

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

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ABSOLUTISM AND DEMOCRACY.

Historical Sketch of Hungary—Its Republic why betrayed—Immediate Effects of the Revolution—The Destiny of Hungary—A permanent European Democratic Sovereignty impossible—Spiritual Intoxication of the Nations—The Czar the insuperable obstacle in the way of a Magyar Republic—If permitted to exist it would be ruined by factions—The end purposed of God in recent events—Kossuth’s Mission—Of the Money Power—The Illusion—Kossuth, its Prophet—His Prediction—“Liberty,” what is it? —“Glory”—Democracy and Absolutism—The Combatants in the approaching Strife—French Policy will wake up the Continent—Immediate Consequence of the next War—The Final Result.

The Austrian empire embraces four principal constituent parts, styled the German, Polish, Italian, and Hungarian provinces. By the term Hungarian provinces, however, the Austrian statistics indicate all countries under the imperial sway, which form part neither of the German, Polish, nor Italian provinces; and thus under this head are comprised the Kingdom of Hungary as well as Transylvania, the Military Frontier, and even Dalmatia, though the latter has no administrative connection with the other provinces just named, while the Military Frontier has a thoroughly military organization, and Transylvania has likewise no administrative connection with the Kingdom of Hungary.

That which is styled the Kingdom of Hungary comprises Hungary Proper, (officially Provincial Hungary.) Croatia, and Sclavonia. The title of Kingdoms, as applied to the last two, has only an historical import. The area of the Kingdom of Hungary is 88,267 square miles; and its population, 11,017,600 souls. More than five millions of these belong to the Sclavonians; * about four millions are Magyars; ** and the remainder consists chiefly of Germans who have settled in the country since the twelfth century. The Latin language is very much in use among all classes of society.

* Nearly all the Europeans belong to the Caucasian race. Only a few tribes in Russia are Mongolians or of the Central Asiatic stock. With respect to their origin, the Europeans form three great divisions: the Germanes, Sclavonians, and Romanians. The Sclavonians, anciently styled Sarmates, are regarded as the descendants of Magog and Madai, (Genesis 10: 2,) or of the Scythians and Medes. In the beginning they lived between the Don and the Volga and the Caucasus Mountains, and in the course of time spread over the present Russia and Poland, and westward to the Elbe river. The Germanes are descended from Gomer, living first near the mouths of the Dnieper and the Dniester, whence they overspread the north and north west, and peopled Scandinavia, Germany, &c. To the Sclavonian family of nations

belong the Russians, Poles, Servians, Bosniacs, Bulgarians, Croats, Sclavonians proper, Bohemians, &c. The Greeks are descendants partly from the ancient Greeks, but chiefly of Sclavonian tribes. The Romanians are the Bands of Gomer, as the Italians, French, Spaniards, Portuguese, and part of the Swiss.

** The Ugorian division of the Mongolian type gave origin to the Magyars, or Hungarians; a warlike and energetic people, who lived until the close of the ninth century of the Christian era, in the vicinity of the Ural river. Their long abode in the centre of Europe has developed the more elevated characters, physical and mental, of the European nations.

Nothing is known of the early history of Hungary until the time of the Romans. The latter, who conquered the country, called part of Upper Hungary, including Transylvania, Dacia, and the remainder Pannonia. The native population consisted chiefly of Jazyges and Pannoni. At the end of the third century of the Christian era the Vandals # took possession of Pannonia, while Dacia came soon after under the sway of the Huns. In the next century the Goths, + and after them the Avars, ~ seized upon the country and maintained themselves there for several centuries, till by degrees they melted away among the surrounding Sclavonic tribes. It was chiefly the latter tribes who occupied Pannonia and Dacia, when suddenly, towards the end of the ninth century, in 889, a people till then entirely unknown in Europe, appeared in that quarter. This people were Kossuth's countrymen, the Magyars, a Tartar tribe, who, by the Petschenegri, another Tartar tribe, had been forced to leave their original home in Jugria, on the eastern side of the Ural river, and in the neighbourhood of the Caspian Lake. Being a nomadic, or wandering people, they were accompanied by their families, horses, and cattle, with whom they strolled along the banks of the Volga and Don rivers, and then along the northern coast of the Black Sea, from one pasturage to another, till they at last directed their course towards the fertile countries of the Danube. They were then ruled by seven chieftains or dukes, and numbered 260,000 armed horsemen, who were bold warriors, though equipped only with bows and arrows. Soon after entering Pannonia they subdued it, and afterwards made plundering incursions into Italy, and especially into Germany, whose Emperor, Henry the Fowler, at length put them to the rout near Merseburg in 933. They were at that time called Huns, because, by their atrocities, they called to remembrance the ancient Huns, who under Attila devastated so many countries in Europe in the fifth century. Since then the names Hungarians and Hungary, applied to the Magyars and their country have come into use.

The Vandals, a Germanic tribe, had their primitive seat between the Elbe and Vistula, whence they transferred it to Pannonia in the first half of the 4th century.

+ The old Goths were Germanes; a division which comprehends the Germans proper, most of the Swiss, part of the English, the Dutch, the Flemings in Belgium, the Danes, Icelanders, Norwegians, and Swedes. In the 4th century after Christ, the Goths occupied the north east of Europe, the Visigoths were settled in Dacian Moldavia and Wallachia, and west of the Dnieper; and the Ostrogoths east of the Dnieper river. The Goths were the first among all the Germanic tribes, who adopted Romanism as a substitute for Paganism.

~ The Avars had their primitive seat between the Black and Caspian seas. They occupied afterwards Lower Hungary and Austria.

In the latter half of the tenth century the Catholic religion began to take root among the Magyars, and at the same time they became acquainted with agriculture, or at least applied

themselves to it with more inclination than formerly, and so came gradually to abandon their wandering propensity. Having entered Pannonia, the chief among their dukes was Arpad, whose descendants at a later period became the only rulers of the country. The most renowned of them was duke Stephen, who in the year 1000 assumed the royal title, and may be regarded as the founder of the political and administrative organization and institutions of Hungary. He conquered Transylvania, checked the nobles in their pretensions and encroachments, and reigned with energy and justice. Unfortunately one of his successors, Andrew II., engaged himself in a crusade in 1217, and during his long stay in Palestine the nobility and clergy in Hungary took advantage of his absence to extend their rights and privileges, so that after his return he found himself necessitated to acquiesce in their encroachments. Thus in 1222 an Aristocratic Constitution was framed, investing the nobles, prelates, who are generally also nobles by birth, and representatives of privileged towns, with a legislative power by which the power of the Hungarian Kings was so restricted as to be reduced almost to nothing. In the year 1301 the descendants of Arpad became extinct, and the Kingdom of the Magyars for about 200 years after was ruled, with one exception only, by Kings of foreign princely families. By treaties concluded between the Magyars and Austria in 1463 and 1506, the hereditary right of succession in Hungary was insured to the House of Hapsburg in the male and female lines. Ferdinand I was the first Hungarian king of this house; and subsequently elected Emperor of Germany: he was succeeded by his son Maximilian, and in this way the House of Hapsburg, or Austria, has reigned uninterruptedly in Hungary more than three hundred years.

Most of the plains of Hungary are generally very fertile; while the extensive heaths of Ketskemet and of Debreczin are sterile wastes. A valuable breed of black cattle, and a remarkably fine breed of horses, and a multitude of swine, are raised in this country. Gold, silver, copper, lead, zinc, and iron abound in Hungary; nevertheless in husbandry and industry generally, as well as in the means of education, the country is in a backward state. The jealousy of the privileged classes has hitherto prevented the Austrian government from extending its system of elementary instruction, and from exercising any direct substantial influence on school education. If the Hungarian aristocracy, it is said, had not incessantly counteracted the design of the Austrian government in favour of the lower classes, that were until very recently kept in bondage, and treated with the utmost contempt by them, their country would not have been so far behind the age as it is. Aristocracy of one kind or another is very rank in Hungary. According to authentic statements of the year 1843, there were not less than 275,600 nobles; by whom the kingdom was supplied with three nobles and a half to every square mile. In Transylvania, where the majority of the population consists of Germans, this proportion is less, there being at that time only 28,000 nobles. For more than 600 years they have enjoyed the most substantial privileges, which, however, they have renounced under the revolutionary pressure of 1848-9.

The previous sketch we have gleaned from Ungewitter's "Europe, Past and Present." At the conclusion of his notice, he says, "Now, we leave it entirely to our readers to judge for themselves by these facts, whether it would appear probable that, in case the last revolution had proved successful, a Hungarian Republic would have been both established and permanently rested on the same principles as the Republic of the United States? We have neither any predilection nor antipathy in political matters; but as a historian we are under the obligation to state the facts as they actually are, and not as the one or other political party would like to have them."

Kossuth seems to have been the man who brought about the renunciation of aristocratic privileges, and the recognition of popular rights. For our own part we do not believe that the renunciation was sincere, but the result, as we have stated, of revolutionary pressure. The enemy was too strong, and the populace too indifferent; so that between the two the Magyar aristocracy were in danger of being entirely ruined. They perceived this; and that they might strengthen themselves against Austria by a new-born popular enthusiasm, they renounced their own privileges and decreed the admission of the people to theirs. But Kossuth, in fostering their zeal, led the democracy on too rapidly for aristocratic prejudices. By proclaiming the Republic of Hungary on the principles of this constitution—"that all men are created equal; and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."—he caused some of them to repent of their liberal policy, and in the end to betray the revolution into the hands of the enemy. They did not object to a representative government, independent of the House of Hapsburg-Lorraine, in which the aristocratic element should prevail. This they desired, for they did not like the policy of Austria, which they conceived to be at variance with their constitutional rights and interests; and though they at last divested themselves of their exclusiveness, it was only the emergency of the case that brought them to it. If they could prevail against Austria, they would be strong enough to resume their privileges; they therefore ventured to amuse the people, as people had been amused before when their aid was needed against a common enemy, —witness Prussia for instance, —but they by no means intended that the popular amusement should cost them any thing in the end. They would have found it convenient to revoke their decrees, and to restore the ancient order of things as far as it should be found safe. But they had let loose the elements which gathered strength beyond their control. Should they, the nobles, devote their all, "pledge to each other their lives, their fortunes, and their sacred honour," to establish the independence of a nation upon American principles, which, in carrying them out, would abolish all titles of nobility, and put them upon a political equality with the meanest of their late bondsmen? They never intended such a denouement to their legislation as this. Of the two evils which menaced them, the Austrians and Russians in the van, and the dreaded and despised democracy in the rear, would it not be better to choose the less, as they conceived it, and to make their peace with the house of Hapsburg? Kossuth was their evil genius—the elect of the democracy, the beloved of the people, because the enemy of the institution which regarded them as the mere cattle of the field. The Judas party had no sympathy with him, for they had no love or respect for his constituents. Hence they determined to thwart his plans, and contravene his policy to the best of their ability. In a fatal hour Kossuth confided the command of an important division of the army to Georgey, an enemy to the Austrians, but no friend to a Hungarian Republic. Austria, rejoicing in the prospect of a speedy suppression of so formidable a rebellion, doubtless promised favour to his confederates. The consequences of Georgey's appointment, and their understanding with the enemy, are notorious throughout the world. The army was surrendered, the short-lived republic fell, Kossuth and his friends exiles in Turkey, and his adherents in Hungary butchered in cool blood, imprisoned in fortresses, or scattered thence to the ends of the earth. Thus fell the Horn of the Magyars, "plucked up by the roots" by the power of Austria and its ally.

