive—a provincialism the learned should be careful to avoid. What a grandiloquous array of States! “Kentucky has taken” this; “Indiana has proposed” that; while it is “presumed that Missouri” will do the thing broadly hinted to be done! And the Conventions too! There in Lexington; here in Cincinnati, and yonder in Indianapolis! The Bethany speculation must be the great mountain that is to fill the whole earth! Our heads become dizzy in beholding its towering altitude! After all this Bethanian castle is but a chateau en Espagne—a fairy building in the air. The fabric of a vision ere long to be dispelled by the unexpected, sudden, and stealthy coming of the Lord of all.

EDITOR.

“COLLEGIATE STUDENTS.”

“While on this subject, I hope my brethren, the ‘Disciples of the Lord Jesus,’ will receive the word of admonition. I think you will acknowledge that, for a few years back, there has been a spirit of growing conformity to the maxims and precepts of men manifest among us ‘reformers;’ and, for fear we may, as a body, fall under the ‘mark of the beast,’ I conceive it my duty, while addressing you, solemnly and affectionately to warn you against the inroads of the ‘Man of Sin.’ If I could raise my voice so as to be heard through the length and breadth of this land, and was certain it would be my last address, I would say, brethren, ‘give not heed to seducing spirits’—‘heap not to yourselves teachers,’ who, for their own gain, would make merchandise of you, and teach you that to support them, you should sell your property, and make great sacrifices; and all, too, under pretence of contributing to the advancement of Christ’s kingdom. Remember what Christ said of the Pharisees in his day:

‘They bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they will not move them with one of their fingers.’—
Matthew 23: 4.

Who ever heard or read of an Apostle dictating to disciples how much each one ought to contribute per week, or month? or demanding of a Christian congregation a salary for doing what Christ has commanded all to do to the best of their ability? When a congregation of disciples employs a brother to proclaim the Gospel to the world, he ought to be sustained by it; but to give a stipend to any brother in the Church able to support himself, that he may occupy the time for lazy or carnal professors, who care more for eloquent speeches than they do for the edification of the body by its own members, agreeable to apostolic injunctions, is, in my humble judgment, anti-Christian, and dangerous to the true interests of Zion. It matters not whether the stipend be one, five, or ten hundred dollars per annum—whether it be in Philadelphia, Cincinnati, Louisville, Lexington, or Richmond—the danger is the same; the duty of exhortation will be set aside, and the ‘one man system’ be put in its place; then follows, as a natural consequence, a learned ministry, collegiate students in preparation for the ministry, the abrogation, so far as men are concerned, of the apostolic declaration,

‘God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.’—

1 Corinthians 1: 27-29.

I am not opposed to educated men, but to their elevation above the congregations and institutions of my King. I would have all to be educated, and especially in THE BOOK. Brethren, be warned—set your faces as a flint against such innovations; stand fast in the liberty with which Christ has made you free, and submit to no yoke of bondage. Bring forth the fruits of righteousness, and ‘Sow to the Spirit,’ not dollars to support a clergyman, but that which is equivalent to ‘walking in the spirit,’ ‘bringing forth the fruits of the spirit;’ then, when the glorious King appears you shall be found, having on the wedding garment, and you will hear the welcome sound, ‘Enter into the joy of your Lord.’”

The above is extracted from a pamphlet published by J. L. Rees, of Philadelphia, who signs himself “a Christian Elder.” It was written in 1843, about a year after the commencement of Bethany College; and being a very scriptural annotation to the preceding presidential magniloquence, we have deemed it fit that they should appear together, for the admonition of those, who once set out from Babylon, but have unfortunately ran past Jerusalem in mad haste to Jericho!

EDITOR.

LETTER FROM MR. ANDERSON.

September 9th, 1851.

Dear Brother Thomas:

In addressing you I wish also to be considered as addressing the brethren generally. We can all benefit one another. There is, most assuredly, room for benefit.

In the first place, the disciples need it, individually, socially, and congregationally. In view of the abounding testimonies of prophets and apostles, are the brethren exercising a correspondent faith, a faith correspondent to the abundant testimonies? Are we not obliged to answer this question in the negative? How long shall this be the case? The apostle Peter was able to write to them who had obtained a like precious faith with the apostles. And he could fitly exhort them, that, giving all diligence, they should add to their faith, virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and love. He urged that these should be in them, and abound, and thus they would become neither barren nor unfruitful in the knowledge of the Lord and Saviour Jesus Christ. He assured them that thus they should make their calling and election certain, and that they should never fall, but obtain an abundant entrance into the everlasting kingdom of the Lord and Saviour Jesus Christ.

Now, I repeat emphatically that, under God, we can all help one another. And here I take occasion to offer thanks to God, that has enabled brother Thomas to labor much, very much, for the edification of the disciples, in private and in public, in words spoken, and in words written. I have read his “Elpis Israel,” and can recommend the book as admirably calculated to help us to

be built up in the faith. I would respectfully and affectionately urge the beloved disciples to read this book. It constantly refers us to the bible, and aids our understandings. I would also urge that we endeavour to increase the circulation of the Herald of the Kingdom. Need I remind the brethren that we have but a short time for the work? and that we have hosts of opponents?

