

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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LECTURE ON ISRAEL.

THEIR PROMISED KINGDOM AND DOMINION.

BY M. BROCK, M.A.,
CHAPLAIN TO THE BATH PENITENTIARY.

Preface.

The following Lecture is one of twelve delivered by clergymen of the Church of England, at St. George’s, Bloomsbury. In order to reduce somewhat the cost of publication, several portions of comparatively little interest have been omitted, the lecturer’s sentiments not being disconnected thereby, nor the real substance of the discourse in the least affected.

It is published in this form as a most suitable “Tract for the Times,”—a seasonable portion of spiritual meat, calculated, as it is, to call up the reader’s attention to numerous heart-stirring prophecies, pertaining to the nation of Israel, their promised kingdom and dominion. Prophecies which it concerns every one to know the truth of, for the coming years are pregnant with their fulfilment, —big with events, great, terrible, and glorious. All of which are either preparatory to, or intimately connected with, the Second Appearing of the Lord Jesus, “his reward with him, and his work before him,”—the resurrection of “the dead in Christ,” and the changing of those of His who are alive at his coming, from mortals into immortals; the redemption and restoration of Israel; the pre-millennial judgment of “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS,” as well as of all the nations of the earth; and the setting up of the long-prayed-for Kingdom of God. Surely it is of importance to know the truth of these things! It is certainly as necessary to be “mindful of the words which were spoken before by the holy prophets,” as “of the commandments of the Apostles of the Lord and Saviour.” For “the day of the Lord will come as a thief in the night;” the most watchful will be taken unawares; in such an hour as the best instructed and wisest of Christ’s servants think not, their Lord will come. Nevertheless, “Blessed is he that watcheth and keepeth his garments.” For “the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand”—Daniel 12: 10.

It is in contemplation to publish a series of similar Tracts, in the hope that, at this critical period of the world’s history—manifestly that spoken of in the Scriptures as “THE TIME OF THE END,”—Daniel 11: 40; 12: 9, and “THE LATTER DAYS,”—Hosea 3: 5;

Ezekiel 38: 16—some, who may be blessed with hearing ears and understanding hearts, whose minds “the god of this world,” or “the doctrines and traditions of men” have not blinded, may be interested in “THE WORD OF THE KINGDOM,” which, if heard and understood, and “joyfully received into good and honest hearts,” like “good seed” sown into “good ground,” cannot fail of bringing forth “good fruit,” in some thirty-fold, some sixty, and some an hundred. See Matthew 13th chapter. “He that hath ears to hear, let him hear,” saith the Lord Jesus.

THE LOVE OF CHRISTIANS TO THE JEWS THE SIGNAL OF GOD’S RETURNING MERCY TO ZION,
WITH THE BENEFITS THENCE FLOWING TO THE GENTILES.

“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the nations shall fear the name of the Lord, and all the kings of the earth thy glory.”—Psalm 102: 13-15.

The Word of God, as all Christians allow, is a revelation to the whole world. If, however, we open the inspired volume, we are surprised at observing, that by far the greater portion is occupied with the laws and history of a particular people. The Old Testament forms three parts of the second volume, and this, with the exception of the book of Job and the first few chapters of Genesis, refers, almost exclusively, to the ancient people of God. For, to extend our observations further to the prophets, whilst in these there are some Gentile predictions, a considerable number of which are, perhaps, fulfilled, yet they contain, generally, Jewish history, and Jewish prophecies, for the most part, we apprehend, or at least to a great degree, unfulfilled. The Spirit of God, by whom the Scriptures were given, testifying thus extensively to one peculiar people, it surely is the mind of God, that towards that people our attention should be directed, especially when we further consider, that through men of that nation the gospel was preached to us Gentiles, and that from them, “as concerning the flesh, Christ came, who is over all, God blessed for ever.” I shall not now stop to show how sadly we have departed from the analogy of Scripture by neglecting the Jew, by closing, or perverting to Gentile use, the prophecies which belong to him, but rather, blessing God for having turned the minds of many of the present generation to take an interest in Israel, and to search into the page of Jewish prophecy, I will pass to the consideration of what is said concerning God’s ancient people in the Scripture before us—“Thou shalt arise and have mercy upon Zion,” &c.

THE PRESENT LOVE OF CHRISTIANS TO THE JEWS is the point on which we have first to dwell. It was at the early part of the last century that this happy feeling first distinctly manifested itself in the formation of the Callenburg Institution, so called after the name of its founder, Henry Callenburg, professor at Halle, in Saxony. The object of this good man was the conversion of Jews to Christianity by means of the press, by provision for proselytes and catechumens, and the appointment of students, as travelling missionaries to labour among them. This institution was suppressed by the Prussian government, in 1792. In the same century, efforts were made by that most excellent people, the Moravians, on behalf of the Jews. Count Zinzendorf took great interest in them, and some Jews joined the Brethren’s Church. The Count desired to keep alive amongst his people an interest on their behalf, and introduced the following prayer for their conversion into the Brethren’s Liturgy: “Deliver the ten tribes of Israel from their blindness, and make us acquainted with their sealed ones. Bring in the tribe of Judah, in its time, and bless its first-fruits among us, until the fulness of the Gentiles be come in, and so all Israel be saved.” But the happiness of the most express favour manifested to Zion, since, I presume, the times of the apostles, belongs to our own age. Year after year marks a growing interest for God’s ancient people. On the Continent

there are formed, on their behalf, societies at Berlin, Posen, Basle, Bremen, Amsterdam, &c. America has also been awakened to this sacred cause. How remarkable, also, the establishment, at the instigation of the late King of Prussia, of the bishopric of Jerusalem, where, said he, “different Protestant communities, forgetting their differences, conscious of their unity, might tender to each other, over the tomb of the Saviour, the hand of peace and concord.” The Protestant church now building on Mount Zion, for the Jews, is another proof of Gentile love. The same was also seen in the before-named illustrious sovereign giving one of the churches of his capital for the use of the Jews, in which to hear the gospel. Whilst, if we turn our eyes towards home, we see Ireland, with all her difficulties, not unmindful of this noble cause. We see Scotland sending to Palestine a deputation to inquire into the state of the Jews, and following this up with further labours of love on their behalf. We see our Dissenting brethren, happily, at last stirring themselves in the same blessed cause. We hear everywhere of public attention being called to the work by courses of sermons on the Jewish subject. Whilst, above all, the London Society has thirty stations in different parts of the world, and is spending some twenty-five thousand a year in endeavouring to send the gospel to the Jews. “This is the Lord’s doing, and it is marvellous in our eyes.”

We may now, further, show how this GENTILE LOVE IS THE SIGNAL OF GOD’S RETURNING FAVOUR TOWARDS HIS ANCIENT PEOPLE. . . . The establishing a British Consul at Jerusalem was a remarkable sign of the times. Whilst the united and indignant remonstrance lately sent to the Porte by the several Cabinets of Europe, in consequence of the atrocities perpetrated on the Jews of Damascus, and other places, seems strikingly to mark that the time of Zion’s tribulation is fast passing away. How wonderful is it, that these governments, each of which, in times past, have imbrued their hands in Jewish blood, should now, with one voice, exclaim against a repetition of these barbarities, and expressly declare that this thing shall not again be. Surely in this we recognise a signal of the Divine favour.

In spiritual things the hand of the Lord is equally manifest in his still beloved people. The present movement in the Jewish mind is most remarkable, especially as to the manner in which they are throwing off the Talmud, together with long-established prejudices. . . . Forty years ago, it is asserted that there was but one Jewish preacher; but now, upwards of twenty believing Israelites are clergymen of our Church, and more than one hundred in Germany are preaching the gospel of Christ. Many Christian Jews, men of great learning and talent, fill professors’ chairs on the Continent.

“The Ancient Church, after apostolic times, seems to have made no provision for preaching the gospel to the Jews. Some of the fathers wrote against them in languages which the Jews considered profane, and therefore did not read; but no systematic attempt was made by the Christian Church. Individuals were moved to seek the welfare of the Jews, and their attempts were blessed.”—Dr. McCall. But, generally speaking, the most opprobrious epithets were applied to them, and a line of conduct pursued, such as was calculated to make their prejudices perpetual. Christians knew nothing of Hebrew; the New Testament had never been translated into that language; and from the time of Jerome to that of Raymund Martyn, a period of nearly eight hundred years, almost all the endeavours to learn, from their own writings, the real objection and difficulties of the Jews, were abandoned. Nor was this all. “The Council of Elvira, and several succeeding Councils, forbade all familiar and friendly intercourse with the Jews, under pain of excommunication. Stephen Langton, Archbishop of Canterbury, and Hugo de Velles, Bishop of Lincoln, extended this decree still further; for they denounced the same punishment upon any one who should hold communication with the

Jews, or even sell them provisions; and, to crown all, a decree was made, forbidding them to enter any Christian church! After a series of acts of cruelty, they were all banished from England; and in one day, October 9th, 1290, Edward I drove more than 16,000 helpless Jews from his inhospitable shores. For 350 years none of that nation were permitted to dwell in our country. In the time of Cromwell they returned; but still few cared for their souls.”—From Mr. Reynolds’ “Lecture on the Efforts made for the conversion of the Jews.” 1845.

But I need not give a catalogue of the atrocities perpetrated from age to age on the Jews, by Christians, so called. Sufficient has been said to show the novel and unprecedented position in which the Jews of the present day, as contrasted with their predecessors, are placed; and hence to indicate, in the clearest manner, the probability that the time of the Divine indignation is drawing to a close. With delight we hail this new, and we doubt not certain token, that the time to favour Zion, yea, the set time, is soon to come. Lord, build thou the walls of Jerusalem, and be thou to her a wall of fire round about!