Ungewitter speaks of the "benevolent design of the Austrian government in favour of the lower classes" in Provincial Hungary being incessantly counteracted by the jealousy of its aristocracy, which kept them in bondage, and treated them with the utmost contempt. We cannot admit Austria's benevolence in the case. It was a piece of genuine Metternichian policy, which was to antagonise the nobility of the empire by the peasantry when the former became too formidable, or inconveniently troublesome to the government. The Hungarian

nobles were objects of jealousy to the kingly power, which aimed to strengthen itself against them by forming an alliance with the serfs. This is also Russian policy, which humbles the nobility, and exalts the throne and the people; so that the latter are taught by the benefits they receive from the Autocrat to regard him as their friend and benefactor, and protector against the tyranny of the nobles, whom they regard as natural enemies. Thus the allegiance of the masses is secured to the Czar. The Magyars were aware of the tendency of this policy, and therefore their jealousy of Austrian interference, and hostility to it. They knew that if their serfs were educated, villanage could not long subsist; for no men will long consent to remain vassals to any sovereignty that deprives them of the rights of men, when they have learned to think, and to compare themselves with those who govern them, who often, in their popular estimation at least, gain nothing by the comparison. The education the world is able to give its own, affords them the means and increases their facility of doing evil, which often overbalances the good. We should say, educate every son of Adam, lead out all their faculties, if in doing so you can present such objects for them to act upon as will be appropriate to them, and operate upon them so as to develop actions to the glory of God and the benefit of mankind. To be able to read is good, but to use that ability for wicked purposes is bad. Educate, by all means, if you can induce a just and righteous use of the ability; otherwise the affair is an experiment attended with hazardous results. If it were desirable to imbue the serfs of Hungary with a desire of civil rights in a papal sense, and with principles of absolute submission to the Camarilla of Vienna; and also to reduce their lords to mere hangers-on of the Imperial Court, then it would have been well for the Hungarian nobility to have afforded every facility for the education of the lower classes by Austrian Jesuits: otherwise, the Magyar policy was the true one for the preservation of their power and position in the state.

But, out of all these conflicts of interests, passions, and ambitions, “the Watchers” and “the Holy Ones,” who superintend the affairs of men—Daniel 4: 13, 17, 26, 32, bring out results which in their full development contribute to the establishment of the purposes of Almighty Wisdom. The aristocracy and nation of Hungary deserved to be punished for the evil of the past; and Austria must needs be weakened to facilitate the crisis that impends over its dominion. The late revolution has accomplished this. The power of the Magyar nobility is broken; and the nation disaffected towards Austria as the destroyer of its republic, and the persecutor of their beloved chief. The revolution has created in it a desire for popular liberty, and aroused it to a world-wide sympathy with the enemies of the crowned and mitred despotism, wherever established. But Hungary may again make convulsive throes to relieve itself of its oppressions. Its efforts will be fruitless, yet useful in expediting the crisis that awaits the world. A Russian or Austro-Russian province is the extreme depth of humiliation into which Hungary is destined ultimately to fall. Its prostration will be like Poland’s, without hope; for the decree of the Watcher’s is, “it shall be plucked up by the roots”—Daniel 7: 8, 24, and therefore can no more shoot forth its power than a horn radically extirpated can reproduce itself.

The real antagonism between Austria and Hungary, developed by the late Magyar rebellion is, that of Democracy against Imperial Absolutism. For the time being the issue is joined between the former and the House of Hapsburg-Lorraine, as the representative of the latter in Hungary. It is a struggle for existence with Austria; for if democracy were to establish its republic, it would deprive the Austrian Empire * of about eleven millions of its population, thus reducing it to about 26,000,000, of which its Italian and Polish provinces constitute some 10,000,000 of the Slavonian and Romanian tribes, which are a source of weakness to it, having no affection for their German masters. *(See next page)

*The area of the Austrian Empire is 256,262 square miles; and its population 37,850,000. These are distributed as follows:

German Provinces	76,157 square miles and	12,700,000 inhabitants.
Polish Provinces (Galicia, incl. Cracow, but excl. Anshwitzch)	32,908 square miles and	4,950,000 inhabitants.
Hungarian Provinces (Hungary Proper, Transylvania, &c. &c.)	129,696 square miles and	14,900,000 inhabitants
Italian Provinces (Lombardy, Venice, and Istria)	19,511 square miles and	5,300,000 inhabitants

The democracy, successful in Hungary, would arouse its partisans to action throughout the empire, who, being sustained by the warlike Huns, would doubtless triumph as in 1848. Being instructed by the past, royalty and its relatives, priesthood and nobility, would be tolerated no more. They would be abolished, if not severely punished, in their living representatives, for their cruelty and want of faith with the people in the reaction which succeeded in the revolutions of '48. Thus imperial absolutism would be suppressed, and a democratic Sovereignty substituted in its place, coextensive in dominion with the old jurisdiction. This, however, we confidently affirm will never come to pass; though we doubt not some such result would soon be manifested were a Hungarian Republic established, provided no foreign power interfered to prevent it.

As a mere question of present advantage to the population of the Austrian empire, we doubt not that the people would be benefited if they could be peaceably transferred from the Austrian system of government to one founded upon the principles of the United States, if the heterogeneous population of the countries were universally intelligent, and proof against the perversions and ambitions of demagogues. But this is not the case. About 25,000,000 of the people are Papists, 3,500,000 conformed to Roman ecclesiastical forms, and nearly 3,000,000 non-conformed Greek Catholics, equal to 31,500,000 who do not know their right hand from their left in the principles of the only true liberty and equality extant, that, namely, which shines forth most gloriously from the sacred page. The Austro-Imperial rulers are bad enough in all conscience; but then their peoples are no better. The public mind, whether of the rulers or the ruled, has been schooled by Jesuits and popish priests, who have made the inhabitants of the empire to drink to inebriety of the wine of the abominations and filthiness of the fornication, mingled in the golden cup of their "Holy Mother Church"—Revelation 14: 8; 17: 2, 4-5. The Hungarians are no exception to this. They are as spiritually intoxicated as the Poles and Italians, and more so than the Germans; for these have been more cultivated by science, literature, and philosophy, which have awakened them considerably, if not to the discernment of the truth, at least to the discovery of the sorceries by which they have been deceived—Revelation 18: 23—through the machinations of the miserable impostors by whom their consciences have been captivated so long. Secular learning, however, has not recovered the German mind from the intoxication of the Imperial Superstition. Ungewitter, a writer of their own, says, "About eighty years ago it became fashionable to babble after the manner of atheistical philosophers of the Voltaire school, and since that time, not only has Rationalism sprung up in the province of theology, but also other theories and hypotheses of the most nonsensical kind were brought forward." Again, he says, "How far the constructors of philosophical systems in Germany have gone, may be inferred from the fact, that Mr. Michelet, professor of philosophy in the university of Berlin, boldly maintains, in his works and lectures, the following proposition: 'What we call God, is nothing else but human culture in its highest potency!' Whosoever has troubled himself with reading the debates in the so-

called German parliament, which gave up the ghost last summer, will have had ample opportunity to notice the total lack of practical capacity on the part of German book worms and shallow literati.” He regards them as having done a great deal of mischief, and that they would have done much more but for the natural good sense of the German nation in general. These, however, are the leaders of the democracy when it begins to organise its movements against the rulers.

A democracy such as that of the Austrian empire, for the most part ignorant, superstitious, infidel, and, where “enlightened,” bewildered by rationalistic philosophy—a people in short among whom the Bible has been a proscribed book—is neither fit for liberty nor self-government; and a democratic Sovereignty having such a population for its foundation, though acknowledging in theory the principles of the constitution of these States, would soon prove itself to be as bad, if not worse, because an anarchical despotism, than the Imperial Absolutism which exists. It would be worse, inasmuch as one tyrant can do less evil than a million. The South American and French republics are cases in point.

But in supposing the possibility of the Austrian Imperiality being superseded by a democratic Sovereignty, we have assumed that the Russian Autocrat would forbear to intervene in the controversy. Does any man in his senses suppose that this would be the case? That the Czar would allow a republic, constitutionally inimical to his and all surrounding kingdoms, to establish itself on the very confines of his dominions, and prepared at any moment to antagonise his movements against Turkey and Europe? Would he not rather sustain the House of Hapsburg, whose policy is the shadow of his own, and which, uninfluenced by other Powers, would cooperate with him in promoting his ambitious enterprises? The man who would maintain the contrary is blind and cannot see afar off. His devotion to liberty and fraternity in the abstract, gauging possibilities by the meter of his enthusiasm, and wildly speculating in ignorance of the revealed will of God, has veiled his understanding, and incapacitated him from a right estimate of facts and figures.

What the Czar has done he would do again under like circumstances. He suppressed the Hungarian republic, which Austria could not; and if it should rise from the dead, which would imply the previous defeat of the Austrian, he would pour in his troops like an inundation, “and overflow and pass over”—Daniel 11: 40. The Hungarians are brave, but they are unenlightened and divided, as the past has proved. They are excellent soldiers, and have been, for a long period, the strength of the House of Hapsburg. But a republic requires something more than brave soldiers for its support. It requires that its people should be enlightened, wise, and moral; united within, and just in all their dealings with foreign powers. The Hungarians have proved themselves to be a divided nation; and their divisions have laid them prostrate at the feet of the destroyer. How can they be otherwise? All the wealth, and privileges, and honours of the nation are monopolised by the nobles—the Magyar tyrants of the conquered Avars, &c., occupants of the country before their invasion, whom they reduced to slavery, and continued in hopeless bondage until their own fears brought them to acquiesce in their emancipation, at the instigation of Kossuth. There is no love, and can be none, between the Magyar nobility and the lower classes. The representatives of the latter, remembering old grievances, would aim incessantly to level, and even to depress their former lords to an inferior position in the state. They would agrarianise their lands, strip them of their titles and privileges, and tax their riches; in fact, lay all the burdens of the state on them, and reserve to themselves, as the majority, whatever might be deemed desirable of the new order of things. The question is not whether this would be a just retribution for the oppressions they had endured as serfs in former years. It might be perfectly just. The fact is in question. Would

not such a condition of things obtain? Human nature is the same under like circumstances in Hungary as in France. Men of blood were thrown up to the surface of the emancipated million in that country, who destroyed all aristocrats without mercy or remorse. It would probably be the same in Hungary, especially under the provocation they have received from Russia, Austria, and the traitor section of the Magyars. This state of things would be the basis of hostile factions, which would convulse the state and endanger the peace of surrounding kingdoms. It would, however, be no new thing in Hungary and Poland—kingdoms where the power of the kings and people were nominal, but that of their turbulent aristocracies every thing. The testimony of history, the faithful exponent of the capabilities of human nature in the management of its own affairs through all time, establishes the truth that kingdoms and republics, torn by intestine discords and divisions, dissolve themselves or become a prey to more orderly neighbours. Bondsmen, down-trodden, ignorant, and despised serfs, being the base of the social pyramid in both countries, Hungary, though a republic, would be like Poland, a prey to intestine disorder; for if the Polish nobles could not agree among themselves, it is not likely the Magyar aristocracy and their recently emancipated serfs would be more devoted to order and forbearance than they. The same manifestations would doubtless be evinced in Hungary as in Poland, and the same result would follow, though England, France, and the United States should all combat in its behalf—its democracy would be suppressed, and its territory incorporated with the provinces of the Russian empire.

But have “the Watchers and the Holy ones,” in Gentile phraseology styled “Providence,” had no other end in the Hungarian struggle than an abortive endeavour to establish a republic in the Austrian empire? Has M. Louis Kossuth no mission from them to the populations of the west, both near and afar off? Will he accomplish no abiding results in stirring up the blood of the people to an intense hatred of the tyrants whose heels trample Hungary, and Poland, and Italy in the dust? Yea, verily: but the finality they propose, is not the end contemplated by Kossuth and the demented populace. The Watchers proposed, through the Parisian revolt, to paralyse the Austrian government by insurrections at home and in Italy, excited by its example, that the Magyars, already disaffected, might be animated by new ambition, and be led on to draw the sword for the establishment and amplification of aristocratic rights and privileges, which they regarded as endangered by the policy and treachery of the House of Hapsburg; that in seizing upon the crisis of its panic to press their demands, an armed insurrection might be commenced which should develop other views; that should weaken Austria on the east, cripple the Magyar nobility, and, by giving existence to a democratic Sovereignty, which would be presently suppressed by the combined forces of Austrian and Russian Imperialism, to create AN ILLUSION, by means of which the enemies of the absolutism might be aroused to a combination against it; not to the end that absolutism might be overthrown as they laudably desire, but that it might be temporarily established, and the last crisis created, in the resolution of which, THE KINGDOM OF GOD might be set up. These things are “by the decree of the Watchers, and the command by the word of the Holy Ones.” In the prophet Joel it is declared that the Lord of Hosts will bring down his Mighty Ones to the Valley of Jehoshaphat, at a time which shall commence a New Era in the history of Jerusalem, “when she shall become holiness, and no stranger shall henceforth pass through her any more”—Joel 3: 1-2, 11-12, 17. The same thing is decreed in the prophet Zechariah, who testifies that “all nations shall be gathered against Jerusalem to battle, and that at that time the Lord God will come with all his Holy Ones, and go forth and fight against those nations”—Zechariah 14: 2-3, 5. The apostle Paul reproduces the same prediction in his epistle to the Thessalonians, saying, “The Lord Jesus shall be revealed from heaven with the angels of his power (met’ aggeloon dynamoos hautou) in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ”—2 Thessalonians

2: 7-8, that is, “the gospel of the kingdom”—Mark 16: 15; Matthew 24: 14; Acts 8: 12. Isaiah also says, “Behold the Lord will come with fire, and with his chariots (the angels of his power, or mighty ones) like a whirlwind, to render his anger with fury and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many”—Isaiah 66: 15-16. Such is “the decree,” and such the things “demanded by the Word of the Holy Ones,” which transcend all the expectations of the democracy, and will confound all the purposes of despotism against it.