Let us be animated by the joyful news of the good things to come; by the hope of being made partakers in the good things. If we be counted worthy, we shall, assuredly, sit down with Abraham, and Isaac, and Jacob, and with many others in the kingdom. We shall enjoy paradise more than restored! Shall we not then strive to enter in?

I wish to state that I was gratified with my visit amongst the Lunenburg brethren and friends; they are certainly disposed to hear and to examine for themselves. At Leadbetter some came to the determination to assemble themselves regularly, for the sake of mutual edification. One was immersed into the faith of the gospel of the kingdom. I humbly trust that they will be fully confirmed in their good determination, being animated by the hope of joys and of glory to come.

At "Good Hope" the disciples, some of them, have (I understand) maintained their ground in keeping the ordinances of the Lord.

Altogether, the brothers and sisters of Lunenburg have a great deal to comfort and encourage them. They are possessed of some excellent materials, men and women of sound minds, and able to accomplish a great amount of good. I had large congregations at both houses, and I ascribe this, in some good degree, to the moral influence of the brotherhood.

I can truly say, that I enjoyed myself much, very much, amongst friends so kind. May the good Lord bless them, and make them abound in faith, in hope, in love, and enable them to sound out the word of the glorious gospel of Christ.

Accept, brother Thomas, this communication, as a token of my love for yourself and the brethren, and believe me,

Yours as ever,

In the bonds of the truth,

ALBERT ANDERSON.

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LORD BACON ON SUPERSTITION.

“It were better,” he writes, “to have no opinion of God at all than such an opinion as is unworthy of him, for the one is unbelief and the other is contumely, and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose, “Surely, I had rather a good deal men should say, there was no such a man as Plutarch, than to say there was one Plutarch who would eat his children as soon as they were born,” as the poets speak of Saturn; and as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation—all which may be guided to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men; therefore atheism did never protect states, for it makes men wary of themselves as looking no farther, and we see the times inclined to atheism (as the time of Augustus Caesar) were civil times, but superstition hath been the confusion of many states, and bringeth a new primum mobile that ravisheth all the spheres of government. The master of superstition is the people, and in all superstition wise men follow fools, and the arguments are fitted to practice in a reversed order. It was gravely said by some of the prelates in the Council of Trent, where the doctrines of schoolmen bear great sway, that the schoolmen were like astronomers, which did feign eccentrics and epicycles, and such engines of orbs, to save the phenomena, though they knew there were no such things, and in like manner that the schoolmen had framed a number of subtle and intricate axioms and theorems to save the practice of the church. The causes of superstition are pleasing and sensual rites and ceremonies, excess of outward and pharisaical holiness; over-great reverence for traditions which cannot but load the church; the stratagems of prelates for their own ambition and lucre; the favouring too much of good intentions, which openeth the gate to conceits and novelties; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations; and lastly, barbarous times, especially joined with calamities and disasters. Superstition without a veil is a deformed thing, for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it more deformed; as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, where men think to do best if they go farthest from the superstition formerly received; therefore care should be had that, as it fareth in ill purgings, the good be not taken away with the bad, which commonly is done when the people is the reformer.”

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A PROPER REBUKE. —The following incident occurred at Oxford, during the recent election for that city, and which for the Christian spirit displayed by the new Solicitor-General, will considerably enhance him in the minds of his constituents and all who know him. Previous to Mr. Page Wood's addressing his constituents from the balcony of the council chamber, a member of the town council addressed him, and spoke in terms of unqualified praise of his past services in the house, but there was one vote he disapproved of, namely, his vote on the Jewish Disabilities Bill, "For," added the town councillor, emphatically, "I hate the Jews." "Then," said Mr. Wood, "you are no Christian." "Not a Christian!" replies the official, with astonishment, "how so, sir?" "Because, sir," rejoined the Solicitor-General, "Christians hate no one."

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UNIVERSITY OF OXFORD AND THE GORHAM CASE—A declaration signed by upwards of forty tutors in Oxford University was presented to the Vice-Chancellor on Thursday morning, in which the subscribers solemnly declare that, "in the discharge of the duties imposed on us by the above statutes, we teach and maintain, and, by the help of God will continue to teach and maintain, the remission of sins to all infants in and by the grace of holy baptism, and also the regeneration of the same universally by that blessed sacrament, not only as a tolerated opinion, but as an essential doctrine of the church of England in common with the universal church of Christ!"

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Josephus says, "God took dust from the ground, and formed man, and inserted in him a spirit and a soul."—Antiq. B. i. c. ii. 2. And again, "God entirely forbade the use of blood for food, and esteemed it to contain the soul and spirit."—Antiq. B. iii. C. xi. 2.

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