Let us now take a view of SOME OF THE ULTERIOR MERCIES OF WHICH THE PRESENT RETURN OF DIVINE FAVOUR IS THE EARNEST. “Thou shalt arise and have mercy upon Zion.”

It will, indeed, be a happiness to see the city rebuilt, and a marvellous sign of the times when Jewish hands again “raise up the desolations of many generations.”—Isaiah 61: 4. To believers it will be marvellous. The return of the alone heritors of the soil of Palestine would convey to that now wretched land the blessings of liberty and civilisation. Their intelligence, their industry, their wealth is abundant. Whilst in regard to the land, one or two years of their sojourn in it would, by the Divine blessing, make that present “wilderness to blossom as the rose.”—Isaiah 35: 1. For there lie in heaps, already squared to the use of the builder, the stones of multitudinous cities, rich in various marbles, and heaped with shattered column, capital and frieze. There, with unexhausted riches to reward the toil of the husbandman, lies the glebe, waiting to be upturned by the plough. And there, on terraced hills, the traveller, in admiring the labours of former generations, sees prepared to the hand of the planter, ranges for the fig, the pomegranate, and the vine; whilst with glad heart he repeats that rapturous word, “again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry: thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant and shall eat them as common things.”—Jeremiah 31: 4-5.

There are mercies in store for the whole nation—mercies greater than the former, and, we apprehend, to be brought about with miracles in a manner at least as marvellous as those which marked their original settlement in the land of promise: for it is written, “According to the days of thy coming out of the land of Egypt will I show him marvellous things. The nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.”—Micah 7: 16-17.

A few of these mercies, both temporal and spiritual, we will now enumerate.

1. Israel, even the whole nation, shall be restored from their present dispersion. “The Lord shall set his hand again the second time to gather the remnant of his people,

- which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.”—Isaiah Chapter 11. On this passage it has been well observed, that it cannot refer to the return from Babylon; for it refers to a restoration from a dispersion, and not to a return from a captivity. The mention, also, of Israel coupled with Judah, points to the same fact.
2. The kingdoms of Judah and Israel, disunited since the time of Rehoboam, shall again be one. To this the oracle by the mouth of Hosea testifies: “The children of Judah and the children of Israel shall be gathered together, and appoint themselves one head, and they shall come up out of the land.”—Hosea 1. Remarkable, also, is the word of Ezekiel, to the same effect. The prophet is commanded to take two sticks, or, rather staves, rods of authority, or the two sceptres of the two kingdoms, Israel and Judah; and they “became one in his hand.” Upon which it follows, “Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.”—Ezekiel 37.
 3. The nation will be established, as in ancient days, under a Theocracy. David, the beloved, even King Messiah, will be their ruler. “David my servant shall be king over them, and they shall all have one shepherd.”—Ezekiel 37. “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely.”—Jeremiah 23. “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even for ever.”—Isaiah 9. To which also agrees the word of the angel, “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”—Luke 1. And Isaiah proclaims in animated strains, “Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.”—Isaiah 24.
 4. When thus under the reign of Messiah, they shall be established with unprecedented prosperity in their own land “And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and sword out of the earth, and will make them to lie down safely.”—Hosea 2. “And it shall come to pass in that day, that the mountains of Israel shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.”—Joel 3. “And I will make them and the places round about my hill” (Mount Zion) “a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their

- yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.”—Ezekiel 34. “In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree.”—Zechariah 3.
5. At that time the ascendancy of Israel will be paramount over the Gentiles. Clear to this effect are the predictions of the prophets: “And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. . . . Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and thine hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.”—Micah 4. “And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the south. The Lord of Hosts shall defend them; —the Lord their God shall save them in that day as the flock of his people.”—Zechariah 9. “And the sons of strangers shall build thy walls, and their kings shall minister unto thee. . . . For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. . . . Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”—Isaiah 60 & 61.
 6. The same ascendancy shall also be exercised by Israel over the Gentiles in spiritual things. Jerusalem will be the metropolitan city of the converted nations. “It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.”—Isaiah 2. So also Jeremiah testifies—“At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem.”—Jeremiah 3. Zechariah also declares, “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”—Zechariah 14. And Isaiah witnesses, “It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.”—Isaiah 66.
 7. Lastly, they shall be a holy people to the Lord. The whole nation shall be brought under the power of the promised covenant. “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant

that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”—Jeremiah 31. And the results of this covenant in them will be such as the following: “It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living at Jerusalem.”—Isaiah 4. “Thy people also shall be all righteous: they shall inherit the land for ever.”—Isaiah 60. “And they shall call them the holy people, the redeemed of the Lord.”—Isaiah 62.

Such are among the future mercies which await the chosen seed, when the Lord shall “open his eyes” upon them, and of which his present returning favour is, we believe, the earnest and the pledge. Arise, O Lord, have mercy upon Zion. We beseech thee, “Let the Redeemer come to Zion, and turn away ungodliness from Jacob.”

THE BENEFITS WHICH ARE TO FLOW TO THE GENTILES THROUGH ISRAEL RESTORED TO THE DIVINE FAVOUR, is the only remaining point of our text which we have to notice. “So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.”

The question is often asked, through what instrumentality the world is ultimately to be brought to the obedience of Christ? The usual answer given to this question is, —through means of missions, as now used. Ardently as I love the missionary cause; holy, necessary, and blessed, as I believe it to be, yet I esteem such a reply as arising from a very mistaken view of Scripture. THE OBJECT OF THE PRESENT DISPENSATION IS TO GATHER IN A REMNANT TO GOD. The gospel, our Lord asserts, is to be preached “for a witness to all people, and then shall the end come.”—Matthew 24: 14. Agreeably to this, the apostle James declares, “God did visit the Gentiles to take out of them a people for his name.”—Acts 15. And thus has it ever been. The preaching the gospel through missions, and in other ways, has been doing, and is doing, its work, and a people by this instrumentality is gathered to the Lord, even “a remnant according to the election of grace.” But what progress has the gospel made in the world? Little, indeed; for if we compare the present with the apostolic times, there are probably not more believers now than there were then. And yet, it is near two thousand years since the gospel was first preached! But Scripture, and after Scripture, experience, is, blessed be God! now showing us our error. That which is so apparent we are now beginning, though slowly and late in time, to be convinced of, namely, that SALVATION IS OF THE JEWS”—salvation, not merely as witnessed in the sufferings and death of the adorable Jesus, but in all those glorious effects of that incipient salvation, as hereafter to be developed in the “restitution of all things.” It was Jesus of Nazareth, of the seed of Abraham, that purchased our salvation. They were children of the same race, his apostles, who first to us Gentiles preached, and made known that salvation so purchased. And, we apprehend, it is THROUGH THE SAME NATION that we are to look for the full communications of blessings yet promised to the Gentiles. The precise manner in which those blessings are, through them, to be communicated, we do not, perhaps, know. But this, it appears, seems obvious from Scripture, that they shall be a channel of blessing to the peoples, and that they shall be the great means of calling the attention of the nations to their God.

1. They shall be a blessing to the nations. “The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.”—Micah 5. “In that

day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land.”—Isaiah 19. Agreeably to which is the prediction of St. Paul: “Now if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?”—Romans 11.

2. They shall be the means of drawing the attention of the nations to God. “God be merciful unto us,” (Israel) “and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. . . . God shall bless us, and all the ends of the earth shall fear him.”—Psalm 67. “He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.”—Psalm 98. And Isaiah thus testifies: “And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed whom the Lord hath blessed.”—Isaiah 61. “And the Gentiles shall see thy righteousness, and all the kings thy glory.”—Isaiah 62. Ezekiel is also very distinct, and says, “The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. . . . Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”—Ezekiel 36 & 37. Thus, also, the miraculous overthrow, on the mountains of Israel, of the GREAT ANTI-JEWISH CONFEDERACY by pestilence, blood, rain, fire, and brimstone, will lead to the same result. “Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. . . . And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. When I have brought them (Israel) again from the people, and gathered them out of their enemies’ lands, and am sanctified in them, in the sight of many nations, then shall they know that I am the Lord their God.”—Ezekiel 37 & 39.

Thus clearly it is revealed, that Israel shall be a blessing to the nations; and thus, through the wonders with which the Lord will accompany their establishment in their own land, shall the attention of the Gentiles be drawn to Him. “Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time, is come. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.”

It now only remains that we should conclude our subject with some suitable remarks.

The believer, instructed in this portion of “the mysteries of the kingdom of heaven,” is also aware that the return of “the people” to their own land is the next greatest event in the history of the world to be looked for. Long was the period from the creation to the giving of the law. Protracted, again, was the time from that great event to the bringing in of Messiah. And how long has it not been from the coming of Messiah to the present period! But long ago, the Lord has said concerning his promised advent, “Behold, I come quickly.” And this, we know, is “the last time.” The chronological prophecies also are, by any calculation, almost run out; and “the signs of the times” are strange and foreboding. It is written, “After

two days he will revive us; in the third day he will raise us up; and we shall live in his sight.”—Hosea 6: 2. One day of Israel’s history elapsed before Messiah appeared. He came; and now another long “day,” of near two thousand years, has run out. Surely, “the third day,” when they “shall live in his sight,” cannot be far remote. “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21: 24. But Gentile ascendancy is not to last for ever; —“Thou shalt arise, and have mercy upon Zion.” The believer knows this, and he sees that the event must be nigh, even at the doors; and that which his understanding clearly apprehends, his heart also fully embraces. With the prophet, he unites in supplication, “O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name.”—Daniel 9: 18.