But we quote these authorities to indicate an epoch in the future which is to be preceded by a warlike gathering of nations, whose last campaigns will be fought in the country around Jerusalem. “Assemble yourselves, and come, all ye nations, (kol haggoyim,) and gather yourselves together round about.” These and other words of the prophet imply a previously ungathered and sleepy state; for he says again, “wake up the mighty men,” “let the nations be awakened.” There is to be then an awakening of the nations previous to their gathering together for a hostile invasion of the land of Israel, where they will meet Jesus, the Lord of Hosts, in battle. The reestablishment of despotism since 1848, and preeminently the misfortunes of Hungary, have obtained as a necessary preliminary to the awakening of the nations. They have been asleep; in a drowsy, sleepy condition. While in this state a despotism has grown up in the east of Europe, strong and well organised, whose chief declares that its policy has “a salutary end assigned to it by Divine Providence,” which is “the preservation of Europe from the incalculable calamities with which it is threatened” by the turbulence of its faithless populations. So fast asleep have they been that they have not perceived their danger, or to what its movements were tending. By their non-intervention policy, they have allowed revolution after revolution to be suppressed, until the oppressor has thrown off the mask, and proclaimed ABSOLUTISM the “order” of the day. Still the people, and their more liberal governments, move not. In Britain and the United States, although they boast of their love of liberty, and rejoice in the enjoyment of a free press, freedom of speech, and civil and religious rights, they behold their goddess stripped, scourged, imprisoned, and tormented in other lands, but move neither hand nor foot to succour her from death. They faintly remonstrate, but their deeds are a mere apology for inaction; and the tyrants, encouraged by their selfish timidity, wax more cruel than before. But why all this lethargy, this sleeping with the eyes open, this somnambulist indifference to the triumph of despotism in the world? It is referable to the insensibility of THE MONEY POWER to the sufferings of humanity. It counsels “peace, peace,” come what may, so that trade and commerce are not disturbed. It has no bowels, and can only be moved by its pecuniary interests and its fears. It can see nothing but capital and interest; endanger these, and its perception becomes as acute as a sensitive leaf: but let not these be jeopardised, and humanity, truth, and righteousness may be tormented and suppressed, ere it will extend its hand to succour the oppressed. It is itself an oppressor, and therefore all its sympathies are with him.

How then are the nations to be awakened, and the Money Power, that has the world’s wealth at its disposal, to be compelled to contribute of its treasures for the carrying out their awakened policy? By an appeal being made to them, predicated on commercial jealousy, and on the illusion created by the sympathy of liberalism with a democracy longing to be free. M. Louis Kossuth is the prophet of the illusion. He is well-informed, intellectual, eloquent, and honest. He is a man who has had greatness thrust upon him by the circumstances that have created him. Feared and hated by the two emperors, befriended by a third, the elect of his people, successful till betrayed, a prisoner at Kutayah, released by the intercession of two independent and liberal governments, insulted by the ex-prisoner of Ham, adored by the Marseillaise, glorified by the British, the invited guest of America, and the idol of republican

gospellers throughout the world. These are the accidents of his history which have made him great, and thrust him forward as the only man in the world that could awaken the people to “liberty’s” call from the rising to the setting sun.

Kossuth’s mission, then, is to agitate the public mind preparatory to the commencement of that gathering together to war which shall be fearfully illustrated by the battle of Armageddon—the Waterloo of Despotism for a thousand years. “Proclaim ye this among the nations (haggoyim); prepare war, wake up the mighty men: . . . let the weak say, I am strong.” War in alliance with Hungary, for the overthrow of absolutism, is the burden thereof, which Kossuth doth see. He predicts that if Hungary be not redeemed from its down-trodden condition, “the Cossacks from the shores of the Don will water their steeds in the Rhine.” The British know well that if such an event were to come to pass, their commerce with the European Continent, and, by what would be sure to follow, their power in the east, would be in imminent peril. The Money Power in England is therefore in harmony for once with those who would war against Russia in defence of liberty. This is the secret of British unanimity and sympathy with Kossuth. His proclamation in Britain has awakened all classes to an interest in his agitation; so that from present appearances, the government will be compelled to abandon its non-intervention policy and to assume a decided attitude against absolutism, should Hungary or some other people once more draw the sword for liberty and independence. His proclamation of republican-gospelism, and its propagation and defence by the sword, will doubtless be responded to in this country with the same enthusiasm as in Britain. Here, hatred of authority and envy of superiority, rather than liberty based upon truth and righteousness, is a passion of democracy. It is fierce and furious against rulers when excited, if they bear the names of emperors and kings who have offended it; while it will flatter and fawn upon popes, priests, and sultans, by nature despots of equal malignity, if it happen to serve its turn. In 1847, Pio Nono, never a democrat, but always the pitiful tool of despotism, was be-praised as a just and liberal reformer, while in 1852 he is execrated by democracy as a mean and treacherous hypocrite. As to the Sultan Abdul Medjid, he is “the honourable Turk,” although, for fear of his imperial neighbours, he violated the rights of hospitality, and imprisoned the Governor of Hungary and his friends in Kutayah for a year. It is therefore passion, not principle, with the democracy, whose throat is ever ready for a shout on both sides of the same question, according to caprice. Such is the democracy of the world, not of one country alone, but of all countries of the earth. It is fierce, passionate, and unreasoning; dangerous when aroused to action, but useful when controlled of God.

But if the world’s democracy be fierce, passionate, and cruel, the world’s rulers are equally so when enraged. If the former be swinish and brutal, the latter are heartlessly satanic and devilish. They will march their hordes to the field as food for powder, and mow them down by thousands without pity or remorse. The groans of the dying and the shrieks of the wounded, on whom they have plunged incessant fire, are but as the moaning of the wind in their accustomed ears. They call it glory, the slaughter of hundreds of thousands of men, the desolation of countries, and the murder of women and children, for the solution of the question whether one man or his rival shall dispose of the lives and fortunes of a people according to his pleasure. Such have been the rulers of the nations since the days of Nimrod, lovers of war and destroyers of the people; and such they will continue to be until the God of heaven shall interpose and wrest the sovereignty of the world from the blood-stained hands of those who wield it, and transfer it to a regal hierarchy of his own appointment. God speed the day!

His own observation will have convinced the reader of the truth of these things, and that the “civilised” world in all its regions is divided into two great antagonistic parties—democracy and absolutism. We say not, and despotism; for democracy is as despotic or tyrannical in its way, if it takes it into head to play Judge Lynch, as the Russian autocrat himself. God has for wise purposes ordered it thus. Were there no democracy, the end he has decreed could not be worked out upon the principles he has laid down. It is only by antagonism that the end—the glorious end—shall come. A pure, merciful, righteous, and contented democracy, without a rival, may suit the fancy of short-sighted politicians and “philanthropists;” but would reduce to nothingness the divine goodness in reversion for mankind. So with Absolutism without an antagonist. Were this to prevail, “the Devil and Satan” would have possession of the earth, with none to dispute the inheritance. But God has ordered all things well, with reference to the consummation he has predetermined. Hence there is as much “liberty” and “education” among men, such as they are, as is compatible with the elaboration of his purposes. Divinely-regulated liberty, based on knowledge of celestial birth, is the enlightened freedom, destined to a coextensive existence with the peopled earth in a time to come. Its prevalence now is impossible. The apostles of such a liberty are nowhere extant; and even were they so, mankind are too much the slaves of their own lusts and prejudices and blind propensities, to accept instruction at their hands.

The great hand-to-hand combat between Absolutism and Democracy is at the very doors. (Since this was written it has begun under the Imperial Democratic Frog Power.) The events of the past four years have been preparing the “situation,” of which France and Hungary are the charged extremities of the circle. Coming events in Paris will awake the continent and conspire with exterior things to divide the world into two hostile and threatening encampments. The Watchers and the Holy Ones have to advance the Autocrat’s dominion into the heart of Europe, for their word demands the overthrow of many countries—Daniel 11: 41. The case of Hungary, which involves Turkey, countries contiguous to his own, whose tranquillity and subjection to Absolutism, his Austrian tendencies and his own security pledge him to maintain, exhibits a vulnerable point at which both he and Austria may be assailed and held in check. It is not so with other countries, as France, Spain, Belgium, &c. Insurrection in these would not necessarily bring him into the field, being separated from them by intervening territories. Contemporary insurrections in Hungary and Italy, directed by a propagandist policy, and backed by France, Britain, and Turkey, would develop a war upon Absolutism with terrible effect. The Austrian Empire and the Papacy would be imperilled, and the triumph of Autocracy delayed. But it would only be the putting off for a little while the subjection to which Europe is assigned. The tide of battle will turn, and victory perch upon the standards of the north. The constitutional forces will be defeated everywhere; and Absolutism will establish itself over Hungary, Germany, France, Belgium, Italy, Spain, Portugal, Greece, Turkey, Persia, Khushistan, Libya, Egypt, and THE LAND OF ISRAEL. Here it will plant its Imperial tents between the Mediterranean and Dead Seas unto the mountain of the beauty of holiness—lehor tzevi kodesh—Daniel 11: 45. Where then will be the Universal Republic of the gossellers—the great democratic Sovereignty of “the children of Arpad,” in the interests of which the distinguished and eloquent Magyar is stirring up thunder, lightning, and war against “Gog of the land of Magog, the Prince of Rosh, Mosc, and Tobl?” The European Democracy will have been subdued and taught obedience to “the powers that be,” which are put under the control of the Watchers and the Holy Ones—Romans 13: 1. Their vain talking and platform babblings about liberty, fraternity, equality—their pseudo-prophetic vapourings about the world’s destiny, and their self-complacent adulations of their own wisdom and intelligence, will have been all put to silence by a practical and terrible demonstration of their absurdity. If this soul of ours be then in life, we

may stretch forth our hand toward the sun's rising and bid the prophets of the people, who now preach smooth things in their untutored ears, look towards Israel's land, and behold the encampment of the assembled armies of the nations, composed of their democracies, and marshalled under the imperial ensigns of THE KING * whose countenance is fierce, whose power is mighty—Daniel 8: 9, 23-25, and whose will is absolute. We may then point to his star-like multitude as the “all nations gathered together against Jerusalem to battle in the Valley of Jehoshaphat”—a mighty crusade to seize upon the Holy City, to make it the City of the Grecian Faith. The seeds of this development are sown by the democracy since February 23, 1848. This is its mission—the past, the present, and the future of its turbulence, provoking a terrible and invincible reaction, by which the Czar “shall magnify himself in his heart, and by prospering (uve shalvah) shall destroy many.” His self-magnification as the Autocrat of Europe, the saviour of the continent for a third time from incalculable calamities, will have so elated him, that the horizon of his ambition will be boundless. Having finished his work with the democracy, “things will come into his mind,” and he will “think an evil thought, saying, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn my hand upon the desolate places newly inhabited, and upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land”—Ezekiel 38: 10-12. This determination of the Czar to invade the newly-colonised land of Israel, then under British protection, will have come into his mind on account of the part taken by England in giving aid and encouragement to Turco-Hungarian and other movements against him, to which she will have been in no small degree induced by the instrumentality of Kossuthism operating upon her popular minds. Success then to the Magyar prophet of the democracy; and may he be able so to work upon the hopes, fears, and sympathies of constitutional governments and their peoples, as to cause them to ally themselves into an ANTI-RUSSIAN LEAGUE, by which Absolutism shall be enticed to assume that position which is assigned it by Providence in the full manifestation of its wickedness; so that the destined crisis may be formed in Israel's land, where the Czar, too strong for the mightiest nations of the earth, like another Napoleon at Moscow or Waterloo, though with a more terrible overthrow, shall be “broken to pieces” by the Prince of princes—Daniel 12: 1, with “none to help him” in the emergency of defeat—Daniel 8: 25; 11: 45; 2: 35.

