

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.

JOHN THOMAS, Editor. NEW YORK, MAY, 1854—
Volume 4—No. 5

METANOIA AND AEIDO.

Dr. Thomas—Dear Sir: I am obliged to you for the notice you have been pleased to bestow on my two little articles on the above words. But I am not quite certain that I understand your position as to the meaning of these words. Before I can consistently reply to your strictures, therefore, I desire to be better informed. By this means I may be better prepared to reply without “multiplying words without knowledge.”

Will you please to state definitely—not paraphrastically—what you take the meaning of metanoia to be? Give it, if you please, in the form of a proposition, with a reference to proofs, and I will consider both, and reply either by approval or dissent.

Will you do the same in reference to (Aeido) Hades? I am bound to no creed but the Inspired Volume, and will be obliged to you for any information.

Will you also, as you think I have not believed “Abrahamically,” please inform me what you mean by that word; especially as you think such a belief so important, and your benevolence induces the desire of my salvation?

It is several years since I have seen much of your writing, except “the Hope of Israel.” Will you be so kind, also, as to give me the meaning which you attach to euangelion, or gospel, as used in the commandment to the apostles, Mark 16: 15: “Go and proclaim the gospel,” &c.

Very respectfully,
S.E. SHEPARD.
New York, 18th March, 1854.

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OUR MEANING DEFINITELY STATED.

It is with pleasure I proceed to endeavour to make myself better understood than from the Doctor’s friendly inquiries I find I have in my remarks in our March number on the words in question. My strictures there have been accepted in the spirit in which they were tendered, at which I am glad. I am encouraged therefore to add to them with that plainness which is

indispensable for truth, but with sincere esteem for my friend, whose position I am compelled to repudiate, not from resentment at the treatment I have received from his denomination, but from logical certainty and scriptural assurance of the unshakable validity of my own.

First then as to metanoia. It is a word derived from metanoeo, which is itself compounded of meta, and noeo—the meta having the force of with, in the sense of on the same side with; also towards: while noeo has its root in noos or nous, signifying mind, understanding, intellect; comprehensive of its states or affections. Hence the verb noeo is expressive of the operations of the intellect, as, thinking, considering, attending, pondering, &c.: to think with is therefore the radical idea of metanoeo—so that if God, for instance, present a proposition to the intellect, metanoeo is to think with that proposition, or to approve as true what God affirms is true.

Now, metanoia, being the verbal derivative, expressing what exists, it signifies A THINKING IN HARMONY WITH, say the thoughts of God, or with any other conversed with, as the case may be. When a sinner is exhorted to metanoia, a change of mind is implied; because the thoughts of God are essentially antagonistic: but I do not find in the etymological analysis the radical idea of change. These things being admitted, it follows that no one is the subject of gospel metanoia whose thoughts are not the thoughts of God revealed in the gospel of the kingdom.

I do not see that it is necessary to add any explanations to what are found in the article on hades. I may, however, repeat that while the radical idea of a grave is not to be found in the word, yet by implication it does signify the grave. I have defined it on page 14 for March 1854.

By believing “Abrahamically” I mean, first, to believe the things promised to Abraham in their obvious sense; and secondly, in the manner he believed them as defined by Paul in Romans 4: 13, 18, to the end.

As to euaggelion, I understand it to signify a good message, from eu, good, and aggelia, a message. A good message implies a Sender of the message or word, and a Bearer of the message, who is therefore the angel or messenger, and styled in Scripture the Messenger of the Covenant, that is, of the Abrahamic and Davidian covenant.

Salvation in Mark 16: 15 is predicated on believing the good message and being baptised; and condemnation on not believing that good message. In Acts 10: 36, Peter styles this message “the word which God sent TO THE CHILDREN OF ISRAEL, evangelising—peace by Jesus Christ.” In these few words are indicated the sender, the message, the messenger, and the party to whom the peace-message was sent. Peter then reminds Cornelius and his friends that they know that word, which is the reason why he does not repeat it to them. He reminds them also where that message to Judah began to be evangelised by Jesus Christ; namely, in all Judea, beginning from Galilee, after the baptism preached by John. By turning to Matthew 4: 23, this apostle tells us that the message of peace gospellised to Judah by Jesus in Galilee was “the gospel of the kingdom”—the Good Message concerning the Kingdom. He preached peace to Judah through the establishment of the kingdom—a peace to them increasing without end when he should occupy the throne and wear the crown of his father David. Read Isaiah 9: 6-7. Not “a wooden throne,” as some lightly suppose, nor the identical golden crown David handled; but, being David’s son and heir, (the only living

heir known,) and ruling then over the same nation, and reigning in the city where David dwelt, the throne he occupies millennially, and the diadem he then wears, are styled David's.

Now before Jesus died, and after he had been for over three years preaching the gospel of the kingdom, he said, "THIS gospel of the kingdom must be preached in all the habitable for a testimony to all the nations." Hence the gospel preached to the nations several years after Pentecost was the same Jesus preached to Judah before he died. For several years, as my friend knows, it was preached only to the Jews for the obedience of faith; but when the time came that Gentiles might be permitted to become heirs of the kingdom upon the same conditions as the Jews, the same gospel Jesus preached (and there is only one true gospel in the Bible) was preached to all the nations of the Roman Habitable, or "to every creature," as Jesus had commanded. See Colossians 1: 23.

Now the issue between me and the Doctor's whole "Brotherhood," commonly designated after Mr. Alexander Campbell, is THE GOSPEL. We differ indeed upon details of minor consideration; but they have become as nothing compared with this. What is the gospel to be obeyed for salvation in the Kingdom of God and of Christ? —is the question of the first magnitude that eclipses and absorbs all the rest. As he knows, I advocated for some time the views current in what Mr. C. styles "this reformation," Bethany being the centre of communion, which views I understand in all their length, breadth, and thickness. But during that time and for the remnant of the past 20 years, I have been studying Moses and the Prophets as well as the Apostles, which is a rare exception to the general practice of "reformation-preachers," as my friend well knows. The instruction I derived from these neglected writers opened my eyes to the unscriptural nature of the views of "this reformation," and compelled me in honesty and candor to renounce them; and without qualification or compromise, firmly (but with none of the "bitterness" of feeling attributed to me) to testify against them as an unscriptural substitute for the gospel, and inadequate to the salvation of any one immersed upon them as the subject-matter of his faith. My friend, the Doctor, is a preacher of that system; but not sold to it body, soul, and spirit, for he says, "I am bound to no creed but the inspired volume." I am glad to hear him say this. I hoped as much; and therefore, believing what I have stated as to the vanity of the system he expounds, I expressed the sincere wish, which I reiterate, that repentance unto life may be to him through a timely obedience to the gospel of the kingdom in the name of Jesus.

I repeat then, that the euangelion tes basileias, "Good Message of the Kingdom," is a stranger to the "Brotherhood" to which the Doctor belongs. What it holds forth as the "ancient gospel" is only an exhibition of a few historical items, called "facts," pertaining to the Mystery of the good message, styled "the mystery of the gospel," and "the mystery of Christ," in the epistles. From the testimonies quoted the Doctor will see, that salvation is predicated, not merely upon the recognition of the Messenger as Son of God, but on the belief and obedience of the good message of the kingdom which he announced. He did not preach the mystery; but the gospel, with only an incidental allusion to the mystery occasionally and obscurely. The preaching of the gospel of the kingdom and its Mystery and Fellowship of the Mystery, was the work reserved for the apostles. The Mystery they preached reveals to the believer of the Peace-Message sent to Judah, and to none else, on what conditions such a believer may become an heir of peace in the kingdom—namely, by also believing the things concerning the sonship, mediatorship, and sacrificial character of the Messenger-King of the Jews; and baptism in his name. The Doctor's, as well as all other theological systems extant, are based upon the egregious and fatal error of substituting a mutilation of the mystery for the good message, or gospel, itself.

Now, if my friend turn to Acts 8: 12, he will see that the euaggelion, related to when “Philip preached Christ” to the Samaritans. It referred, in the order stated, first to the things of the KINGDOM of God; then to the things of the NAME of Christ; and that Jesus was he. I know, and my friend, the Doctor, also knows, that if a man at their meetings accept an invitation from one of the “reformation-preachers” to “come forward and confess the Lord,” as the phrase is, and he be asked, “Do you believe that Jesus is the Christ, the Son of God?”—and he reply “Yes,” he is greeted with a “thank the Lord,” and handed over for immersion! This is called believing the gospel! But what good message is there expressed in the question? Such an one’s assent to that question as it is popularly understood by Gentile theologians is not belief of the gospel, nor is that Gentile understanding of it the gospel. It is evident in the text upon what the immersion of the Samaritans was predicated; I would therefore ask the Doctor, if he advocate a return to first principles—to New Testament faith and practice—which he professes to do, why does he not believe for himself, and inculcate upon others the same things, and the belief of them, as an indispensable prerequisite qualification for immersion? If he and his “Brotherhood” were to do this, we should stand side by side, and not vis-à-vis, as at present. It is not agreeable to stand alone and opposed to all “Christendom;” but it cannot be helped—a Bible-taught man is necessarily insulated; because “Christendom,” Protestant and Papal, is apostate and faithless of its truth.

The things of the kingdom are covenanted things. They are set forth in the covenants of promise, made with Abraham and David; and may be briefly indicated as the place of the kingdom, its nation, its empire, its king, its princes, its throne, its immortality, and so forth. The things of the name are also covenant things. The sacrifice and the figurative resurrection of Isaac stand out as an illustration of them. As Peter taught on the Day of Pentecost, so the Seed to be called in Isaac was to be raised up from the dead to sit on the Davidian throne, when He, and all in him, should possess the gate of their enemies and the empire of the world. Jesus is that Seed—the antitypical Isaac of the covenant—and though raised, the things covenanted to him have never yet been fulfilled. As the representative testator, he has “confirmed the covenant for many,” bringing it into force by dying and rising again; so that believers in the things covenanted, by being understandingly immersed into him, may become the justified heirs of the promises. Beyond this nothing is accomplished; therefore with patience we wait for their fulfilment.

That I may be as definite as possible, I would remark further that the place of the kingdom is the land covenanted to Abraham, Isaac, and Jacob. Hence, faith in a kingdom somewhere else is not faith in the kingdom God has promised to all in Abraham and his Seed. The nation of the kingdom is composed of the natural descendants of Abraham in the line of Jacob and his twelve sons. Hence, to affirm that God hath cast Israel away, or that the Israelites will never be restored to the Holy Land, is equivalent to denying that the kingdom of God will ever exist. It is impossible that a person holding this dogma can believe, or even understand, the good message of peace to the children of Israel, that is, the gospel.

The kingdom’s empire is the world—all the nations inhabiting the earth to its utmost bounds. Hence, those who believe and teach the destruction of all the wicked at the appearing of Jesus Christ, and the burning up of the world; or who say they do not know what the future of nations is, are without intelligence in the truth. They are not only infidels, but evil speakers against God, who has said, “all nations shall be blessed in Abraham,” who with his Seed shall possess the world. All nations are now wicked, and possessed by the wicked; so that if

“all the wicked will God destroy” at Christ’s coming, there would be no nations to be blessed, and consequently no empire for Jesus and the Saints.

The king is Jesus of Nazareth, “the King of the Jews.” As the kingdom is God’s kingdom, Jehovah styles the king “my king,” and the nation “my nation,” and the land “my land,” and the throne “my throne.” If, as some say, Jesus will come no more, then there will be no kingdom. Hence they who reject his coming are infidel of the gospel of the kingdom. To call such believers of the gospel convicts him who acknowledges them of ignorance or unbelief. No personal advent, no kingdom, no resurrection, no restitution of all things Israelitish, no blessing of the nations in their enlightenment, and the destruction of their oppressors. The land covenanted to Abraham, and the kingdom, being inseparable, it is impossible for King Jesus to remain where he is when the time arrives for the Saints to take the kingdom of the fourth beast under the whole heaven. He must come, that the words of God may be fulfilled.