Seeing, again, that large masses of Scripture are devoted, not only to the past, but also to the future history of Israel, the instructed Christian sees that it is his plain duty to acquaint himself with the page of unfulfilled prophecy which belongs to them. “All Scripture is given by inspiration of God, and is profitable.” And as we draw near the times when any particular portion of that Scripture is to be fulfilled, it is, of course, important that we should acquaint ourselves with it, lest the events to which they point should take us by surprise. Now, it is evident, that “the time of the end” is near. Hence, we should acquaint ourselves intimately with those events which are then to take place, and, amongst the rest, with those facts and details which belong to the restoration of Israel. It is our positive duty, and especially the duty of ministers, not to be ignorant of these things. What! shall we, who are “children of the day,” find ourselves precipitated into a series of events, ignorant of their beginning, ignorant of their course, and ignorant of their close? That be far from us! “God is the Lord who showeth us light.” Let us, then, use that light to his glory. The “sure word of prophecy” speaks distinctly as to the future, and is “a light shining in a dark place.” I beseech you, Christian, “search the Scriptures;” and, whilst events in rapid succession are hastening to the development of mysteries which have been kept secret from the foundation of the world, do you, instructed by the prophetic Word, be preparing, and at all points ready, for the consummation.

The whole nation of Israel, as a nation, will, we believe, be only brought in by the immediate power of God. Now for this great event it is the duty of believers to pray, both for the sake of that nation, and also of all others. . . . Very importunate, therefore, is the Christian with the Lord in prayer, that he would be pleased to bring about this great event. Very ardent is his love to Zion, when he sees that through her such matchless benefits shall from the Lord flow forth to the nations. Dear to him is her dust, and often he fondly thinks upon her stones; whilst from his heart the prayer ascends, “WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?”

From duty, we pass to the PRIVILEGE of being helpers in benefits to Israel. . . . Our fathers thought not of them. . . . In the world’s previous history, age after age brought to Israel naught but shame, ignominy, contempt and obloquy. But now, blessed be God, it is not so. A brighter day is dawning on the doomed and hitherto wretched race; and it is our privilege to see and witness these things. . . . True is that word, “BLESSED IS HE THAT BLESSETH THEE.”—Genesis 27: 29. And one way in which that blessing comes upon any Church which seeks the good of Israel, is obvious; for the Jewish subject at once leads to the Scriptures, the fountain of light and blessing. The Word of God is searched in reference to them, and the Church is illuminated and benefited. The study of the Jewish subject leads to the consideration of unfulfilled prophecy. This always has, as its end and object, THE COMING OF THE LORD JESUS CHRIST; and as this grand doctrine is brought before

the Church, so the hearts of believers are animated, and they are led more and more to watchfulness, and holiness of life. In this respect the interest taken by us in the Jews has given us an advantage over other Churches, and over our Dissenting brethren. Hitherto they have not espoused the cause of Israel, and, as a consequence, the study of the prophetic Word (as once with us) is almost unknown among them. The allegorical and figurative interpretation of Scripture destroys amongst them (as still too much amongst ourselves) the marrow and the power, the truth and the literality of the Scriptures of the prophets.

Another privilege connected with labours for Israel's welfare is, that in these we are undertaking that which is well-pleasing to God. Despite all their untold sorrow, they are still "beloved for the fathers' sakes."—Romans 11: 28. God has given them a law which cannot be broken—a national covenant, which he cannot annul. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."—Jeremiah 31.

Clear and strong is this language, and indicative of the deep, the unchanging, the eternal love with which Jehovah loves the chosen nation. Happy we, then, if the same mind and the same love exists in our hearts towards them. Happy we, if, in the use of means within our power, we are fellow-workers with God, and are found "taking up the stones," and preparing materials for that "highway" which the Lord himself will make for their return. Let the thought animate us, that in seeking Israel's welfare, we are doing that which is pleasing to God; and let us praise his holy name that he has put the honour and the privilege upon us of seeking the peace of Israel.

AND THUS, in speaking to you of the believer's knowledge, duty, and privilege, respecting the things which pertain to Israel, I have brought to a close our delightful theme. I would that it had been handled with an elevation suited to its dignity, with an unction corresponding to its importance, with a copiousness agreeable to its vastness. But, who is sufficient for these things? The sublimest imagination cannot realise them; the most capacious heart cannot embrace them; the most eloquent tongue cannot describe them.

"And here will I make an end. And could I have done well, and as is fitting, it is that which I desired; but if slenderly and meanly, it is that only which I could attain unto." May, however, a blessing rest on the Word spoken; and may it be rendered effectual in promoting amongst the people of God a more lively interest in the welfare and prosperity of Israel! Even so, Lord, for Jesus' sake!

* * *

"DR. THOMAS, AGAIN."

Dr. Thomas has inserted my article, headed "Dr. Thomas and his followers," which appeared in Volume 2 p.268, in his "Herald of the Kingdom and Age to come." For inserting it, entire, I thank him. When he affirms that I am "personally unacquainted with" his views, he mistakes; I have read enough of them to know their meaning. Dr. Thomas, however, denies

the notion which I understood his “followers” to teach, —“baptism into the kingdom.” Of course I accept his denial; but then, pray tell us, Dr. Thomas, why you immerse over again true believers? Is it not into a hope of the kingdom? Then I ask you, 1st, To Give me a text, a command, or an example, to show that any New Testament saint was immersed into the hope of the kingdom, in the apostles’ days? Nowhere do we read of immersion into either the faith or hope of the kingdom: forgive me, therefore, for saying that you appear to me more anxious for people to follow you, than Christ or the Scriptures. I have read your article twice over, but I cannot find that you attempt to set aside Colossians 1: 13, “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” Paul believed that the Colossians were in the kingdom of Christ, Dr. Thomas does not. There is therefore a great difference between the faith of Paul and Thomas, since the latter denies what Paul affirms. I agree with Paul, and therefore reject, most heartily, whatever contradicts Paul, as Dr. Thomas’s teaching does.

* * *

THE QUESTION ANSWERED.

The above is from Mr. John Bowes’ “Truth Promoter,” published at Cheltenham, England, in connection with the sect known there as “Plymouth Brethren.” He thanks me for inserting his article against me and my “followers” entire. I am sorry, however, that I cannot return the compliment, his policy affording me no scope for thanksgiving. Do to others as you would they should do to you; which may be fairly rendered, Do to others as you approve their doings to yourself. But this is no article of Mr. Bowe’s creed, if we may judge of his faith by his works. I have inserted his denunciation, or whatever he may call it, “entire,” but he has taken special care not to publish my vindication at all! What are we to infer from this? Had I failed to convict him of error, I suspect his patrons would have been treated to a perusal of my entire article with some triumphant demonstrations, according to the taste of Plymouth-Brotherism, from his own pen, showing the shallowness and absurdity of my lucubrations! But he has not done this, from very obvious reasons.

He accepts my denial of the practical dogma of “baptism into the kingdom,” so characteristic of the Campbellite creed. Strange would it be if we practised baptism into a kingdom in whose present existence we have no faith! But, says he, “Pray tell us, Dr. Thomas, why do you immerse over again true believers?” Mr. Bowes did not intend me to answer this question when he penned it, or he would have sent me a copy of his paper containing it, which he has not done, for the copy before me came not from him, but from a personal friend in Birmingham. Seeing, however, that after several months it has arrived at last, I will now answer it. The wording of his question does not express the real point at issue between us. It should read, “Why do you immerse over again those whom I, John Bowes, regard as true believers?” To this I reply, Because I, John Thomas, can prove that they do not believe the truth. I do not reimmerge “true believers;” but should, if such an one presented himself for reimmersion, decline to assist him myself, and protest against others going down with him into the water a second time. This is the view of the matter held in common with me and those styled of Mr. Bowes my “followers.” Professors who are ignorant of the things spoken by the prophets are not “true believers.” They assent to certain theological technicalities about Jesus; but of his kingdom and its glad tidings they are as ignorant as Hottentots. He has promised salvation to Gentiles believing in him as the Son of God, delivered for offences and raised again for justification, who ALSO BELIEVE the gospel of that Kingdom which he is to found in Palestine, and which is to destroy all the

thrones, dominions, principalities, and powers of the Babylonish Heavens: and to such, and to such only, does he command immersion into the name of the Father, Son, and Holy Spirit. Those who deny this kingdom, which is preparing, and has been preparing for the “Blessed of the Father from the foundation of the world,” and to which and its glory they are called or invited in its gospel, are not “true believers,” whatever their creed may comprehend about the personality of Jesus, restricted to the facts of his first appearing.

The darkness of Mr. Bowes’ mind upon the gospel is discoverable in the question he puts, saying, “I ask you to give me a text, a command, or an example, to show that any New Testament saint was immersed into the hope of the kingdom, in the apostles’ days?” In answer to this, I would say, that every immersion in those days was for the kingdom, and that only. I say “only,” because to “possess the kingdom” is to obtain all that its gospel promises; and to fail of obtaining that kingdom, is to lose its glory, honour, incorruptibility, and life. What else could a man be baptised in hope of, seeing that the gospel or glad tidings are emphatically the good news of that kingdom, which is to rule over all the earth? To be baptised for resurrection only, would be a hope short of the gospel hope; for many will “awake from the dust of the earth” who will have no part in the kingdom, but rather inherit “everlasting shame and contempt.”

