

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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THE WORLD'S PROSPECTS.

That the age is, in many respects, a needy one, few will wholly question. Even the self-satisfied and vain-glorious enthusiasts of progress feel that there is much awaiting. They scoff at any symptom of what they call retrogression; they smile at those who are disposed to stand still; and they urge on progress, with all the buoyancy of young hope, fearing neither precipitancy nor impetuosity. Impatient of the past, save as a repository of antique relics; hardly tolerant of the present, except as a necessary round in the upward ladder, they press forward into the future, (man's future, alas!) and dream or prophesy of infinite progression spreading wide before them: and all achieved by their own wisdom and strength!

It is strange to hear these men boasting of what is lying before them as the result of modern enlightenment. Each morning, as they look forth at their window upon the world and its prospects, the horizon seems to widen, the atmosphere to clear, and the sun to gather intenser and more healing radiance. “Glorious prospect!” they exclaim, in rapturous musing. “Glorious prospect!” Intellect has now come of age; and having attained its long-deferred majority, it is going forth in the ripeness and freedom of its manhood, to do battle with evil and ignorance and misrule, assured of returning, ere long, laden with the spoils of victory, — these spoils a regenerated world!

The thought of their heart is, that the world's true day has dawned at last—light has arisen—darkness must make way for it; —the progress, once begun, must accelerate in speed; —the wave, once set in motion, even far out in mid-ocean, must swell and rise, sending out on every side its bright circles, nor resting till its far-spread ripples have laid down their freight of blessings upon every shore of earth. These things they predict with ready confidence, —becoming prophets themselves while condemning others for venturing to pry into the prophetic Word of God. Visions of splendour float out before them, and they cannot away with those who suggest that possibly these may be but man's visions, —nay, perchance pictures conjured up by the god of this world, in order the more surely to mislead their hopes, and, by bewildering their fancy, to entangle their steps more cruelly in his snares.

Yet even with them there is at times a misgiving. Their confidence wavers, if it does not wholly give way. An uneasy feeling steals over them that there is perhaps more of show and less of solidity—more of surface and less of depth—more of hollowness and less of reality—more of galvanic impulse and less of natural vitality about the present state of things,

than they are at other times willing to admit. Some untoward circumstance, some disastrous stroke of evil, crushing fond hopes and laying bare abysses of evil hitherto undreamt of startle them into the unwelcome suspicion that their hopes were too high and full. Some strange occurrence, bringing out awfully to the light the deep and unchanged selfishness of man, shakes their confidence in the rapid progress of the race. Some terrific discovery, in some corner of one of our vast cities, for instance, of masses of suffering and pollution, undissolved and undiminished by the enlightenment of the age, nay, augmenting and fermenting, alarms them. Some overwhelming personal calamity, making their heart to bleed at every pore, convinces them that sorrow is still the condition of our being here, that the curse is still unrepealed, and that there is an incubus lying upon our race, which sets limits to all progress, and must continue to weigh us down till lifted off by an Almighty hand.

Of this class, some still remain confidently hopeful, in spite of disappointment and retardation. Lighthearted and buoyant, they refuse to look at anything but brightness, and easily laugh off all symptoms of rising gloom. They have cast their theory of the world in the mould of their own sanguine nature, and to part with that gay theory would be parting with half their nature—would be cutting off a right hand or plucking out a right eye. They hold fast their self-flattery—their world-flattery, in spite of adverse events, however numerous and dark.

But there are others whom sore disappointment has sobered, if not solemnised. Hope deferred has made their heart sick; and though still in a measure clinging to their theories of progress, they are more diffident and less boastful than heretofore. Sharp experience has schooled them into patience, and pulled down their high conceits. They are more willing to believe that the age's progress is less rapid and unbroken than once they imagined. The checks to this progress, the fallings back, the want of proportion between the parts, the counteractions, —these have now a more prominent place in their thoughts than they used to have. The bud that swelled so fully and promised so fairly, some ten or twenty years ago, has not expanded according to expectation. It has become sickly in hue, nay, seems to wither, as if blight were on it. Instead of opening, it seems to close and give token of decay. A chill has nipped it, or a worm is at its root. They have anxiously watched its progress, and, with heavy hearts, they begin to suspect that they were premature in their rejoicings, and to despair of its ever ripening here.

In their case there is danger of misanthropy. They begin to despair of a world whose maladies will not yield to their skill. They are on the point of saying, "There is no hope." Progress in man's way, upon man's system and by man's strength, they see no prospect of; and they have not yet learned God's system of the world, the Divine theory of progress. God's thoughts as to the future they have not received—his way and his time of healing the long-sick creation, they have hardly thought of inquiring into.

Something of this becomes visible in the great literary thinkers of the day. They once hoped, nay, were confident; now they begin almost to despair. Democracy and despotism, kings and people, learned and unlearned, are all brought under their satire and scorn. Let us listen to one of them. \* His complaints and cries are, if not wholly inarticulate, at least sadly confused and contradictory. He looks abroad upon the world, but it is without a Bible in his hand. He speaks eloquently of the world's evils, but the "everlasting Gospel," the good news of the death and resurrection of God's incarnate Son, are not within the circle of his remedies. # He points, though with trembling finger, to a "New Era;" but he has not learnt that that era

is to be introduced by no less an advent than that of the King of kings. Thus he writes of our day: —

“In the days that are now passing over us, even fools are arrested to ask the meaning of them; few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they are not days of endless hope too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world, if there is to be any world at all! That human things in our Europe can ever return to the old sorry routine, and proceed with any steadiness or continuance there; this small hope is not now a tenable one. These days of universal death must be days of universal newbirth, if the ruin is not to be total and final! It is a Time to make the dullest man consider; and ask himself, Whence he came? Whither he is bound? —A veritable “New Era,” to the foolish as well as to the wise.”

This is a true picture, so far as it goes. But the artist could not paint the real darkness of the present nor the glad radiance of the future, not only because he does not seem to know, from the oracles of God, either the one or the other; but because both are alike beyond the intensity of any colours that earth can furnish.

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\*Latter-day Pamphlets, Edited by Thomas Carlyle. No. 1. The Present Time.

# This is the theological definition of the Gospel. The “death and resurrection” of God’s Son are facts upon which the conditions of the Gospel are predicated, and not the gospel itself. This exists in promise only, and announces that “in Abraham and his Seed all the nations of the earth shall be blessed.” The writer should have said “the everlasting gospel, the good news of the kingdom of God are not within the circle of his remedies.” This is true not only of Carlyle, but of the clergy also, national and non-conformist. —Editor Herald.

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After a striking sketch of the reforming Pope and his doings, and as vivid a sketch of the successive European explosions of 1848, intermixed with contemptuous sarcasms, pointed alike at rulers and ruled, he lets us know to what kind and class of men Europe owes these convulsions: —

“The kind of persons who excite or give signal to such revolutions, —students, young men of letters, advocates, editors, hot inexperienced enthusiasts, or fierce and justly bankrupt desperadoes, acting everywhere on the discontent of the millions and blowing it into flame, — might give rise to reflections as to the character of our epoch. Never till now did young men, and almost children, take such a command in human affairs. A changed time since the word Senior (Seigneur, or Elder,) was first devised to signify “lord,” or superior—as in all languages of men we find it to have been! Not an honourable document this either, as to the spiritual condition of our epoch. In times when men love wisdom, the old men will ever be venerable, and be venerated, and reckoned noble: in times that love something else than wisdom, and indeed have little or no wisdom, and see little or none to love, the old man will cease to be venerated; —and looking more closely, also, you will find that in fact he has ceased to be venerable, and has begun to be contemptible; a foolish boy still, a boy without

graces, generousities and opulent strength of young boys. In these days, what of lordship or leadership is still to be done, the youth must do it, not the mature or aged man; the mature man, hardened into sceptical egoism, knows no monition but that of his own frigid cautions, avarices, mean timidities; and can lead nowhither towards an object that even seems noble.”

What, then, is our inevitable goal? Democracy! “The gods have appointed it so,” says he, speaking the language of heathenism, as if ashamed to use the name of the one Jehovah, God of earth and heaven. Yet let us listen to the doings of this democracy, and to Mr. Carlyle’s estimate of the praises of its loud-voiced worshippers: —

“O Heaven! one of the inevitablest private miseries, to an earnest man in such circumstances, is this multitudinous efflux of oratory and psalmody, from the universal foolish human throat; drowning for the moment all reflection whatsoever, except the sorrowful one that you are fallen on an evil, heavy laden, long-eared age, and must resignedly bear your part in the same. The front wall of your wretched old crazy dwelling, long denounced by you to no purpose, having at last fairly folded itself over, and fallen prostrate into the street, the floors, as may happen, will still hang on by the mere beam-ends, and coherency of old carpentry, though in a sloping direction, and depend there till certain poor rusty nails and worm-eaten dovetailings give way: —but is it cheering, in such circumstances, that the whole household burst forth into celebrating the new joys of light and ventilation, liberty and picturesqueness of position, and thank God that now they have got a house to their mind?”

What are his feelings in looking around him upon the present condition of the world? He gives utterance to thoughts which show a mind ill at ease in reference to all that is now going on, either abroad or at home: —

“This is the sorrow of sorrows: what on earth can become of us till this accursed enchantment, the general summary and consecration of delusions, be cast forth from the heart and life of one and all! Cast forth it will be; it must, or we are tending, at all moments, — whitherward I do not like to name. Alas! and the casting of it out, to what heights and what depths will it lead us, in the sad universe mostly of lies and shams and hollow phantasms, (grown very ghastly now,) in which, as in a safe home, we have lived this century or two! To heights and depths of social and individual divorce from delusions, —of “reform” in right sacred earnest, of indispensable amendment, and stern sorrowful abrogation and order to depart, —such as cannot well be spoken at present; as dare scarcely be thought at present; which nevertheless are very inevitable, and perhaps rather imminent several of them! Truly we have a heavy task of work before us; and there is a pressing call that we should seriously begin upon it, before it tumble into an inextricable mass, in which there will be no working, but only suffering, and hopelessly perishing!”

Then there comes a glimpse of the truth. But it is only a glimpse—no more. With what vagueness he tries to point in the direction whence the only hope for the world can come! —

“To prosper in this world, to gain felicity, victory and improvement, either for a man or a nation, there is but one thing requisite, that the man or nation can discern what the true regulations of the Universe are in regard to him and his pursuit, and can faithfully and steadfastly follow these. These will lead him to victory; whoever it may be that sets him in the way of these, —were it Russian Autocrat, Chartist Parliament, Grand Llama, Force of Public

Opinion, Archbishop of Canterbury, M'Crouty the Seraphic Doctor with his Last-evangel of Political Economy, —sets him in the sure way to please the Author of this Universe, and is his friend of friends. And again, whoever does the contrary is, for a like reason, his enemy of enemies. This may be taken as fixed.”