The princes of the kingdom are those Israelites and Gentiles who, to the time of the setting up of the kingdom, shall have “walked in the steps of the faith of Abraham,” whose faith was perfected in obedience. These princes are “the saints,” of whom there are very few in this generation; so that, being almost destitute of salt, it has become unsavoury and nigh to cursing. All the Gentiles, enlightened by Peter and Paul, believed the gospel of the kingdom first, and were immersed afterwards. Who will venture to deny this? But now very few believe that gospel, and of those who do, very few are sufficiently assured of its divine totality and uncompromising exclusiveness to count all their former scholasticism and pulpit churchology as mere dross, to be washed into oblivion by the baptismal obedience the gospel of the kingdom demands. Obedience to the gospel is the stone of stumbling and rock of offence to this generation. Theoretical believers do not like baptismal obedience. They do not like to put off their old serpent pietism; because in so doing they would not only confess themselves to have been deceived, but would in effect pass sentence of condemnation upon their pious great-grandmothers and devout contemporaries! O ye of little faith! How poor, and miserable, and blind, and naked! Even the salt hath lost its savour. It is because of this Laodiceanism of the times that the Oriental Question, which is to end in the breaking off of the Gentiles as a sapless and rotten branch, has been providentially created. The way is thus preparing for “the kings of the east,” at whose advent the princes of the kingdom will appear.

The throne of the kingdom is Jehovah’s Davidian throne. At present without being, but hereafter to exist gloriously in Jerusalem when she shall cease to be trodden under foot of the Gentiles, and all nations shall be gathered unto the Name of Jehovah there.

The immortality of the kingdom belongs only to the king and princes, who are incorruptible and deathless. Being immortal, they are able to possess the honour and glory, and power and riches, of the kingdom, without leaving them to other people. They obtain a right to it by keeping the commandments of God; and come into its possession at their resurrection, as Jesus did.

But here I must suspend for the present. I hope I have succeeded in stating my meaning so definitely that my friend, the Doctor, and the reader, will be at no loss to comprehend it. If the Doctor can point out the way of truth more distinctly and scripturally, he will lay me under great obligation. My interests are all on the side of the truth. Neither the editor of the Herald nor its friends are afraid to look it boldly in the face. Whatever the Word

established we fear not to receive, though it might set “all the world” against us, and “the Church” beside. I do not believe the Herald has a subscriber now who would discontinue it because a thing was stated, and testified to, which had not yet formed an article of his creed. Its mission is to fish for pearls; and to bring out of the divine treasury things new as well as old. Hence, we are neither afraid to produce nor to look at new things. If therefore the Doctor have any pearls or any thing new, which he believes he can demonstrate from Moses and the prophets and from the apostles, let us have them with the proof, and we will try them; and if when weighed in the balances they be not found wanting, we will seize upon them and take care not to let them slip.

March 31, 1854

EDITOR.

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VISIT TO EUROPE—CONCLUDED.

Leave Frankfort—Call at Mainz—Austrian Cavalry—Horseflesh for Dinner—Cologne—Arrived at Brussels—Visit the Field of Waterloo—Hougomont—Mont St. Jean—An Emeute ending in Smoke—Arrival at Paris—The Magdeliene—Notre Dame—Arrive at Boulogne—Visit Dover Castle—Arrival in London—Return to America.

In our “Visit to Germany,” we bade the reader goodnight at the Hotel de Paris, in the ancient city of Frankfurt am Main, more commonly known as Frankfort on the Mayne. We were very agreeably aroused in the morning by a band of strolling musicians on the Platz playing some of the delightful airs of their fatherland. I do not know if this is customary; but it is certainly a much more pleasant manner of announcing that the sun has risen, and that all in bed would do well to follow his example, than by swinging a bell, or pounding a brazen gong, as in our hotels, which only stir up to resentment what musical faculties a man may possess. It is always better to begin the day with harmony than discord. At Arnheim, our fare at the Hotel de Hollande was excellent; but its relish was heightened by the dulcet strains of the voice and instrumental accompaniments. When mixed up with eating and waking, music imparts a charm to those processes which purifies them of their animality somewhat, and converts them into melodious and therefore intellectual operations.

Frankfort is situated towards the centre of Germany, on the river Mayne, about 18 miles from its junction with the Rhine, surrounded by the Hessian territories, and bordering on the duchy of Nassau. The majority of the population consists of Lutherans; there are, however, 6500 Papists, some 2000 Calvinists, and about 6500 Jews. The government is a republic, the sovereign power being vested in a senate and a legislative body. Frankfort is supposed to have been founded by the Franks as early as the fifth century. The Franconian dukes had a palace here, which at a later period was frequently the residence of Charlemagne, the founder of that dominion represented in the Apocalypse by “a Beast coming up out of the earth, having two horns like a lamb, and speaking as a dragon.” His son, Louis the Pious, and his grandson, Louis the German, had their residence for several years in Frankfort, which, in the ninth century, became an emporium of Austrasia, (at that time comprising the north-east of Gaul and the southern half of Germany, between Tyrol and the forest of Thuringia, and between the Rhine and the Don rivers,) and in 1254, an imperial city. Since the year 1356, the emperors of the “Holy Roman,” or, as it is sometimes styled, the “Roman German Empire,” were elected, and, since 1562, also crowned by the Archbishop and Elector of Mentz in Frankfort, which meanwhile had grown rich by its extensive inland trade and annual fairs, which, however, have lost their former importance since the construction of railroads throughout Germany. In the beginning of 1806, French troops occupied the city, and in 1810 it became the capital of the Grand-Duchy of Frankfort, created by Napoleon in 1807. In 1813,

it was restored to its former independence, and was in the period from 1816 to 1848 the seat of the Diet of the German Confederation. Its present population is about 58,000 inhabitants. It carries on a considerable trade, and is much engaged in the banking business. Frankfort is noted for its numerous literary institutions, having among them two public libraries, (one of which contains 80,000 volumes.) a cabinet of natural curiosities, a fine collection of paintings, &c. The most remarkable of the public edifices are the City Hall, styled Romer, where the Romano-German Emperors were elected, and which in substance was already extant in 964; and the ancient Gothic Bazaar dedicated to the Mahoz, called St. Bartholomew, where they were crowned. Frankfort is renowned for its extensive and comfortable hotels. The fare and accommodation are excellent, and the waiters attentive, obliging, and polite, if our experience at the Hotel de Paris may be taken in evidence for the rest. Having attuned us to good feeling by the harmony of their musical retainers, they set before us a breakfast of coffee and its usual accompaniments, the choice flavour of whose tout ensemble may be relished but not described.

We had now attained to the outward limit of our journey; and having nothing more to detain us in Frankfort, we turned our faces westward, proposing to reach England by way of Brussels, Paris, and Boulogne. Our baggage being at Cologne, this city was the first we should have to stop at after taking steamer at Maintz. It was necessary in this case that we should retrace our steps to Castel, and to cross from thence over the bridge of boats to that city. We therefore took the train from Frankfort to Castel, about eighteen miles, which did not occupy much time, as the speed is generally good.

Maintz, Mentz, or Mayence, is one of the largest cities on the banks of the Rhine, containing about 38,000 inhabitants. It was founded by the Romans shortly before the birth of Christ, and is situated opposite to the mouth of the Mayne. It is now the capital of the Grand-Duchy of Hesse Darmstadt, and the strongest fortress in Germany. Its garrison is composed of 8000 Austrians and Prussians, thereby increasing the population to some 46,000. The fortifications belong to the Germanic Confederation, and the city to the Grand-Duke. The commerce in wine and grain is very considerable. From the bridge of boats there is a very pretty view of the city and the Rheingau as far as Bieberich. The Cathedral Bazaar, which had suffered much during the French war, is entirely restored. A view of the interior is very interesting to those who love to contemplate the relics of dark and barbarous ages. It contains many tableaux and monuments. The house where Guttenburg, the inventor of the art of printing, was born, is still shown; also a monument to his memory.

We occupied our time in Maintz principally in viewing the fortifications and the city at different points. In our walk we fell in with some Austrian cavalry returning to their barracks, which are symbolised by the gilded statue of a horse on the top of the bell-tower. We turned after them to note more particularly the physical characteristics of the men and horses. My companions refused to follow within the gateway; but my curiosity led me to the stables. They had dismounted and were busily engaged in unharnessing. Compared with the English Life-guards, all of whom are six feet and their horses a noble-looking breed, the specimen before me was any thing but imposing. The men had a dark, sour look, more like banditti than aught else. I suspect they were Italians, the policy of their rulers being to garrison German cities with Italians, and Italian cities with Germans; seeing that between them there are no race nor national sympathies, but rather the contrary. Their horses were light, but perhaps active; though, I should think, scarce equal to field service. I do not regard it as an astonishing feat of arms that the Magyars fighting for independence should beat such troops as these. The armed slaves of despotism, fighting for a pittance per diem, are but a

sorry match for a third of their number struggling to be free. My inspection did not excite great apprehension of the terror of their charges. If they are to be taken as a fair specimen of the chivalry of continental Europe, it appears to me to be in a very degenerate condition, and very much to need an infusion of wild Cossack blood to save it from extinction.

At half past twelve we left Mayence by the dampfschiff "Manheim" for Cologne, where we arrived at 10 P.M. At dinner we partook of the viands provided as we saw others do. The waiter asked me if I would take some fleisch? "Yah, mein herr." He gave me some, and offered to oblige one of my friends in the same way! But on seeing the flesh he shook his head, and begged to be excused. Having no antecedents to trouble me, I ate on, though the fleisch neither looked nor tasted like "the roast beef of Old England." It looked a little bilious, its fibre was more dense, and its taste sugary; still, suspecting nothing, I finished the portion without accident, but with a Rein fleisch mehr on being invited to renew. Arrived on deck, my friend inquired, "Do you know what you have been eating?" "Yes," said I, "beef; though not so savoury as English Durham." He smiled significantly. "Beef!" said he; "horse-flesh, you mean! I was aware they cooked that sort of fleisch for food in Germany, and therefore refused to partake of the dish you seemed to relish!" I had eaten horseflesh for beef, but certainly without the relish. The idea was quite nauseating at first, because of the knackers' yards, and skewered cat's meat, and deadhorse sausages, connected with horseflesh in London, where all eatables are turned to some account! Who would have suspected (certainly I did not) that in a civilised country horses would be turned into food! Yet, if not worn out nor diseased, why should they not be savoury and good? A horse is cleaner than a cow in its feeding and general habits. But then the high price of horses would cause only the worthless to be turned into food. This brings one back to the probability that it was horseflesh fit only for buzzards that had found its way in. This was nauseating at last! It was clear that ideas and reasoning were against the peace and quiet of the stomach! I therefore begged of my friends, who seemed to regard it as quite a joke at my expense, not to mention the matter any more until digestion was completed; and then we could talk upon the subject without disturbing the balance of the powers within!

Soon after our return to London, I found the following extract concerning horseflesh in a letter from one of the correspondents of The Times. Had I seen it before my visit to Germany, I should certainly have looked very suspiciously upon all kinds of meat offered in the name of fleisch, before consenting to accept it as good for food. The writer says:

"In Austria the Government some time since gave, or rather renewed a former permission for the sale of horseflesh as food. In Berlin the sale is also legal; but in spite of the efforts of unprejudiced philosophers, who can fall back on beef, and only patronise the equine substitute on principle and by way of example, the article does not find its way, avowedly at least, into consumption. Nothing seems to overcome the obstinacy of the public in this particular, and the philosophers eat and write in vain. They say, 'It is reserved for the nineteenth century to root out a prejudice sanctioned by civilisation, and to restore horseflesh to its true place as an article of consumption.' But the nineteenth century is in this matter one crust of prejudices. The Berlin dinners, at which, from soup to roti, all is horse under different modes of preparation, are still confined to a very limited circle, and, it is believed, are decreasing in frequency; but the question seems to be agitated again in Austria. There, too, the public are averse to 'strange flesh,' and display a perverse preference for beef and mutton. More practical in this as in other matters, it is to be feared that London consumes more horseflesh than Berlin and Vienna combined, without any societies for the promotion of the taste of it; but it is in disguise and under other names. Here the example of the Tartars and the

ancient Germans is repeatedly cited, but in vain. The sceptics reply that both those respectable races ate their horses for the same reasons that the French cavalry in retreating from Moscow cooked their steeds, because they had nothing better and that misery makes men acquainted with strange food as well as strange bedfellows. The error of the horse-eaters is, that they recommend for consumption the old and worn-out animals who are relieved by age from the shafts or the plough; they regard every horse that escapes being eaten as so much nutritive substance lost to society; if they could bring into the market young and tender animals, with sinews unhardened by years of toil and driving, they might make more progress; but a young horse is as expensive to bring up to an eatable state as a bullock, so there is nothing gained. An old Berlin cab-horse, alive or dead, is not an inviting object; and except under the pressure of a Russian campaign, the most needy of a city population would not consider him eatable. Yet the societies go on, writing, memorialising ministers, and 'greatly daring,' dining off the food they recommend, without the slightest progress. They must pray for some friendly siege or famine to make their doctrine practicable; but it is some illustration of the state of society that Ministers of State publish formal edicts on such a subject."