But Mr. Bowes will be satisfied with “an example.” Well, we cite the case of the Ephesians as in point. “For the space of three months,” says Luke, “Paul spake boldly in the synagogue, disputing, and persuading the things concerning the kingdom of God.” Mr. Bowes will, no doubt, admit that some were baptised during this three months; for Paul was persuading as well as disputing with success. Mr. Bowes will, perhaps, admit also, that Paul was “testifying the gospel” while he was “preaching the kingdom of God;” but whether he will or not, Luke affirms it. Now, “reason,” which was one of Paul’s spiritual weapons, asks of Mr. Bowes, “For what other hope than that of the kingdom could they have been baptised, whom Paul persuaded of the things concerning the kingdom of God?” His preaching of the kingdom, he styles “the word of truth, the gospel of their salvation,” in which he made known to them the secret of God’s will, which he had purposed in himself, according to his good pleasure. He told them what this kingdom purposed of God would be, and what it would comprehend.

It should be for an economy of the fulness of the appointed times, *eis oikonomian tou pleromatos ton kairon*. These were times far off from Paul’s day, and which have not quite expired yet; for the 1335 years of Daniel, at the end of which is the resurrection of the Heirs of the Kingdom, are not yet run out by a dozen years. When this appointed time shall have elapsed, the work of establishing the Kingdom’s economy in the land promised to Abraham and Christ, and to all constitutionally in them, will be commenced. He also told them what that royal economy should consist in, namely, a heading up of the all things in the Christ, both the things in the heavens and the things of the earth—Acts 19 & 20; Ephesians 1: 13, 9-10. These things he declares to be “visible and invisible.” Some of them in his day were visible, others invisible, but now visible to us; and defines as “thrones, dominions, principalities and powers”—Colossians 1: 16, all of which are to be subjected to him, as declared in Daniel and all the prophets—Daniel 7: 14, 27; Hebrews 2: 8. These are the things which Paul says he preached at Ephesus when he preached the kingdom of God, “saying none other things,” as he remarks elsewhere, “than those which the prophets and Moses did say should come.”

Now when he preached the same things in Thessalonica as the gospel of salvation, (for there is but “one faith,”) he says the people there were “called,‒ or invited to “God’s kingdom and glory,‒ and for whom he prayed that they “might be counted worthy of the kingdom of God for which they suffered.” Now if immersed people are called to a kingdom, and suffer for a kingdom, or seek through much tribulation to enter a kingdom—Acts 14: 22, is not that kingdom the hope of their calling? And could they be immersed for any other hope than for that hope to which they were called in the gospel of the kingdom? Certainly not. There is, says Paul to the Ephesians, “one hope of the calling.” For that “one hope” he immersed those he persuaded; therefore he immersed his converts for the hope of the kingdom of God, and they were what Mr. Bowes styles “New Testament saints.” They were immersed in hope of belonging to that glorious company of whom it is testified that “The Saints of the High Ones shall take the kingdom, and possess the kingdom for the Age, even for the Age of the ages”—ad-alma, we-ad alam almaiya.

As to Colossians 1: 13, I have already published at least two expositions of it, showing first, that it is not “hath translated” in the original; and secondly, that the word rendered “translated,‒ relates in the text to a state of mind as opposed to the “power of darkness,‒ or ignorance, a state which Paul had superinduced by opening their eyes to the things of the kingdom, and so turning them from darkness to light, and from the power of the adversary unto God; to effect which, the Lord Jesus had sent him to Colosse—Acts 26: 17-18. But for Mr. Bowes’ illumination, I will repeat that the original word is methistemi the first aorist tense, and not methesteke, in the perfect. The aorist is indefinite as to time, when simply affirming the action. He translates, or metonymically, he causes to pass from one mode of thinking to another, or, he causes to change sides. This, in relation to the kingdom, is God’s doing through an appointed means; for of the heirs of that kingdom it is written, “They shall be all taught of God.” God’s teaching had caused certain Colossian Jews and Gentiles to change their intellectual and moral positions; or to change sides. They forsook the synagogue and the idol-temples, renounced the traditions of the rabbis and priests—eis ten basileian, for the kingdom of his beloved Son. This was a past event in relation to them, but an aorist process in relation to God, which is not yet completed, nor will it be until the kingdom comes. Hence, his work of delivering from the power of darkness, and causing men to declare for his kingdom as the result of their eyes being opened, is expressed in the indefinite tense of the Greek verb, which equally indicates what God has done, is doing, and will yet further accomplish in delivering men from Gentile “piety” and philosophy, and turning their minds to the kingdom of his Son.

Paul did not believe that the Colossians, whose eyes he had opened, were in the kingdom of Christ. It is merely Mr. Bowes’ opinion that he so believed. Paul, as a Jew and a Christian, was too well instructed in “the Hope of Israel,‒ in the testimony of Moses and the prophets, and in the doctrine of Jesus, to believe any such foolishness. He understood the nature, or elemental constitution of the kingdom he preached, too well for that. It is reserved for Mr. Bowes and “pious” gentilists of his class, while the times of the Gentiles are closing up because of their faithlessness in God’s kingdom and its gospel—Romans 11; 22, to believe in so palpable an absurdity. Paul pointed to “the fulness of the appointed times,‒ when “the fulness of the Gentiles should be come in,‒ as the epoch of introduction into the kingdom of the millennial rest—the sabbatism of the saints, the priests and rulers of the world, blessed at that time in Abraham and his seed. I wish no one to follow me. Let my readers hear Moses and the prophets, for if they believe not their writings understandingly, they cannot receive the words of Jesus and the apostles in the sense in which they were spoken. This is Mr. Bowes’ misfortune. His head is too full of Plymouth-Brotherism to afford scope for the

teachings of God. If he can be exorcised of this, there will be hope in his end. But till that desideratum is accomplished, his policy will continue crooked as Leviathan, and his views vulnerable as Achilles' heel.

I have published all he has written against me that has come to hand, which is quite gratifying to him, or he would not thank me. Now, one good turn deserves another. Will he not then gratify me in returning the compliment? It may not promote what Plymouth-Brethren call truth, but it will tend to show that their leaders, in contending for "truth," do not eschew the fruit thereof, which is impartiality and justice, though the heavens fall.

EDITOR.

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

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A sign is a representative of something. When a man signs his name to any writing, his signature is representative of his approval of its contents, and that he will abide by them.

* * *

SOUTH-WESTERN TOUR.

CHAPTER 2.

On arriving in Henderson county, Kentucky, I found myself among my old friends, the "Reformers," known commonly by the name of "Campbellites;" and sometimes by those of "Reformed Baptists," and "Disciples." But, though agreeing in the main with the opinions of Mr. Alexander Campbell, of Bethany, Virginia, who in 1838 assumed the Eye-and-Mouthship—Daniel 7: 8—of the denomination, under the title of "Supervisor of this Reformation," they have by no means (as far as my experience went) imbibed his proscriptive and dogmatic spirit. I found them kind, liberal, ready to hear, and disposed to learn; that is, very much in that spirit of religious enterprise which characterised "reformers" in 1832, when the mottoes in which they delighted were, "Call no man 'Master' but Christ," and "Prove all things, and hold fast that which is good."

During my sojourn in the county, my time was occupied in addressing large promiscuous congregations, and in talking replies to innumerable questions from house to house, concerning the things of the kingdom of God. The discourses in the country reacted upon the county seat, also named Henderson, and containing a population of some 2000 people. From some of these I received a note inviting me to address their fellow-citizens in the Court-House. To this I consented, although I have a strong repugnance to casting the pearls of the kingdom before the class that usually assembles at the Court-Houses of the land. They are generally built with little regard to convenience; and located near the village tavern, where, on court-days especially, the rowdyism of the town and country holds its turbulent and vulgar orgies. Court-House meetings have generally an inconvenient amount of this rude and disorderly element of society, ill-mannered boys and uncivilised men—barbarous elements of "the sovereign people," who for the most part, from their known impropriety of conduct, effectually deter the ladies from doing themselves the honour of opening their ears to the words of truth by attending their proclamation there. On the two evenings, however, of my appointment at Henderson Court-house, the people behaved themselves in a very orderly manner. The first night was very stormy and wet; but the second was fine, and the audience