Another glimpse of the truth then comes, yet, like the last, only a glimpse—a mere faint glimmering—no more. England needs kings—the world needs kings ay, kings and priests! But where are they to be found? —

“England, as I persuade myself, still contains in it many kings; possesses, as Old Rome did, many men not needing “election” to command, but eternally elected for it by the Maker Himself. England’s one hope is in these, just now. They are among the silent, I believe; mostly far away from platforms and public palaverings; not speaking forth the image of their nobleness in transitory words, but imprinting it, each on his own little section of the world, in silent facts, in modest valiant actions, that will endure forevermore. They must sit silent no longer. They are summoned to assert themselves; to act forth, and articulately vindicate, in the teeth of howling multitudes, of a world too justly maddened into all manner of delirious clamours, what of wisdom they derive from God. England, and the Eternal Voices, summon them; poor England never so needed them as now. Up, be doing everywhere: the hour of crisis has verily come! In all sections of English life, the godmade king is needed; \* is pressingly demand in most; in some, cannot longer, without peril as of conflagration, be dispensed with.”

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Yes, these needed godmade kings are far away from platforms and public orthodox palaverings. They are the believers of the gospel of the kingdom who have obeyed it, and illustrate it by their self-denial and devotion to truth. The world knows them not, for they are not of the world, but of God. When the time arrives, the Eternal Voice will summon them to a cooperation in the social and political regeneration of mankind. — Editor Herald.

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Thus, with wild inarticulate moanings does one of the best representatives of the age utter his misgivings, nay, despondency. One cannot understand what he points at. It seems almost certain that he does not know it himself. A feeling, profound and pervading, coming up from the very depths of his being, that all is wrong, and that the world’s endless convulsions are abortive efforts to shake off a curse that cleaves to it as part of its very nature, seems to labour to unburden itself in his pages. Strange, sad wailings, from a soul so gifted! They are by far the strongest and the saddest of creation’s groans.

Yet with all this vagueness of complaint, and this still greater vagueness in pointing to a remedy, we gather from him such conclusions as the following: —

1. This world is thoroughly disordered. All things are out of course. The true cause he sees not. The moral evil, “the ineradicable tint of sin,” he has no idea of; nor does he understand how it is that this should poison all its fountains and blight all its verdure. This darkness, this sorrow, this toil, this pain, this weariness, this misrule, —whence come they, save from sin? But this one root of bitterness is not in his philosophy.
2. All things in the world are hollow. They are but semblances, shows, falsehoods. Yes, most true, but in a deeper sense than he dreamt of. “Vanity of vanities, all is vanity.” Each man “walking in a vain show.” “The fashion of this world passeth away.”

- Creation has truly “been made subject to vanity.” But of this deep, sad hollowness, he does not speak. It is not easy to understand what he means by reality and what by unreality. In the Bible this hollowness is plainly enough declared. God himself is wanting. God himself, we say, —no mere system of truth, —that fills no void; no mere heap of abstract attributes, —that fills no void; no mere speculation about “wisdom” or “nobleness,” or the “Divine message” or the “eternal voices,”—that fills no void; no burning invective against “shams” and “simulacra,” and “semblances,”—that fills no void; no waving of banners over the downfall of cheats and the “bankruptcy of imposture;” this, alas! is the mere shout of bemazed and bewildered men, who, dissatisfied with their present habitation, are exulting in the conflagration that is levelling it, while they have not the very slenderest idea of what is to come in its stead, or of what roof they may have to shelter them from shower or storm.
3. It is wisdom that this world needs. Men have been plunging into thicket after thicket, and the world has been a misruled and miserable outfield, because wisdom is wanting. The foolish have wielded the sword and sceptre; now the wise must seize them and save the world from self-annihilation! True, —yes, most true. It is wisdom that earth so sorely is feeling the want of. But where is it to be had? Science says, It is in me; let me ripen, and I will right the world. But do we believe it? Philosophy says, It is in me; let me dive a little deeper and bring up a few more profundities, and the world will find a sufficient ruler in me. But do we believe it? No. We believe not these nor any of their fellow-boasters. They have been tried in the balances and found wanting. Their wisdom will not do much for such a world as ours. We need something deeper and broader, —higher and holier than they can furnish. It is Divine wisdom that we need. Wisdom, it must be, that comes from God himself; not speculation, but truth; not an opinion, but a certainty; not expediency, but eternal principle. Without this “wisdom that cometh from above,” what is “earnestness,” of which so much is spoken? It is a feeling without an object. And what will such feeling do for a world composed of such materials as ours? Without this wisdom, what is the detection of “shams” and “cheats” but the discovery that all is wrong, —most thoroughly wrong. But will that set us right? Will the knowledge of my poverty bring riches in upon me like a flood?
  4. We must ascertain the true law of the universe; and until this “new rock-basis” comes to light, all must be confusion worse confounded. What more true than this? Yet what this true law is, or where this rock-basis is to be found, Mr. Carlyle does not inform us. Evidently he knows not. Jehovah’s purpose, —that purpose which man is fighting against, but which is holding on its steadfast way in spite of man, —this is the law of the universe, and it shall stand. In so far as our purposes are coordinate with this, —in so far as we have been brought to be at one with God in reference to the movements and prospects of this world, to that extent we have discovered this true law, —this law of laws to which this world shall yet conform, —a law apparently turned aside for a season; nay, thwarted and defied, but which is moving on as steadily to its issues and developments as this system of ours, in the midst of apparent crossings and recrossings, is moving round its great central sun! Jehovah’s purpose! The purpose of the God only wise! His purpose to bring good out of evil, holiness out of sin, honour out of dishonour; his purpose to make this sad earth comely and blessed, more than Canaan under Solomon, or Paradise under Adam; his purpose to glorify his Incarnate Son on this earth, where his blood had been shed, his grace rejected, his name cast out as evil, and his authority set at nought. This is the purpose round which all present events are clustering, however rugged they seem, towards which all movements are tending, and in which the history of man and his earth shall be consummated! (God’s

- purpose is to set up a kingdom in Palestine under Christ, to whom and his brethren he will give the dominion over all nations with eternal life and glory. —Editor Herald.)
5. We must have kings and priests to rule. But who are they? According to Mr. Carlyle, philosophers such as himself; according to Scripture, the “redeemed from among men.” According to Mr. C., the true kings are the men of intellect and genius; according to God, they are men who have become fools for Christ’s sake, who have identified themselves with his despised Son, and are content to wait for their thrones till the day of his return. According to Mr. C., the true priesthood are the men who have entered the sacred groves and temples of science or philosophy, or song, — conversing with nature, uttering mysterious oracles, and so “fulfilling their mission.” According to God, they are men who have taken their stand beside the altar of the Divine burnt-offering, who have washed their robes and made them white in the blood of the Lamb. (By believing the things concerning the kingdom of God, and the name of Jesus Christ, and being immersed, both men and women—Acts 8: 12—Editor Herald.) It is worth our while to notice that the philosophers of our day seem to have got some glimpse of the idea of a royal priesthood, —a conjunction between the offices of priest and king. Of God’s purpose in this respect they know nothing. Yet king and priest seem to be united in their minds as the true conjunction by which the world is to be ruled. Somehow or other they have caught a passing gleam of this mighty truth, and some of the truest things they write are concerning this; —vaguely enough, imperfectly enough, yet still as if groping their way darkly to this great idea yet to be developed in the world’s coming history, when God brings in, not merely his royal priest, his Divine Melchizedek, but his royal priesthood, the glorious band of ransomed men, by means of whom he is to rule this world in righteousness and show the wondering universe what true kingship is, what true priesthood is, and how the holy union of these two sacred offices is the perfection of all rule, the eternal basis (Millennial basis.—Editor Herald.) of a happy earth, the eternal link between himself and creation, between the things above and the things beneath, the things celestial and the things terrestrial. Now that union is impossible. It is fraught with unspeakable peril. Such offices cannot be trusted in the hands of imperfect men. The attempt to unite them has been the root of the earth’s heaviest and most intolerable woes. But then the union shall be effected, when the true Melchizedek arrives to ascend the priestly-royal throne, and, under him, the perfection of all government shall be exhibited in the hands of holy men, of men who passed through humiliation like his own, knowing nothing here but obedience, patience, sorrow, weakness; and then shall it be truly seen how they only can rightly rule who have learned to suffer and obey.

In conclusion, let us say, that we have seldom heard such a cry of despair as comes from this strange pamphlet. It is one of the saddest and most affecting signals of distress hung out in these last days in behalf of a wrecked and sinking world. He who raises it has done and spoken the utmost that his philosophy can devise for the last twenty years. But it is all in vain. The world lies broken and helpless. Its men of might cannot find their hands. The crisis is approaching when, its utter ruin having been demonstrated and its utter powerlessness made visible, God shall interpose to renew it, —sweeping off the long curse, —brightening its sad skies, —binding its rebel prince, and introducing the glad age of righteousness under the sway of the Virgin’s Son. —Quart. Journ. Proph.

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## BIRTHPLACE OF TRUTH.

“When were the boundaries of knowledge ever enlarged without patient and persevering effort, or without exciting the antagonistic influences of Ignorance and Scepticism? We must remember that, “Every new truth is born in a manger.”—S. H. W.

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## EXCURSION TO HALIFAX, NOVA SCOTIA.

ANY GOOD IN NOVA SCOTIA? —RICHMOND MENTALITY UNCONGENIAL TO THE TRUTH—OBLIGED TO SPEAK IN THE WOODS NEAR LITTLE PLYMOUTH AND DUNNSVILLE—THE PUBLIC'S FREE MEETING HOUSE COVERTLY SEIZED UPON BY THE CAMPBELLITE LEADERS—ARRIVE IN BALTIMORE—SPEAK AT COCHITUATE HALL IN BOSTON—OUR COMMISSION TO PREACH—ARRIVE AT ST. JOHN'S, NEW BRUNSWICK—SOON LEAVE FOR WINDSOR IN NOVA SCOTIA—ARRIVE IN HALIFAX—SPEAK AT THE NEW TEMPERANCE HALL—OUR OPERATIOND THERE—OUR DOCTRINE REGARDED AS SOMEWHAT TREASONABLE—WE EXPLAIN—NATURE OF OUR RECEPTION AT HALIFAX—RETURN TO BOSTON—ARRIVE IN NEW YORK STRANGE VOICES THERE—LECTURE AT HOPE CHAPEL, BROADWAY—A WORD TO ADVENTISTS—AN IMPORTANT QUERY—RETURN TO BALTIMORE—THENCE TO RICHMOND.

On Friday before the 4<sup>th</sup> Lord's day in September, we set out from Richmond on our journey to Halifax in Nova Scotia, to which place we had been invited by a friendly community, styling itself “The Christian Association”—a name signifying a company of professors claiming to be christians. This is the character assumed by the congregations of all sects, except the Jews; and is therefore not distinctive. But the congregation in Halifax styles itself “the Christian Association,” from which it may be inferred that whatever are the pretensions of other Haligonian assemblies, that meeting at the Harmonic Hall is the only genuine one in Halifax—its own members being judges. This is high ground, and the assumption should operate as a motive to superior excellence, which, if not yet attained, will, we hope, be the laudable ambition of every one there who has the interests of the truth at heart.

Having been invited, then, we departed as we have said, on an exploring expedition. “Oh! go to Nova Scotia with you,” is vernacularly about as kind a wish as “Go to Jericho!” We had no very exalted ideas of things going by the name of Nova Scotia. We had heard that the British steamers touched there on their way to Boston—a sort of “touch and go” once a week in summer; and that an eccentric sort of judge, one Sam Slick, of the Haliburton species, of the genus homo, and class mammalia, applied the law when thought expedient and safe among the fogs and fisheries of the inhospitable north: —but what mammoth steamers and literary judges, things pertaining to the civilised world, could want in the modern Jericho, we could not pretend to say? We concluded, however, that we would go and explore the country, and see how the land lay, if there were any save when the tide were out.