In addition to the above, I afterwards met with the following notice in a New York paper: "Butcher's meat has become so dear at Schaffhausen in Switzerland, that permission has been granted by the authorities to expose for sale the flesh of horses, asses, and mules." While in England, I heard of a dead ass being eaten by some poor people at Bradford, in Yorkshire! but poverty and famine are great condiments, and create a relish for consumables of the most revolting kind.

Determined to eat no more on board the damp ship "Manheim," we postponed our supper till we should arrive at the Hotel der Dom, in Cologne. Arriving therefore at this city, we hurried on to quarters, being well appetised by the cool air of the river and fasting. The next day we visited the Dom or Cathedral. It is built in the form of a cross, as are all the large church-bazaars of the time. It was founded in 1248, and since the days of the Lutheran Reformation of Popery left unfinished, though at present the completion of the work is projected. By the admirers of Gothic ecclesiastical saint-temples it is styled "a sublime edifice." The architecture is elaborate and fine; but apart from this, it may be styled a great bazaar of old rubbish. The spiritual merchants who superintend it pretend that they have got the skulls of the three Wise Men of the East to whom the angel and the multitude of the heavenly host announced the birth of Jesus, and the future blessedness of the world! They are enshrined in a recess as the, "Three Kings of Cologne," being the mahuzzim or guardians of the den. While looking at this, a portly-looking fellow, habited in a priest's costume, entered by a door near an idol as large as a full-sized man, which they call "Christ," to which he bowed his head and knee, and then passed on. Yet they say they are not idolaters! The divine law forbids the making of graven images and the bowing down to them; but Papists do both. Protestants are not free from the iniquity; for, though they do not bow down to them, they make them, and set them on their "churches," as may be seen at St. Paul's, London, and in this city.

Though Cologne has only about 55,000 inhabitants within the walls, it has a great many saint-bazaars, or ecclesiastical edifices dedicated to guardian saints. There are St. Gereon's, St. Marie au Capitol's St. Cunibert's, St. Peter's, St. Ursula's, with the tomb of "the saint," and many more besides; some twenty-five, I believe, besides eight chapels. Certainly, with all these saint-gods, and situated too on the left bank of the Rhine, the holy territory of Christ's Vicegerent in Rome, Cologne can have no need of walls and battlements! But, glowing as Chrysostom's eulogy on the omnipotence of guardian saints may be, the Prussian

government and the orator's brethren, the priests, feel much more secure behind their fortifications from the invasion of a French army, than if the ghosts of all the saints of the popish calendar were concentrated around their city. They may have ere long an opportunity of putting their walls and guardian demons to the proof.

At Cologne we turned our backs upon the Rhine, and ticketed ourselves for Brussels by way of Aix-la-Chapelle, Verviers, and Malines. The day was fine, and the country highly cultivated and beautiful. After a run of 43 miles we came to Aix-la-Chapelle. This was once an imperial city, being founded, or at least embellished by Charlemagne, and was for a long time considered as the capital of the Romano-German empire. In the period from 813 to 1558, the emperors were usually crowned here. Towards the close of the last century, the city was occupied by the French, and in 1801 formally ceded to France. In 1815 Prussia became possessed of it. In Germany, Aix-la-Chapelle is called Aachen, and is at present the capital of a governmental district of the same name near the frontier of the kingdom of Belgium. It has about 49,000 inhabitants, and is renowned for its numerous and important manufactures of fine cloth, cassimere, pins, needles, and various other articles; for its mineral waters and baths, and finally for its numerous architectural monuments, among which ranks first the very ancient Gothic cathedral, (founded A.D. 796 by Charlemagne, who lies buried there,) with many historical curiosities; and next to it the Gothic City Hall, reared in 1353, and standing upon the same spot where the palace of Charlemagne previously stood.

We were detained some time at Aachen. When released, we were not long before we crossed the frontier into Belgium. After a run of fourteen miles we reached Verviers, in the province of Liege, a town on the Weze, with 21,000 inhabitants, and celebrated for its numerous and excellent cloth manufactures. Here we left the Prussian train, which stopped at one side of the station, while the Belgian started from the other; so that we had to pass through the building to make a new start. This arrangement puts you in the power of the Belgian custom-house officers, who examine the baggage within on its transfer from one train to the other. Having as little as we could possibly do with, the examination of ours was a mere formality; the general inspection, however, caused considerable delay. At length we were off again through a very beautiful and apparently flourishing country. It reminded me very much of Derbyshire in the vicinity of Matlock. The agriculture is in a high state of improvement; nevertheless, sufficient corn for home consumption cannot be raised, so that the importation of it is very considerable. Belgium is the most thickly settled country in Europe, the ration of population being 381 inhabitants on a square mile, while Massachusetts, the most populous of the United States, has only 98. The population of Belgium is 4,350,000, all of whom are Papists, except about 25,000 Protestants. There are nearly 500 monasteries and nunneries, that is, ecclesiastical houses of ill-fame. In point of origin, the majority of the people belongs to the great Germanic tribe, and is known by the name of Flemings, differing but little from the Dutch in language, customs, and manners. The people in the south, or the Walloons, are, for the most part, descendants from the ancient Gauls, (Gomer's descendants,) and speak the French language.

We arrived at Brussels at 7 P.M., after a run of 142 miles from Cologne. We put up at the Grand Hotel de Saxe, in the Longue Rue Neuve, where we found the accommodations and fare as good as could be desired. We occupied our time in seeing all we could. Brussels ranks among the finest cities of Europe. It is the metropolis of Belgium, and the royal residence. It is situated on the Senne, 99 miles distant from Aix-la-Chapelle. It contains 124,781 inhabitants, exclusive of the suburbs, whose total population amounts to more than 40,000. The morning after our arrival we sallied forth to see the spectacles usually exhibited in a

Popish city on Sunday. The first thing that arrested our attention was the almost total disregard to the outward observance of the day. Numerous stores were open, large placards on the walls announcing theatricals for the evening, workmen pulling down houses, and carts carrying off the rubbish, &c. We visited the Chapel Royal and Cathedral, where we witnessed the pantomime usually practised in those Popish theatres. In the Chapel Royal was an idol of the ordinary stature of a woman, gaily tricked out in Belgian fashion, with a little image in her arms of a baby in colour very much like an Indian or mulatto. They call it God and his Mother, and they bow down before it as the special representative of the ghost of the Queen of Heaven! From this we visited a temple they call Notre Dame de Victoire, our Lady of Victory, or the victorious goddess—the richest saint-bazaar in Brussels. At one of the shrines dedicated to the ghost of a St. Joseph, I think fragments of his bones (or what are said to be his) are exhibited to the superstitious gaze of those who seek his protection. A wooden forearm and leg are provided, and in the supposed place of the bones, pieces are morticed out, and a portion of the holy bones set in, and then covered over with a piece of glass; so that the demon-worshipper, on seeing the gilded wooden arm and leg, sees also pieces of real bones, which his ideality can easily transform into the real leg and arm of his patron saint! Alas! how prostrate must the human mind be in Brussels, in Belgium, nay, in all the Romanised world, to yield itself to the adoration, veneration, worship, or by whatever other softened epithets its regard for musty old bones, ghosts, and idols or saint-images, may be termed: but the fact is, as the Autocrat truly said in one of his proclamations, “the people of the west have no faith.” They despise the priests and their trumpery; but continue to frequent their temples as Protestants do their chapels, not for instruction and worship, but to exhibit their finery, hear some good singing, and meet their acquaintances. Christianity in Brussels, there is none. It is truly a Kingdom of the Beast, stamped with his mark and number on every side.

At one o’clock the military bands assembled in the Park at the Kiosch to perform certain pieces of music according to a published programme, for the benefit of those who had suffered from recent inundations of the river. People gave what they pleased at the Park gates. The visitors were numerous, and the show of millinery very abundant; but whether the assembly were the fashion and the aristocracy of the city I could not tell. Military officers were abundant; but for the rest, I could discern none but the most plebeian faces, and they of every degree of ugliness. I am satisfied that Popery degenerates the human countenance. It gives activity to the propensities, while it represses the intellect and moral sentiments. A poperised brain is an earthly, sensual and devilish brain, like the wisdom from beneath which prostrates it. The bones and muscles of the face and head are moulded into form and feature by the plastic influence of the brain. Hence a brain whose most active organs are the propensities, will produce large jaws, broad faces, turnip-shaped heads, wide mouths, thick lips, short, ill-shaped noses, and so forth. These, in all their variety, more or less modified by descent from a superstitious and semibarbarous ancestry, I call the physical ugliness of sin. I saw much of this in Brussels. Indeed, in all my tour in continental Europe, I did not set eyes upon what I regard as a handsome man or a beautiful woman. Perhaps I am difficult to please; maybe I am too much so. I speak, however, of my impression, which is, that the present generation of European Papists is a degenerate race, and, like the effete Romans of the fifth and sixth centuries, at the hands of the more vigorous Goths, fit only for capture and destruction, leaving the survivors for amalgamation with the nomads of Scythia, who have been unspoiled by the debasing superstition of the Latins and the Greeks. The offspring of such a parentage trained in the knowledge of the Glory of the Lord, will doubtless produce a generation that will do credit to humanity in the Age to Come.

Being so near the field of the great battle that fixed the fate of Europe for upwards of thirty years, we determined to devote Monday to an excursion to Waterloo, which is about nine or ten miles from Brussels. We accordingly hired a carriage for the trip, specifying that we should be taken to Hougomont and back, a distance of 24 miles, for 20 francs, or \$3.84, being \$1.28 each; a very moderate charge for so pleasant and interesting an excursion. An American physician staying at the Grand Hotel de Saxe had just returned from Waterloo; and, as the result of his experience, advised us to have nothing to do with the guides; but to procure a map and plan of the battle, and ascending to the top of Mont St. Jean, trace out the corresponding points on the field for ourselves.

We started soon after breakfast, taking the road to Genappe and Charleroi, on which the village of Waterloo is situated. This was the general quarter of the British army, but not the site of the battle. It is said to contain 1900 inhabitants, and is remarkable only for its connection with the fight. Arrived here, we purchased a map, and thankfully declined the services of Messieurs les Guides, of whom several pressed their kind attentions upon us. We had indeed come from London; but we were not “cockneys” nor “Johnnyraws,” for a’ that. Our conducteur evidently thought to deliver us as three flats into their hands for a stroll over the field, while he made himself at home at the cabaret; but we reminded him that Hougomont was yet two miles distant, and that he must drive us there. This he did, taking the road to Nivelles, which turns off to the right from the Genappe road at the village of Mont St. Jean. But when we got out of the lane leading to the farm, and he saw us fairly out of sight, he drove back to Waterloo, leaving us to return on foot.