on my part unexpectedly good and respectable. The things brought to their ears in that region for the first time were exceedingly novel, though as old as Moses and the prophets. They could not deny their existence as testimonies, for there they were in those writings in words plainly to be seen. What their conclusions will be I know not; but this I know, that if Christ have any sheep among them, they will respond to the voice of truth, and become obedient for the Kingdom. Besides bearing testimony for this, and vindicating its distinctiveness from all the traditions of the age, a goodly number of Anatolians and some Elpis Israels were disposed of to such as wished to examine at leisure into the evidence of what they had heard. During my sojourn in the county, I spoke to the public for about eighteen hours, which I cannot persuade myself will be time and labour thrown away. A spirit of inquiry into Moses and the Prophets was certainly kindled into activity. The things they heard created more searching of the Scriptures, and will continue so to do, I trust, than there has been in those parts since Kentucky was a State. This is the foundation of my hope of the enlightenment of the Hendersonians. "The Scriptures are able to make them wise," and to lead them into all the truth. They are God's teaching; and he that comes to Jesus in a scriptural sense is "taught of God." People "err, not knowing the Scriptures." Ignorance of the true meaning of these is the cause of all the errors of "Christendom." Let those, then, who desire to be delivered from the foolishness of men, become intelligent in the word which unfolds the purpose and promises of the Most High. There appears to be a fine field in Kentucky for sowing the prophetic and apostolic word. At present the public mind there is overspread with darkness, the gospel being known by very few. From what I heard, I judge that the general run of Campbellite preachers are nowhere held in less repute than among "Reformers" themselves. To them may be attributed the expiring condition of "this reformation" in the Hendersonian region. To crowd numbers into the water constitutes the "doing good" to which their fervid efforts have been directed for many years. The consequence has been such as might have been expected; to wit, the distension of the body with much gas. The inflation soared among the heavenlies for a time, but soon lost its buoyancy. No balloon generates its own gas. Excitement, not instruction, was the specific quality of the proselytes; so that when the stimulus was withdrawn, and they had to fall back upon their own resources, it was discovered that the root of the matter was not in them; and so, evaporating into their original nothingness, the body collapsed, its crowd retreating into "the world," from whose corruptions, through lust, they have never escaped. The consequence is, that "this reformation" is more bulky in name than in fact in the region visited. Well, then, let the past be past and forgotten by those honest reformers that remain. Their experience must have taught them that Campbellism is a failure in theory and practice. Let them be reformers in deed, and go on to the perfection marked out in the Scriptures of the old and new writings. Believe the glad tidings of the kingdom in the name of Jesus as Jehovah's representative on His throne hereafter to be restored in Jerusalem—Jeremiah 3: 17—with Abrahamic disposition of mind—Romans 4: 3, 13, 18-22; and, thus indoctrinated and renewed, be immersed into the name of the Father, Son, and Holy Spirit. This will be a real reform and return to first principles—an embracing of the "Ancient Gospel" in deed and truth. Thus emancipated from the foolishness of men, "watch!" for the Judge standeth at the door. Live in readiness, for the time is short. The sign in the Gentile heavenlies demonstrates that their times are almost fulfilled, and that redemption is at hand.

Having finished my work in Henderson, it was my intention to have returned to this city by the way I came; but remembering that I had some particular friends in Dubuque, Iowa, and supposing it to be much nearer to St. Louis than it proved, I concluded to return by that city and Chicago home. I left Henderson by steamer for St. Louis on June 26th, a distance of 412 miles, fare seven dollars. This charge is an example of the sort of imposition practised upon travellers. The fare from Louisville, Kentucky which is 200 miles above Henderson, to

St. Louis, is eight dollars; for these 200 miles they charge you four dollars, being 112 miles less than half the distance. But when you reenter on another day, instead of charging you only four dollars, they demand seven, which made the cost of my voyage from Louisville to St. Louis eleven dollars. The steamer carried the mails and but little freight; our delays were therefore caused by delivering the mails, landing passengers, and taking in fuel. With these hindrances we arrived at St. Louis on Thursday morning, being about eight knots and a half an hour, 200 miles of the distance being against the current of the Mississippi.

The heat of the weather was excessive, especially when the steamer became stationary at the wharves; and my state-room being over the boiler, the temperature was to me insufferably high. But for the current of air produced by the motion of the boat, it would have been suffocating. Our course, however, up the Mississippi being north-west, one's endurance was strengthened by the consideration that there were cooler regions ahead, and that every twenty-four hours brought us nearer to them. What comfort we derive from imagination! We imagine a good to be at hand, and the illusion of its speedy possession imparts to us contentment, firmness, and power. So it operated upon me. No one could tell me the distance of Dubuque from St. Louis, but I flattered myself that it was not very far, and that I should find a packet ready to start as soon as the Louisville boat arrived! But this was mere illusion; I found that Dubuque was 477 miles from St. Louis, and that "the packet" did not start till 4 P.M. on Friday. Had I possessed experience of Upper Mississippi steamers, and been aware of the railroad facilities, I should have saved time by going far around to Chicago, and thence to Dubuque; but I entered myself a passenger on board the Admiral before I discovered the chicanery of the port; and so became booked for a great trial of patience and constitution.

I entered at 8 A.M. on Thursday morning, paying nine dollars for board and passage from that time till leaving the boat. They knew they would not start at the time advertised; but they will say any thing to secure a passenger—that is, his money; for after that is paid, they care nothing for his comfort or convenience. After entering, I found that the boat had got a hole in her bows, and must be "docked" before they could load; and that she could not possibly leave port till 5 P.M. on Saturday. Here, then, instead of getting into a cooler region, I was doomed to stew in perspiration for fifty-seven hours on board of a steamboat jammed in by others at the landing, under a blazing sun reflected from the paved levee, clouds of dust, and at a place where the people were dying two hundred a day of cholera. This was a period of exhausting inactivity. The drain of moisture from the system was enfeebling. Mental lassitude, loss of appetite, and sleeplessness, to some extent, resulted from the heat. The natives were all complaining that it was the hottest weather they had ever endured; it is not to be wondered at, therefore, that I, from a more temperate latitude, should find it so severe.

During this trial of patience, I had scope enough for studying the system of delivering, and receiving freight, and loading steamers. I do not know that the information I acquired will be of any use, unless to exclude the thought of ever turning drayman, wharf-hand, or stevedore. How the creatures were enabled to endure the labour was marvellous to an exotic who felt competent to little more than maintaining the perpendicular in the shade. The truth is, they could not hold out; for though urged on by their overseers and fifty cents an hour, there were hours in the middle of the day they could not be induced to work. Our freight was heavy, consisting of hogsheads of sugar, stoves, iron safes, whiskey, corn, &c., for the Minnesota Territory and intermediate points. These required great labour to ship, having to be borne up an inclined plane by the leverage of muscle alone.

Our table fare during these fifty-seven hours was of the huskiest description. Frogs were the only episode to dry yellow corn bread, sad rolls, decoction of chicory, and tough meat. This was the first time I had tasted frogs, and could I have forgotten that they were frogs, I should have eaten them with great goût. But I could not entirely deliver my imagination from the croaking mud-reptile itself, the sight of which is not at all enticing to a weak stomach. But, imagination aside, frog is really delicious, being much more relishing than the tenderest chicken. I do not wonder that the French are so fond of them, seeing that they were themselves originally denizens of the frog-ponds of Westphalia. Men become not only familiar, but partial to their associates, and mimics of their peculiarities. The leaping agilities of the frogs, it is supposable, so strongly impressed the French people, as to turn them into a nation of leapers, whose leaps, when timed and set to music, constitute dancing. The dance-music of the frogs is in their throats; Monsieur Crapaud's is in his fiddle. *(Le crapaud designe les marais dont sortir les Francs. —The frog designates the marshes whence the French originated. —Gebelin.) Frogs and Frenchmen have been Anglice alliterative companions for ages; so much so that frog is equivalent with Frenchman in the sobriquets applied to nations. Thus, if the Ohioans are Buckeyes, the Michigans Wolverines, and the British, unicorns and lions, the French are toads and frogs. In England the nickname typifies the French with the common people, under the supposition that they acquired it because of their frog-eating propensity. This, however, is a mistake. The people have traditionally retained the type but forgotten its origin. Frogs became representative of Frenchmen, (and perhaps of Prussians, the modern denizens of Westphalia,) for the reason given by M. Court de Gebelin in his "Primitive compared with the Modern World," and quoted above. * They are the tenant reptiles typical of the marshy country originally occupied by "the bands of Gomer," which include the French; therefore they came to represent themselves by the frogs; and although they afterwards dropped these and retained the lily, an aquatic plant, tradition perpetuated the symbol in its true import to the present time.

While moored to the levee, I visited a bookseller in behalf of Anatolia, not as its author, but as an amateur who supposed he might like some to sell if he were aware of its existence. I was attracted to a store on the principal street by a placard of one of Dr. Cumming's works on prophecy, supposing that an interest might exist there in the subjects treated of in Anatolia. But appearances were deceptive. The dealer in books said that the people of St. Louis were not a reading people, and that though he believed in the Bible, which he admitted he did not know much about, he did not believe that it told any thing about the future. As for Russia being triumphant, he had no idea of such a thing; and that nobody in St. Louis expected such a result but the Catholics, who wished it. England and France were too powerful for Russia, for whom Turkey single-handed was enough. Now what was to be done with such a logical and oracular bookseller as this? Literally nothing in the interest of Anatolia! "Well," said I, "these are the opinions current in your city, whose inhabitants you say are not a reading people. What else could be expected of a people who do not read, and do not know much about what the Bible contains? But is it not a disgrace and a reproach to the clergy of St. Louis, that they have had the ear of the people from its foundation, and that they have created in them no taste for reading and the Word of God? Now the author of Anatolia has studied the Bible diligently upwards of twenty years. During that time he has written much concerning the future which is now the present, and what he showed from the Bible would come to pass, is now transpiring in this Eastern Question, which will become a Western Question before it arrives at its solution in the East. This is modern proof, to say nothing of ancient, that the Bible does reveal the future of nations, and that it can be known before it comes to pass. The clergy, like their flocks, know nothing about the matter; save, indeed, a few exceptional cases, in which they have to some extent abandoned their theology

for Moses and the Prophets. The current dialect of the people is evidence of clerical apathy and unfaithfulness. Their conversation is sensual and profane, and the making of money to spend upon their lusts, the idol of all their hearts. It is the duty of those who perceive this demoralisation to endeavour to counteract it. This is the tendency of such works as *Anatolia*, which supply what the 'spiritual advisers' of the people cannot furnish them with for 'love of their precious souls,' money, nor life. Booksellers should not only be able to supply books inquired after, but to create a demand for books unknown. I called to let you know of the existence of this book, and where you might obtain it, and upon what terms." But I could make no impression upon him. He might order some if he heard of their selling at the North, but he was not disposed to take any trouble to introduce them until sought after from other influences than his own. Thus ended my amateur agency for the author in St. Louis, Missouri, an entrepot of Romanism for the Mississippi Valley. Who can wonder at Protestants turning Papists, or embracing any other semi-pagan absurdity of the Gentiles? A people who do not read, and who neglect the study of Moses and the Prophets, are the sport of every wind that blows, and liable to be ensnared by the cunning craftiness of men, whereby they lie in wait to deceive at any time. There were other booksellers in St. Louis; but apprehending that this was a pretty fair sample of "the trade," I did not care to trouble myself in such hot weather with their obtuseness any more. So I pocketed *Anatolia*, and made a clearance for the boat.