But before we could get there we had to make our way over some thousand miles of river, land, and sea; and to pass through Baltimore, New York, Boston, Eastport, and St. John's; the last being in the province of New Brunswick, another outlying region of Yankee civilisation. Richmond, then, was at one end of the expedition and Halifax at the other; but Richmond, though “a fine city,” is no more to be compared to Halifax, than is the mentality of Constantinople with the quidnuncery of ancient Athens. Here the minds of the people are in a perfect lethargy. There is no spirit of inquiry among them. What they shall eat, what they

shall drink, wherewithal they shall be clothed, and how they can make money, appear to be the loftiest flights of which their “immortal souls” are capable. Our experience of this place in connection with the word of truth is too grand for the comprehension, too self-denying for the carnality, too exalted and refined for the ignobleness of the people. We have had persons here, too numerous to mention, who have professed a zeal for it, that have done more to injure it, and those who advocate it, by their malpractices, than they could possibly have done by the most overt and fiercest hostility. The truth is not to blame for this. It is good seed, incorruptible, and calculated to bring forth good fruit; but, however good the seed, it will be choked and perish if the soil into which it is sown be foul with thorns, briars, weeds and pebbles. Educated in superstitions, strong fleshly propensities and the love of the world pre-occupy the soul, sear the conscience, and render it callous. This is the soil for the most part that has hitherto presented itself for tillage in this Bethsaida of the South. It has all, with but few exceptions, been broken up, or fallowed, by the husbandmen of the Bethanian Vineyard here. Instead of preparing the land well, breaking up the clods, fertilising it, and sowing it with good seed, they just skimmed over the surface with the rudest implements, and sowed the ground with cheat. The consequences have been most calamitous. Most of those we have had the misfortune to do with seem to be pre-eminently incurable. The truth has no power over them. They have professed it so long as it has served their turn; and when this hath been answered they have thrown off the mask, and turned aside to Satan. O Lord, thou God of truth and righteousness, how long ere thou will arise and vindicate thy way in all the earth? Shall thy truth for ever be the sport of fools, a mantle for hypocrisy, and reproached by evil-minded and wicked men? Thou hast for a long time kept silence and refrained thyself, as thou hast said; O that thou wouldst rend the heavens and come down, and utter thy voice out of Zion as on Sinai in the days of old: that the ungodly and the sinners may no more insult thy holy name!

We directed our course from this city to Tappahannock, in Essex county, where we took the steamer for Baltimore. On our way thither we addressed the people at Acquinton, and in King & Queen, and Essex counties. The interest created by our former visit to these sections of the State, had operated unfavourably upon the peoples’ leaders, who in all ages have ever caused them to err. As they could show their displeasure in no other way, they determined to pit their neighbours to all the inconvenience they could, and to compel them as much as possible to stay at home. In this policy they succeeded to a considerable extent; for having excluded them from the meeting houses, there was no alternative but to betake themselves to the woods, or remain at home. The majority, who wished to hear, absented themselves, fearing to sit in the forest for two hours in the sickly season. We drove twenty miles on Monday morning to a stopping-place about three miles below Little Plymouth, where we found a gathering of people in the woods, within a few hundred yards of two ample meeting houses belonging to the Baptists and Methodists. A stand had been prepared, but as it faced the wind, which was rather fresh, it was demolished, and another erected of cord wood, that happened to be on the ground, over-laid with the boards. Here we took up our position, and, with our hat upon our head, after the Jewish synagogue fashion, addressed an attentive audience about two hours. It may be a gratification to the Methodist and Baptist leaders of that circuit to know, that they inconvenienced us as well as their fellow-citizens greatly. Our health was much deranged by the Fall weather, having been seized with emesis at the moment of departure from Richmond, with loss of appetite and debility; so that a two hours’ discourse in the open air, where the voice was unconfined, and the wind maintained an incessant rustling of leaves and branches over-head, was a very disconcerting, annoying, and fatiguing condition of affairs. It was difficult to speak and difficult to be heard. Both, however, were accomplished; and none materially suffered from the incidents of the case, but the dog-in-the-

manger party whose bigotry is condemned and despised by the more liberal of their own friends. We hope our friend down there, by whom we were induced to break ground in that locality, will get *Elpis Israel* or the *Herald*, or both, well circulated among his neighbours. The way to break up the clerical monopoly is to enlighten the people. This is better than building meeting houses. The loss of a day or so, occasionally, in getting subscribers, would not be felt. "No one," it is said, "can read these works attentively, and not become intelligent in the Word of God. If the people would only study *Elpis Israel*, and compare what is written there with the scripture references, a great revolution would be effected in their views of religious men and things." From this opinion we do not dissent; and whatever may be its demerits, of this we are certain, that the clergy cannot refute it. We should like to see them try!

On Wednesday we had to betake ourselves to the woods again, about a hundred yards, or thereabouts, from the Campbellite meeting house, as it is called, styled also "the Rappahannock." Oh, the lamentations that used to ascend, with upturned faces and uplifted hands, to the skies, about Baptist persecution and illiberality in shutting "Us," the pure-hearted, the meek, the much-abused, the prove-all-things, the courageous, yet peaceable, "reformers," out of their pulpits and conventicles! The public never heard the last of these Jeremiads until their own conduct convicted them of the same "unrighteousness." They now know experimentally how the Baptists felt respecting them. They are now the illiberal and unrighteous persecutors, to use the style of the late I.M.H., our zealous adversary, and apostle of their faith. The public was dinned with their tales of suffering for conscience sake until its sympathy was excited, and it responded to their appeal to build a meeting house which should be free to all who would preach with the privilege of reply to what they said. Could anything be more liberal and just? Surely that public deserves commendation that stood between the persecutors and their victims, saying, "O ye Sects, ye shall not prevent the people from hearing both sides of all religious questions. If ye shut your doors, we will open others. We will have a house of our own in which truth and error may be canvassed freely; and as we are not selfish, and have no pecuniary interests at stake which the truth can jeopardy, we invite you, and all who differ from you, to address us under our roof, that we may see the light if any shines among you." Generous and enlightened public, worthy art thou of praise! All gratitude to thee for securing to the truth an open door, which timid errorists can never shut. Thou hast provided poor wandering, homeless truth a shelter, and none henceforth can turn her out of doors, exposed to sit upon the ground, scorched with the noonday sun, or chilled by the shivering blast. Ah! Reader, the children of error are wiser in their generation than the friends of light. The public that built "the Rappahannock" has been duped, cheated, mocked! The Campbellite leaders, no better principled than other sectarian leaders, having induced the public to build "a free house," have secured it to themselves, and had it recorded as their own in the clerk's office at Tappahannock, where Mr. A. B. Magruder, a lawyer, and our co-worker and fellow-traveller, ascertained the fact by examining the record on the following Friday. The gospel of the Kingdom and name of Jesus, which is the truth, and no man can refute it, is shelterless in sight of the public's free house. It is denied admittance by those who used to boast of their earnest desire to "prove all things," and their readiness to hear even Satan himself, so confident were they that "the ancient gospel," or the truth, was with them! But O how the times are changed, and the reformers with them! They, who used to be always talking about their religion, now talk of nothing less. They have shut themselves up in their houses, and turned the truth as a houseless beggar from their doors!

Mr. M. and ourself having addressed the people under our hats in the woods, gave notice that we would meet them next day at Tappahannock. This appointment we fulfilled at the old Episcopal church there, he in the morning and we in the evening of Thursday. Next

day at noon we embarked on the steamer for Baltimore, where we arrived next morning, and proceeded forthwith to quarters under the hospitable roof of our friend, Mr. William Lemmon, who is not only a believer of the word, but also a doer of its work—James 1: 22-25. He has “looked into the perfect law of liberty,” and now rejoices in being “free indeed”—John 8: 31-36. He made us as comfortable as it was possible; we only had to regret that our impaired health unfitted us for the full enjoyment of his goodness. Expecting us a day earlier, the public had been invited to meet us on the previous evening; but as we did not appear, our host had to entertain the people with viands from his own larder, where there is always something for them who hunger and thirst after the righteousness of God—more, we suspect, than he has hitherto found a demand for; for, if Baltimore be any thing like Richmond, there will be no commodity there less sought after than “the bread which comes down from heaven.” But this is characteristic of the times, and a sure indication that “the fulness of the Gentiles” hath almost, if not quite, “come in”—Romans 11: 25.

Having fulfilled our appointments in Baltimore, we parted company with our fellow-traveller, and embarked on board the steamer for Philadelphia. Next morning we left this city for New York via Camden and Amboy railway, and arrived there in the afternoon. Our stay here was brief; for we left on Saturday morning for Boston, where we arrived about 5 P.M. On Sunday morning we were waited on at our hotel by two friends, Mr. P. Dickenson, of that city, and Mr. Joseph Pierce, of Rochester, who proposed our accompanying them to Cochituate Hall, where their brethren met for worship. We agreed with pleasure. We were invited to address the meeting; but before we took the stand to do so, a Mr. Needham, well known among the Advent friends, not aware of the proposal just made to us, entered and took the chair. He spoke morning and afternoon on the Throne of David, and God is love; and at night we addressed them on the “so great salvation.” After the congregation was dismissed, a person remarked to us, before several, that we had spoken with so much assurance of the truth of what we had said, that he wanted to know if we had a call to preach the gospel? We replied that we had, and would read him our commission; upon which we read these words—“Let him that heareth (understandeth) say Come!”—We believe we understand the matter, therefore we speak assuredly; and say, “Let him that is athirst, come. And whosoever will, let him take the water of life freely”—Revelation 22: 17.

On Monday, October 13<sup>th</sup>, at noon, we embarked on board the Admiral for Eastport, in Maine. We passed the night at sea, which was rather rough, but not enough to make us sick, though some of our company were not so fortunate. As we neared the land, we had an interesting view of the iron-bound coast, against whose rocks the impetuous billows burst, and in divers places rushing up the precipices fell back into the sea in beautiful cascades of foaming waters. The weather being clear and pleasant, we enjoyed the scene much from the steamer’s upper deck. This is a dangerous coast, with wind and water in shore. It would not be a mere stranding, but a crash to atoms instantly to the unfortunate vessel that should be wrecked there. Having steamed along the coast for some time, and passed Machias Bay, we came between the mainland and Grand Menan island, belonging to Britain. We continued on this course until we arrived off the light-house, when we passed between two rocks and entered the beautiful land-locked harbour of Lubec, formed by the Maine shore and the British island of Campobello. From this we passed through a strait into the Eastport harbour. The scenery here is very fine. Both these harbours are in Passamaquoddy Bay, which heads up at the St. Croix river, dividing Maine from New Brunswick, and is studded with small islands in various directions. At Eastport we changed the Admiral for the Creole, which steams between this harbour and St. John’s, N.B. After getting out of Passamaquoddy into the Bay of Fundy, there is nothing remarkably interesting in the route. We arrived at St. John’s

about 9 P.M. The tide rises here some forty or fifty feet, and in other parts of the Bay to sixty or seventy feet, and that with such rapidity that cattle feeding on the shore are often overtaken and drowned.