EDITOR.

Richmond, Va., February, 1852

* The Russian word Czar signifies king in our tongue “the Czar” is therefore synonymous with the scripture term “the king.” His is the last of the dynasties which shall rule over the territory on which exists the power symbolised by the Little Horn of the Goat. These dynasties have been in their order the Roman, the Grecian, the Ottoman, and hereafter the Russian, which is Scytho-Assyrian. See ELPIS ISRAEL for particulars. Also Isaiah 30: 31-33; 31: 8; Daniel 11: 36.

The above was written while Kossuth was enrapturing the people of New York with his eloquence, on his arrival in this city from Turkey, about a year and a half before the formation of the present Eastern Question. How far events have answered to my anticipations it is for the reader to determine from the facts which are now patent to all the world. The power that unfurls the revolutionary flag will, for the time, direct the fury of the storm.

EDITOR.

Mott Haven, Westchester Co., N. Y., July 28, 1852.

* * *

SOUTH-WESTERN TOUR.

CHAPTER I.

Having pushed "Anatolia" through the press, and shipped off to London for its contemporary publication there a set of stereotype plates, but without doing more towards its distribution than the supplying of the demands of a few friends in this city, we recommenced our annual runnings to and fro for the increase of knowledge in the dark places of the earth, by setting out on Lord's day afternoon, June 3rd, for Newark, N.J., where appointments had been made for us to meet the people on that and the two following evenings, at the Washington Hall. Had it been announced through the papers that we should be accompanied by

A fiddling Greek,
And a learned pig,
Who Dutch could speak
As easy as't could squeak;

or by some other kindred attraction, we should doubtless have rejoiced in a full house of the enlightened and discerning citizens of Newark; but having neither fiddle, Greek, nor porker, but only the predictions and doctrines of the Jewish old prophets and apostles to present before them, we had to regret that in this "Christian" city there were more empty seats than full ones. What does a money-making, prosperous community of sectarians care about Czarism, Mohammedanism, and Eastern Questions, seven thousand miles away, as accomplishing Jewish prophecies indited thirty or forty centuries ago! Will the knowledge of them increase the profits of their crafts, or multiply their "creature comforts?" Can they not get to heaven without troubling themselves with these? Why then incur the discomforts of warm weather, or the sacrifice of evening indolence to acquire it? Thus, God has spoken; but we found it a matter of indifference with the Newarkers as to what he has said! They seemed joined to their idols; why not, therefore, let them alone?

Some forty or fifty, I suppose, out of 30,000 people, did honour to themselves by coming to hear what God had spoken concerning these notable times. But whether they have become diligent searchers of the Scriptures in consequence, and less devoted to the things that perish, I know not. I have since heard that some of them would like to hear more upon the subjects treated of. Perhaps so. But it often happens that when an opportunity of doing so is afforded, such persons are among the missing! Circumstances at present are not at all encouraging in Newark. The clergy reign in triumphant ignorance of the truth, and the people love to have it so. Architecturally the city is improving, but spiritually it is dead and buried.

On Wednesday morning, June 6th, I left Newark by train for Baltimore, where I arrived about 6 P.M. Travelling express for Kentucky, I had no time to spend here; but pushed on for Wheeling, Va., by the 7 P.M. night train. By 2.20 minutes next day I was 580 miles from New York city. This was tolerably expeditious; but at Wheeling, expedition made a low bow and disappeared. It was possible to get to Cincinnati in ten hours, by a little staging; but not knowing this, we embarked upon a river boat. The water being low, the boat appointed to receive passengers was small and too confined for our company. The passage was tedious. The scenery, after seeing the Clyde, the Rhine, and the Hudson, is but little attractive; and whatever may be the improvement inland, I saw but little indicative of progress. The towns seem to be at a standstill, and the hills as wild as ever. However splendid and palatial the fitting up of the steamers, life upon the western rivers is decidedly low, being characterised by "liquoring," card-playing, trashy-publication-reading, swearing, and obscenity. To be cooped

up in a small Ohio steamer with such is purgatory; and covers one with shame in seeing to what a degenerate race one belongs. For fifty-six long hours was I doomed to exist in this floating sepulchre; for we were all that time paddling 400 miles, with the stream in our favour!

The following incident on the way created a little interest while it lasted. Two passengers were talking on religion, one a Presbyterian, belonging to St. Louis; the other, a lay elder of a Lutheran church in Baltimore. They were talking about remission of sins through faith. I drew near and listened for a while; and at length ventured to make a sort of know-nothing inquiry as to what faith was. The Lutheran paused for a moment or two, and then gravely informed me that faith was the belief of what we did not understand! Then we have the remission of sins by the belief of what we don't understand? "Yes." This faith is counted to us for righteousness? "Yes." I asked him many other questions about the gospel, the kingdom, heaven, hell, &c., which brought out his ignorance of all these topics as conspicuously as upon faith. I found him more rational upon the Eastern Question than upon any other subject. He declared his belief that this was the war that was to introduce the advent of Christ; and that the Autocrat would triumph over all the crazy thrones of Europe before that event. Where did you learn that Christ is to appear in person? It is the doctrine of Dr. Martin Luther. But what makes you think that the Autocrat will triumph? "Because every thing is rotten throughout the world, in trade, in commerce, in politics, and in religion. Things can go no further without breaking up; and the only strong man in the world is Nicholas. I believe, therefore, that the weak and corrupt will fall before him." Here was a man whose mind was evidently prepared for "Anatolia." He knew nothing of the prophets, but he had heard sermons in Germany about the end of the world, which had left a vague impression upon his mind that it was near. I showed him a copy of the work. He read the title with marked interest. He wished to have it; and for fifty cents obtained the first copy that appeared in the west.

Absurd as this man's idea of faith is, it is nevertheless a correct one of the "faith" which is current in the Romish and Protestant communities—they assent to the truth of what they do not understand, as they happen to be led; and in proportion to their ignorance of the articles of their creeds is the tenacity with which they cleave to them. There is "mystery" in believing what you do not understand, and "Mystery" is stamped on the forefront of their abominations. The truth of this is easily tested by conversing with priests and people on their traditions about heaven, hell, trinity, immortality, justification, gospel, &c., upon all of which subjects, though so clearly unfolded in the sacred writings, they are as dark as the valley of the shadow of death in which they dwell.

We arrived at Cincinnati at 8 P.M., where we found the Alvin Adams, which had been telegraphed from Maysville, waiting to receive us. We left the wharf in this floating palace at 9 P.M., and arrived at Louisville, Kentucky, which is 150 miles from the Queen City, on Sunday morning at 8. 30. Ten years had passed since my sojourn at this place. It is said to be very much improved during that period. It may be so in parts I did not see. It is the terminus of a railroad, and many expensive houses have been erected. But from the water, and along the streets I traversed, it presents any thing but the neat and clean appearance of the towns in the Holland fatherland. A colony of Knickerbockers would certainly be a blessing to Louisville. They would cleanse the streets, set the house-painters to work, banish the hogs, lay the dust, and make the city sparkle in the sun. Their influence is swamped in the New Amsterdam of Manhattan by the Celts from papal Erin, who have for years reduced it to the filth of an Hibernian sty, in which chiefs of Patrick O'Flanagan's quiver, which is generally full, fraternise in hopeful equality with the family pig! A Knickerbocker municipality might

redeem Louisville from dirt, and thus deliver it from cholera and other pestilences, which are the natural effects of the accumulation of filth in all the cities of the land. Cleanliness is said to be next to godliness; if so, godliness must be far removed. "Be clean," then, in extenso, and all filthiness of heart, and city, and person, will be put away: a clean heart, a clean city, and a clean person, are especially demanded in the divine law; generally they are neglected by mankind, and the consequence is obvious—God and they are far apart.

Though assured by the skipper of the boat that it would leave the wharf at 10 A.M., we did not leave our mooring till 5 P.M. Cursing, lying, and cheating, are the boat characteristics of the Ohio and Mississippi. They will say any thing for money. I have learned to discern the truth in the diametrics of their declarations. He knew well that we could not possibly get off at the time stated; for there were four steamers in the shallow ditch they call a canal, that connects Louisville with Portland below the Falls. But he lied to prevent us from leaving his boat and seeking another beyond the canal. If I could have come to a knowledge of the truth in the case, I might have spent some pleasant hours with some old friends in the City of Falls; as it was, I was obliged to confine myself to the boat, not knowing when it might be off. While waiting for this, a man died on board, and another fell overboard and was drowned. The latter incident caused a momentary excitement; but it was soon ascertained that it was only an Irish "deck-hand," and that he did not come up. His hat was caught, but no further effort made to recover him. He had gone without shrift or priest, but he would not be missed. His time had come, and as there were plenty more of the same sort, railroads, canals, and steamers could still be worked, and the world would save his keep! The incident was soon forgotten. When decomposition should set in, he would float; he would then be picked up and buried in the Potter's Field. As to the other, said to have died from intoxication, he was taken off in a shell, but where to, nobody seemed to know or care. These seemed to be every-day occurrences. A stranger dies in a boat; he is forthwith nailed up in boards, and buried in the river bank: his effects, if no clue be found as to his abode, being duly appropriated for the trouble and expense of his interment. Thus goes the river world. "The living know that they must die, but the dead know not any thing;" but the living expect to die at home. Many a one goes west and never returns, nor is heard of any more. The statement made is oftentimes the reason. A stranger on the river is a fare—a pigeon to be plucked even when alive; who then is likely to care for the bird when dead? Let travellers remember this, and act accordingly.

At 5 P.M., we entered the Louisville and Portland Canal, which is about three miles in length. There was just about liquid mud enough to float the steamer, which was nearly as broad as the canal itself. The paddles threw the liquid under the boat astern, leaving her aground but for the inrush from ahead, which carried her backwards instead of forwards. The current from behind, however, would after a while turn back the liquid thrown astern, which, flowing under the boat, would raise her and float her on a few yards, until checked by the inrush from ahead. In this way the vessel edged along to and fro, gaining a little at every return of the slush, until after five hours we arrived at the end of this precious canal. Every department of the world's affairs proclaims the necessity of the kingdom of God. Here is a canal that is a notorious abomination—in some stages of water utterly unfit for navigation; yet the boats that peril their way through it, crashing their wheels upon the rocks, are charged most extortionately, and as if it were the finest stream. Our steamer had to pay \$170 for its five hours' work through its ditch. When the world is governed righteously, such abominations will not be permitted for the benefit of stockholders and the State of Kentucky. It is said to be the best stock in the United States, and highly beneficial to Louisville! No doubt. The dues are enormous, and the expenses and accommodations trifling; and the barrier it proves to the navigation causes steamers to unload and store at Louisville, that, with a truly

national canal, would pass on from Cincinnati to New Orleans and St. Louis, with only a touch and go at the Falls' City on their way. But the time of the public and the interests of the whole upper river country are sacrificed to the acquisitiveness of commission merchants and the canal company. But travellers can only grumble at and groan under the impositions and miseries of the way; they cannot cure them. They are robbed of their time and cheated of their money without redress. I lost about eight days in a journey of about 3500 miles, which in these days of electricity and steam is not to be endured without much grumbling. This is all that travellers can do, and they generally exercise the right; for I heard the skipper say, "There never was a boat's company but there were grumblers not a few." While travelling, however, whatever my dissatisfaction, I am careful not to identify myself with the few. The true philosophy is to endure patiently what you cannot cure; for in so doing the evil will be less. If a man find himself ensnared, let him get out as he best can, and be more vigilant for the future.