The honesty of St. Louis does not appear to shine more brightly than its scriptural intelligence. I heard that it was the greatest place for thieves on the Mississippi. If I had received a hint of this a few hours earlier, it might have saved me some loss; but I was not warned to watch the stable until the steed was stolen. I used to sit on the hurricane-deck till near midnight to cool off before I turned in to my berth. But it was out of the question to sleep there with closed doors, so, not apprehending any intrusion, I placed them wide open, and hung my cat and vest inside out upon a hook behind that opening into the cabin, with my watch so concealed in their folds that only a small part of a black silk guard might be seen over the hook. I laid down in the rest of my clothes, with the conviction that the least noise would wake me, owing to the discomfort of the place. But in this I was deceived. I slept several hours, and on waking arose to see the time, but found no watch. A thief had visited me in the night, attracted, I suppose, by the ticking of the watch, which he appropriated to his own use. It was gone, and, I soon found, with no chance of recovery. On reporting my loss to the clerk of the boat, he informed me for my consolation that I was not the only one that had been robbed in the night. That the gentleman on my right had lost thirty dollars that were stolen from his pantaloons, under which were also two gold watches, which escaped, he supposed, in consequence of the thief being disturbed in his operations. I suspect some of the blacks on board were the thieves, but inquiry would elicit nothing, as they were sure to deny it, and we had no proof.

At 5 P.M. on Saturday our "packet" slipped her cable and put out into the channel of the muddy stream. We flattered ourselves that we were now fairly under weigh, and the thermometer of our depressed spirits began to rise. But our tardy skipper soon hove-to again, to lash on a lighter he was going to tow up to Galena. Our "packet"—a swift passenger craft—had become a tow-boat heavily laden with freight. My hope of a speedy voyage to Dubuque was gone, and the certainty of a nearly five days' journey before me. We crept along at about four knots an hour. The current for twenty miles, being below the mouth of the Missouri, was very strong; but above that about three miles an hour. This five days' ascent of the Mississippi was very tedious and monotonous, especially to those impatient of detentions in which they had no interest. The river from the mouth of the Ohio to Dubuque, about 700

miles, is a wide waste of waters, with thousands of low, flat, uninhabited islands. Sometimes you approach the bluffs, which afford a little variety and interest to the traveller; but generally speaking, the navigation is among the flats and island swamps. There are some flourishing towns making their appearance on the banks, showing the industry and enterprise of the white man. The Illinois shore of the river is low and marshy, and exceedingly uninviting. The Missouri, though generally higher, is wild and unimprovable. The Iowa coast seems to present the best aspect, and showed improvements in more localities than either of the others.

On arriving at Keokuk our progress was arrested by the Lower or Des Moines Rapids. Here we had to discharge our freight into lighters, each of which had to be towed by eight horses a distance of twelve miles. Being sufficiently lightened, we cautiously ascended the stream, rubbing the rocks only once. Having cleared them, we came to moorings for the night, which was occupied in transferring the freight from the hired lighter into the hold of the steamer. This labour was completed by daylight, and we again got under weigh, with the consolation that there would be no more lightering to cause delay.

Soon after leaving this place we passed Nauvoo, the former capital of Joe Smith's Mormon kingdom. The site is commanding, on the Illinois side of the river. The "temple" is quite conspicuous, architecturally commonplace, and notable only as a monument of impiety and folly. The place, I believe, is now in the hands of the French Icarians, who are experimenting in the vagaries of Socialism. The land as seen from the river is stripped of its timber, gulleed, and exhausted, and may be said to have spued out its inhabitants, disgusted at their agriculture and improvidence.

In process of time we arrived at Rock Island and Devonport, two towns opposite to one another, at the foot of the Upper Rapids. This is one of the most beautiful regions of the Mississippi. A railroad from Chicago terminates here, while another to Council Bluffs will run from Devonport on the Iowa side. We took many Germano-Swiss emigrants and their "plunder" on board here for Dubuque and Minnesota. What sturdy women! what incarnate ugliness! How little elevated they appeared above the cattle! Yet in a short time they will be incorporated with "the sovereign people," and flattered by stump orators into the illusion that they are the most enlightened people under the sun, for the sake of their votes! From such a popular sovereignty may the world soon be delivered by the heaven-born majesty of the Kingdom of God!

We passed over the rapids without snagging our bows upon the rocks, as some had done before us. Soon after clearing them we hove-to for freight at an insignificant-looking place. Here we were detained several hours taking in corn, sheep, and horses, for St. Paul, not the apostle, but a city in Minnesota. Here a man passing behind a cow was kicked at, and starting back to avoid the blow, fell overboard. The current swept him along, but a boat put off from the shore, and intercepting him, brought him in with the loss of his hat. Another, bathing in slack water, got into the current and was floating off, but was fortunately seized while passing by the guard towards the wheel, and dragged in. These two incidents, which happened at night, caused great merriment to the crowd, which was excited to laughter by the buffoonery of a Negro deck-hand. With a feigned voice he called out to the terror-stricken men in the flood to "hold up their heads if they died hard!" This Merry Andrew would have done well for a King's fool. He wore an old felt chapeau, once white, which he had fashioned into a sort of cocked-hat, and covered with ribbons and bits of paper, which he styled his "fourth of July." Under this fool's cap he played the fool from St. Louis to Galena. His fellows all liked him, and seemed encouraged in their work by his folly. He took it into his

head to fire fourth of July salutes on the fifth, when we were nearing Galena. He loaded "Charley," as they called the gun, driving in the rammer with an axe. The thrice-repeated explosions were tremendous concussions upon the tympanum of the Galena authorities, who had forbidden such demonstrations from boats approaching their domains. Motley's love for thunder, fire and brimstone, caused him the loss of his situation, which was worth forty dollars a month, the common wages of deck-hands on the Mississippi, in the busy season of the year. The officers of the boat were called to account for endangering the necks of equestrians and charioteers by the startling noise. They made the best apology they could, and satisfied Galena justice by the discharge of the offender.

After lying-to at Galena some fourteen hours, the greater part of our time doing nothing, we commenced our nine miles' descent of Fever River, at 4 A.M. But I remember the citizens of that place do not like their river to be called "Fever," however richly its low mud banks with their rank vegetation show that the name is appropriate. They prefer to have it called the Galena River. Well, we gladly emerged from this creek into the broad waters of the Mississippi again, and turned our head finally towards Dubuque, which is about twenty-four miles from Galena. We arrived opposite the city about 10 A.M., but before we could get at the levee we had to pass between some island flats, where in the attempt we stuck in the mud. After some time we ploughed our way through, and at last made fast at the landing, rejoiced at the opportunity of finally escaping from the demoralised and demoralising society of a Mississippi steamboat.

Dubuque is a flourishing and enterprising city of about 12,000 inhabitants, with all the *et ceteras* pertaining to a western settlement of people from divers countries under heaven. Building is going on with considerable activity. The houses and stores going up are of a superior class, and the work upon them neatly and substantially executed. Behind the town the bluffs are of a towering height; nevertheless, the industry and perseverance of the place are cutting them down, and making roads up them to the fine prairie region above. But to lead Dubuque speedily on to its "manifest destiny," its municipality must Bostonise the flats before it; that is, dam out the Mississippi and pitch the bluff-rocks into the bottom. All those flats and channels should be covered with streets and stores, and the wharves of Dubuque should bound the islands. Of course this would affect the interests of the holders of existing wharves, who would do their utmost to prevent the improvement. But their opposition ought not to be allowed to weigh against the health and general prosperity of the city. Dubuque must have a better landing, or visitors will give it a bad name, which in trade and commerce is equivalent to a death-warrant against a dog.

Dubuque is at present interesting as an arena upon which Popery has been insidiously seeking to gain the ascendancy. Till recently, Protestantism has been too much in awe of it to maintain the position which is its due in a republic originally founded upon the political equality and civil and religious freedom of all mankind. This in theory is the foundation corner-stone of the "TEMPLE OF LIBERTY," yclept "The Republic of the United States of North America." This republic as originally constituted is neither Popish nor Protestant, but the political embodiment of liberty for all white men. This being the fact, the Constitution is a great national protest against all liberty-hating institutions upon earth. It is therefore a political protestation against Popery and its Harlot-Progeny; for Popery and its priests hate liberty of thought, speech, and action, in all their forms. Protestants in Dubuque, instead of boldly facing the Serpent, thought to charm it into innocuousness by craven meekness in its presence, under the absurd supposition that "Popery had changed!" They ventured to say nothing against it above a whisper, lest their Popish maid-servants should report it to their

father confessors, and a mark should be set against them whereby they should suffer in their temporalities! The press, such as it was, was at the beck of the Pope's lackeys, and no dog wagged his tail against the will of Rome! Dubuque was fast sinking into the degradation of an Italian city, where liberty is dead and buried, and men rot in jail for reading the Bible, and being suspected of free thoughts.