Our travelling bag being chalked (for it was not examined) by the custom-house officer, we were permitted to leave the Creole. We were soon after in bed at the St. John's hotel at the head of King's street. The accommodation was respectable and the charge moderate. The table was well furnished with excellent viands, well prepared, attentively served, and eaten by the guests with a deliberation not usual in the States. All the talk we heard was about New Brunswick politics, for it was election time, and the question of the railway from Halifax to Quebec, through N.B., was to be acted on at the ensuing session of the provincial legislature. The pro and con, with respect to this, was therefore the test of fellowship between the electors and the candidates who solicited their suffrages.

We had no acquaintances in this place, and were therefore anxious to get on. We heard that a steamer was to leave for Windsor in Nova Scotia on Wednesday at 11 P.M. It was quite dark when we descended some twenty feet from the wharf, to what we were told was the deck of the boat. About ten feet more down a narrow gang-way brought us to the lower deck; and about eight feet still lower, to the cabin floor. In this descent by lantern glimmer, we could discern that we had got into a vile place; but we had paid our four dollars and there was no help for it. All we can say is, that it is a disgrace to St. John's, or Saint Anybody's city, to allow such a crazy, filthy, unseaworthy boat to leave its wharf as a passenger craft. She had been used to convey cattle all the summer. She had been on the rocks once, on shore another time, and run into by a vessel a third. One of her paddles was broke, her bulwarks were stove in, and her engine exceedingly asthmatic. We were consoled, however, with the assurance that it was her last voyage, as she was condemned to be broken up! She had two passengers, and a chest of drawers for freight; quite a profitable trip when it is considered that it cost the owner £17 to coal her for the trip! We were seventeen hours creeping along from St. John's to Windsor, with the tide in our favour from 10 A.M. to 4 P.M., about 150 miles, a little over eight miles an hour. The scenery and weather were fine enough. We found the tide very strong against us between Holt's island and Cape Blow-me-down. It is said to run there about seven miles an hour. On rounding the cape, we entered the Basin of Menas, on both sides of which the country is highly improved. The region around Windsor is styled "the Garden of Nova Scotia." It is certainly deserving of the name. It is as pleasant and pretty a country in the summer as can be found in North America. Short seasons, however, are felt to be a serious hindrance to a satisfactory pursuit of agriculture.

Arrived at Windsor, the residence of the author of Sam Slick, we desired to push on to Halifax, about 45 miles distant. But this was impracticable. The stage did not leave till next morning at 10; so that we had to exercise patience, and make ourselves as contented as we could. Morning came, and with it the stage from Annapolis. This was the signal for us to prepare. This did not take long, and we were soon on the road, drawn by six in hand, to the capital of the peninsula. At the end of the first stage, which was fifteen miles, as the weather was so pleasant we proposed to mount the roof that we might see the country through which we passed. The driver said there was no objection, if we did not mind sitting with Indians. As for that, we had as soon sit with them as with the pale-faced driver himself; so we took our place with the Micmacs, who were as well behaved as could be wished. The elder Indian said he was going to Halifax to get some advice from the doctor for palpitation of the heart. He didn't look like a sick man. His palpitation, we suspect, was either brought on or kept up by drinking liquor, for which he seemed to have a considerable relish. This was observable when

we halted at the “Ten-Mile-House,” the last stage on the route. He went to the Bar and asked for some gin. The landlord, a rough sort of a man, at once a teetotaler and a vender of spirits, poured him out half a tumbler full, at the same time denouncing the use of liquor. The Indian, without regarding our suggestion that it would set him on fire, drank it down at a draught as if it were only water. Why, surely that is enough to make your heart palpitate! “Oh,” said he, “I take him twice a day: the doctor tell me so, for the good of my stomach.” A strange “medicine man” that same doctor! This “Ten-Mile-House” is at the inland extremity of Halifax harbour, by navigators said to be “the finest in the world.” The road winds round the bay, affording a beautiful view of its shores. About three miles from the city we passed a dilapidated residence of royalty, a present type of what it will be itself in a few more years—royalty in ruins. Many years ago the Duke of Kent, father of the present Queen of England, resided here as commander of the forces in Nova Scotia. For the last fifteen or twenty miles we had found the country exuberantly prolific of rocks, abounding in building materials of this character as much as New England itself. The nearer we approached to Halifax, the more productive the hidden soil appeared; so that in clearing the land, the labour seems not to have been in hewing down the forest, but in picking off rocks to find it! But, here we are at the terminus at last about 6 P.M.

Halifax is the capital of Nova Scotia, situated on a descent from the table-land to the margin of the sea. It is a strongly fortified place, with a garrison, if we remember right, of about 3500 infantry. From the Common overlooking the Atlantic arises a hill on which the citadel is built, commanding both the land and sea. Being the seat of government and a garrison town, society is more aristocratically constituted than in other parts of the province, or in larger towns of the United States. If the troops and government were removed, Halifax would soon degenerate to an inconsiderable fishing town. These, however, are its life, and will doubtless continue to be so, until its railway to Quebec comes into operation, when it will derive new vigour and enlargement from this great work. Its religious constitution differs little from other towns in America, except that the Church of England is by law established. From what we could learn, the people are not much devoted to their ecclesiastical organizations. They are not generally satisfied with their teachers. If they read the scriptures and think at all for themselves, how can they be satisfied! It is impossible.

We commenced operations at the Temperance Hall on Sunday, October 19<sup>th</sup>. This is an ample place, newly erected, and able to contain about 1400 people, and well lighted with gas. Much of the time we remained in Halifax was very stormy; nevertheless, audiences very respectable both for numbers and social position convened to listen to the things we had to speak. On Sunday evening there may have been a thousand present, and on week-nights from six to seven hundred of all classes, civil, military, and ecclesiastical.

We broke ground by showing that the subject matter of the gospel was a kingdom and the things related to it, which God intended to manifest in Palestine. It was therefore styled “the Gospel of the Kingdom”—glad tidings to every one that believes them concerning the kingdom, through which blessedness comes upon all nations; and glory, honour, and eternal life to all who shall possess it. We spoke also of repentance and remission of sins through the name of Jesus, to all who lovingly believed this gospel and were baptised into the name of the Holy Ones. We unfolded the nature of the kingdom; where it was to be, who were its subjects, and rulers, and what its covenants and dominion. On week nights we called the attention of the public to Russia and the mission assigned it in the prophets; and to “England, its Future in relation to Russia and the Jews.” These lectures, the latter especially, brought out the men of war. Several of the officers of the garrison attended; and at the conclusion of that on England,

two of them tendered us their thanks for “the interesting lectures by which they had been so much edified and instructed.” The impression thus far seems to have been generally pretty good, if the following notice in one of the papers may be regarded as a criterion:

“LECTURES. —We beg to call the attention of the public to the Lectures of Doctor Thomas, at the Temperance Hall. The Doctor appears to be intimately acquainted with his subject, and both as an eloquent orator and a scholar will well repay those who feel inclined to attend. We recommend all who are interested in the Great Question, what is to be the destiny of the world, to avail themselves of hearing the Doctor, as his sojourn among us will be short.”

On the following Lord’s day we continued the subject of the former Sunday; and at night spoke of the approaching overthrow of all governments, which were essentially usurpations of the rights of God, and political embodiments of the evil and sin of the world wherever they existed. They were incorporations of the power of those who, as the scriptures say, “destroy the earth,” that is, the people. That the purpose of God is to take possession of them, and to destroy the destroyers; and to assume the government of the world Himself, when the kingdoms will become His and the King’s whom He shall appoint to rule the world in righteousness: for the first time it will have been so ruled since nations and kingdoms have existed upon the earth.

This discourse seems to have fallen with some effect upon the sensitiveness of a portion of our hearers, being particular friends of the Queen’s government. On Monday, October 27<sup>th</sup>, we received the following note from the Province Building, or Palace of the Provincial Majesty: —

“Dr. Thomas was understood by some of his hearers on Sunday evening to reflect on existing governments, including that of Great Britain, in terms unfavourable to the allegiance of the subject or the support of authority. From such an imputation the writer has, to the extent of his influence, defended Dr. T., although believing that his language might bear the construction mentioned.

“Perhaps Dr. T. will not object to remove, in a brief manner, on Tuesday evening, the impression which his words conveyed, as it is presumed, unintentionally.”

The above was without signature; but from the messenger who brought it, it was ascertained whence it came. On Tuesday evening, which was our last lecture, we gave the explanation sought. We readily admitted that we did reflect upon every government extant, imperial, regal, and republican; and should rejoice in succeeding to detach many people from allegiance to them. By this, however, we did not mean to say, that we would advise them to rebel against authority, or, if in a state of rebellion, that we would promote it. We inculcate the duty of all we succeed in detaching from their allegiance, being peaceable and quiet subjects of whatever government they may happen to live under; for the apostle saith, “Let every soul be subject to the higher powers.” We seek to transfer the allegiance of their hearts from the god of the world, his governments, and their honours and glory, to the God of the future state, to his King, and to his kingdom and glory. We do reflect upon the world’s governments. They are all absolutely evil, and only relatively to one another good, better, and best. They are usurpations of the rights of God, who, being the creator and benefactor of men, has alone the right to rule them for his own glory and honour, which is impossible so long as the dominion of the world is in the hands of its present rulers. He gave men “dominion over

the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and upon every creeping thing that creepeth upon the earth”—Genesis 1: 28; but He reserved to himself the sovereignty over man whom he had “created in his own image after his own likeness.” But they rebelled against Him, and the result thus far is the history of the past. We reflect on all governments because, furthermore, they rule for the aggrandisement of their own selfishness, and not for the promotion of truth, righteousness, and the good of the people. Still, evil and wicked as they are, we do not wish to see them dethroned by the people, who would probably do no better; yet if they did rebel, we would do nothing against them, neutrality in respect of all belligerents being the duty of a Christian until the Lord come. We desire the establishment of a holy, righteous, and just government over all the earth—a universal dominion that shall comprehend all nations, and make them sing for joy and gladness of heart, because of the blessedness they experience under its reign. But this is at present impossible; for neither have the world’s rulers nor the people, intelligence, wisdom, virtue, or power enough to accomplish it. We, therefore, and all we can induce to swear allegiance to Jehovah’s King, are passive and calm observers of events. We take part neither with the people nor their oppressors, but protest against the wickedness of both. In Rome, Vienna, St. Petersburg, or Constantinople, though we abhor all their tyrannies with profound disgust, we “render to them all their dues,” if their demands do not necessitate the violation of the divine law, for “it is better to obey God than men,” come what may. We bide our time. We wait with patience the coming crisis—the time of action for the saints. The people and the governments will have fought out their battle when the Day of the Lord shall come. Down-trodden, crushed, destroyed, the ruled will be hopeless of redemption by the hand of man. The triumph of evil and its wickedness will be great—Joel 3: 13; but the power of Him who shall bind and punish it—Revelation 20: 2—will be greater. A glorious day will that be to them whom he shall honour “to execute the judgment written”—Psalm 149. The period of inactivity will have passed away; and the power of the enemy shall no longer “prevail against” the Saints of God. The sword of the avenger will then be committed to them, and “they shall take away his dominion to consume and destroy it unto the end”—Daniel 7: 26.