Thirty-two hours' steaming brought us from Portland to Henderson, Kentucky. On landing, a Negro seized my baggage without question. I supposed he had been sent to meet me, so I followed in his wake. But his inquiry, "Where will you go mas'r?" gave me to know that I was not yet on the track of my friends. I inquired for several persons whom I knew only by name; but he could give me no satisfactory account of them. I then told him to take me to the best hotel in the place, where I expected I might get on their trail. He accordingly conducted me to the Taylor House, where I obtained the information sought. Arrangements had been made here for my conveyance to a friend's house, some ten miles distant from the town. Having, therefore, breakfasted, written a letter, and dined, I was conveyed to my destination, where I arrived at the close of the afternoon of Tuesday, the 12th of June. Thus was concluded a tedious journey of 1342 miles, at a cost of \$25.37½, and eight days. In "making a note on't," as Capt. Cuttle says, I find the following: "It has been cool, with some rain; but is now turning warm. I have not had my clothes off since I left Newark, having passed the nights in cars and on steamboat floors, all the staterooms being occupied by previous comers, and many of them of the roughest sort in manner and speech; but the rule is, 'first come, first served,' so that decency and respectability are made to give place to 'rowdies.' Women are all 'ladies;' and no matter who they are, if they can pay the fare, (this being the ground of promotion,) all have the precedency at the table, and could oust from his seat, to make room for them, the President himself, if unprotected by a travelling companion of the sex! They eat with a rush, as though it were the last bite they would ever obtain. This applies to the whole menagerie of men, women, and children. As usual, I was the last at table. I could not keep pace with them, not being a beast of prey. The eating is not so good as on the Eastern boats, but between Cincinnati and Henderson pretty fair; good butter and bread; coffee, however, mere peas and chicory, having a little of the genuine for the sake of the name. But compared with Western steamboating, a traveller may truly sing, 'Be it ever so homely, there's no place like home.'"

EDITOR.

* * *

LETTER FROM CERTAIN FRIENDS OF JUDAH
TO THE CHIEF RABBI IN LONDON.

EDINBURGH, June 12, 1854.

Dear Sir: —I take the liberty of writing to you, to inquire if you would be willing to take charge of, and transmit, a small contribution to assist in relieving the wants of the destitute Jews in Palestine. The contribution is from a congregation of between thirty and

forty members, whose attention has been directed to the subject by several communications in the newspapers. The members of this congregation have been led to take a more than ordinary interest in the people of Israel, from the fact that they believe, in their obvious sense, the promises made to Abraham, Isaac, and Jacob, as recorded in the books of Moses; and are confidently expecting their fulfilment, and the consequent blessedness of the nations of the earth. They are looking for, among other things, the restoration of the kingdom and throne of David in the Holy Land, when both the houses of Israel shall be united in one nation, when the “tabernacle of David which is fallen down shall be raised up as in the days of old,” and when “the mountain of the house of Jehovah shall be established in the top of the mountains, and many nations (of the Gentiles) shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”

Clearly understanding these things as coming events which are even now casting their shadows before, and deeply feeling their importance in connection with the realisation of the world’s blessedness as promised to Abraham, it would ill become us to look with indifference either on the sufferings of the Jewish people in past times, or on those now more especially pressing on them in their own country. We have accordingly made the contribution referred to; and although, from the limited means of those contributing, it may not present the appearance of a large sum, we have no doubt that it will be received in a right spirit, and duly despatched to its destination. It will be sent by post-office order, on receipt of your compliance with our request.

While rejoicing in so much unity of sentiment with the Jews in reference to their faith and hope, it must of necessity be a matter of regret that there should be any important difference of opinion between us. As it would, however, be mere affectation in us to conceal the main point on which we differ from you, we trust you will forgive a plain allusion to it. We believe that Jesus of Nazareth shall sit on the throne of David, when the kingdom is restored to Israel. I believe we are agreed as to this point, namely: That according to the testimony of God himself, by the prophet Ezekiel, the future occupant of David’s throne must be one “whose right it is;” and also that one element of that right, as defined in the covenant made with David, consists in this: That the Messiah must be of the house and lineage of David. The covenant is in these terms: —“And when thy days be fulfilled, . . . I will set up thy seed after thee . . . and I will establish the throne of his kingdom for ever.”—2 Samuel 7: 12-13. The prophet Jeremiah, also, referring to the same matter, says: —“Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall rule and prosper, and shall execute judgment and justice in the earth.”—Jeremiah 23: 5. Now, in view of these testimonies, in the understanding of which I presume we are at one, we believe there is no evidence to show that there exists on the earth at present, a son of Abraham who, by virtue of his hereditary right, could present a valid claim to the throne of David, if the kingdom were now to be established. The reason of this appears to us to be, that the last heir to David’s throne died without issue, having been put to death by his own nation, as represented by the chief priests and rulers, aided by a mob which they instigated to raise a clamour for his death, by appealing to the fears of Pontius Pilate, then Roman governor of Judea, who delivered him to be crucified. Jesus, as we learn from the genealogies of the elder and younger branches of David’s family, was the son of Mary, who was descended from David through Nathan and Zorobabel. The marriage of Mary to Joseph, who was descended from David through Solomon and Zorobabel, constituted Mary’s only son, Jesus, heir-

apparent to the throne of Israel. The death of Jesus, then, in the circumstances referred to, rendered the house of David extinct.

But the question arises—How, if this be true, are the promises of God to be fulfilled? It appears to us that if the throne of Israel is to be occupied by a son of David, either Jesus or some other of David's descendants who have died, must either have been, or yet be raised from the dead. Indeed, the fact is, that whoever the Messiah may be, this very thing is predicated of him by David himself, in the sixteenth Psalm. His words are:—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."—Psalm 16: 10-11. Now, David could not have spoken these words concerning himself, for he remained in the sepulchre until he not only saw corruption, but had completely returned to the dust whence he came. Moreover, this passage not only indicates that Messiah's path of life from the grave was by a resurrection, but also that that path had its immediate termination, not in the throne of David, but at the right hand of Jehovah in the heavens. This again is corroborated by the fact that the Messiah is, in another Psalm, represented by David as remaining at Jehovah's right hand until the time should come to give him the kingdom. David says: "Jehovah said unto my Lord, Sit thou at my fight hand, until I make thine enemies thy footstool."—Psalm 110: 1. In exact accordance with this testimony, Messiah's descent from this exalted position to occupy the throne of David is thus described by Daniel: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him," &c. —Daniel 7: 13-14.

These testimonies convince us that the Messiah was to die and be buried; that he was to have an early resurrection from the grave; and that he was to ascend to the right hand of God, whence to come in power and glory, "to raise up the tribes of Israel," and also to be for a "light to the Gentiles, and the salvation of God unto the end of the earth."

We trust that should any apology be necessary for intruding at such length on your attention on the present occasion, it will suffice to state, that we felt anxious to inform you that, although Gentiles, and differing from you on a very important point, we have no sympathy with the purely Gentile idea of a Messiah coming for no other purpose than to burn up the earth, convey his friends to some ethereal paradise, and consign his enemies to everlasting torment in the flames.

We have only further to state that should you feel disposed to communicate with us on the subject of these remarks, we shall be glad to give an attentive ear to any thing you may have to say to us. In the mean time, awaiting your reply in reference to our request, we are,

Dear Sir, Yours sincerely,
(Signed on behalf of the Congregation,)
JAMES CAMERON, Jr., Treasurer

Dr. ADLER, Chief Rabbi, London.

* * *

COPY OF REPLY TO THE ABOVE.

OFFICE OF THE CHIEF RABBI,

June 14, 1854.

Dear Sir: —I am requested by the Chief Rabbi to acknowledge your kind favour, and while thanking you for the sympathy you express for his suffering co-religionists in the Holy Land, most respectfully declines entering on any religious discussion.

I have the honour to be, Dear Sir,
Your obedient servant,
AARON LEVY GREEN.

Mr. James Cameron, Junr.

* * *

COPY OF ACKNOWLEDGMENT OF RECEIPT OF CONTRIBUTION.

OFFICE OF THE CHIEF RABBI,
4 Crosby Square, London, 5614—1854.

Sir—I am requested by the Reverend the Chief Rabbi and Sir Moses Montefiore, Bart., to acknowledge with grateful thanks the sum of-----, being the amount of your generous collection towards the fund now being raised for the poor Jews of Palestine. I have the honour to be,

Your obedient servant,
AARON LEVY GREEN, Hon'y Secy.

To Mr. James Cameron, Jr., Edinburgh.

* * *

The following note will explain how the above correspondence came to appear in our columns. We shall be happy at all times to publish epistles of like point and character.

EDITOR.

EDINBURGH, July 7, 1854.

Dear Brother Thomas: —I am instructed by the congregation assembling in Tailors' Hall, Potter row, Edinburgh, to forward the accompanying letter and replies, with the request that, if deemed suitable, you will insert them in the Herald.

I remain, yours sincerely,
James Cameron, Jun'r.

* * *

“ANATOLIA.”

The stereotype plates from which this work was to be published in England have arrived there safely; and through the kind attention and zeal of my excellent friend Mr. Robertson, will yield an edition of a thousand copies “early in August.” It is, therefore, I suppose, beginning to circulate while I write this notice. It is issued by Houlston & Stoneman, Paternoster Row, (the publishers of “The Coming Struggle,”) and P. & P.P. Parker, 181 Long Lane, Borough, London, “in a neatly printed wrapper, price 2 shillings.” It may also be obtained of Mr. Robertson, 89 Grange Road, Bermondsey, London, with the addition of the usual rate of postage for a pamphlet weighing six ounces.

In a letter just come to hand, Mr. R. observes, “It requires no ordinary perseverance to encounter the numerous discouragements projected in the way of disseminating a pamphlet bearing the ominous title of ‘Russia Triumphant!! And Europe Chained!!!’ being a proclamation inimical to the imperious ambition of Englishmen, and at variance, at present, with popular opinion. ‘See,’ say they, ‘the entire failure of similar pamphlets since the debut of “The Coming Struggle,” &c. For instance, “The Signs of the Times: the Moslem and his End;” “The War and its Issues,” both by Dr. Cummings. “The Approaching Crisis,” by the Rev. J. C. Chase. “The Kingdom of the Stone, a New Exposition of Daniel 2,” by a Clergyman. “The Beginning of the End,” by the Rev. C. R. Cameron; and in another short two months the Allied Powers will exhibit to the world their victorious arms.’ Regardless, however, of these sneers, and similar devices of Satan, I have replied, as did the venerable prophet, ‘I am doing a great work, so that I cannot be interrupted; why should the work cease whilst I leave it?’ And, under divine favour, I trust that my feeble health will yet enable me to aid in the holy enterprise, until the Topstone be brought with joyful shoutings of ‘Grace, grace unto it!’”

The world’s thinking is the “thinking of the flesh,” unenlightened by the teaching of God exhibited in the Scriptures. When the popular mind, expressed through its leading spirits, undertakes the delineation of the future, its vaticinations are sure to be false; because the people’s thoughts are not God’s thoughts, nor their ways his. God has not revealed his purposes to them, but to “his servants” only; as it is written, “The secret of Jehovah is with them that fear him;” and “God gave the Apocalypse to Jesus Christ that he might show unto his servants things which must shortly come to pass;” “the instructed shall understand, but none of the unjustified shall understand.” Now the people and their civil and ecclesiastical rulers are not the servants of Israel’s God, but of the god of this world, “The Prince of the power of the air, (the Gentile atmosphere,) the spirit that now worketh in the children of disobedience.” Not being instructed in Moses and the Prophets, but only in the discordant and clashing theologies of Gentilism, they know nothing of Jehovah’s secret. By neglecting to study the prophets, they exclude themselves from the knowledge of the future. Jehovah has said, “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;” and in announcing the sounding of the symbolic angel now blowing the seventh and last trumpet, the Spirit saith, “In the days of the voice of the seventh angel, when he shall sound, the secret of God shall be accomplished as he hath declared the glad tidings to his servants the prophets.” These neglected authorities being the sources of information concerning the future, the people can know nothing aright, and must therefore necessarily always be wrong in their predictions, and disappointed in all their hopes. Hence “popular opinion” of the future is entitled to no regard. It is the voice of their own passions, and any thing but “the voice of God.”