But happily for that otherwise prosperous place, a press has been recently established there, whose proprietors and conductors do not fear to grip the serpent and extract its fangs. The Dubuque Observer has reminded the people of what Washington said about "foreign influence;" that is, the influence of foreign potentates, temporal and spiritual, who in the nature of things hate republics, and all free civil and religious institutions, and whose principle of self-preservation it is, to compass sea and land by their emissaries for their destruction. This proved the tocsin of alarm. The Popish priests were known to make more frequent visits than usual to the editors at command, and very soon their instruments raised a hue and cry against The Observer, charging it with gratifying its malignity against the Irish in the name of Washington. Of course every one not a natural fool could see through this at a glance, and all not knaves did practically acknowledge their perception of the craft in giving The Observer their support. Thus the war for the anti-Papal liberty and independence of Dubuque commenced, and I am happy to be able to testify that the priests and their sycophants of the press have been well thrashed and exposed, and that the crest-fallen Protestants are recovering heart, and, I trust, will yet teach priests and Popery to hang their varlet heads before civilisation, liberty, and truth.

Finding that I should be detained in Chicago on Sunday if I left Dubuque on Saturday, I concluded to remain in Iowa until Monday. Friday and Saturday I spent in surveying the country in and around the city, and on Saturday evening accompanied a friend some ten miles up the river, in the new steam ferry-boat, A.L. Gregoire. It was an excursion to glorify the proprietor of the boat for his great public spirit (not forgetting his own pecuniary advantage) in setting it to run from the railway terminus at Dunleith to Dubuque, which hopes to be the eastern terminus of a road into the far, far West, as it is now the great highway to the Rocky Mountains and the world beyond. This ferry-boat excursion, without music, unless the scraping of an old fiddle among the dancing high-life-below-stairs people could be called such, was a tedious affair to a traveller just escaped from eight days' domicile on board a Mississippi freight-boat. A little amusement was got up on putting about ship, in the way of speech-making. Some enthusiastic gentlemen from the four winds made great balloon orations upon ants' eyes. Of course there were no such people as the ants, and their eyes beamed with an intelligence that no ants in the East could look upon and live. Two of these ants stood up under cover of the darkness and told the intelligent ants that the East was nothing in comparison of them. This made certain red flannel waistcoats among the intelligent ants screech out as ant-throats never screamed out before. This was to prove how well deserved they considered the compliment, and what a discerning ant they took the speaker to be! Emboldened by the encomia and felicitations he had heard, a western ant of rotund and beef-eating appearance rose upon his hind legs, and spreading his wings, (for the intelligent ants have great wings,) soared off among the stars; and when he found leisure to return to the A. L. Gregoire, he startled us from our gravity by prophesying that tall-masted vessels from the ocean would ere long discharge their foreign cargoes at Dubuque!!! He did not enter into particulars, or he might have treated us to an explanation of the how vessels drawing fifteen or twenty feet would get over the rapids, to say nothing of sandbars and shoals innumerable; and what advantage would be obtained over steam by transportation of merchandise up stream in sailing-vessels! This was a member of the Dubuque bar, of harmonious tendencies,

being peculiarly fond of nightingales. The speeches were indeed very funny, and the intelligent vivas of the red flannels very high in the gamut. The effect upon myself was very depressing. Was it possible to interest such a people in the great things of the Bible? Was not Popery better suited to them than Christianity? What an earthly and sensual creature is man untaught of God! While philosophising thus upon the scene around me, I heard the name I bear called out in divers parts of the crowd. Being a stranger, I did not imagine that I was intended. But as it began to be pressingly repeated, and no one answered to it, I feared it might be a call for me to follow up the profound observations of the last speaker. Horrified at such a catastrophe, and having no enthusiasm to expend upon the Dubuque ferry-boat, and the divine intelligence of the sovereign imperials of a semi-Papal community, I retreated from the crowd to a more retired position. I learned after that the call was meant for me, but happily in vain.

On Sunday morning I accompanied a friend to "the Stone Church." The congregation that meets here holds the opinions of A. Campbell, of Bethany, Virginia. They were expecting a preacher from Palmyra, Mo., but he had not arrived. Mr. Mobley, to whom I had been introduced a day or two before, seeing me there, arose and stated the fact, and very politely invited me to address them. I accepted the invitation, and spoke to a very attentive audience on the purpose of God in the formation of the world. This of course introduced the gospel preached to Abraham, to whom it was announced that in Messiah's day the world should be his and his seed's, and that all the nations of that world should be blessed in them both. Having finished, and taken my seat among the people, Mr. Mobley informed the congregation that "to that hour their preacher had not arrived, but that they were expecting him every minute. It was hoped he would be in Dubuque before night, but that if he did not come, they would do as well as they could." There was no meeting in the afternoon. One of the members called to see my friend, and stated that many of his brethren were dissatisfied with what they had seen and heard in the morning. They thought that the trouble I had taken to address them was at least worthy of thanks, and said they wished an appointment had been made for me in the afternoon. As for night, they could have heard the preacher expected during the week. They wanted to hear more of the things I had introduced to their notice, and were sure that if I would stay till next Sunday, and speak in the interval, Globe Hall could be filled every night. I was introduced to this member, who proposed the same thing to me. But I could not comply, from various reasons; first, this was July 6th, and I wished to be in Rochester by the 13th; and, secondly, I did not wish to seem to get up meetings in a spirit of opposition to those about to be held where I had first spoken. If a course of lectures were really desired by many of the Stone Church members and citizens of Dubuque, they could raise the funds, hire the Hall, and be prepared to pay my expenses to and fro at least, (remembering also that I cannot support a family out of bare travelling expenses,) and when they informed me of their readiness, and I found it possible to comply with their request, I would come. In the meantime I suggest that the people proceed diligently in the reading of the Scriptures, and avail themselves of the information they may obtain from Elpis Israel and Anatolia, so that when I come they will be the better able to understand what I discourse about. In the evening I went to see them "do as well as they could." The preacher had arrived, and they were delivered from the trial. We took our seat in the crowd, but before the commencement Mr. Mobley came and very politely invited me to take a place among the upper seats of the synagogue. But this I respectfully declined, not wishing to be identified with the preacher before I knew what sort of doctrine he was going to preach. The sermon was a stereotyped edition of a John Taffe's discourse on Positive Institutions, published some years ago in the Campbellite papers. The reasoning was good, the delivery too much mixed up with levity and feminine illustrations, and the tendency of it to get people into the water with but little regard to the "One Faith." The discourse,

however, would do good, if it can only rationalise the people on the subject of Positive Institutions.

On Monday morning I left in the stage for Warren, where I took the cars for Chicago at 8 P.M. We arrived at this city about 6 A.M., and soon after started for Detroit. From this we crossed the St. Clair River for Windsor, Canada West, where we entered the cars for Niagara Falls via London, Paris, and Hamilton. Crossing the Suspension Bridge, we transferred ourselves to the New York train by Elmira to Jersey City, where we arrived at 11 P.M. By 12.30 I reached Sixty-first Street, and as there was no conveyance thence at that hour, I walked to Mott Haven, where I arrived at 2 P.M., after an absence of six weeks, and a tour of some 3500 miles. In the morning I found a large mail awaiting me at the office, and containing orders for 300 Anatolias. These I despatched with all expedition, and on the 13th at 4 P.M. took my seat for Rochester, where I arrived at 7 A.M. on the following day, distant 400 miles from New York city.

EDITOR.

August 15, 1854.

* * *

“A CURIOUS SECT.”

The London correspondent of the New York Herald reports the existence of our coreligionists in Britain to its readers in America in the following words:

“A curious sect of religionists,” says he, “has just arisen in England, called ‘The Disciples.’ They believe that Christ will appear in 1864; that the Russians will triumph over the Turks, and the Jews over the Russians—the latter event to happen in ten years’ time, when the Jews will become a nation in the Holy Land. Christ is to become their King. Abraham, Isaac, Jacob, and the rest of the righteous Jews of old, with the few elect among Christians, will rise from the dead and live for ever in Palestine; but the heathen and wicked Jews and Christians will sleep eternally.”

This is about as correct a statement as could well be expected from a newspaper correspondent who is not himself indoctrinated in the faith. It is not, however, sufficiently precise to obviate misapprehension. We should prefer a little more detail, and therefore somewhat more after the manner following:

They believe that the terminus of Daniel’s period of 1335 symbolical days will obtain in 1866, or thereabouts; and that these being ended, “many who sleep in the dust of the earth will awake, some to the life of the Age, and some to the shame and contempt of the Age;” and that as Jesus is to raise them by the Spirit of Jehovah, his “coming as a thief” at that epoch is of course necessitated.

They also believe that, whatever may be the present reverses of the Russian arms, they will ultimately triumph over the Turks, whose power is doomed to extinction, though all Europe decree its “integrity and independence.” They believe that when Russian ascendancy is established, Russian ambition will seek to extend its dominion over Jerusalem, Palestine, and the Far East, which Britain and those of the Jews then in Palestine will endeavour to prevent. The Russian forces, however, will take Jerusalem, and occupy the northern and southern portions of the land, its eastern being still in dispute. At this crisis, Jesus of Nazareth will come as a thief upon the combatants, and destroy the power of the Russian Autocracy, and shatter its imperality into fragments—the latter event to happen after the many awake from the dust of the earth. The Russian power being broken, the work of Jewish national restoration to Palestine will commence—a work occupying 40 years after the return of Christ, during which He and his Brethren at the head of the armies of Israel are

destroying the governments and hosts of the East and West, and reducing the nations to an enlightened and faithful obedience to their will.