After this manner we removed briefly, or, perhaps, deepened! the impression which our words conveyed on Sunday eve. We know not which, but in conclusion, we added, that the note in hand was quite an interesting and somewhat gratifying incident. It proved to us that we must be preaching a doctrine identical, or at least very much like that taught by Paul in days of yore. Thus, he went to Thessalonica to preach Christ unto them, and in doing so they raised a clamour against him, declaring that he “did contrary to the decrees of Caesar, saying that there is another King, one Jesus”—Acts 17: 7. What would Caesar or his friends have cared about Paul’s announcing “another king,” if they did not understand him to teach that the country of his dominion was that already ruled by Caesar, and that consequently the contemporary existence of Caesar’s power and Christ’s was impossible? Paul did preach “another king” for the nations than the Caesar, or the Czar, who shall be found oppressing them at his appearing; and he went on first to Berea, and then to Athens, proclaiming the commandment of the God of Israel that they should repent, or turn to Him, because He was going to rule the world in righteousness by another king whom He had prepared for the purpose. If the clergy were to preach the true gospel, they would not be so popular with the Caesars as they are. In fact they would not be tolerated by the latter; for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors, that they ceased to be persecuted by the imperial power. Let them preach the gospel of the kingdom, (but how can they preach that of which they are ignorant,) and they will soon find that Absolutism would pass decrees against them; and Democracy bribe lewd fellows of the baser sort to accuse them before the rulers: for persecution in some shape or other has ever

been the fate of that proclamation which neither glorifies the great, nor flatters the people, but announces the purposes of God without respect to either.

Our reception at Halifax was a very cordial one, and was not confined to a particular party. We found as warm friends among the Baptists as we would wish to meet any where. There are several of that sect deeply interested in the Gospel of the Kingdom, and consequently exceedingly dissatisfied with the utter absence of gospel from the ministrations of their doctors or teachers. Could we devote ourselves to one place, we doubt not a very respectable society might be formed there that would do credit to the truth. This was the opinion of many who would have had us pitch our tent among them forthwith. They were sure they could raise more than a thousand dollars per annum for our support. But this, of course, could be no temptation to a man to leave the Union who rejoices in such a princely cooperation there as that indicated in our Statement-Balance of December last! We neither said we would nor that we would not; for we make no vows lest we should be unable to perform. We are waiting the further verification of our interpretations of the prophetic word as exhibited in our writings and addresses, with which the British public to some extent is familiar. We desire to be at liberty that we may revisit Britain, and by convincing them of our accuracy, urge this as the earnest of our correctness in defining the Gospel and stating the conditions upon which alone believers can be saved. Our welcome at Halifax was in striking contrast with the lethargy and indifference of people here in regard to the great things in the Word of God. Why should it be so—is it climate, flesh, institutions, or what? Who can tell? We hope that the friends there will bestir themselves in behalf of “Elpis Israel,” and the Herald. If our next visit there is to be effective, they must prepare the minds of their fellow-citizens by our writings. They will then be better able to understand us, and to appreciate what we say as the true interpretation of the Word.

We bid adieu to Halifax on Saturday, November 1<sup>st</sup>. On that day at noon we sailed thence for Boston in hope of arriving at that city in three days, but our voyage was extended to five. It was far from being an agreeable one. The brigantine was too much crowded, and we entered our name too late to secure a berth. There was no help for it. First come, first served; and as there was nothing to serve us with, we had to serve ourselves. The fare was good and substantial for a marine appetite; but our comfort being marred by nausea, we picked at it with considerable caution and daintiness. As there was no berth, we slept in our clothes, wrapped in our rug upon a mattress extended on a pile of trunks. But, though it was hard times, we did not complain, seeing that there were others worse off than ourselves, and that we insisted on going even if we were conveyed as freight. We were glad when we saw Cape Cod, but more so when we stepped upon the Fort Hill wharf, Boston. A good breakfast at the United States Hotel on terra firma placed us in happy forgetfulness of the miseries of the past.

At 5 P.M. that evening we left Boston by rail for New York, via Providence, Rhode Island, and Stonington. At this place we embarked on board a steamer for “the City.” It was a powerful and truly “splendid” boat. The upper deck saloon, the cabin, the berths, the service, and the eating, were all excellent and princely. Nothing seemed wanting that luxury or convenience could demand; and probably we enjoyed it more, having so recently emerged from the discomfort of the brigantine.

We were once more in New York after nearly a month’s absence, enjoying the hospitality of our friends there. But this is not the end of our locomotion. We visit a city to see if any thing can be done for the Gospel of the Kingdom. While every form of error has multitudes to preach it, scarcely a voice is to be heard in behalf of this. The phrase is in the

mouths of more persons than is the understanding of the thing. There are a few in this great city who, when they speak of the gospel of the kingdom, are prepared to give a scriptural explanation of what they mean; there are, however, none that we know of who are able to devote their time to its interests so as to raise up a company of believers who will obey it and labour for its support. It is not fashionable to labour for the gospel, but for ourselves and families; nevertheless, we do occasionally hear a believer say, "Can you not come and take up your abode in this wilderness and try what can be done; I will work for the gospel, if you will write for it and preach it." We do occasionally hear such strange voices as this; and they are so strange that we can scarcely believe our ears when we hear them. We heard an utterance of this kind when we were in New York, and another similar to it: "If you will come here," said another—a poor man, and a member of the Campbellite church there too, which makes it the more remarkable—"I will subscribe fifty dollars a year to the enterprise, and pay the first year in advance." So that it appears that there are some souls in New York that have some appreciation of the gospel of the kingdom which we preach. Alas, alas, what would have become of this gospel if it had not been embraced and sustained by the poor! It would have long since been dead without the hope of resurrection.

Brother G. B. Stacy was very desirous that the people should hear about the Kingdom the God of heaven purposes to set up; and about the great reward which they shall obtain who are accounted worthy of possessing it; and also about the fate of those kingly and republican governments which now occupy the territory on which the dominion of its king is to be established as "a Great Mountain"—Daniel 2: 35. He thought he could get a goodly number together to hear about these interesting matters; so to work he went. He engaged the lecture-room of Hope Chapel in Broadway at ten dollars a meeting; and then advertised the intended discourses in four of the city papers: and besides this, they were notified at the Crosby Hall, and the Campbellite, places of worship; at the latter place, by our friend Dr. S. Shepard's good will, for though he does not believe in the gospel of the kingdom as we demonstrate it from the word, he is neither a persecutor nor a bigot; but liberal and courteous in his disposition, which is more than we can say of the leaders of his sect with whom we have had to do.

The result of the means employed shows either that the New Yorkers care but little about the prophets, or that newspaper advertising is not the thing by which to get the people together. We do not think that more than 150 attended each lecture; but even those few would have been a good beginning, if the friends had possessed a place where meetings could have been continued regularly with some one capable of instructing and interesting them. On Lord's day evening we spoke at the College Hall in Crosby street on the question, "What is the Gospel?" This is the most important inquiry that can be mooted in these times; and one which it is absolutely necessary our Advent friends should take into their most serious consideration. If a man be right on all other scripture subjects, but wrong in this, he cannot be saved; for it is "he that believes (the gospel) and is baptised shall be saved"—Mark 16: 15-16; because it is "the gospel which is the power of God for the salvation of every one that believes"—Romans 1: 16. If then a man believe something called gospel which on examination turns out not to be the gospel, he finds that he has been deceived, and is no heir of salvation, however "good" he may have "felt." A professor can know nothing as he ought to know it if he be mistaken concerning the gospel. Our friends we fear have taken this question too much for granted; and instead of being planted in this, that they may be rooted and grounded in it, have grafted their wild olive branch upon a withered stem. Let our friends who believe in the personal return of King Jesus from afar, and in the existence of his kingdom in Palestine in all the Age to Come, (and with whom we have a sincere and abiding

sympathy,)—look into this matter. The definitions of the gospel published by Methodism, Presbyterianism, Episcopalianism, Baptistism, Campbellism, Universalism, Romanism, Mormonism, Millerism, and other isms, immersed and unimmersed, too numerous to mention, are none of them the true definition of the gospel, as we are prepared at any time to demonstrate from the Word of God. What an array of isms is this! And all of them claiming to be Christianity and orthodox exhibitions of the gospel of Christ! Not so, however. They are but the stem, the withered stem, of the olive by nature wild. If a man would inherit the kingdom he must purge himself of these. The belief of their crude dogmas, however sincerely professed, can never be counted to a man for righteousness before, in, or after the formality of immersion into the name. Abraham's faith was not "the substance and evidence of things" such as make up these isms. It embraced the promises of God recorded in his history by Moses; and our faith must embrace the same things if we would be saved by faith as he. Abraham's children by faith will all believe the same things as their father, to wit, the things of the Kingdom of God and the Name of the Christ. Since the Day of Pentecost they will not believe less, but their faith will be more ample than his. They will believe all he believed, and with this addition, that Jesus is that Christ—the promised Seed, in and through whom "all the nations of the earth shall be blessed."

In dismissing this subject for the present, we would propound the following question to our friends—IF "the kingdom to be restored again to Israel"—Acts 1: 6; Matthew 19: 28; Luke 22: 29-30—is to be set up by the God of heaven in their land—Jeremiah 33: 15, 17; Micah 4: 8, and it be the subject matter of the gospel, as it unquestionably can be proved to be—Matthew 24: 14; and if the Twelve Tribes of the natural Israel are to be its subjects—Exodus 19: 5-6; Isaiah 51: 4, and the spiritual brethren of Jesus its rulers, as is also demonstrable—Revelation 2: 26-27; 3: 21; 20: 4; 21: 24, 26—how can a man who, before and long after his immersion, believed that the gospel-kingdom is beyond the skies; that the Twelve Tribes were not its subjects and would never be restored; that the nations would all be destroyed at the coming of the Lord; and that there was no Age to Come of a thousand years duration, during which nations in the flesh will live under their own vines and fig-trees blessed in Abraham's Seed—how can such a man, we earnestly and respectfully inquire, have believed and obeyed the Gospel of the Kingdom? We submit this question to the calm and deliberate examination of our friends, especially of the editor of the Advent Harbinger, who is the most liberal and candid conductor of a paper we know. If he do not himself respond forthwith, will he be kind enough to republish the question for the examination of his readers? By so doing, it is thought he will subserve the cause of truth which he loves.

Having finished our affairs in New York, we departed, and arrived among our friends again in Baltimore on Friday the 14<sup>th</sup> of November. On Saturday we had the pleasure of attending our believing host to the water, and of assisting him in yielding a spontaneous obedience to the gospel of the kingdom. We are not sure but this is the first immersion of the kind in this Romish city of the Gentiles. We trust there may yet be many; and that the Kingdom will yet reckon among its inhabitants sufficient heirs at least to administer its affairs there in the Age to Come. On Lord's Day we spoke thrice—in the morning on "He that believes (the gospel) and is baptised shall be saved;" in the afternoon, on "Repentance and Remission of sins in the name of Jesus;" and at night, on "Except a man be born of water and the spirit, he cannot enter the kingdom of God." On Tuesday evening we reluctantly bid our beloved friends adieu; and in the morning left in the Washington cars for Richmond, where we arrived without accident, with health improved, and gratitude to God for all his mercies, at 5 P.M., having been absent seven weeks, and very well satisfied that banishment to Nova Scotia would be far more agreeable than "going to Jericho!"

PLAGIARISM DETECTED:  
OR  
EPISCOPALIAN EVANGELICISM IMMERSSED AND POPULARISED.

“We are amazed that our ancestors should so long have been deluded by absurdities; and we are very little aware how much some future age will pity and blame us, for follies, of which we imagine ourselves perfectly clear.”—MILNER.