And as with the people, so with the priest; as it is written, “the leaders of the people cause them to err.” It is in vain for clergymen who run the beaten track of Gentilism to undertake the exposition of the prophets. A “divine” with his head full of immortal-soulism and sky-kingdomism may as well be abed and asleep as attempt to read the signs of the times, and to divine God’s purposes in the approaching future. Preaching mere Gentilism for gospel, they have no key to the mystery of God. The failure of the whole hierarchy of Gentile divines in Britain and America to discern our times aright, need deter no obedient believer of the kingdom’s gospel from expounding the Word with good hope of success. For a clergyman to give an exposition of the present and future, which should be verified by events, would be little short of a miracle. They have all failed hitherto, and are doomed to failure to the end of the chapter. Mr. Robertson did well not to be discouraged by the croakings to which he alludes. We undertake to teach the people and their leaders what be the principles of the oracles of God, and not to subject ourselves to their opinions. The present times prove our competency to do this without presumption; for the events which characterise our times are such as years ago we showed from prophecy would come to pass. The failure of the clergy will enhance our success, furnishing us hereafter a potent argument against their being accounted exponents of the mind of God at all. Notwithstanding all the “orthodox” failures, a long list of which may be recounted, we doubt not that “Anatolia” will command attention in Britain; for the time has come for the voice of truth to be heard there above the tongues of Babel. The “three-unclean-spirits-like-frogs,” sign of the Son of Man in the heaven, is notable. We can read its significancy, and according to our interpretation, observe its verification day by day. We know of a literary certainty that what we have said of Russia will come to pass; and we wish the reader to make a note of our full assurance of faith, that when it comes to pass he may know that prophecy can be understood before it is fulfilled.

In concluding his letter, Mr. Robertson remarks that “The London News reports that an Austrian nobleman lately observed in public that ‘those persons who can still doubt the fact that Europe is on the eve of a most sanguinary war must be in the most enviable ignorance of what is going on in the world.’ The government of Britain were enabled to double the income tax to defray the expenses of the war, upon the faith of their assurance that it would not last six months; but even already some of these sage legislators have expressed their opinion that it will continue to wage during their lives.”

Besides introducing “Anatolia” to the British public, I have taken steps to get it before the Emperor Nicholas, as doubtless he needs encouragement at the present crisis. Finding, then, from the papers that an American physician named Thomas Cottman, who is “surgeon to the Grand Duke Constantine,” had arrived in Washington as an envoy from Nicholas to negotiate the sale of Sitka to the United States, and that he was an enthusiastic admirer of the Czar, and sanguine of his success, I thought he would be the very man to receive with acceptance an Anatolia for himself, and one for the emperor. I therefore mailed two copies to him, and a letter inclosing one also for the Czar, requesting his acceptance of the work. Whether Anatolia will be more successful in gaining access to the imperial library than Elpis Israel, remains to be seen. Dr. Cottman, though an envoy, is not an ambassador, being a citizen of the United States. Baron Brunow declined transmitting Elpis Israel to the Czar, because it was contrary to the rules of the ambassadorial service to convey presents to the Emperor from private persons; and the merchant captains in Dundee, Scotland, declined to take it lest it should get them into trouble. Dr. Cottman, however, as an American in high favour with the imperial family, (and all Americans in Russia find great grace at present with Nicholas,) will hardly find any embarrassment in presenting to his patron a book foreshowing from the prophets of Israel his triumph over Europe and Asia to a certain point. But be the

result what it may, it is in the hands of Dr. Cottman, who will do what he pleases in the matter. If I hear of any more of the copies thus thrown upon the waters, I will let the reader know at some future time. In the mean time, he may be gratified in perusing copies of the letters referred to above. The first is the

LETTER TO DR. COTTMAN.

Dr. Cottman—Sir: —By the mail conveying this I have taken the liberty of forwarding two copies of a work published in this city and London upon the Eastern Question, which I think cannot fail of being interesting to you. One copy is for yourself, the other for the Emperor Nicholas. You will see that I prove from the Scriptures that the mission and the destiny of Russia was the subject of divine revelation over 2500 years ago. To a certain point, her power will triumph over all opposition; but when she arrives there she will be broken with all the rest of the governments; not, however, by mere human, but by divine power. The statesmen of Europe do not understand the crisis. They talk about guaranteeing the integrity and independence of the Ottoman Empire; but the thing is utterly impossible. The Scriptures decree the empire to Russia, which no alliances can prevent. If the Emperor can embroil France with Austria in regard to Italy, which he might do by the help of the Pope, the attention of France and England would be diverted from the Euxine, and the way would be open for the Sevastopol fleet to come like a tempest against Constantinople. He can control Austria through Hungary; and through Austria, Prussia and the rest of Germany. Success awaits him; he has only to persevere, dividing and conquering his foes.

But, Sir, my purpose is not to discuss the matter here; but to request your acceptance of “Anatolia,” and the conveyance of the other copy to the Emperor Nicholas, on your return to St. Petersburg.

Wishing him success, and yourself a happy return, I remain yours respectfully,
JOHN THOMAS, M.D.,

The Author.

August 4th, 1854.

* * *

LETTER TO THE CZAR.

Mott Haven, Westchester, N.Y.,
August 5th, 1854

Emperor Nicholas—Sire: —It has been truly said that “Knowledge is power.” It imparts to him who is fortunate enough to possess it firmness of purpose in all he undertakes. No enterprise needs more of this quality for its success than that in which your Majesty is involved. A necessity is laid upon you by Providence, which you cannot evade. God, however, works by means; and these, in your case, Sire, require that you should not fear your enemies, though all Europe be leagued against you. Being interested in the consummation, (which your Majesty, who doth proclaim to the world that Jesus Christ is on your side, would not believe were it stated to you.) I wish to see you firm and fearless, —politically, a head of gold, breast and arms of silver, body and thighs of brass, and legs of iron, before the world. To assist in intensifying your courage against the hosts of your adversaries, I have taken the liberty of contributing to your Majesty’s library the copy of “Anatolia” which accompanies this. May it reach you (if it interfere not with the Divine purpose) with acceptance; and, Sire,

so far enlighten your Majesty's mind as that you may perceive what the mission is to which you are called, and execute it to the subjection of all the crazy and iniquitous governments of Continental Europe to your imperial will.

That your Majesty may reign and prosper till you have commingled the iron nations of the old Roman territory with the clay of your own hereditary dominions, is the unfeigned and earnest hope of your Majesty's well-wisher.

THE AUTHOR.

* * *

It may by some be thought strange that I should wish success to Russia, the most barbarous of "the powers that be." I will not stay here to discuss the relative barbarism of the Gentile Horns. They are all of them SIN-POWERS, and as such entitled to no sympathy from the servants of Christ. The ground upon which I wish success, yea, speedy success, to Russia, is, the full assurance that Christ will not "appear to them that look for him" until Russia leads the nations of the Babylonian world against Jerusalem to battle. Before Russia can do this, she must become a mishmar, or imperial protector, to the iron and brass powers. The success of Russia in establishing this Protectorate is devoutly to be desired, as an event eminently proximate to the end. We rejoice in Russia's success as we are gratified with the amputation of a friend's limb for the saving of his life. The world is to be blessed in Abraham and his seed, the Christ. This will be "life from the dead;" but the world cannot attain to this life until "the vine of the earth," with its ripe grapes, is amputated from the body politic of nations, and cast into the winepress of the wrath of Almighty God. The binding of Europe by Russia to its imperial rule is the preparation for this event. Success, then, to Russia; for the sooner her work is accomplished, the sooner will she fall; and the nations be delivered from the wretched governments which blaspheme God and destroy the people.

Thus far Anatolia has sold well in America, considering that it has yet only been noticed in the Prophetic Expositor, "Dubuque Observer," and the Herald. I intended to have placed it in the book-stores, but the edition is so far expended that I could not supply them to any extent. I hope soon to get out another edition, when the public will be duly notified of its existence. Had it been placarded while the Russians were retreating from Silistria, the proclamation of Anatolia's title-page would have been at a discount with the multitude, who blindly judge of the issue of a great war by a few defeats. The examples of history are thrown away upon mankind, who being but the creatures of passion and prejudice, speak not what they believe, but what they wish to be true. In the wars of Napoleon I., Russia and Austria were defeated time after time by the French armies; yet those powers triumphed at length in the downfall of the common enemy. Napoleon III., with his British ally, may be as successful for a while as his uncle; still Russia will eventually triumph, and with her allies overthrow the French empire, and establish a Russian Protectorate over the Catholic world. Already the "imperious ambition of Englishmen" is less confident in its boastings of success. It begins to discern great embarrassments from the policy of Austria, the unclean spirit issuing from the Mouth of the Beast, the double-dealing of which is entangling the Eastern Question with inextricable complications. Thus far they have found the Russian empire impregnable defended. Their floating batteries of three thousand guns have uttered their voices chiefly in the ocean parade of naval drills. Sir Charles Napier has not yet lunched at Cronstadt; and the smoking viands he proposed to discuss at St. Petersburg in honour of its capture by the Allies, are fast degenerating into a cold collation, at no time very exciting to the stomach of an epicure, especially if the grapes be sour. But God has put "a bridle in the jaws of the people,

causing them to err”—Isaiah 30: 28. France and England have covenanted to preserve entire and independent a power which He has said shall be “DRIED UP;” and to reduce to a second-rate power a dominion which he has appointed THE MISHMAR of the Gomerian Nations, (and France is one of them,) and the Hurricane to drive back the stagnant waters of the Euphrates within its banks. Surely it requires no great sagacity to perceive that Russia must be triumphant and Europe chained! This destiny: who can avert it? The powers that attempt it will be found fighting against God. The consequences are inevitable—disaster and defeat.

EDITOR.

August 8th, 1854.

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CONTENTS OF ANATOLIA.

The work contains 102 pages of the size of the Herald’s. Their contents are divided into thirty-five sections, of which the following is the

INDEX.

Introductory Remarks.

1. The origin and Extent of the Kingdom of Babylon.
2. The Kingdom of Men in its various Phases.
3. The Lion Phasis of the Kingdom of Babylon.
4. The Bear Phasis.
5. The Four-Headed Leopard Phasis.
6. The Ten-Horned Dragon Phasis.
7. The Holy Ones of the High Ones, and their People.
8. A Season and a Time.
9. Origin of the Romano-Greek Babylonian Sovereignty.
10. The Evening and Morning Object.
11. “The Holy shall be Avenged.”
12. The Prophecy of the Seventy Weeks.
13. Corrected Version of the Prophecy.
14. Messiah the Prince.
15. What should befall Judah in the Latter Days.
16. Paraphrase of the Eleventh of Daniel to verse 35 inclusive.
17. End of the Maccabean Heptade.
18. “The King,” or Constantinopolitan Autocracy.
19. A God of Guardians, or the Latin Prophet of the West.
20. Guardians’ Bazaars, or Temples dedicated to Saints.
21. The Holy Roman Dominion, or Little Horn of the West.
22. The Time of the End.
23. The King of the North.
24. Proof of the Russian Power being the King of the North.
25. Future Magnitude of the Czar’s Dominion.
26. Nebuchadnezzar’s Image the Symbol of the Autocrat’s Dominion, inclusive of France.
27. Edom, Moab, and Ammon divided off from Turkey for a Price.
28. Britain the Moabithish Antagonist to Russia in the Latter Days.

29. The Latter Days.
30. The "Time of Trouble;" Position of the Russian and British Forces at the Advent.
31. The Deliverance of Israel out of the Hands of their Enemies.
32. Resurrection to Judgment in the War of God Almighty.
33. "The Wise."
34. The Times of the Kingdom of Babylon and Judah.
35. Calendar of the Seven Times of Babylon and Judah.

* * *

ANALECTA EPISTOLARIA.

"OPEN THEIR EYES."

Dear Sir: —My brother some time ago gave me a book, named Elpis Israel, which has given me much pleasure to read. I can see plainly now the reason why there are so few who are Christians. I have been to meeting all my lifetime, and have not been able to discern the way said to be pointed out by the "spiritual guides." I see the way plainly now; and that there is but one in which "eternal life" can be obtained.