We were now at the ruins of the chateau of Hougomont, the advanced post of the British on the memorable 18th June, 1815. The cannonade which commenced the battle was instantly followed by an attack from the French left upon the chateau, commanded by Jerome Buonaparte. The troops of Nassau, which occupied the wood around the castle, were driven out, but the utmost efforts of the assailants were unable to force the house, gardens, and farm offices, which a party of the British Guards sustained with the greatest resolution. The French redoubled their efforts, and precipitated themselves in hundreds on the exterior hedge which screens the garden wall, indented in its whole length for musketry, not aware probably of the internal defence the wall afforded. The wall, which is of brick, still stands, well peppered with shot. The French fell in great numbers on this point by the fire of the defenders, to which they were exposed in every direction. The number of their troops, however, enabled them, by possession of the wood, to mask Hougomont for a time, and to push on with their cavalry and artillery against the British right, which formed in squares to receive them. The fire was incessant, but without apparent advantage on either side. The attack was at length repelled so far, that the British again opened their communication with Hougomont, and that important garrison was reinforced, and thus strengthened, succeeded in maintaining the position the whole day. In the midst of the combat, the chateau caught fire, and the dead, the dying, and the wounded, with many of the combatants, found a common funeral-pyre in the flames. How dreadful must the spectacle have been! Infuriate madmen, with loud shouts of execration, murdering one another in the midst of the fire! The castle, with the exception of the family chapel, was entirely destroyed. This still remains, being a small place about ten feet square, built of stone. At the end opposite the door is “the altar,” with a little La Vierge idol upon it, worshipped by the peasants who take care of the place. Over the door is another idol carved in wood, about the ordinary size of a boy ten years old. It is nailed up there as if on a cross, and called a Christ. The porter told us, as a sort of miracle, that the fire which destroyed the chateau burned the feet of the image partly, but proceeded no farther. But to have made it any thing of a miracle, the idol should have been wrapped in flames, and the paint upon it not

even soiled. This would have been somewhat remarkable; but for the feet to be partly destroyed as well as the chateau, evinces that the fire regarded the one as profane as the other. But in regard to spirituals Papists do not, dare not, cannot reason.

The sides of this little idol-temple are bare whitewashed walls. Many from different countries had written their names and addresses upon them. Some members of the Peace Society had visited the Mont St. Jean, and there, in the presence of the Belgian Lion, on the top made a protest against war; at least, so it was reported. If they could make their crotchet of “arbitration instead of war” the law for the settlement of all national differences in Europe, the ascendancy of superstition would be eternal, and its past cruelties without punishment. I concluded therefore to inscribe a protest against peace on the wall of this temple of Mary-worship. My inscription was this:

“Success to war until Mariolatry and Image-worship are destroyed from decrepit old Europe!”

Under which I signed my name and place of residence in the United States.

Having seen enough of this relic of the past, we bid adieu to Hougomont, and directed our steps to Mont St. Jean. On my way thither we were infested with would-be-guides, if we would let them, and retailers of battle-relics, such as bullets, old buttons, pieces of bombshells, rusty sabres, &c. But we set no value on these things, and therefore begged to be permitted to retain our cash, which we found it difficult to do where people are so importunate to serve you. The guides seem to regard the battleground as theirs, and that no foreigners should visit it without paying tribute to them. Boys and men stick to you like leeches. They followed us 200 feet in the air, that is, to the top of the mount; but finding their endeavours useless, their politeness vanished, and they left us, cursing us for Russians!

There are three objects of interest under the name of Mont St. Jean. These are the village of Mount St. John, the farm, and the mount itself. The village is placed where the road from Nivelles to Louvain crosses the road from Charleroi to Brussels, and about a mile from the village of Waterloo. About 500 yards south of the village which lay in the rear of the British army, on the Genappe road, is the farm of Mont St. Jean, which was the centre of the position occupied by the British and their allies, the Hanoverians, Belgians, Dutch, Brunswickers, and troops of Nassau. Of these, the British were about 30,000, Hanoverians and German legion 23,000, and the rest 22,000 in all, making a total of about 75,000 horse and foot. The Belgians were disaffected; and the greater part of the British regiments were second battalions, or regiments which had been filled up with new recruits; so that Wellington may be supposed to have had considerable anxiety for the issue in the event of the Prussians under Blucher being unable to effect a junction with him in time. About 600 yards from the farm-house a road crosses the Genappe causeway, from the Nivelles road towards Wavre by Ohain. Along this cross-road the left wing and centre of the British forces were ranged, so that the Genappe road ran through between them and by the farm-house, which was a little in the rear of the army.

The right wing formed a sort of crescent with its convexity facing westerly to the right of the Nivelles road. The British army was evidently marshalled for defence, with the artillery in front, then the infantry, the twelve regiments of cavalry behind the centre, and nine behind the left wing, and several regiments of Belgians in the extreme centre rear.

About a mile and a half in a due west course is Braine Leland, the advanced post in front of the position occupied by the British right. This was garrisoned by Dutch and Belgians, and attacked by Jerome Buonaparte after he had cleared the wood of Hougomont, but without result. Failing here, the French transferred their attack to the British centre with desperate fury. A large body of cuirassiers advanced with headlong intrepidity along the Genappe causeway against the farm-house, where they were encountered by the English heavy cavalry, who drove them back on their own position, where they were protected by their artillery. The four columns of infantry that followed the cuirassiers had well-nigh established themselves in the centre of the British position, but for a flank attack of heavy cavalry at the moment they were checked by the fire of the musketry. The result was decisive; the French columns were broken with great slaughter, and two eagles, with more than 2000 men, were made prisoners and instantly marched off to Brussels.

This was one of the most important repulses sustained by the French during the eight hours' combat; and conferred an interest on the farm of Mount St. John, which La Haye Sainte and Hougomont, though important positions, did not possess. The establishment of the French at the farm would have cut the British army in two, and have opened the road for them to Brussels. But it was otherwise ordained. Providence had no further use for Napoleon. The star of his destiny had set; therefore all the zeal and desperate valour of his legions was but the dashing of the tempestuous ocean upon the rocks. Human effort could not sustain him.

The successful defence of the farm was probably one cause of the mound being raised on its present site. The heaping up of this mass of earth commemorative of the victory was a useful idea, as well as appropriate to the circumstances of the case. A mountain of flesh had been slain, and a mountain of 200 feet, surmounted by the Belgian Lion in granite, has been raised to perpetuate the fact. But it also forms a fine position from which to view the field of blood. Looking southward along the Genappe and Charleroi causeway, you see La Haye Sainte, the advanced post of the British centre; La Belle Alliance, between the right and left wings of the French army, and where Wellington and Blucher met after Napoleon's flight; and Le Caillon, about two miles and a half distant, his general quarter, and Dock Yard of reserve, where he slept on the night of the 17th. On the south-west you see Hougomont, and a mile and a half south-east of that, Planchenois, and the monument of the Prussians slain in their attack on that village in the rear of the French army. About a mile to the north is the Foret de Soignie; and two miles and a half to the north-east, the village of Ohain; and about a mile south of that, the Wood of Paris. Ohain lay about a mile and a half from the extremity of the British left wing, and south of the road to Wavre, which is fourteen from Waterloo. The first body of the Prussians entered into communication with the British left by the Ohain road, while their fourth advanced from St. Lambert through the Wood of Paris against the French rear at Planchenoit. The coup d'oeil from the stand-point of Mont St. Jean is truly beautiful; and had it been in existence at the time of the battle, it would have been a safe and admirable position for an actual panorama of Waterloo. The day of our visit was one of bright sunshine, though with the hindrance of a stiff cool breeze. With our map and plan of the battle we obtained much more reliable information concerning the landscape than the guides could have afforded us; and having to identify the localities by our own observation, they made a more abiding impression upon our minds. Having finished our survey, we descended by a long flight of steps, from which, following a path, we found ourselves in the hands of a lodge-keeper, who invited us to inscribe our names in a Visitor's Register, which in Flemish is equivalent to asking payment for nothing. We had received no service; yet we paid, not because of spontaneous liberality—for our benevolence does not flow impromptu towards the pockets of the McSycophants—but that we might not subject ourselves to the opprobrium of

being proclaimed “cursed Russians,” or mean fellows of some more cordially despised fraternity. We feed the lodgeman that he might not raise our dander by his insolence; for civility is pleasant even in being robbed.

Being politely bowed out, we found ourselves not marchants pour la Syrie, but for Waterloo. After a tramp of a mile and a half along a very dusty road, we came up with our conducteur. Having nothing more of interest to detain us, we directed him to drive us to Brussels by another route through the Foret de Soignie, part of which was as wild as any of our roads in the backwoods. After a pleasant ride of about two hours and a half, and under much more comfortable circumstances than the 2000 French prisoners who had preceded us thirty-five years before, we arrived at the Grande Hotel de Saxe, about 4½ P.M., well pleased with our excursion; and thankful that we have no part nor lot in Europe or its affairs. Its history is written in blood, and one of its bloodiest pages we had perused at Waterloo.

On Tuesday we left Brussels by train for Paris, passing through Braine le Compte, Mons, Jemappes, and Quievraine in Belgium; and Valenciennes, Douai, Arras and Amiens, in France; Amiens being about 73 miles from Paris. From Brussels to Valenciennes is 59 miles; and from Brussels to Paris about 180 miles. Mons is the fortified capital of the province of Hainault, noted for its coal mines, and has 24,000 inhabitants. In its vicinity is the village of Jemappes, noted for a battle in 1792 between the French and allied powers. Louis Philippe was at this battle in the French ranks. It was fought in the days of Sans Culotteism, and in courting popular favour became the one idea of his military patriotism, according to the air—

“Souvenez-vous de Jemappes?
Souvenez-vous de Valmy?
J’etais dans vos rangs a Jemappes;
J’etais dans vos rangs a Valmy.”

Valenciennes is a strongly-fortified town on the Scheldt, with celebrated lace manufactures, and 21,000 inhabitants. At this station our passports were politely demanded, and the baggage inspected by the French custom-house officers. Douai is a fortified town on the Scarpe, with one of the largest arsenals in France, numerous manufactures, and 20,000 inhabitants. Arras is the fortified ancient capital of Artois, also on the Scarpe, in the Pas de Calais Department, north-eastward, and 32 miles distant from Amiens, with a strong citadel, a remarkable Gothic cathedral, and over 24,000 inhabitants. Amiens is the fortified ancient capital of Picardy, on the Somme, with a cathedral considered as a masterpiece of Gothic architecture, and 48,000 inhabitants. Its manufactures of velvet, carpets, &c., are important, and it has also considerable inland trade. It was at this place that the treaty of peace was concluded between France and Great Britain, March 25, 1802. We arrived in Paris in eleven hours and a half, at 12 P.M. There was a little emeute in our car on the way, which did not, however, end in a revolution. A passenger “blouse,” one of the Liberty, Fraternity, and Equality gentlemen, being very socially inclined, commenced to take comfort in a cigar, which was not accepted as agreeable by some others. These protested against it as highly offensive to the lady present—that is, as they presumed. But he preferred his own gratification to hers, telling them, with a theatrical exposure of an under-garment of blue, that he was a blouse, and should do as he pleased, and that if they did not like the smoke, they could go into another car. French tongues became very voluble at this red republican defiance, and soon after arriving at a station, called aloud for the station-master; but his station-mastership was prudently deaf, and we steamed on. There were no barricades thrown up, though things appeared very threatening. The lady’s companion, guessing that the emeute was about smoke,

(for they were English,) afforded our party no little amusement in his efforts to allay the storm. Knowing nothing of French, and not able to get at them with the Queen's English, he seemed to think that the only chance he had was to murder it with as much affability as possible, exclaiming on the lady's behalf, "We no mind shmoke, we no mind shmoke!" Neither did they mind him, for the clatter continued till the Red gave in. With no other incident we arrived at the station, where we took omnibus to the Hotel l'Isle d'Albion in the Rue St. Honore, where we passed what remained of Tuesday night, which to me was one of pain and sleeplessness.

At length morning came, for to me the night had been very tedious. Before I rose, I was in so much pain in the region of the liver and right shoulder, that I could scarcely turn in bed without crying out. I was much afraid that I was about to be detained in Paris longer than would have been agreeable or convenient; but on rising and standing erect upon the floor, all pain vanished without return. After breakfast we went to the post office to see if there were any letters in the poste restante for either of us. From thence we directed our way to the Hotel des Princes, 109 Rue Richelieu, where a letter informed us that three acquaintances from London would be glad to see us. Finding them at home, we arranged to get our passports viséd, and then to visit the principal places in Paris. The former was a troublesome affair to us who were unacquainted with the routine. We went to the proefecture of police, which was quite a long walk from our hotel. There we were informed that we must get our passports signed at the British Embassy before they could be stamped at the prefecture. We took them to the Ambassador's, where we were told to leave them, and call again in two or three hours. Having received them at the expiration of that time, we again proceeded to the police office, where the formality was at last perfected. But even then we could not leave France without permission. We could leave Paris, but would not be permitted to go on board the steamer for England unless we could produce a consular authorisation to do so at Boulogne. This obtained, and delivered to the policeman at the gangway, we breathed once more the air of that liberty which finds no more an asylum save in the transoceanic regions of Britain and Anglo-Saxon America.