In the seventh and last of a series of self-complacent interrogations contained in dissertation “No. 1,” on the Acts of Apostles, published in the *Millennial Harbinger*, of February 1852, Mr. Campbell thus delivers himself: “I will receive it as a favour from any person, to be informed of any people or preacher, on this Continent or in the European world, that clearly or definitely stated or announced, in unequivocal affirmation, that the Christian Church did not commence, and consequently, was never organised, till the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ; that, THEN placed upon the Throne of David, AND upon the Throne of God, he commenced his reign PERSONALLY in heaven and spiritually upon earth, by the mission of the Holy Spirit to his Apostles, and through them to his church, which is now his earthly body—the fullness, or manhood development of him who fills all things, in all places, with life, and beauty, and happiness. Here I shall pause with my interrogations for the present.”

We have italicised and capitalised all the words in Mr. C’s question, except “personally” and “spiritually,” which he has printed in italics. The self-complacency of the above is found in the implication that Mr. C was himself the first to state or announce in clear, distinct, and unequivocal terms, that the Christian Church did not commence till the Pentecost he indicates. As we are ever ready to do our amiable friend a favour, (with thanks or without them matters not,) we beg leave, as we feel called upon by him in his appeal to “any person,” to inform him, that there was a learned Episcopalian historian and divine in the European world who has preceded him in all the points in which he pretends to originality.

The Rev. Joseph Milner, A.M., wrote a work which he styled “The History of the Church of Christ;” and which after his decease was published at the expense of the University of Cambridge in England. He was what is styled there an “Evangelical Clergyman” of the Established Church, in contradistinction to the “High Church” ecclesiastics of that communion. The object of his investigations was to “search out the real church from age to age;” and having found it, he purposed to write a work, in which he says in his preface to the second volume, “I mean to exhibit historically what real Christianity is.” This is just what is demanded in the premises before us.

Mr. Joseph Milner’s *History*, edited in 1810, by his brother Dr. Isaac Milner, the Dean of Carlisle, and President of Queen’s College, Cambridge, is a standard work with the Evangelicals; because it exhibits historically the things belonging to “persons whose disposition and lives have been formed by the rules of the New Testament; men who have been real, not merely nominal Christians: who believed the doctrines of the Gospel, loved them because of their divine excellency, and suffered gladly “the loss of all things, that they might win Christ, and be found in him”—Philippians 3: 8-9. “It is the history of these men,” says Mr. Joseph Milner, “that I write.” “Nothing, but what appears to me to belong to Christ’s kingdom, shall be admitted: genuine piety is the only thing which I intend to celebrate.”

We apprehend then that Mr. Campbell can have no objection to our author. He was as evangelically orthodox as can be wished, only that he was not an immersed divine; which, according to Mr. C's theory, is no bar to remission of sins, and translation of the soul to a sky-kingdom after death; but only to the present conscious enjoyment of remission, actually possessed, but not certainly known. Though believing that immersion was the baptismal action in primitive times, he had not been immersed; with this exception. Mr. Campbell's system reflects the episcopalian original of the First Chapter of Mr. Milner's History. This is not to be wondered at, when the premises are considered. Milner's exhibition of real Christianity, not original with him, indeed, but ably set forth by him historically, is the basis of the lectures delivered on Ecclesiastical, or Sacred, History at Evangelical schools of Divinity. Mr. Campbell was a student at one of these in Scotland; where, if he had not read Milner, he imbibed through a Presbyterian stratum the same theory. Intoxicated by it in youth, he may have forgotten all about the origin of his present ideas; and in happy forgetfulness of all antecedents, really imagined that he is the discoverer of things currently believed and taught before! This hallucinated state of mind is not unfrequent in those who have drunk deeply of that "Old Tom," which is dispensed "above proof" to all the cherished sons of college matrons in all lands. The Maine liquor law has not yet become the rule of Universities and Academic Groves, of whatever name; so that, as our facetious friend, Mr. Campbell, used jocosely to remark, it is very difficult to purify a man from the smell of the old cask. This is a great mystery, nevertheless true, as is singularly exemplified in his own case; for, though upwards of forty years have elapsed since he quaffed potations deep at "the old cask" in the land of hobgoblins, ghosts, and witches; and during that long period has been battling against the system of his old mother and her sisters, yet, strange to say, he still sees sights in "outer darkness," and with desperate leap "beyond the skies" seeks refuge in immensity!

But to return to Mr. Joseph Milner. He believed in the sky-kingdom speculation in all the fulness of spiritualism, or more properly mysticism. Speaking of the apostles, who for three years and a half had been instructed by Jesus in "the mysteries of the kingdom," who also conversed with them for forty days after his resurrection on "the things pertaining to the kingdom of God," causing them to put the question to the Lord, saying, "Wilt thou not at this time restore again the kingdom to Israel?"—though thus divinely instructed for so long a time, he regards them in effect as still more untaught and unteachable than a student of his University, or Mr. Campbell would a Magister Artium of his own college; to whom he would grant a degree in divinity, or a license, or introduction, to preach "Evangelical," or "Ancient-gospel" doctrine; for of them he says, "What the Holy Spirit was to do for them, they seemed little to understand; if one may conjecture from their last question to their master. It is natural to apprehend, that they were feasting their imaginations with the delightful prospect of a splendid kingdom attended with all the circumstances of external pomp and grandeur. Principalities and lordships were, in their fancy, soon to be assumed in the room of fishermen's nets and boats, and they pleased themselves with the notion of their Master's external dominion in the world. Not that they were without a genuine taste for something infinitely better, &c." This is the doctrine Mr. Campbell teaches. But the apostles were right in their expectation, and Mr. Milner and his disciple wrong. The error of the apostles was not in regard to the nature of the kingdom; they only erred in supposing that the time for the God of heaven to set it up had come. In speaking of Peter and John's visit to the temple, he says, "Peter exhorted them to repentance and conversion, and lays open to their view the prospect, not of a temporal, but of a spiritual kingdom; in the hope of which they were to rejoice, and patiently to bear the afflictions of this present life." "Such was the effect of the effusion of the Spirit. We hear no more of their dreams concerning a temporal kingdom." The hope of a spiritual kingdom in the life after this, according to Mr. Milner, is

the hope of the Christian! This hope realised after death by the christian's ghost beyond the skies, is also Mr. Campbell's endorsement of Mr. Milner's exhibition of the gospel hope! These gentlemen of course are wide awake, it was the divinely instructed apostles only who were dreaming when they inquired of the King of the Jews, "Wilt thou not at this time restore again the kingdom to Israel?" But why does Mr. Milner suppress the word "again?" He knew that *apokathisteemi* signifies, not only to restore, but to restore any thing to its former state or place, as Amos says, "as in the days of old." "Again" is well inserted by James' translators as emphatic. The apostles knew that the kingdom of Israel had once existed unitedly of the Twelve Tribes; that Jesus had promised that they should rule the twelve with Him: now, said they, wilt thou not "restore it again"—not simply restore the tribes, the Ten Tribes; but restore the kingdom to the whole twelve as it was under David and Solomon? But Mr. Milner is dead; perhaps Mr. Campbell, as his representative, can answer for him.

These two divines being one in hope, a hope that repudiates the Hope of Israel, continue to breathe the same spiritual atmosphere of pious errorism. Now, Mr. Campbell, hear the answer to your seventh interrogatory in the words of your more pious predecessor and brother in faith and hope: "That repentance and remission of sins should be preached in the name of Jesus Christ, beginning at Jerusalem," is a passage of Scripture, which at once points out what the Christian Religion is, and where we may look for its beginning and for its character." This is orthodox doctrine, is it not, which you and your co-labourers have immersed as "Reformation Doctrine?" But hear him again. He devotes two octavo pages to the sermon of Peter on Pentecost, and in conclusion says, "The design of the whole sermon was evidently to produce conviction of sin in the hearers; and it pleased God to crown it with success. Multitudes were pricked in their hearts: they found themselves guilty of murdering the Christ of God; and so powerfully were they struck with a sense of their extreme unworthiness, that they found themselves also destitute of all resources in themselves. They cry to Peter and the rest, "Men and brethren, what shall we do?" Peter said unto them, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus the doctrine of repentance and remission of sins in the name of Jesus, began at Jerusalem; and thus did St. Peter convince his hearers of sin, and instruct them in the way of salvation. They, whose hearts God had smitten with a sense of guilt, were consoled by the grace of forgiveness; and "with many other words did he testify and exhort, saying, Save yourselves, &c. Then they that gladly received his word, were baptised: and the same day there were added to them about three thousand souls." This great multitude appear to have been fully converted to Christianity; For "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Here we see the regular appearance of the first Christian Church. These men were not Christians in name only; they understood and believed the apostolical doctrine concerning "repentance and remission of sins in the name of Jesus Christ." Speaking of the personal ministry of Jesus, he says, "No regular churches were yet formed."

Thus we have conferred on Mr. Campbell the favour sought of "any person." Mr. Joseph Milner "clearly or definitely stated or announced, in unequivocal affirmation," that there were no regular churches before Pentecost, that repentance and remission of sins in the name of Jesus is the Christian Religion, that it was first announced on Pentecost, and that the first Christian Church, regular or organised, was commenced on that day. He adds, the members of that church "understood the apostolic doctrine," which, we regret to say, neither Mr. Campbell nor his co-workers have yet begun to do, or can even hope to do, until they have come to comprehend "the gospel of the kingdom of God."

EDITOR.

A REVIEWER REVIEWED:  
OR THE  
PALM AWARDED TO THE RIGHT.

Palman qui meruit ferat

Our enlightened friend, the Professor of “Sacred History,” that is, of DIVINITY sub rosa, in a certain institution in western Virginia, announces his hope of “still enlarging the empire of truth by a more rapid consumption of the Man of Sin and Son of perdition,” through “a few essays on the Acts of the Apostles.” The hope is certainly a courageous one when the feebleness of the means is compared with the magnitude of the work to be accomplished. It is truly hoping against hope; still, as we earnestly desire the consumption of the Old Man of Western Rome, we should rejoice if our chivalrous friend’s few essays shall only so palsy his vitality as to evolve but one new symptom by which his approaching speedy dissolution may be more clearly prognosticated.

When we seated ourselves to pen a former article, which we styled “Plagiarism Detected,” we proposed only to notice a certain interrogation as introductory to another subject. But upon reflection, we concluded that the nature of the times demanded a different course. Our candid friend, who proposes to enlarge the empire of truth by a few essays, says, “I have again begun to read theology;” and by way of help to the understanding of what he reads, we will suppose, he very humbly inquires, treading as he does on very tender ground, “May we ask, without intending to give, or, in fact, giving offence to any one, a few questions, &c.?” Certainly, dear friend, ask any questions you please; for as you are going to consume the Man of Sin, it is highly important that you should increase your power (and knowledge is power) by all the information you can collect from all the enemies of the Old Man. You will give no offence to us; especially as we are now ancient acquaintances, and as it is in accordance with our habit; for we have been sending you instruction for years past, for which, however, you have been rather negligent in tending your grateful acknowledgments. This though shall be no bar to additional favours of the same sort. You occupy a very important position. Thousands are looking up to you as a great and living oracle, having more faith in your expositions of the apostles than in the prophetic word. It is highly important therefore to put you right if possible, that they also may be rectified by you; for they will hear you, when they will not even permit Daniel and John to be read and expounded in their midst. (This actually occurred in the Campbellite church at Washington, D. C. Our informant was a member of the body there.)