W.W.

Barre, Worcester, Mass., June 7, 1854.

* * *

THE LEGION OF DEVILS.

Esteemed Brother: —Your reply to my inquiries concerning the resurrection of Moses, and the Legion of Devils referred to in Mark, has enlightened and satisfied my mind; for which I return you my sincere and unfeigned thanks. Your suspicion that I have no faith in orthodox diablerie is correct; and you can well imagine how difficult it was for me to understand King James' translators' version of the passage, not knowing any other. Your Brother in waiting for the Kingdom of God,

JOHN SWAN.

Cambridge, O., June 25, 1854.

* * *

ENCOURAGING.

Dear Sir: —I have to thank you, and that most heartily, for two articles which have appeared in your Herald—one in the May number, and the other in the June number. We—that is, three or four—have a Bible-class, and a subject akin to that which you treat of in answering your Halifax calumniator came up for examination, but we couldn't agree about it; and I was just about writing to you for light, when the May Herald arrived, which answered the end so far; and when the June number arrived, it satisfied all of us entirely, and has been to me and the others a further proof of the sublimity and yet simplicity of truth.

I feel that I tell you only a bare truth when I say—and those with whom I associate bear me out in it—that we have been more benefited by your writings than by those of all other uninspired men whatever, and pray God that your life and energies may be continued,

so as that you may be the means of saving many weary souls, who are almost lost in the clouds and mist of sectarianism. Most gratefully yours, in the hope of the gospel,

DAVID WRIGHT.

Cobourg, C.W., June 12, 1854.

* * *

INQUIRY AFTER THE TRUTH.

Dr. Thomas: —I attempt to address a few lines to you, for the purpose of eliciting truth concerning the faith of the gospel of the kingdom promised to Abraham and his seed. I have had the opportunity of reading but a small portion of your writings, but the little I have read has set me to thinking somewhat seriously. I was immersed some eight or nine years ago, with (as I supposed) the one faith requisite to precede baptism; but since reading your publication, viz.: the Herald, I have become alarmed, as to my standing justified before God. I will state some of the particulars of my faith, and ask, if you will be so kind (if you can spare a place in your paper) as to give me your views, according to the light which you have gained from the inspired volume, whether I had the faith that would be accounted to me for righteousness; for we read, “without faith it is impossible to please God.” If I did not, I am willing, yea, anxious to obey my Lord in all things. I believed that Jesus was the Christ, and that it was through him that I should gain immortality at his second coming, when the dead in Christ should rise, and, with the living saints, be caught up to meet the Lord in the air; while this earth and heavens were burned up, or made new, the wicked of all nations exterminated therefrom, in a moment, as it were; and when this is done they would reign on the new earth a thousand years, at the end of which he would deliver up the kingdom, &c. I did not know any thing about the restoration of Israel and Judah, or the land covenanted to Abraham, and therefore had no faith in them. I supposed the home of the father of the faithful was the new earth. Now, if you can give me any light, please do, and the Lord reward you; and that you may be preserved blameless unto his kingdom is my prayer.

ELIZA S. COFFIN.

Adrian, Lenawee co., Mich., July 12, 1854.

REMARKS.

In the second number of the second volume of the Herald, I have written at length on the subject of the letter before us. I would, however, observe in the case presented, that the immersion was not in obedience to the “one faith” preached of Paul, and therefore not the “one baptism.” No subject of the one faith in Paul’s day was ignorant of the restoration of Israel and Judah, and without faith in the things promised of the land covenanted to Abraham. No faith defective of these elements is worth any thing in the matter of justification; for the gospel is the glad tidings covenanted to Abraham and his Seed. Our correspondent was evidently immersed on the belief of a theory whose traditions made void the little truth it contained. The Bible nowhere proclaims the extermination of all nations from the earth when Christ comes; on the contrary, it teaches their subjugation to Jesus, and blessedness in him for a thousand years. A “kingdom” in which Christ and the Saints are “reigning” without subjects is no kingdom at all; and there can be no subjects if the “wicked of all nations,”—which is equivalent to “all nations,” for they are all wicked—be exterminated. The saints are not subjects, but heirs and rulers, civil and ecclesiastical, over subjects, or Jews and Gentiles, in the flesh. Men are invited to become immortal rulers over the nations when the power of their mortal rulers shall be broken as a potter’s vessel, and swept away. This is the invitation

of the gospel. He that accepts it is commanded to be immersed into the name of the Father, and of the Son, and of the Holy Spirit, that he may be purified by the blood of the Abrahamic covenant, and obtain a right to the things covenanted through the SEED.

EDITOR.

* * *

PUBLISHED BY REQUEST.

Mr. Editor: —In the county and State, and on the day below written, on the bank of Tulip Creek, in the presence of a few disciples of Christ, M.H. Wade, in the 77th year of his age, made the following statement and confession: “Should it be asked, what has brought me to this place today, my answer is, An enlightened judgment, and an honest, true-speaking conscience. I was many years ago immersed in, not into the awful and solemn names of Father, Son and Holy Ghost, by a sectarian preacher. My views at that time were altogether sectarian, and I became a member of a sectarian church—considering baptism nothing more than an ordinary appendage of Christianity. Since that time, from reading the oracles of God, I have become convinced that the Church of Christ is not a sect, in the common acceptation of that term; and that baptism in the name of Jesus Christ, to a believing penitent, * is for the remission of sins. # Under the influence of these convictions I am here today, to be baptised according to the directions and for the purposes specified in the Scriptures of truth. From time to time I have endeavoured to satisfy myself with my former baptism. But the more I consult the New Testament, and the nearer I approach the grave, the more dissatisfaction I feel upon the subject. I now therefore say, before God and the holy angels, and in the presence of these persons, that I do believe with all my heart that Jesus of Nazareth is the Christ, the Son of God: and that his name is the only name given under heaven or among men whereby we + can be saved. I also believe that baptism into the name of Father, Son, and Holy Spirit is for the remission of sins. This believing with all my heart, I am now ready to be buried with my Lord in baptism.” Whereupon he was according baptised by

DAVID F. SALLY.

Dallas, Ark., Feb. 22, 1854

* “A believing penitent,” according to the N.T., is one who believes the gospel of the kingdom, with the disposition of mind towards God and his promises possessed by Abraham, whom he claims for his father.

“Baptism is for the remission of sins,” to believing penitents of the above stamp. It unites them to the name of Jesus in which union to the name the subject’s faith is counted to him for remission of sins; and his disposition of mind for repentance.

+ That is, “whereby we,” the believers of the gospel of the kingdom, “can be saved.” There is no salvation without the belief of that gospel, which is the only true one.

EDITOR.

* * *

THINGS AS THEY ARE.

The following is a forcible article from a French paper called Le Siecle, on the existing state of things in the Gentile Heavens. It sees further into the millstone than the rest of its contemporaries. It is guarded in its remarks about Austria, expressing rather what Europe might hope, than what is certain to be. An Austrian sentinel at the gates of Europe, in the

presence of Gog, is no very trusty guarantee for those who would not wake up in the morning the tenants of a jail.

EDITOR.

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“To talk of the abdication of the Emperor Nicholas, when neither Sebastopol nor Cronstadt has been taken, and when he has still his fleets and his frontiers intact, is certainly a piece of sterile puerility. The semi-official character of the journal which has held this language may even render it dangerous, inasmuch as, being regarded as an echo of the ideas of the French Government, it will encourage him to whom it is addressed to a personal and desperate resistance. The powers who have teeth and claws even in the fable, are not willingly present at the sale of the spoils which have been taken from them. It is not, however, in this point of view that we wish to examine the indictment drawn up by the Constitutionnel against the Emperor of Russia. *Sublata causa, says the Latin proverb, tollitur effectus.* Can it, therefore, be seriously believed that the Emperor Nicholas is the personal cause of the great war raised between barbarism and civilisation? What is the Emperor of Russia? He is not only a sovereign who has abused his omnipotent strength and has degraded the principle of authority among nations, but he is the successor of Alexander, of Catherine, of Elizabeth, and of Peter the First. He is the representative of a system of government in which the abuses with which the Constitutionnel reproaches the present Czar have always existed. He is the continuator of a secular policy, the object of which is the slavery of Europe. He is one of the executors of the will of universal monarchy bequeathed by his ancestors. He has not raised himself up personally of a sudden, like Caesar or Napoleon. His ancestors have prepared every thing for him, painfully, savagely—by crime, by barbarism, by cunning, by arms, by violence—in a word, by all means which are regarded as good by fanatically atheistical powers; he has his cause and his root in them. He would not be Emperor of Russia if he did not carry his stone to their work. When he interfered in Hungary, in order to become the protector of Austria, when he incited revolt in the Sclavo-Greek countries, when he sent Menschikoff to Constantinople, it was the fatality of the precedents of his race which impelled him to these acts. He was the Czar, independently of his name of Nicholas, his qualities, of his fine stature, and of his superb eyes, as the Pope is the Pope, whether he be called Gregory VII or Leo X. What is it, therefore, that you so childishly propose? Do you think it will depend on your fine-sounding phrases to reduce the struggle of the West against the North to the proportions of a coalition against one man? When all Europe united against Napoleon, it coalesced against the representative of revolution, against the chief of that military nation who set his foot on the heads of kings. Although it obtained the abdication it demanded, what did it gain by it? In 1830 revolutionary France again made thrones totter; it did the same in 1848. French principle remained French principle. Personal abdication absolutely changes nothing in the principles of nations and of monarchies. The real enemy of Europe and of its civilisation is not the Sovereign Nicholas I, failing more or less in his duties, and in the obligations which Providence imposes upon the great; it is the Russian system; it is that system which, although Russia is not a commercial power, has heaped up the fleets, the cannon, and the terrible forces of Helsingfors, of Revel, and Cronstadt, and Sebastopol, for the future conquest of universal monarchy. It is this system which has led Russia into all her interventions, and has made of her a new Rome, threatening the universe. You have seamen, cannon, and fleets, as she has; and you have the providential chance of being united to the forces of Europe in a just cause. Take Sebastopol and Cronstadt, and clip the wings of the two-headed eagle, and only occupy yourself in a secondary manner with the present Czar. It is against Russian power, a power out of all bounds, and without all equilibrium, that the

war in the east is waged. You would obtain nothing even in obtaining what you demand. Philip II continued what Charles V began, and the successor of Nicholas would perhaps be compelled to go even further than he. This is what is called for by the law of Russian principle, and which will be necessary sooner or later to regulate the state and destiny of the Danubian provinces, in such a way as to prevent them from being exposed, and from exposing Turkey to the violent invasions of which they have been too often the theatre. It is evident that Austria is the Power which is best placed to derive the greatest advantage from the new organization of these provinces, of which she may, by her vicinity, be the most vigilant sentinel and the direct guardian in the name and for the advantage of all Europe. However this may be the entrance of the Austrian forces into the Principalities is already a guarantee for Europe and for the Ottoman empire, in so far as Austria thereby opposes a powerful barrier to the new aggressions of Russia; and, moreover, she promotes the interest of Germany by establishing in fact the free navigation of the Danube—that great route of German commerce, which assuredly will not again be given up to the caprice and omnipotence of Czars. In whatever point of view we consider the policy of Austria, we shall find that it justifies all the hopes of those who asserted that her young sovereign would not hesitate to place the permanent right of civilisation and the superior interests of Europe and Germany above dynastic connections and personal relations.”

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FROM THE TRUTH PROMOTER.

PATRIOTISM.