The root of Paris is the little island in the midst of the river Seine, known as La Cité. It was chosen as the site of a town on account of the security afforded by the river, which was then rapid and formidable. The city dates from a long period before Julius Caesar; indeed, it is alleged that its first foundation may be traced to a period more remote than 830 years before Christ. It was originally called Lutèce, or Lutetia, but the name was subsequently changed to Paris, out of compliment, say some histories, to Priam. For a long time the old town was a miserable place to live in, but in the reign of Philip Augustus it became vastly improved. This king caused it to be paved, owing, it is said, to the annoyance caused to him one day while standing at the window of his palace by a carriage passing through a mass of filth, and emitting a most detestable stench. The city was possessed by the Romans about 500 years. It was first strengthened by them with walls for defence; but generally was not deemed of much importance, and till the time of Philip Augustus, was greatly neglected by the kings of France. Such was the little acorn from which the Parisian oak originally sprang. The superficies of the city to the fortified walls is now 65,678 acres; and the population when the census was last taken, was 1,200,459. By including the troops in garrison, and the average of strangers making only a temporary stay in the town, the amount of the inhabitants of Paris may now be reckoned at about 1,300,000.

To view Paris and to see it, must not be regarded as the same thing. To see Paris implies a visit to all "the lions" of the place—a visit of inspection; a being in the great public

buildings and minutely examining the antiquities, works of art, and curiosities they contain. The time at our disposal would not permit us to do this; so that we had to content ourselves with viewing Paris, and seeing two or three of its notabilia. To accomplish this with despatch, our party, consisting now of six, hired a carriage at two francs an hour, and ordered the conducteur to drive us to the Louvre, Tuileries, Elysée, Place de la Concorde, Barrière de l'Etoile, Hotel de Ville, Notre Dame, Church of the Madeleine, Place de la Bastille, with its Column of July, &c., &c., &c., that we might view their exteriors, if no more. The best points for viewing Paris are the towers of Notre Dame, the Pantheon, the Arc de Triomphe de l'Etoile, the dome of the Invalides, or the heights of Montmartre, when its panorama is complete. There is no indistinctness or confusion in the prospect; every palace, church, or public edifice stands distinctly before the eye; and interspersed with the foliage of the gardens and the Boulevards, the whole forms a prospect of great beauty.

We not only viewed but inspected the Madeleine. This is an ecclesiastical bazaar, called by the papists "a church," interesting to an anti-iconist because of its architecture and decorations, as works displaying the skill of the idolaters who finished it. The first stone was laid by Louis XV, in 1764. Great changes were made in the plans originally proposed, and Napoleon intended to convert the building into a Temple of Glory. On the accession of Louis XVIII, the original purpose of forming a magnificent church was adhered to, and enormous expenses were incurred in pulling down and altering parts of the building. It is formed after an ancient temple, rectangular in form, and 326 feet long by 130 feet wide. It is raised on a basement 8 feet high, and surmounted with a peristyle of 52 Corinthian columns. The southern part is ornamented with a bas-relief 118 feet long and 22 high, composed of 19 figures representing Magdalene at the feet of Jesus, praying for the salvation of sinners! On the left there are some angels looking on a converted sinner, and Innocence is represented as approaching Christ, supported by Faith and Hope. There is also an angel receiving the soul of a saint; an avenging angel driving before him Envy, Lewdness, Hypocrisy, and Avarice—who then in Paris will escape him?—and another angel thrusting the souls of the condemned into everlasting flames. Around the exterior of the building, in niches at regular intervals, are idol-statues of some of the most distinguished hypocrites of the Romish calendar, called "saints." The great doors are of bronze, 32 feet high by 13½ feet wide. The interior of this magnificent structure forms an immense hall without any aisles. The light is admitted from domes. Round the whole runs a marble balustrade. The roof is ornamented with beautiful sculptures, which produce a fine effect, being splendidly gilt. On the walls are a number of paintings, the largest of which is on the high altar. Christ is surrounded by the apostles, and at his feet Mary Magdalene. In other parts of the picture are represented all the principal personages who have maintained or extended the Romish superstition, which in Europe they style "the Christian faith!"—as, the Emperor Constantine, Peter the Hermit, Richard Coeur de Lion, Charlemagne, several Popes, Joan of Arc, Cardinal Richelieu, Louis XIII, and Napoleon le grand.

The contrast between the Madeleine and Notre Dame is great. The interior of the latter is gloomy as a sepulchre, and remarkably plain, the first French Revolution having made havoc of its trumpery. It had formerly a magnificent set of bells, but it cast them all into cannon save one, to blow to their friend the Devil the crowned and mitred patrons of the ecclesiastical diabolism that had slain the Witnesses of God. The bell that escaped had been rhantised, or "christened," as they call it, Emmanuel-Louise-Therese, and weighs 32,000 pounds. The foundation of this cathedral is not known. Its high altar was consecrated 1182, and its idolatrous service is said to have been first performed by the Latin Patriarch of Jerusalem in 1185. The revolution destroyed this altar to the Queen of Heaven—a good work,

which Napoleon, the man of that revolution, for political stage effect, rebuilt of costly marble. The western front of the building is very fine, the towers being especially admired by architects. Notre Dame, so called because dedicated to the deified ghost of the Mother of Jesus, which, as the presiding goddess in the European heavens, is styled by its worshippers "Our Lady"—is 390 feet long, 144 feet wide at the transepts, 102 feet high, the western towers being 204 feet, and the width of the western front 128 feet. Its exterior is so richly decorated that a description of it, they say, would fill a volume. As then to write this is beyond my purpose, I shall conclude my notice of this Cathedral Bazaar of old French superstition and modern hypocrisy by simply remarking that if the reader desire to read such a volume, let him visit Paris and observe it for himself.

We found the Champs Elysées, the Elysian Fields, a truly "magnificent promenade." It extends about a mile from the Place de la Concorde to the Barrière de l'Etoile. It is ornamented with lamps, fountains, &c., and is a favourite resort for the Parisians. At particular seasons it is the scene of great gayety; but in 1815, of great national mortification and vexation, because of the encampment there of the English army after the battle of Waterloo.

But it would take up more of these columns than can be spared to tell the reader of all we saw or that is seeable in this emporium of art, fashion, vice, superstition, folly, and, by consequence, of necessary despotism; for such a people can only be ruled with an iron hand. The weather was fine, but the moral and political heavens around us of the gloomiest type. We were in Sodom, where every thing indicated that the wickedness of the people is great. Having finished a drive of several hours, we dismissed our conducteur, and repaired to a restaurant in the Boulevards des Italiens, where we dined. In the evening we returned to our hotel. At 9 P.M. we were en route for England via Bologne-sur-Mer, where we arrived in the morning at 6. Having breakfasted and obtained a permit to leave France, we went on board at 7½ P.M., and in two hours and a quarter made fast to the custom-house wharf at Folkestone. Our baggage being passed, we took the cars to Dover, distant about seven miles. At this place we deposited our valises at "a comfortable inn," such as you only find in England; and then sallied forth for a visit to the Castle, now no longer frowning, but looking with great affability towards "Calais green." On entering its precincts, I was stopped by a sentinel, who told me I could not pass. I was surprised at this, seeing that he allowed my two friends to proceed without interruption. I replied that I had as much right to visit the castle as the Duke of Wellington. But this he disputed, giving as a reason that I was a foreigner, and that his orders were to let no foreigners pass without special license. He came to this conclusion from my not having that beard-less-boyish appearance at that time so common to the English. Having been detained long enough, I gave him to understand that I was a native, which he did not believe until my smooth-faced, beardless friends testified that I was indeed a true man, and no spy. The castle visited, dinner despatched, and the bills paid, we ticketed ourselves at 5 P.M. for London, where we arrived in five hours and a half. In three weeks from that time I was crossing the Atlantic for the United States, in whose waters we cast anchor after an absence of two years and a half. Thus ended an enterprise which opened a new chapter in our history, connected with the advocacy and propagation of the truth.

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SCORPIONS.

“And they had tails like unto scorpions, and there were stings in their tails”—Revelation 9: 10

An Arab writer in the Escorial collection, about the year 1249, thus speaks of the scorpions used by the Saracens of Mauritania: “The scorpions, surrounded and ignited by nitrated powder, glide along like serpents and hum, and when exploded they blaze brightly and burn. Now to behold the matter expelled was as a cloud extended through the air, which gave forth a dreadful crash like thunder, vomiting forth on every side, and breaking down, burning and reducing all things to ashes.”

* * *

“The wealth of the sinner is laid up for the just.”

* * *

ANALECTA EPISTOLARIA.

INQUIRIES CONCERNING THE NAME.

Dear Brother—In Matthew 28: 19, Christ commands his apostles to go teach all nations, baptising them into the name of the Father, and of the Son, and the Holy Spirit. Now when Peter preached his first discourse, in answering the question propounded by the audience, “What shall we do?” told them to “repent and be baptised in the Name of the Lord Jesus; and they should receive the gift of the Holy Spirit.” Why did he not tell them to be baptised in the name of the Father, and the Son, and the Holy Spirit, instead of “the Name of the Lord Jesus.” In the commission they are ordered to do this. But Peter tells them to expect the gift of the Holy Spirit after baptism in the name of the Lord Jesus. Did Peter in this instance obey his instructions? If so, what is the gift of the Holy Spirit?

Again, in Acts 19: 1-6, Paul, finding disciples, asked them if they had received the Holy Spirit since they believed; and being answered in the negative, he inquired, “Unto what were ye baptised?” When told, “unto John’s baptism,” he explained to them the nature of that institution, upon which they “were baptised in the name of the Lord Jesus.” Why were they not baptised into the name of the Father, &c.? Paul it seems laid his hands on them, and they received the Holy Spirit, instead of being baptised in the name of the Holy Spirit. What is the name of the Holy Spirit, if the term “Holy Spirit” is not?

You see the difficulty with me in both cases is the same. Can you spare the time to give me your views by way of extricating me from it? If you can, you will confer a favour on one who is desirous to know exactly what the Holy Spirit teaches; and much oblige your brother in the gospel,

J. D. BURCH.

Forest Hill, Miss., July 17, 1851.

“THE LORD JESUS.”

To be baptised “in the name of the Lord Jesus,” is the same thing as to be baptised “into the name of the Father, and of the Son, and of the Holy Spirit,” because it requires the

Father, the Son, and the Holy Spirit, for the manifestation of Adoni-Yehovshua, vernacularly styled “the Lord Jesus.” Jesus is the Greek form of the name bestowed on the Son by the Father. The Father’s messenger said to Mary, “Thou shalt call his name Yehovshua;” or, in the contract form, Yehoshua, and Yoshua, or Joshua. The termination shua signifies powerful. “Thou shalt call his name Yehov, Jove, Yo, or Jah, (all different forms of the same word,) I shall be powerful, or I shall be the powerful;” and the reason given is, “for he shall save his people from their sins.” It requires one that is powerful to effect such a salvation as this; for no less is implied in the salvation than grafting the whole twelve tribes into their own olive as a righteous nation, the overthrow of all their enemies, and the resurrection of the righteous dead.

Lord I-shall-be-the-powerful is the Father manifested through the Son by the Holy Spirit. The Son is the medium of the Father’s manifestation by the Spirit; hence all the doctrine and wonderful works were the Father’s, uttered and performed by the Spirit. Till the birth of the “body prepared” of Mary’s substance, the fleshly medium did not exist—there was no God-manifestation through the flesh, nor even then till the baptismal anointing of that body. Hitherto it was God dwelling in unapproachable light, embosoming the Spirit. But when God manifested himself as a Father, his Spirit, speaking by the Son-Flesh, could say, “Glorify thou me with thine own self, with the glory which I had with thee before the world was.” When the prepared body lay in the tomb, the God-manifestation ceased; but when the Spirit of God filled it again, it was on that day begotten as “the Son of God with power according to the holy spiritual nature;” and in relation to the terrestrial system, the preeminent medium of God-manifestation for ever.

Introduction into the name of the Father, and of the Son, and of the Holy Spirit, is coetaneous. A believer of the one gospel cannot be introduced first into the name of the Father, next into the name of the Son, and then into the name of the Holy Spirit; neither can he get into the first and last without getting into the name of the Son: but if he be introduced by the baptismal formula, he is by the one immersion in the name of the Lord Jesus, and then also in the Father and the Holy Spirit, Jesus being the incarnation of them both.