Our reading friend says, he has “again began to read theology”—yea, even “modern theology;” which is “the science of God and divine things.” In other words, “God and divine things,” which are amply treated of in the Law and the Testimony, are subjected to a process of distillation in certain earthen alembics from which a spirituous essence of an exceedingly inebriant and soporific quality is produced; and which is dispensed professorially and clerically to the intemperate, labelled “philosophy and science.” Paul styles it, “philosophy and vain deceit;” also “science falsely so called, which some professing have erred from the faith.” We are sorry to hear that our good natured friend hath turned again to reading of this. His constitution has been already so dreadfully shattered by frequently repeated overdoses of the narcotic, that we are mightily afraid his return to old practices will confirm them, and

place him beyond the reach of cure. We are much troubled at the risk he incurs. Will he not pause; and, though gratuitous, accept our humble advice? It is, throw modern theology, like Shakespeare's physic, to the dogs: do as painters with old sign-boards—take the pumice of obliteration, and make a tabula rasa of the cerebrum in relation to the past; then with the docility of a little child, read, mark, learn, and inwardly digest, Moses and the Prophets, and our word for it, as a practitioner in desperate extremities, our truth's-empire-enlarging friend will not only be “more deeply than ever penetrated with the simplicity, beauty, and grandeur of Christianity;” but will also acquire a competency to “lay open the Acts of the Apostles,” as he will have never been able to exhibit it before.

In the absence, then, of our advice, which has not yet reached him, and which, carried into practice, would enable him to excite great interest in the Acts; it is not surprising that he should ask permission to put seven questions, for the purpose of interesting and engrossing the attention of his readers in the study of that book, which, under the disturbing influence of ELPIS ISRAEL, (which he has been reading lately,) he feels himself incapable of effecting without. The essay before us is “No. 1,” and consists of five pages. Its conclusion brings him to the end of the first chapter of the Acts. Of the five pages only one and a half has to do with the chapter. One page is occupied with the seven interrogations; and about two-thirds of a page in smaller type, with a note on David's throne and Elpis Israel, without which, of course, the Acts of the Apostles cannot be interpreted!

Our original friend's design in Man-of-Sin-consuming essay “No. 1” is very manifest. It is not so much to interpret the first chapter of Acts, as it is to show his humble, but exclusive, title to all the honour and glory redounding from the theological discoveries of thirty years ago, and known currently as “this reformation;” and to give his readers to understand, how highly he appreciates Elpis Israel, and how great is his esteem, admiration, and affection for its useful and worthy author!! As the compliments bestowed upon us are so overpowering we shall defer any particular notice of them for the present, that our natural lowliness and sensitiveness of mind may not be subjected to too severe a trial. We shall therefore endeavour to forget for a time our exaltation, and briefly respond to the few questions timidly propounded by our remarkable friend. He inquires:

1. “In what theological system, current and popular in any denomination fifty years ago, was it written or indicated as a matter of importance, that Christianity and the Christian Era were not identical?”

Editor Herald. —Mr. Joseph Milner, as we have shown in “Plagiarism Detected,” has indicated it in his “History of the Church of Christ,” wherein he dates its commencement with that of the Christian Religion at Pentecost, and not at the birth of Jesus. This is a matter of importance with him, and the National Evangelicals of South Britain.

2. “In what Baptist or Pedobaptist church was it then taught, that John and his baptism belonged not to the Christian Dispensation?”

Editor Herald. —It is taught in Milner, the second edition of whose History was published by the University of Cambridge. It commences with the “first effusion of the Spirit,” and makes no mention of John or his baptism. So that he did not regard them as belonging to the Christian Dispensation, which he dates from Pentecost.

3. “In what system, or school of theology in Protestantism, was it taught that the Christian Church did not begin to be, while Jesus Christ lived on this earth, nor even when he rose from the dead?”

Editor Herald. —In commenting on Acts 2, Milner says, “Here we see the regular appearance of the First Christian Church,” that is, on Pentecost.

4. “In what treatise was it written that the Kingdom of Heaven could not come, and consequently, did not come, till Jesus Christ was judged and acquitted by God, of the crimes of treason and blasphemy alleged against him by the ecclesiastic and political courts of that day?”

Editor Herald. —Milner believed, that the Church and the kingdom of heaven are the same. “The kingdom of heaven means, that kingdom established in the soul, even righteousness, and peace, and joy in the Holy Ghost.” Mr. Campbell agrees with him. Hence what Milner says about the beginning of the Christian church applies equally to the kingdom of heaven. The answer to No. 3 is reply to this also.

5. “What system of theology current fifty years ago, or even thirty years ago, taught that the public coronation of Jesus as King of kings and Lord of lords—as Head of the Universe—by his own Father, in the presence chamber of the Heaven of heavens, amidst all the grandees and hierarchies in heaven, was essentially necessary to precede the Gift of the Holy Spirit and the commencement of the kingdom or reign of heaven in the church of Jesus Christ in this world?”

Editor Herald. —Stripped of its grandiloquence the simple inquiry is, “What system taught that the Gift of the Holy Spirit, &c., did not occur till after the ascension?” That of the University of Cambridge. Speaking of Pentecost, Milner says, “And now was the critical moment, when it pleased God to erect the first Christian Church at Jerusalem. This was the first of those effusions of the Spirit of God, which from age to age have visited the earth, since the coming of Christ, and prevented it from being quite over-run with ignorance and sin. \* \* \* If we carefully attend to this first instance, it will serve as a specimen by which to try other religious phenomena. Let us then observe the circumstances in which this effusion of the Holy Spirit was vouchsafed. As repentance and remission of sins were leading doctrines of Christ’s religion, the most ample room had been made for them by the completion of his redemption. By the order of their Divine Master the Apostles remained at Jerusalem, waiting for the promised Holy Spirit, “which they had heard of him.”

6. “What system of theology then taught that the dispensation of the Holy Spirit, in the evangelical sense, differs from the dispensation of the Holy Spirit in the Patriarchal or Jewish sense?”

Editor Herald. —Milner’s, evidently, as seen in the reply to the former question. The seventh interrogation has been replied to in “Plagiarism Detected.”

These seven questions of our inquisitive friend, doubtless exhibit all the salient points of the theological system he rejoices in as “the Reformation for which he pleads.” The weekly breaking of bread, plurality of elders, and lay exhortation, were Scotch Baptist peculiarities before his time. The most remarkable thing with which he has had to do, and which is the characteristic of his reformation, and without which it would have attracted no notice in the world, our cautious friend has made no allusion to in his programmatical interrogatories. This is the Walter Scott-element of immersion for remission of sins to those who believe in Jesus Christ. It was the making of this the burden of a proclamation which caused the other things, which were mere incidents in the account, to be received as a matter of course. The Scot-idea of making a proclamation of “baptism for remission of sins,” as the ancient gospel, was the spirit, or soul, or both, of the old elements of “evangelical piety” new revived; and surnamed

“Reformation” as the party’s understanding of “repentance unto life;” and which, after some little opposition on his part, as Mr. Scott informed us, our discerning friend had tact enough to fall in with; and at length to subdue all things to himself, except the author of Elpis Israel, of whom he thinks so much, and speaks so superlatively.

Abating then Mr. Scott’s idea of the gospel, and theory of the Spirit, the reader will perceive that there is not an original conception in this whole affair that has made such noise in western America. Our friend the professor of “Sacred History,” and some others, who have had tact enough to play the part of train-bearers to his highness, have made a good thing of the speculation for themselves: while our old friend, Mr. Scott, the Founder and Patriarch of the scheme, declared to us in 1844, that “he had not been able to support his family by his labour among the brethren, though his time had been wholly devoted to the work.” And so it is to the end of the chapter, “One soweth, and another reapeth.” The amiable Walter shines no more, being eclipsed in the effulgence of a star of more dazzling scintillations. Thus he may say to his compeers with no little truth, “I have laboured, and ye are entered into my labours—Farewell!”

EDITOR.

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#### “AN EARTHQUAKE.”

“What event in the natural world more fit than an earthquake agitating the surface of vast regions, and dashing down the fabrics of art, can be found to symbolise a great political revolution in which the whole structure of society is shaken with passion, all ordinary law suspended, ancient institutions overthrown, and an aspect of violence and disorder impressed on every scene.”—Lord’s Exp. Apoc.

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#### APOSTOLIC FOOLISHNESS BETTER THAN COLLEGE WISDOM:

OR THE

RESTORATION OF THE KINGDOM AGAIN TO ISRAEL A REALITY.

“Lord, wilt thou not at this time restore the kingdom to Israel.”—THE APOSTLES.

Mr. Joseph Milner, and after him our imitative friend of Bethany, have quite a mean opinion—an opinion bordering on contempt—of the intelligence of the apostles before they were imbued with the Holy Spirit on the Day of Pentecost! We have quoted Mr. Milner’s opinion in our article styled “Plagiarism Detected,” and therefore need only to repeat here that he speaks of them as “feasting their imaginations with the delightful prospect of a splendid kingdom, attended with all the circumstances of external pomp and grandeur.” And then again, so intimately acquainted was he with what was passing in their minds at that time, that he adds, “principalities and lordships were, in their fancy, soon to be assumed in the room of fishermen’s nets and boats!” But when the Spirit was effused upon them, then, says he, “we hear no more of their dreams concerning a temporal kingdom.”

But Mr. Milner, as we have hinted, hath a faithful imitator of his discourteous and slightful notice of the apostles in our more discerning friend, who in the first of his few essays on the Acts, says, “That they had not yet discerned the spirit, genius, and character of Christ’s kingdom or government, is manifested in the question they propounded concerning the Jewish desire, long cherished—that Israel might become the lords of the earth. Jesus condescendingly rebukes this error, and consoles them that they would ere long receive new lights and a new power from on high.”

It may be as well to reproduce “the question,” which our exegetical friend has not deemed it expedient to sound too often in his readers’ ears: lest perchance they should come at length to fancy that there was more in it of a certain character than would be convenient to admit. The question the well instructed and intelligent Disciples put to their Teacher, under whom they had studied the kingdom for three years and a half, was “LORD, WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?” The reader will observe that Messrs. Milner and Campbell admit that when the apostles put this question to Jesus they had a Jewish Kingdom before their minds; and that they expected when this should be established Israel would be paramount in the earth. This is true. The apostles had no other kingdom in view. They were neither feasting their imaginations, indulging in fancies, nor dreaming, when they wished to know if the then present were not the time for the restoration of Israel’s power and dominion. Is it not tantamount to a charge of incompetency against Jesus as an instructor of men, willing and desirous to learn, to say that after he had taught them daily for so long, the apostles were still ignorant of “the genius, spirit, and character of his kingdom or government?” That, after hearing his confession before Pilate that he was the King of the Jews, hearing him scoffed at on the cross as the claimant of Israel’s throne, they were but day-dreamers, and fancy-sketchers! This is the teaching of our historian, and of his disciple, our hermeneutic friend the Professor of Sacred History! Is it possible, O reader, that our Anglo-Saxon youth—mere wild colts of the opening wilderness—which frequent the schools and colleges of the Gentiles, and there lounge away their hours under the droppings of uninspired and very fallible essayists—is it credible, we ask, that these in a brief session or two shall be brought to “discern the genius, spirit, and character of Christ’s kingdom;” while the apostles, men of mature and strong minds, though “taught of God” for three years and a half, were then after all only errorists, and dreamers, and unable to discern aright the subject of the kingdom! Reader, can you give in to such a self-glorifying conceit as this? Is it not more reasonable to conclude that the apostles were wide awake when they put the question, and that it is our logical friend who is fast asleep talking in his dreams? That it was not they, but he who discerns not the genius, spirit, and character of Christ’s kingdom?