It is generally thought that Christianity includes and sanctions patriotism. Patriotism as distinguished from philanthropy patriotism as understood by the world under that term. Now, it is not enough to say that there is no mention made of it in the New Testament, and that the apostles cannot be cited as examples of it; I go still further, and say, it is positively at variance with christian principle, that its exercise contravenes the universal law of love, and it is a weakness and a prejudice, a puerility and a result of ignorance. Of course a Christian loves his family, his fellow-townsmen, and his countrymen; but then he loves other peoples, of whatever hue or language, —all men without exception. The only difference in his love is, that for the good, the godlike, he bears a love of complacency, while towards the enemies of the Lord he cherishes the most pitiful, yearning, affectionate benevolence. But as for geographical or ethical restrictions or distinctions in his love, he owns and knows no such thing: the very idea is absurd. His love, like God’s, embraces the entire race, and is bounded only by humanity. To love Englishmen, therefore, more than Frenchmen simply because of a different genealogy and speaking a different tongue, or to wish well to England at the expense or to the prejudice of France, or even to wish well to the former, and to have no such feelings towards the latter, is a state of mind inconsistent with the mind that was in Christ, with that world-wide philanthropy which is the very breath and spirit of Christianity. Patriotism, as usually understood, means, “My nation at the top, and all the other nations at the tail.” “My nation always victorious, others flee before it.” Patriotism therefore ignores justice and equity, the right and the proper; for no matter how righteous the cause of the French may be, it teaches us to wish they may be worsted in the field, or driven out of the market, or disappointed in their objects. No matter how unjust, or mercenary, or inhuman British policy may be, it teaches us to wish it may be successful, whether in diplomacy or in war. Whereas Christian feeling teaches us to desire the prevalence of justice, although the heavens should fall in pieces; to love man because he is a man, no matter what his nation, and to behold in every one a purchase of the Redeemer’s death. Christianity thus expands patriotism into

philanthropy, and places on a real and permanent foundation the love which binds man to his neighbour, and busies itself in promoting others' benefit. What place patriotism can, as usually understood, find in Christianity, when all are to be "loved as ourselves," and when the only difference authorised is between the children of God and his enemies, I know not; but this I know, that neither the virgin Church furnished any exemplification, nor the authoritative documents of Christianity any precept of this so-called virtue. To acknowledge our un-patriotism, however, would involve us in great shame with the world, and to be consistent in this matter would carry us far in imitation of the Friends, and segregate us from worldly fellowship, to an extent which few are prepared to endure. But if Christianity be real, and worth any thing, it is worth being thorough in, and if thoroughness in it makes us "hated of all men" for Christ's sake, it is only a fulfilment of the Master's word; I, for one, say, "all hail reproach, and welcome shame" for Christ. The popularity of modern Christianity, and the ease with which it is professed, is its surest condemnation. The religion of Christ involves pecuniary loss, social degradation, and personal dislike; and until light and darkness be reconciled, Christianity and the world must remain in open antagonism, immeasurably condemning one another.

J.J.

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AFFAIRS IN CONSTANTINOPLE.

If matters are proceeding favourably on the banks of the Danube, and success attends the Ottoman arms in Little Wallachia, the same favourable report cannot be made of what passes at Constantinople. Indeed, it is difficult to believe the fact, were it not attested by several witnesses, independent of each other, and enjoying opportunities of being well informed, that the gallantry of the troops, and the ability and devotedness of the chief, are, to an alarming degree, neutralised by the intrigues in the Turkish councils. The *Moniteur* of this day confirms the fact of the dismissal of the Grand Vizier; and adds, no doubt to weaken the unfavourable effect that would naturally be produced by changes in the ministry at such a moment, that the movement has no political character. It is stated that the contrary is the case, and, moreover, on authority entitled to respect, that none feel more annoyed than the French government, not only by these changes, but by other incidents, which prove that some of those in whose hands the safety of the country is placed are far from doing their duty, and that their dereliction is traceable to causes not of the most honourable nature. I select from a private letter received from a friend at Constantinople, a few passages, that seem to bear out that view of the case, and which are worthy of attention, as the party who communicates them is in a position to be acquainted with much of what is passing. The letter bears the date May 25th, and contains passages of this kind:

"The loan is not effected, although we are in the greatest distress. But you are completely in error if you believe we have a government here. We have only a semblance of government. For one who feels sympathy for the cause in which Turkey is engaged, it is lamentable to be obliged to witness what is passing before our eyes—to see the utter indifference to the public good, to behold the grasping cupidity of men in office, and the implacable, though underhand warfare which the great functionaries carry on against each other. What has been done to Namik Pacha is taking place with Omer Pacha. The able general and honest man is left without succour, and even without a line in reply to his reiterated and most pressing demands. There has not been a single cabinet council for the last twenty days, because Reschid Pacha has had the misfortune to lose two of his little grandchildren! And

without him nothing can be discussed in council, nothing done. It is he who is the Sultan, de fact, and he who is the Sultan nominally, is reduced to devour his own heart, in the impotence to which they have reduced him. The cry of ‘the country is in danger’ has no meaning here.

“Each affair a little above the most ordinary business, and after all the complications and delays of office people, ends in an Irade, and this imperial Irade (supreme sanction) has no fixed term; you may wait eight days for it or three months. If the question be, for instance, to send money or reinforcements to the army, a fortress or a town has time to be captured before the imperial Irade makes its appearance, and all because, by means of the basest intrigues, matters are kept concealed from the Sultan.

“Nothing can be more surprising than the attitude of the people. Is it apathy, or indifference, or resignation? I cannot understand it, but the fact is, that they scarcely seem to be aware that the Russians are besieging Silistria. The French generals complain often and strongly of the little cooperation they receive.

“But what is most remarkable is, that all the better class of Turks, the well informed, or, at least, those who appear so, with whom I have conversed, are unanimous in believing that the object of the intrigues is to destroy the government, and no one seems to have sufficient energy to avert the misfortunes that will fall on the country sooner or later.”—Paris Correspondent of the London Times.

How infatuated the statesmen who dream of maintaining the integrity and independence of the Ottoman empire! It is drying up by a fever in its very bones. Nothing can save it. —EDITOR

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FROM THE NATIONAL INTELLIGENCER.

FATAL EFFECTS OF PERVERTED RELIGIOUS TEACHING.

Messrs. Editors: The recent account of the suicide of a lad of thirteen years old, republished in the Intelligencer of the 4th instant from the Louisville Journal, is an extraordinary and most distressing instance of the influence of religious training on the mind of the young. His mother, it seems, in order to soothe his distress at the death of his sister, had told him “he would meet his sister in heaven after death.” To attain this promised pleasure the poor little fellow secretly cut his throat and died! Truly, as the Journal says, it was “a sorry sight to look upon a heart-broken mother, afflicted father, and distressed relatives. It was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child.” The sad result seems thus to have been clearly traceable to what the child had been taught to believe concerning his sister’s destiny and his own, that they would both be in heaven at death.

Now, what has happened once may occur again. Poor little Henry may not be the only victim to the same belief. Does not humanity, then—the mere chance of another innocent being sacrificed on the same altar—give us a title to inquire into the truth of this item of the popular religious creed of our age and country. Whence do we derive the opinion, so current, and the inculcation of which into the sensitive mind of little Henry has led to his premature

and most distressing fate, that death will introduce the pure and holy into heaven. The Bible, avowedly the source of the religion of Protestants, seems to give no countenance to the tenet; for it is there written of a good and great man, one after God's own heart, "David is not ascended into the heavens"—Acts 2: 34. So, too, Christ declares to his disciples, John 13: 33—"Whither I go ye cannot come." Now, He went to heaven, to the right hand of God. It is Christ, also, who says plainly in John 3: 13—"No man hath ascended into heaven but the Son of Man," et cetera.

To the same purport it is declared in Proverbs 11: 33—"Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." When Mary and Martha, friends of Jesus, bewailed the death of their brother Lazarus, —see John 11—the Saviour consoles them by the assurance, "Thy brother shall rise again." Mark! He does not offer the consolation which was presented with such fatal consequences to the little Henry.

St. Paul, too, when comforting his Thessalonian brethren "concerning them that are asleep," (or dead,) gives them the assurance that God will awaken them from the dead, "when the Lord himself shall descend from heaven, and the dead shall be caught up from their graves and meet him in the air"—1 Thessalonians 4: 13. To the same effect, and all tending to a conclusion directly opposed to the popular creed as to the state of the dead, the following passages of Holy Scriptures testify: "Blessed are the meek, for they shall inherit the earth;" "Thy kingdom come, that thy will be done on earth as it is done in heaven;" "In that day the Lord shall be King over all the earth."

Does not candour compel the admission that this testimony proves incontestably that the Earth, not Heaven, is the place, and the coming of Christ and the resurrection-day the time for the dead to awake and receive their appropriate reward? Had little Henry been taught this wholesome Bible truth, he would have known that death could not bring him nearer his deceased favourite, and his sad fate—the victim of a mischievous delusion—would have been averted.

I hope you will publish this. It may prove a friendly warning to the parents of susceptible and tender-hearted children. It may possibly save some gentle sufferers from a similar disaster. I will at least, I hope, awaken the consideration of the thoughtful and conscientious, and lead them to expunge from their creed a dogma which can claim no higher authority for its support than the heathen philosophy of Greece and Rome, and is entirely at variance with the teachings of Christ, the Prophets, and the Apostles.

A.B. MAGRUDER.

Charlottesville, Virginia.

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MISSIONS TO THE HEATHEN.

The High Church confederation for looking after the religion of the heathen, had a meeting at the Mansion House on Wednesday, putting the Lord Mayor in the chair, where his Lordship individually indicated, with his usual condescension, how complete is our education at home. The Archbishop of Canterbury moved the first resolution: —

“That the recent providential openings for the diffusion of Christianity in heathen lands, constitute a call upon the Society for the Propagation of the Gospel to extend its improving operations.” (Cheers.)

His Grace showed, amiably, that the gospel was turning the sword into the “pruning-hook” in savage lands, —and concluded by asking for some subscriptions.

The Bishop of London (“who was received with applause”) supported that suggestion in an eloquent speech; and being, just now, undergoing abuse for Puseyism, he thought it wise to indicate that he had even a greater horror of the Roman Catholic than of the worshipper of Mumbo-Jumbo, as thus: —

“In the Mauritius there were half a million of souls, and only five Church of England clergymen. The Roman Catholics, on the contrary, had a well-appropriated mission, and were labouring earnestly and zealously, and but too successfully.”

The Bishop of New Zealand moved the second resolution. Referring to the determination of the Government to discontinue the salary hitherto paid him, the Right Rev. prelate said he did not complain of that decision, and was willing to make the experiment of maintaining a self-supporting episcopate. No one was so well qualified as he was to do so, because twelve years’ residence there had made him acquainted with the best fern roots, the haunts of birds and fishes, and the processes of native cookery. (Laughter and cheers.) They would see, therefore, that he was prepared to return to his diocese, and dig, or beg, or both, while engaged in the duties of his office. He said this in order to remove any doubts as to the course he would take under the circumstances he was placed in. (Cheers) His Lordship seemed to think that every missionary should be a bishop, there being something, in his opinion, peculiarly touching in the air of a bishop—

“Any earnest Christian man going into a heathen land with the authority and graces of a bishop, would be able to create around him an effective native ministry.”

Sir George Grey spoke generally, but guardedly, to the effect that a missionary was a good thing, and he illustrated his case like a man of genius; “for,” said he, “when you are shipwrecked on a savage island,” it is pleasant to find that a missionary has preceded you, and taught a Christian dietary to the barbarians!

The Bishop of Oxford proposed a resolution pledging the Society to support new missions, and confessed that among all his noble and great friends, who, knowing him, must be Christians, he could not get money enough to support a Natal mission.

“The resources of this Society were so crippled, that the other day, when it was found that, in consequence of a misunderstanding as to the amount the society could place at the disposal of the Bishops of Natal and Graham’s Town, they were deficient 300 l, they could

not find a single quarter from which that paltry amount could be got. Out of that difficulty had originated that great meeting, and, God willing, not only 300 l, but the 20,000 l for which they asked, should come.”

The Bishop of Natal seconded this resolution.

Money was subscribed, and then the archbishop pronounced his benediction—and the company separated for dinner. —From a London Paper.

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THE RUSSIAN PRIESTHOOD. —“The following facts,” says the Pays, “will give an idea of the state of degradation into which the lower class of the Muscovite clergy has fallen. A Russian gentleman relates that when passing one day through a village, he saw a number of peasants assembled, and stopped to inquire the cause. ‘Oh,’ replied one of them, ‘it is only the priest, whom we are going to lock up in the barn.’ ‘And why do you do that?’ ‘Because it is Saturday. The priest is a drunkard, and we always lock him up on a Saturday, in order that he may be in a condition to perform Divine service on Sunday. On the Monday he is free to drink as he likes for the other days of the week.’”

Romish priests in papal countries are birds of the same feather.