The “gift of the Holy Spirit” was ability to do what could not be done until energised by the Spirit. The Spirit was not given until Jesus was glorified; yet there were genuinely-converted men before his glorification, and such as are rarely met with in or out of churches in our day. The Spirit was given to already-converted men, not for their own special or private advantage, but for the benefit of others, or “the profit of all.” They first believed the gospel of the kingdom, were then immersed, being in the name of the Lord Jesus as the result of the operation, and then made the recipients of the Spirit by the imposition of apostolic hands and prayer.

It was “in the name of Adoni-Yehovshua” that Peter commanded the three thousand believers of the gospel of the kingdom to repent and be baptised. Suppose that one or more in five minutes after the command had been immersed into the name of the God-manifestation, during that five minutes their knowledge, faith, feeling, and disposition remaining the same as at the instant the command was given—during this period they were the subjects neither of repentance nor baptism IN the name: but the moment they were immersed into the name of the God-manifestation their new position is reckoned as repentance and baptism in the name, because they are then “in Christ,” and for the first time. There is no gospel repentance nor any baptism, any more than any immortality, out of Christ. A man may believe the one only true gospel of the kingdom, and have the disposition and heart of Abraham himself; still, so

long as he has not been immersed into the God-manifestation he is not in the name of Adoni-Yehov-shua; and not being in the name of Jesus, his faith is not yet counted to him for righteousness, nor his oneness of mind and heart with God for repentance. Hence the reason why believers in the kingdom, whose hearts have been purified by faith working by love, are commanded to “repent and be baptised in the name of the Lord Jesus”—all the present blessings of the gospel are imparted in the obeying of the truth of God, and to the obedient only, as they will find when they meet the Lord Jesus face to face.

Observe: → It is only believers of the things of the kingdom of God and of the name of Jesus Christ with a true heart, who are commanded to repent and be baptised in the name of the Lord Jesus. It is a moral impossibility for any others to obey the command; for none can obey the truth who are ignorant of it, or do not believe it—none can repent in the name who have not previously the divine oneness of mind which results from the truth believed.

A word upon Yehowah, commonly written Jehovah, and very incorrectly rendered Lord in the English version. It signifies, I shall be; and is compounded of the three parts of the verb hahyah, to be; the ah from the future, y’hi, he shall be; the ho, from the present participle, howeh, he is; and the ahh, from the preterite hahyah, he was. Hence, when the compound word is appropriated as a name of God, or conferred by him upon his Son, it imports that the Name-bearer is one who was, and is, and shall be, the Shua, or Powerful. So that to be in the name of the Name-Bearer is to be in the Father and his Holy Spirit. But I shall treat of this more in detail hereafter. What has been said will, I hope, help our correspondent out of his difficulty.

EDITOR.

March 29, 1854.

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QUERIES CONCERNING THE ADVENT.

Dear Brother—Since I last wrote I have been united to the Lord Jesus Christ by belief of the gospel of the kingdom, and baptism in his name. The brethren meet every Lord’s day at Geneva, and appear to be in a prospering condition. Last Lord’s day but one, there were three immersions of believers in “the Hope of Israel,” on account of which Paul was bound in chains as the prisoner of Christ. Our congregation numbers seventeen individuals, who are patiently waiting for the day of their redemption, which draweth nigh. True, the number is small; yet it is written, that “where two or three are met together in His name, there He will be in the midst.”

We prosper also in knowledge. Almost every Lord’s day brings forth something before unseen. The Bible is truly a vast mine of wealth; and I fear we can never dig out all its contents.

There are two points on which some of us are at a loss, namely, the time and the manner of Christ’s appearing. Will he appear to destroy Gog’s army on the mountains of Israel, and will he then establish the kingdom in the Holy Land? If so, what a condition the land and city must be in at this time—filled with dead bodies, the walls thrown down, the land upheaved by earthquakes, and the mount of Olives cleft in two.

As to the manner: Will he come in the clouds of heaven, attended by mighty thunders and lightnings and earthquakes, so that all nations can see him? Or, will he come as a thief, unexpected, unseen, stealthily? Or, will he come as stated in Acts, as he went up?

These are rather important questions, and deserve attentive consideration. As to the moment of his appearing, we are aware that it is not for us to know the exact time; yet, we think that we can ascertain about the time.

A few weeks ago we changed the order of our meetings we think for the better. It is our opinion that we are now nearer the primitive order. It is as follows: On meeting we first attend to the breaking of bread, &c.; then any brother who has a psalm or a hymn which he desires sung, we unite with him in singing it: the same with prayers. Thus we spend the whole forenoon, after attending to the ordinance, in singing praises, and offering prayers and thanksgivings to our Creator through “the Apostle and High Priest of our confession.” If there should, perchance, be a little spare time, it is fully occupied by exhortation. This, I assure you, is far better than the old plan of occupying the chief part of the forenoon with speaking, and then hurrying through at the close that important institution, to attend to which we profess to have met together.

But enough. Hoping that we may still go on perfecting ourselves as the day of perfection draweth nigh, is the humble prayer of, dear brother, yours in Christ Jesus,

THOMAS WILSON.

Aurora, Kane, Ill., November 14, 1853.

THE TIME AND MANNER OF CHRIST’S APPEARING.

In relation to the question proposed by our worthy correspondent concerning the time of Christ’s appearing, I would reply, that he will appear to destroy Gog’s army on the mountains of Israel, and then to establish the kingdom.

That he will appear to destroy Gog’s army is manifest from Ezekiel’s testimony, which says, “My fury shall come up into my face, . . . and all the men that are upon the face of the land shall shake at my presence, and the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord; every man’s sword shall be against his brother”—Ezekiel 38: 18-21. This is clearly an answer to the prayer of Israel prophetically inscribed in the sixty-fourth of Isaiah, saying, “We are thine, O Lord; thou never barest rule over our adversaries; they were not called by thy name. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!” The prophet then refers to the great event of former years, when the Lord did come down to Sinai, as an illustration of his future descent to save the nation, by making his Name known to his adversaries. Then, in the fourth verse follows that notable passage, quoted by Paul in his letter to the Corinthians, showing that when the Lord shall descend to throw down the mountain-dominions of the Gentiles, and to make the nations tremble, he will bring “the things prepared for them that love him.” Isaiah’s words are these: “Since the beginning of the world they have not heard, nor perceived by the ear, neither hath the eye seen, O God, (or Messiah) beside thee, what he (or Jehovah) hath prepared for him that waiteth for him.” In commenting upon the phrase “what Jehovah hath prepared,” Paul denominates it, “the hidden wisdom of God in a

mystery”—1 Corinthians 2: 7, which he says, “we speak;” that is, he and Sosthenes: and which, in his letter to the believers in Rome, he styles, “the gospel of Christ, the power of God for salvation to every one that believes”—Romans 1: 16—“the things concerning the kingdom of God,” which he spake boldly of, disputing and persuading for three months in the school of one Tyrannus at Ephesus—Acts 19: 8.

This shows that Isaiah’s “what Jehovah hath prepared” refers to the thing expressed in our Lord’s saying, in the twenty-fifth of Matthew, as “the kingdom prepared.” Jesus, as well as Paul, preached the glad tidings, or gospel of the kingdom—Matthew 4: 23; and in so doing proclaimed that “When the Son of Man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory”—Matthew 25: 31. He also associated his coming in glory with his coming in power. Thus, in the twenty-fourth of Matthew, “All the tribes of the land shall mourn, (see Zechariah 12: 12) and they shall see the Son of Man coming in the clouds of heaven with power and great glory.”

Before leaving the text from Isaiah, we may notice that Paul makes “the princes of this age,” that is, of the age, aion, he lived in, the nominative to “have not heard nor perceived;” for he says, “had they known, they would not have crucified the Lord of glory.” Then again, he omits the words “O God, beside thee;” because when he quoted Isaiah’s words, “what Jehovah hath prepared” to be manifested when the nations tremble at the presence of his Son, was known to very many beside the Lord Jesus. It was not so in the prophet’s time. The “wisdom of God in a mystery” was known neither to the prophets nor the angels; but in Paul’s age it was a subject well understood by the saints in Christ Jesus: hence, he says to those of them residing in Corinth, “God hath revealed them unto us by his Spirit . . . which we have received . . . that we might know the things . . . which we speak in the words the Holy Spirit teacheth.” The things unknown to the princes of the Mosaic economy, and revealed by the Spirit in the mystery, are on record in the New Testament; so that if we do not understand them the fault is not God’s; but referable to our neglect of the Scriptures, or to our indoctrination into Gentile “philosophy and vain deceit,” commonly called “theology,” or to both—Colossians 2: 8. Let us then “search the Scriptures;” and eschew the divinity of the schools, martextually distilled in the pulpit oratory of our day, as we would the poison of asps mingled in golden goblets of sparkling wine. It is mere “superfluity of naughtiness;” therefore abandon it, and “receive with meekness the engrafted word which is able to save your souls!”—James 1: 21.

Another idea is worthy of note in connection with this text in Isaiah. The prophet says that the things referred to, God “hath prepared for him that waiteth for him:” but Paul renders it in his quotation, “for them that love him.” It is evident, therefore, from this, that the apostle considers that they who love the Lord are waiting for him. Hence, in his writings he emphasises much upon this point. “The Lord,” says he, “direct your hearts into the love of God, and into the patient waiting for Christ.” Again, he says, “Ye turned from idols to God, to serve the living and true God; and to wait for his Son from heaven:” and in another place, he says, “We through the Spirit wait for the hope of righteousness by faith:” and again, “The testimony of Christ was confirmed among you; so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ.” And Jesus himself commanded the apostles to “Let their loins be girded about, and their lamps burning; and themselves like unto men that wait for their lord, when he shall return on account of the nuptials.” And lastly, Daniel says, “Blessed is he that waiteth and cometh to the thirteen hundred and thirty-five days;” because when these years shall expire, Michael, the great prince of Israel, shall be revealed, and his waiting saints shall be made like their Lord.

But, it is not all who profess to believe in the personal and visible revelation of Jesus, that love or are waiting for him. No one loves him in a scriptural sense, who does not believe and do what he teaches: for, besides that “love is the fulfilling of the law”—Romans 13: 10, Jesus says, “If a man love me he will keep my words. . . He that loveth me not keepeth not my sayings.” This is so much in point, that one would suppose that no man reading it would be able to impose upon himself the notion, that he loved the Lord, while he was living in neglect, and, therefore, on the supposition that he is intelligent in the word of the kingdom, in contempt of his doctrine and commandments. Now, Jesus preached the gospel of the kingdom, and commanded those who believe it to be baptised, and thenceforth to walk worthy of the kingdom and glory the gospel calls them to. But who among “the pious” who profess to love Jesus do this? They believe not the gospel he preached; like our friend Storrs, if they believe it, they refuse to be immersed, and denounce immersion as sectarianism. Why then do they not hear Jesus? Do they think he is to be mocked with impunity? That he does not mean what he says when he affirms that they who keep not his sayings do not love him? How little do men appreciate the character of him with whom they have to do. They seem to consider him as one who has as little regard for his sayings as they have for theirs. But if they will lie, “God cannot”—Titus 1: 2. What has been spoken by his command is irrevocable, and as living now as on the day it was spoken. His word changeth not; and is “magnified of him above all his name.” Hence, says his Apostle, “If any man hear my words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day”—John 12: 47-48.

He then who believes the gospel of the kingdom, and has therefore been immersed, and walks worthy of the kingdom and glory to which he has been called, and is patiently expecting the revelation of Jesus, is the person who is waiting for, and loving him, in the sense of Isaiah and Paul.

Having disposed for the present of this interesting passage of Isaiah, we will return to a more particular consideration of the question before us. The Lord descended to Sinai for the purpose of setting up his kingdom under the Mosaic constitution. He organised it in the midst of a hostile world, by first, delivering his nation from Egyptian bondage; secondly, delivering to them a law in the wilderness; and thirdly, by driving out the seven nations of Canaan with fire and sword; and the planting of his own nation there in their stead. This was a great work that was not accomplished in a moment. It was the work of a generation; beginning with the proclamation of the gospel to Israel, and the delivery of Jehovah’s message to Pharaoh, and ending with the rest from war procured for the nation by the victories of Joshua, a period of nearly fifty years.