The apostolic expectation of the restitution of all things to Israel he terms an error. He says that Jesus condescendingly rebuked it. We ask our somniloquent friend when and where? He gives us to understand that he did so in his reply. To the testimony then. What saith the Lord? “It is not for you to know times or periods which the Father reserved for his own prerogative: but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses, &c.”—“Times or periods,” chromous ee kaairous—time how long, and points of time. Exousia prerogative; and dunamin power. Now let any man whose mind is not spoiled by sky-kingdomism look narrowly into Christ’s reply, and see if the fanciful construction of our reverend and learned professors and divines can be extracted from it. Torture the passage as you will, and you can not make it speak the language attributed to it by the rhapsodists. Jesus rebukes no error, he offers no consolation, and promises no new lights. He tells them simply, that “it was not for them to know times or periods;” that is, the how long, or at what particular, or definite time, the Kingdom should be restored to Israel. He said,

it was the Father's prerogative, or exclusive privilege, to know the times of restitution. He had not even revealed them to the Son, or angels in heaven—Matthew 13: 32; it was impossible therefore that their question about the time of the restoration of Israel's kingdom could then be answered. He had told them that they should preach the gospel of that kingdom to the nations. This, however, they could not do effectively until they were equipped for the work. He had opened their "understandings that they might understand the scriptures"—Luke 24: 45—of the prophets; and had empowered them by virtue of the authority he had received, to remit sins; nevertheless they could not preach the word to any purpose until they had the power or ability conferred upon them to speak all languages, and to work miracles. Therefore he told them, they should receive power, the Holy Spirit coming upon them, to enable them as his witnesses, to perform the work. Their word must be confirmed of God, or men would not yield credence to their proclamation. This was the necessity; and hence the promise of "power," not as consolation, and for comprehension, but for ability to do what must needs be done before the kingdom could be restored again to Israel; namely, to take out from among the nations a people to inherit with Christ, and to administer its affairs in righteousness when the time should come to set up the kingdom and throne of David in Israel's land. The conclusion, then, to which testimony and reason bring us, is to direct opposite of our imaginative friend's, to wit, "that the apostles had fully discerned the genius, spirit, and character of Christ's kingdom or government, is manifested in the question they propounded concerning the long cherished Hope of Israel—that their kingdom might be restored again to them."

But to be a little more particular, whence comes it that seven days before Pentecost, while yet unendowed with power from on high, the apostles had so admirable an insight into the genius, spirit, and character of Christ's kingdom; and whence comes it likewise, that with the New Testament added to the Old, which the apostles had not at the time, historians of Christ's church, professors of Sacred History, college students, and those that patronise them, deny even the possible existence of that kingdom to which the apostles referred; and not only so, but lampoon and despise with bitter words, those who believe that the apostles were enlightened, and perfectly rational, and that David's kingdom and throne will be assuredly restored to Israel as in the days of old?

The answer to the former point of this question is:

First—That the restoration of the kingdom again to Israel by the Messiah, and to exist gloriously under him, was, and continues to be until this day, a long cherished Hope created in the nation's heart by the Spirit of God speaking to them in the prophets, which were read in its synagogues every Sabbath day.

Second—It comes, because Jesus not only instructed them in the things of the kingdom in common with the people at large; but explained to them privately its mysteries, which were concealed from the generality.

Third—It comes, because they had been preachers of the gospel of the kingdom with Jesus many months before he suffered, and it is not admissible that they preached about a kingdom, the genius, spirit, and character of which they did not understand.

Fourth—It comes, because they saw that Jesus was put to death for claiming to be King of Israel.

Fifth—It comes, because they were told by him, after his resurrection, that all things written concerning the Christ, in Moses, the Prophets, and the Psalms, must be fulfilled.

Sixth—It comes, because before they put the question about the restoration of the kingdom again to Israel, Jesus had opened their understandings that they might understand Moses and the Prophets.

Seventh—It comes, that Jesus had conversed with them forty days concerning the kingdom previous to their putting the question.

Eighth—It comes, because Jesus promised to eat the Passover with them again in the Kingdom of God; and they were well aware that, that Jewish ordinance could only be eaten in Jerusalem, and not in heaven above.

Ninth—It comes, because he had promised them as their reward for forsaking all and following him, that they should sit on twelve thrones, ruling the Twelve Tribes of Israel, which could only be in the Holy Land when the tribes should be actually there.

Other reasons might be added to account for the superior intelligence of the apostles over the moderns, at the time of putting the question; but these nine will suffice for the present. We will therefore dismiss this part of the subject with the inquiry—If the apostles did not discern the things of the kingdom aright till they were baptised with the Holy Spirit pentecostially, notwithstanding all their previous advantages; what possible hope is there for historians, professors, students, and patrons, who know nothing of the prophets, and receive not of the Holy Spirit at all? We pause for a reply!

The response to the latter part of the question before us will be found in another article. We are unwilling to add any more immediately, lest we should inflict upon our theological friend syncope or apoplexy unto death. We perceive a faintness coming over him from the overwhelming character of the truth presented, which at his age might prove fatal, if respite be not accorded him to recruit. We cannot spare him from the scene of action just now. He is the flint provided to strike the steel that the sparks of truth may be caused to fly, and to ignite the tinder prepared of God. We may make him useful in this way, though we fail in converting him to the apostolic faith of the kingdom. We will therefore give him pause that he may recover breath, and perhaps yet live long to pour blessings instead of curses upon our head, that we have been so patient in enduring his naughtiness, and have at length brought him to see the error of his way, and to believe the gospel of the kingdom which is to be restored again to Israel.

EDITOR.

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He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the firstfruits, at the altar of truth. —Berkeley.

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#### THE BOOK UNSEALED.

The highest commendation bestowable upon any man's writings is that they enable the reader to understand the scriptures. We value such testimony, from the humblest individual, more than the most flattering and complimentary review that could be penned by the most learned and astute of reverend divines. The following extract from a letter of an Episcopalian lady, the wife of a physician in the west, is encouraging. *Elpis Israel* and the *Herald* are designed to open the eyes, that the light of the truth may shine from the sacred page into the understanding of the readers. That they are fulfilling this intention, we are gratified, from time to time, in receiving frequent assurance. Our correspondent proceeds to say: —

“RESPECTED SIR:

I have delayed to acknowledge the receipt of your “Herald of the Kingdom and Age to Come,” forwarded to me by mail some months since, in order that I might give that, with your “Elpis Israel,” (which valuable production is now before me,) the attention they merit. I can truly say that never before have the scriptures appeared to me in the same light. Yes, I may say light, for they are to me, from your interpretation, becoming an unsealed book. I cannot feel, however, that they who run may read, and understand the sacred volume. It seems to require the deepest research, with an uncommon intellect, aided by the Spirit of God, to comprehend and explain its meaning; as far as I have read, it comes with conviction and truth to the understanding. What can be more rational than the belief, that the obdurate unbelieving rejecter of God’s Holy Word should sink back to his native dust, there to remain as a punishment for sin that he loved here and would not abandon. What difference of opinion, and how much has been written and talked of a future state of being, prepared for the righteous and the wicked. There seems to be something tangible, and at once pleasant and agreeable to the mind, that this beautiful earth shall become the kingdom and dominion of Christ and his saints.

“I wish I could see and talk with you. I want to ask so many questions, and say so much, that I cannot write it. Wisdom flows from your pen and lips, but ‘tis the gift of God, and you are no doubt humble and grateful for it. If He has given you ten talents, it is a favour conferred, and you are commanded to improve them. If I have but one, that must be improved and an account rendered. All cannot be alike in the heavenly kingdom any more than we are here in our present earthly state; for we are taught that as one star differeth from another in brightness, so it will be hereafter with the blessed who surround the throne of that pure and perfect being, who made all things by his power, and will impart perfect justice to the workmanship of his hands.

“Well, here I am writing on, though a perfect child in these things, hardly knowing my own ignorance, to one that is skilful in the Word, and may scrutinise my remarks as the teacher does the infant’s attempt at composition. I will thank you to do so, and be grateful for a few lines if you have time to spare. But I must conclude, subscribing myself,

“Your friend, and almost a disciple,

\* \* .”

Iowa, January 1852.

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EXTRACTS FROM CORRESPONDENCE.

AN INTERPRETATION QUESTIONED.

England, August 8<sup>th</sup>, 1851.

“I am scarcely satisfied with the exposition of the parable of Dives and Lazarus in Herald No. 6. A mutual friend explained it similarly to me once before. I do not say it could be better expounded in harmony with other scriptures, and yet the interpretation appears strained. Whilst all the other parables, if I mistake not, exhibit truth under a relation of incidents so simple and natural that they might have occurred again and again in real life, and probably have done, this alone does so under a narration of occurrences which are impossible

in the past, and improbable in the future. Do not think that I mistake the nature of a parable. I know that it is not a history of events which have actually transpired, but still such are detailed as might be real. It is difficult to conceive the circumstances of this as actually happening; for though Dives in the Gehenna fires may entreat the resurrected Abraham to seek the conversion of his disobedient brethren in the flesh, yet Abraham would not show their repentance dependant on an obedient faith in "Moses and the Prophets," when he "whom they had pierced" is risen from the dead, compelling their faith in, and submission to, him, and the New Code is promulged, in the room of that which has already "vanished away."

"E. M. D."

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#### THE INTERPRETATION DEFENDED.

This objection is well and clearly stated; but though forcible we do not regard it as an insurmountable difficulty. The parable is part of a discourse delivered by Jesus against covetousness in the hearing of the clergy "who were covetous," as at this day. Now, in illustrating this discourse, the question was: How might the pharisaic clergy to be rebuked, warned, and turned to God? By representing to them their present position in the sight of God, their position in the invisible future if they persisted in their covetousness and adulteries, and by directing them to the study of Moses and the Prophets. This was done by the scenic representation of the parable of the Rich Man and Lazarus, in which the former represented the covetous contemporaries of the Lord. These, in a parable illustrative of their position in the invisible future, could only be exhorted to repentance in terms appropriate to their then present position. It is not supposable that the words of the resurrected Abraham could apply to the resurrected state; for in that there is no repentance offered to the resurrected covetous among Jews or Gentiles. If Abraham were introduced into the parable at all, it could only be as provisionally or finally resurrected, for till then he is non existent; and if as living then he is to exhort our Lord's audience, and to "testify" lest they come into Gehenna, and then after final resurrection-condemnation, he could only, and very appropriately, affirm the words put into his mouth in the parable. So much for the mechanism of this interesting illustration of the invisible future that awaits the covetous, and the hopelessness of their salvation if they turn a deaf ear to Moses and the Prophets.

EDITOR.

\* \* \*

TRUE.

"If any really imagine that Christianity hath no dependence on Judaism, they deserve our tenderest compassion, as being plainly ignorant of the religion they profess, —  
Warb. Div. Leg.