In the first stage of this process, the condition of Egypt was awful. Moses, Jehovah’s servant and visible representative, and the great type of Israel’s future Deliverer, was in the midst of it all. Egypt, the residence of Jehovah’s nation, was filled with dead bodies, and its waters turned into blood; frogs, lice, and flies, swarmed in the land, and a grievous murrain destroyed their beasts; hail was thundered down, and fire ran along the ground; the land was darkened with locusts, so that the earth could not be seen; and three days’ darkness impended over the country, even a darkness that might be felt. This was the way God operated upon the hardened enemies of Israel through and in the presence of his servants. Nothing in Jerusalem and the Holy Land can be worse than these plagues when the prophet like unto Moses shall come as “Jehovah’s servant,” in power and great glory, to “bring the third part through the fire,” in the day of his indignation upon Israel’s foes.

Isaiah has taught us to regard the Lord's descent to Sinai as representative of his whose type was the angel in the blazing bush, to Olivet on the east of the Holy City. Jesus, "whom God hath made both Lord and Christ," will descend for the purpose of setting up Jehovah's kingdom again under the New and Better Covenant—Acts 15: 16. He will have to organise it in the midst of hostile nations, of extreme sensibilities respecting "the balance of power," which by such an event will be utterly destroyed. Though he comes with power and great glory, as the angels did to Sinai, the work of re-establishing the kingdom will be as formidable an enterprise, and require nearly as much time for its accomplishment, as did its original institution. The reorganisation of the kingdom demands the deliverance of the Twelve Tribes from bondage in the Roman Habitable, "pneumatically styled Sodom and Egypt"—Revelation 11: 8: secondly, the delivering to them of a law that shall go forth from Zion to them sojourning in "the wilderness of the people"—Ezekiel 20: 35; and thirdly, the subjugation of the seven toe-kingdoms of "iron unmixed with miry clay," that they may be able to march into Canaan, and obtain an everlasting national rest from all their sorrows under Messiah, the prince of Israel, Joshua's antitype, and the Ruler of the World promised to Abraham and his Seed—Romans 4: 13.

These events will be the work of a generation, as were those which ultimated in the original establishment of Israel's commonwealth and Jehovah's kingdom, in the Holy Land. This appears from Micah's testimony as well as from the magnitude of the work to be accomplished. After stating that the land should be desolate, the prophet intercedes in Israel's behalf, and says to the Lord, "Feed thy people with thy rod; . . . the flock of thine heritage . . . let them feed in Bashan and Gilead, as in the days of old." To this prayer, Jehovah replies to the prophet as the nation's petitioner, in these words: "According to the days of thy coming out of the land of Egypt will I show unto him (the flock of mine heritage) marvellous things. The nations shall see and be confounded at all their (Israel's) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee"—Micah 7: 14-17. The reader may learn how Israel fed in Bashan and Gilead "in the days of old," by reading the historical parts of the Bible. The prophet teaches in his intercession that the same thing shall be again: and in the answer to the petition we are instructed that, as the Gentile governments are the great obstacle to such a consummation, Jehovah will make Israel mighty with the Lord their God as their commander—Isaiah 55: 4, and by their invincible and wonderful prowess overthrow the barrier, and plant them there "as in the days of old." The reestablishment of Israel in Gilead and Bashan by "the Lord their God," or Messiah, is regarded by the prophet as connected with the fulfilment of the promise made to Abraham. Hence, he says, "God will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Now, the "marvellous things" which Jehovah says he will show to Israel in the sight of the confounded and dismayed nations, he says also shall be displayed during a period equal to that occupied in the coming out of the nation from Egypt into Palestine. This was a period of forty years. The work therefore which Messiah, the Angel of the Abrahamic covenant—Malachi 3: 1, and Jehovah's servants—Isaiah 49: 5-6, have to perform for Israel in restoring the kingdom again to them, will consume at least forty years from and after his advent "in power and great glory." The most difficult part of this work is, not the making of the goat nations to lick the dust like a serpent, but the regeneration of the understandings and

affections of the Tribes of Israel. At present they are no more fit to inherit the Holy Land under Messiah the Prince, than were the bondmen of Egypt under Joshua. The rebellious must be purged out from among them—Ezekiel 20: 38, as in the wilderness under Moses; that, being renewed in heart and mind, the nation, as a righteous nation, which at present they are not, may be engrafted into its Olive—Romans 11: 24—by the delivering of the New, or Abrahamic Covenant, which is to be made with the houses of Judah and Israel—Jeremiah 31: 31-34.

The reestablishment of the overturned—Ezekiel 21: 27—kingdom by Messiah, “whose right it is,” is a work then of the forty years succeeding the advent. It begins with the identification of him that comes as the person that was crucified, some eighteen centuries before—Zechariah 12: 10; 13: 6, 8-9; as the “prophet like unto Moses,” by whose hand their ancestors did not understand that God would deliver the nation; it begins with that “third part’s” recognition which will then have been brought through the fire, that this is Jesus whom their fathers refused, saying, “We will not have this man to reign over us;” even the same whom God sends to be a ruler and a deliverer, not by the hand of an angel as in the case of Moses, but by his own arm, as himself the antitypical angel of the bush, to bring salvation for “his own”—John 1: 11.

Jesus, recognised as ruler and deliverer by the surviving “third part,” sends of this escaped portion of the nation, messengers to the nations to declare his glory among them—Isaiah 66: 19; Jeremiah 16: 16. These are Christ’s apostles of “THE LATTER DAYS.” Those we read of in the Acts were Christ’s apostles of “THE LAST DAYS;” and not to be confounded with the others. Their missions have not the same end in view. The apostles of “the last days” of the Mosaic age, proclaimed that God would at some future time, unknown to them, set up a kingdom, on the throne of which the crucified and risen Jesus should sit as ruler in Israel; but the apostles of “the latter days” of the Times of the Gentiles will proclaim that the Lord Jesus is king, and actually enthroned in the Holy City; and that therefore, the kingdom having come, the “hour of judgment” was no longer in the future, but at length impending, as an electric cloud in the sultriness of harvest—Isaiah 18: 4, over the world. The apostles of the last days preached the gospel as an invitation to possess the glory, honour, immortality, riches, power, and dominion, of the kingdom when established; but the apostles of the latter days will preach the gospel as an invitation to the nations and their rulers to “Serve the Lord with fear, and rejoice with trembling. To kiss the Son,” as a warning, “lest he be angry, and they perish from the way, when his wrath is kindled but a little”—Psalm 2: 10-12. This latter-day invitation is of the nature of a demand sent from one to another, who possesses what does not belong to him, requiring the surrender of it to the rightful owner, under penalty of the consequences that may follow. It does not invite to eternal life; but to allegiance and submission to the King in Zion, and consequently to the renunciation of fealty to “the powers that be.” It demands liberty for the captives, and the opening of the prison to them that are bound, that they may return to their own land, and serve the Lord their God in the place where he hath installed his Name. Such is the nature of the proclamation to the nations and their rulers, which precedes the manifestation of the “marvellous things” to be shown to scattered Israel in the sight of the astonished nations. Wherever there are Israelites to be separated from Gentiles, and to be gathered out, there the proclamation will be made, even to “the outmost part of heaven”—Deuteronomy 30: 3-5. The class of Jews engaged in making it known, call them apostles, evangelists, angels, messengers, or ambassadors, it matters not, they are persons sent, qualified, and equipped, by their government for the work; these are collectively emblematised in the Apocalypse by “Another angel flying in the midst of the heaven, having the Age-gospel to preach to them that dwell upon the earth, . . .

saying with a loud voice, Fear God and give glory to him; for the Hour of his Judgment IS COME”—Revelation 14: 6. That is, the time has at length arrived when “Judgment is given to the saints of the Most High, and they do take possession of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven; and take away the dominion of the Little Horn, to consume and destroy it unto the end”—Daniel 7: 22, 26-27. This is the judgment-work to be executed by Jesus and the saints, the commanders of the armies of Israel; who in the proclamation give the world fair warning of what they intend to do.

God sets up the kingdom by his power substantialised in Christ, the Saints, and the Twelve Tribes of Israel. They cast down the thrones of the Gentiles, seize upon their kingdoms, and organise the Jews as a kingdom in the Holy Land by reuniting the tribes into one nation under Messiah the prince—Ezekiel 37: 22, 24. When this is fully accomplished the forty years will be ended; and the gospel of the kingdom an accomplished fact—Galatians 3: 8. The kingdoms, empires, and republics, now existing in the hands of the world’s rulers, will then be no more. The political system of the earth will have been entirely changed, a NEW ORDER of things being established, styled by Paul “THE ECONOMY OF THE FULLNESS OF TIMES”—Ephesians 1: 10, which pertains to the Age to Come, subject, not to the angels as the present world, but to Jesus and the saints—Hebrews 2: 5; Daniel 7: 27; Revelations 20: 6.

As to the manner of Christ’s appearing, I would reply, that he will come to the clouds of heaven, which are “the dust of his feet,” with angels of his power in fire of flame, with a shout, with a voice of an archangel, and with a trumpet of God; but not so that all nations can see him. He will come as a thief; not being expected; and being in the city of the great King unknown to any beyond the land until he shall cause his presence there to be proclaimed by the symbolical messenger flying in the midst of heaven. “He shall so come in like manner as ye have seen him go into the heaven.” “He went up, and a cloud received him out of their sight.” He will therefore come to the clouds which will receive him out of the sight of the Russo-Assyrian-Clay forces on the mountains and plains below. While there, the transformed living believers of the gospel of the kingdom, and the resurrected saints, shall be caught up among clouds for a meeting of the Lord upon air, and so they shall all be with the Lord. It was thus on Mount Sinai. The angels, through whom Moses received Jehovah’s law, were in the clouds and thick darkness on the mountain top, which smoked like a furnace, and shook exceedingly. “The Lord descended upon it in fire, . . . and the blast of the trumpet sounded long, and waxed louder and louder, so that all the people in the camp trembled.” Thus “they met with God” in thunders, lightnings, and thick clouds; but the angelic trumpeters, and him that spake to Moses, they did not see. So, I apprehend, it will be with the armies of the Assyrian Image in Megiddo, the Valley of Jehoshaphat, and Edom; they will, like Saul’s companions on their way to Damascus, or Daniel’s on the banks of Hiddekel, “see not the vision, but quake exceedingly, and flee to hide themselves.”

But, says one, is it not written, that “every eye shall see him?” How can this be, if all dwellers upon the globe do not see him? It is so written; but “every eye” of whom? The next member of the sentence explains to whom the “every eye” refers, namely, even whosoever pierced him—Revelation 1: 7. It is every eye of these that shall see him; and not every eye of the invaders below, or of their compatriots at home. He said to some of those who afterwards pierced him, “There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out.” These will see him. The Tribes of the land of Israel will also see him, and mourn on account of him, as their fathers did, and for a like cause, in the presence of Joseph at their second

interview. This is a national mourning, or lamentation, resulting from the discovery that they had crucified their king in piercing Jesus; and that, though punished severely, they were punished justly in their tribulation, for slaying the innocent, and imprecating upon themselves and their posterity the blood of the guiltless. "They shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, . . . and the land (the tribes of the land) shall mourn." Thus speaks Zechariah—a prophecy reproduced by the Spirit in the Apocalypse of John.

But, he is not only to be received into clouds whence will be displayed the local portents of the advent; but the purposes of his obscuration being answered, he will come down to the mount of Olives—Zechariah 14: 4, whence he went up in the presence of his Galilean friends. When in the clouds, he and his companions are as "the Stone cut out of the mountain not in hands"—the Power that smites the Assyrian Image upon its Feet. It may then be said with David, "His strength is in the clouds." How appropriate is this position of the power to the execution of the judgment recorded against Gog! "I will, saith the Lord, rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire, and brimstone." This, with mutual slaughter, pestilence, and Judah's sword, will destroy the military power of the Image-Clay; so that the constituents of the Czar's dominion, severed from his sovereignty by this worse than Moscow or Waterloo defeat, will fall into other political combinations, styled apocalyptically, "the Beast and the False Prophet, and the Kings of the earth," to do battle against the power—Revelation 17: 14; 19: 19—predestined to grind them into powder—Matthew 21: 44, light as the chaff of the summer threshing-floors—Daniel 2: 35.

The Assyrian power being broken by this terrible overthrow, the Lord comes down to Olivet, and thence descends in triumph to the Holy City. Its gates are opened to him as the King of glory and Lord of armies, strong and mighty in battle—Psalm 24, and he is received by the people with acclamations, saying, "Blessed be he that comes in the name of Jehovah!"—Matthew 23: 39. It may then be said of Jerusalem, "THE LORD IS THERE"—Ezekiel 48: 35, as "an ensign upon the mountains," about to "blow the great trumpet" that shall make the nations tremble—Isaiah 27: 13; 18: 3. The trumpet to be blown is that of the symbolic angel flying in the midst of the heaven. While this proclamation is in progress, the land is being cleansed by the burial of the slain—Ezekiel 39: 11-16. When the rejection of it by the papal nations is announced at Jerusalem, war is declared against them; and the postadventual missions of the second and third angels are executed upon Rome, and all who adhere to the fortunes of her kings. She sinks like Sodom, or a millstone in the sea; and is found upon the earth no more—Revelation 18: 21. The thrones of the Papal kings are then overthrown, and with them the European Imperiality originally founded by Charlemagne upwards of a thousand years ago. The triumph of Jesus and the Saints is then complete. Not a vestige of the Image is left; and its territory occupied by the kingdom and empire of Israel's King. This is the end of the matter; and may therefore now be fairly left with the reader for comparison with what else is written in the testimony of God. Examine the Scriptures quoted, and see if I have not herein correctly methodised the truth.

EDITOR.

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A SPIRIT OF INQUIRY AWAKENED IN BRITAIN.

My Dear Sir: —Since I last wrote to you I have opened a shop for the sale of publications. I have displayed the Herald conspicuously in the window, placing it open at such pages as present captions of your most interesting articles on the aspect of European affairs. I could have sold the numbers so displayed over and over again, had they been for sale; but have not succeeded in inducing any to become subscribers.

The present aspect of affairs is auspicious of events that will doubtless usher in the Kingdom of God. The signs of the times are most significant and unmistakable to the believer. Hence I consider it the duty of all who have a knowledge of the truth (or at least those of us who profess to have) to do what we can to shed a ray of light into the surrounding darkness; and believing as I do that the Herald contains more light on the Bible than any other work known to me extant, I feel anxious to promote its welfare as far as my humble endeavours can do it.

I was sorry to see in Number One of last year's volume, that you considered yourself settled in Mott Haven till the Lord comes, if spared so long. I had hoped that circumstances might have induced you to come to England again; for I feel persuaded that were you here you would be much more instrumental in doing good service for the truth than you can possibly be in the United States. Here everybody is interested in what is taking place on the Continent; and it does appear to me, were you in England, and could go through the length and breadth of the land, you would awaken among the intelligent and thinking such a spirit of inquiry after the truth, that you scarcely could have done when here before, as such minds are now more susceptible of impressions than they were four or five years ago. Your *Elpis Israel* and lectures, together, with several pamphlets; as: *The Coming Struggle, Destiny of Human Governments in the Light of Scripture*, from your own pen, and other works, have been extensively circulated, and have stirred up such an inquiry after truth as you can scarcely conceive. Hence some of the clergy have begun to preach on these subjects; but what few I have heard as yet have made but a very sorry affair of it; in fact, I should consider their effort worthless.

I have thought that as the present edition of *Elpis Israel* is all sold, it would be a good opportunity for you to pay another visit to England, when you might obtain a goodly number of subscribers for a reprint, and the Herald. I merely suggest the idea.

I sent you recently a copy of the *Illustrated London News*, in which you will perceive extracts from the "Blue Books," now before Parliament, testifying to the truthfulness of your exposition of the prophecy concerning the Frog Power. I also send you another copy of *The Truth-Promoter*, containing the only reply John Bowes has inserted to your article in the Herald. I may just add for your information that he is a sort of leader among the Plymouth Brethren, devoting the greatest part of his time in lecturing among them, and editing *The Truth Promoter*; and is generally considered a straight forward, honest, but meddling kind of man: but in my opinion he has acted very unfairly in not inserting your article in *The Truth Promoter* as you did his in the Herald, so that people might form their own conclusions, instead of his doing so for himself and them. It appears very much like an endeavour to make himself popular at your expense by wilfully suppressing truth when he is unable to refute it.

I remain, Yours in hope of the kingdom,

67 Hill Street, Birmingham;

GEORGE HATFIELD.

March 13, 1854.

REMARKS.

When in Britain, I stated that I proposed to myself to revisit England in about three years, as I expected by that time some of my interpretations would be notably verified; and I could then lecture upon the gospel of the kingdom with more effect, being able to point to the verifications in evidence of my being entitled to grave and respectful attention, when I should undertake to prove from Scripture what a man must believe and do for salvation in opposition to all the empirical gospels of benighted "Christendom." The hearing I obtained in Britain was on a large scale; but the doctrine broached was so new, that the multitude listened with incredulity. I am aware that the truth would make a more lively impression now; yet I do not think my time has come for a second visit. The people indeed are in high excitement; but they are so bewitched with the idea of an easy and speedy overthrow of the Autocrat that they would scarcely listen with patience to one who should undertake to show them that the reverse of all their expectations is decreed of heaven.

The Frog-excited spirits are to "work miracles;" that is, to bring about wonderful or unexpected belligerent and political results. At present things do not appear very propitious for the Czar. But appearances are deceptive; and it will be found that he will become great and successful above them all. What are the proud fleets of Tarshish before Jehovah's whirlwind from the east? Maritime disasters would place the sword of Germany in the mouth of Russia. The Anglo-French fleets are powerful, but not omnipotent; and my conviction is, that more is expected of them than they will be able to perform. The Ottoman empire cannot be preserved; for it is an element of the 1290 years, abomination which is doomed to be destroyed. The drying up then of the Euphratean, whose integrity is guaranteed by the West, must therefore end in the failure of France and England. When people see this, they may be still more disposed than at present to give attention to what may be said; it is necessary therefore still to abide the time.

In visiting England again, I shall be anxious to do so without hindrance to our endeavours here. The information conveyed by the Herald is the only aid received by a wide dispersion, enabling it to discern the steadily advancing crisis of the world. It is desirable, therefore, that it should not be suspended for their sakes. But I see no prospect of visiting England this year; and what may be next, is more than any of us can tell.

Mr. John Bowes' policy is that invariably adopted by editors when they feel weak. If he could have rent my article to shreds and patches, it would have been paraded before his readers with a great flourish of trumpets; but its suppression is an admission that it is unanswerable, and that consequently "the least said the soonest mended!" My friend will please send me his Truth Promoter as often as he sees fit. The Illustrated News has arrived, but not The Truth Promoter. I am much obliged. The "News" was very interesting and acceptable.

April 4, 1854.

EDITOR.

* * *

BAPTISM REQUESTED.

Dear Sir: —A close examination of the Word has removed many difficulties which barred me from an union with Him whose servant I now sincerely desire to become. Will you visit Virginia soon, or shall I come to New York? for my desire is to be baptised; —and, O

Lord, I pray that persecution, worldly ambition, nor prejudice, may be a means of excluding me from thy kingdom!

I am convinced that the mission of the Lord Jesus is not to root out the nations from the earth, but to destroy their governments and oppressors, and to enlighten, regenerate, and bless them. Not to see this is to be ignorant of the truth concerning the Christ, which is abundantly exhibited in the prophets; therefore to deny this, or to affirm something contrary to it, is to deny the truth concerning Jesus. Of what avail is it to admit that Jesus is the Christ, while we deny or make of none effect the things revealed in the prophets concerning him? To affirm of him what is contrary to Scripture is to believe in “another Jesus” than he whom Paul preached. That man is not “taught of God” who does not believe what he has said concerning him in the prophets; and if not taught of him, he is no member of his family or household. It is testified of the Christ, and therefore of Jesus whom God hath acknowledged, “He shall govern the nations upon earth”—“He shall break them in pieces as a potter’s vessel”—“Jehovah girds him with strength for the battle”—“Subdues the people under him”—and “makes him the Head of the nations.” Furthermore it is written, “The Lord God shall give him the throne of his father David, and he shall reign over the House of Jacob in the ages; and of his kingdom there shall be no end.”—“He shall sit and rule upon his throne as a priest upon his throne, and bear the glory; He shall build the temple of the Lord,”—“and execute judgment and righteousness in the land.” These are things affirmed of Christ, not one of which has received the least accomplishment in Jesus yet. He is indeed “a priest over the House of God;” i.e. over them who “hold fast the confidence and rejoicing of the hope firm unto the end.” But he is not yet a priest upon his father David’s throne; if he were, then the Saints would be sharing with him in the priesthood of that throne: for it is written, “To him that overcometh will I grant to sit with me on my throne, even as I also overcome, and sit down with my father upon his throne;” that is, in Zion, the city where David dwelt and reigned over the House of Jacob, which God has chosen for the place of his throne on earth.

Now all this is utterly at variance with the burning up of the world; for in this event there will be no governing of nations upon earth, and ruling as a priest upon David’s throne. I conclude therefore, that he who believes in world-burning at the appearing of the Lord, does not believe the Gospel of the Kingdom, but in traditions that make it of none effect.

Without the restoration of Judah the kingdom of this gospel cannot be. If then the Israelites were to remain in dispersion, though Christ and his Brethren were in Jerusalem, there would exist no kingdom, even as the staff of an army is not the army—they would be as a government without a nation. The children of the kingdom are the government and the people of Israel—the two classes of the kingdom, so styled by the Lord Jesus according to Matthew, because collectively they are one nation. Deny then the restoration of the Twelve Tribes to their fatherland—the land promised to Abraham and his Seed for an everlasting possession—and God is blasphemed, being made a liar; and the gospel is converted into a mere invention of designing men. Such are some of the particulars of my faith and hope, and my convictions of the neutralising effect of error upon my position in the past.

I remain, Yours,
WM. S. CROXTON.
Woodfarm, Essex, Va. February 1854.

A WORD IN EXPLANATION.

I am glad to receive the information contained in the above. The writer was formerly a member of the Campbellite church, still meeting in a house called The Rappahannock. For several years past, however, he has been unconnected with any of the forms of opinion that are ecclesiastically organised around him. Till the gospel of the kingdom was sounded out in the woods, divided by the road from the once "free house," now appropriated by the disciples of Mr. Campbell to their own special and exclusive use and purposes, his mind partook of the lethargy which has long reigned in that benighted region. He had been immersed, but whether into Campbellistic Baptism or into its progenitrix "Old Baptism," I do not remember. It matters not however; for the shade of error is so indifferently distinguished between them now, that immersion into one form is regarded as valid ground of admission into the other. "The lust of the flesh, the lust of the eye, and the pride of life" are so common to all the ecclesiastical forms of the little Essex "christendom," that "the church" can no longer cast the first stone at the sinners of the world. Our correspondent partook in all this, breathing the infected atmosphere, which has reduced "religion" there to a dry and rattling skeleton. He was immersed on the ordinary ground of an assent to what is preached by ecclesiastics about Jesus. He then of course knew nothing about the kingdom; and besides this ignorance, he held traditions which make of none effect the gospel, as he now perceives. He believed in another Jesus and in "another gospel," which Paul did not preach; and therefore, though immersed, the truth was not in him, consequently he had not the "One Faith" by which he might be justified.

But by the assistance furnished him through our instrumentality he has happily acquired the faculty of reading the Bible intelligently. This, and not I, has made him "wise to salvation," and the result is that he demands to be baptised. This is as it ought to be. When a man learns what the gospel is, and what the obedience it requires, baptism ought to follow spontaneously as the effect of faith. The endeavour should be to enlighten the intellect and to purify the sentiments. This work accomplished, and there will be no difficulty about baptism—an intelligent believing man only requires to know what the disciples of the apostolic teachers did who believed the truth, and straightway he gives himself no rest until he go and do likewise.

Our friend expresses his willingness to come 400 miles, or thereabouts, that is, to this city to be immersed. But though the self-inconveniencing disposition is commendable, I have informed him that it is not necessary, as there are brethren in a near county, King William, who have themselves obeyed the gospel of the kingdom as well as I, and who will be happy to administer for him, and all others in their region who have scriptural intelligence and heart enough to become Christians.

April 20, 1854.

EDITOR.

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"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the face of the earth."

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