At the end of this 40 years the Twelve Tribes of Israel will become one nation and kingdom, occupying the land in the full extent promised to Abraham, Christ, and their coheirs, the kings, and proprietors of the tribes, land, and dominion for ever—a dominion extending over all nations to earth's utmost bounds.

But they believe also that the generations of the dead which have died in “times of ignorance” perish without resurrection. As to men who have embraced the faith of Christ, but have proved truant to its principles and morals, also Jewish rejectors of the claims of Jesus to the Messiahship, who flourished in his and the Apostles' days, they believe will awake from the dust to judgment at his appearing; while Gentiles under times of knowledge, who refuse faith and obedience to “the Gospel of the Kingdom,” will arise to punishment 1000 years after Jesus of Nazareth ascends the throne of Jehovah's Israelitish kingdom and empire. Having then risen from the dead, they will receive according to their works. This righteous retribution being perfected, they will be for ever consigned to death again, which will therefore be to them “Second Death,” and consequently eternal. Thus the wicked will perish out of the earth, and “the righteous dwell therein for ever.”

This Israelitish kingdom, they believe, is God's Kingdom of the Heavens, and the kingdom of which the gospel, or glad tidings, treats—“the Kingdom of Jehovah and of his Anointed”—the kingdom which the God of heaven shall set up in the days of the existing kingdoms of the Roman and Papal earth; and which shall establish on that territory “Glory to God in the highest places, (en hupsistois,) over the earth peace, and good-will among men.” They believe that the gospel invites men to become the immortal possessors of this kingdom of the Holy Land, which shall never be destroyed nor left to successors, with all the honour and glory, power and dominion, that pertain to it—on condition of believing the truth concerning it and its King, of being immersed into the name of the Father, and of the Son, and of the Holy Spirit, and of a patient continuance in well-doing—being fully assured that, as this kingdom is a righteous administration of Israel and the nations in the age to come, none but the righteous can possess it.

The correspondent of the New York Herald styles us who believe these things “a curious sect.” Doubtless we are a curiosity to him, if he have fallen into the conceit that the religion and opinions of “Christendom” are the system and testimonies of the Bible! The real curiosity is Papal and Protestant religionism, that with millions of Bibles in the hands of the people can palm itself off upon European and American intellect as the religion and faith of Jesus Christ! The “curious sect” rejects the Christianity of “Christendom” as a semi-pagan apostasy from the religion and testimonies of the Bible—the Gentilism of the cast out, unmeasured court, which is without the temple—Revelation 11: 2—“for the temple of God is holy, which temple,” says the apostle, writing to his brethren in Christ, “are ye.”—1 Corinthians 3: 16-17. They believe that it is because of “the abominations” practised in the name of Jehovah and his Anointed in this Court of the Gentiles, that a crisis is forming against Europe, arising out of the decadence of the Ottoman power. Russia's mission is to lead up their hosts to the Valley of Jehoshaphat for destruction by the hand of God. To accomplish this, the policy of Russia must first triumph over the South and West. Her policy must become European and anti-British—a policy that will move the armies of the Continent “against Jerusalem to battle.” But before the governments of Europe shall place themselves under a RUSSIAN PROTECTORATE, much has to be accomplished in a short time—the Anglo-French alliance will be dissolved, revolutionary democracies receive their quietus, and Turkey divided among the strong. The Hour of Judgment will then be imminent. The catastrophe of

“Christendom” is at the very door, when the indignation of God will issue forth as a stream of fire to consume the mitred hypocrites and oppressors of the world.

EDITOR.

* * *

“Behold, I come as a thief. Blessed is he that watcheth.”—JESUS.

* * *

THE CRISIS IN THE EAST.

The Russian Question; or, The Crisis in the East. From the French of M. Leouzon le Duc, late Charge de Mission to the Courts of Russia and Finland.

Events of the day lend a deep interest to works like this of M. le Duc. Constantinople is now the scene of the European drama. The hostile powers of the earth, moral and physical, are there in presence; and while the ink is drying on the paper on which we write, it is possible that artillery may have there superseded reason and logic with its more arbitrary arguments. Nevertheless, so far as the topics here treated are political, we do not meddle with them:—we are content to gather from such works a crop of those anecdotes which have a certain social or historical importance.

It will surprise no one who has read history that the Russian should yearn for the possession of Constantinople. “Whilst we do not possess the Dardanelles, we are without the key of the house,” said the Emperor Alexander. This is the argument—the political reason—the state necessity for the long-pursued policy of the Muscovite Caesars. But there is something under this, and older than the Romanoffs themselves—the instinctive turning of the human race towards the South—the pressure of the population at all times from the icy regions of the North, from snow field, sandy waste and dismal swamp, towards sunlit hills, rich plains, the vineyard, the orange grove, blue air and glancing waters. The form of the emigration changes—the desire of change remains. In one age, a nomadic tribe, carrying its household gods, driving its cattle on before, comes down from the great Steppes. Ages later, it is a Ukraine horde, mounted and armed, that rolls down the corn-lands of the Crimea, and dashes itself like a tide against the rocky barriers of the Caucasus, falling back in broken powerless wavelets. Still farther down, the tribe, the horde, is organised, and officered after European modes. Its march is announced by diplomatic agents, and its advances celebrated by religious rites. But it is nevertheless the old irruption—forced by the old causes. The frost-bitten citizen of St. Petersburg dreams of the gorgeous climate of Constantinople, as the Goth in his forest dreamed of Italian vine gardens; the luxuries of Pera, the sunlit shores of the Bosphorus, have the same power on the imagination of the Russian woman as the reports of the surpassing pomp and glitter of imperial life had on the fancy of Vandal savages striving with arid nature for a scanty subsistence.

But while Europe recognises in this yearning of the Northmen for a greener and softer possession on the earth’s surface a law of history, it also recognises as another law, equally derived from history, the necessity for controlling, driving back this tide of southward invasion. In each of the long series of emigrations from the steppe, the marsh country and the forest, Europe has found a grave calamity. Every advance has been a blow to art, letters, and civilisation. Now and then a barbarian horde has carried with it the germs of new ideas—of beautiful social laws—as, for instance, the German tribes, who brought with them the instinct

of personal liberty and the chivalries of sex. But the barbarians from beyond the line of the Dniester and the Vistula have overthrown freedom as well as civil polity—freedom of speech, of trade, and of thought. This constitutes the moral necessity which exists on the part of free and civilised nations to resist the migratory dispositions of the Northern men.

How far the organised power of the Muscovite corresponds with the essential idea of a slavish barbarism, M. le Duc shall tell us in a few anecdotes. Here is an amusing illustration of the difficulties which beset even a despotic government when it has to deal with literature, and desires to be consistent: —

“It is impossible to conceive any thing more ridiculous than the aspect of the censorship of the press under Prince Menschikoff’s administration. It is true that the General Board in Russia has never been distinguished by any great amount of perspicacity and luminous enlightenment, but it was reserved for Menschikoff to render it supereminently absurd. . . . The words Liberty and Freedom, with all the adjectives and adverbs derived from them, are proscribed and expunged from the Russian vocabulary; and the following ludicrous anecdote will show the manner in which the censors act upon this proscription. Some time since, a professor of mathematics sent in the manuscript of a work on mechanics for the inspection of the Board, soliciting permission to publish it. Now, it happened that, in describing the action of some mechanical apparatus, the author stated that the wheels, springs, &c., worked freely; and further on he wrote that a straight line could be elongated into infinite space without the slightest limit; whereupon the censors struck out both words—the first without any comment, the second on the ground that the Russian Emperor’s authority was the only thing without limit in this world.”

Here again is a good expression of the barbarism of the people. The story will probably recall a well-known passage in Tacitus. The vice referred to is the vice of barbarians: —

“How can it be expected that the Russian populace will abstain from intoxication when the practice is sanctified daily in their eyes by the example of the priests, their natural instructors? In one parish in the interior it is within the author’s knowledge that the inhabitants, for a long time past, have invariably kept their spiritual pastor under lock and key from Saturday evening until twelve o’clock on Sunday, to prevent his becoming too much intoxicated to be able to perform the mass; yet on some occasions they have been deceived, and he has staggered into the church, thanks to the bottle of brandy he had concealed beneath his frock.”

Of a different kind, but equally good as an illustration of manners in the same factitiously-civilised empire, is the following story: —

“During the reign of the Emperor Alexander, the daughter of a noble family in a remote province fell in love with one of her father’s male domestics, and had the misfortune to become a mother. Fearing that her shame might be disclosed, she consented that the partner of her guilt should destroy the child; and, both her parents dying a few months afterwards, she was left an orphan. Then her former paramour began to persecute her unceasingly, and extorted large sums of money from her by threatening to reveal her crime. The girl yielded to his menaces for a considerable period, but, becoming weary of his pertinacity, she contrived to set fire to some premises where the man happened to be sleeping, and, all means of egress having been previously removed, he perished miserably in the flames. But, notwithstanding

her freedom from any damning evidence, her bosom was now so torn by agonising remorse for the double crime she had committed, that one day, unable to bear her mental torments any longer, she hastened to the village church and confessed her sins to the priest, who, of course, communicated the astounding tale to his wife, under the promise of inviolable secrecy. Not long afterwards, the young lady was present at a ball given by a personage of the very highest distinction, where she eclipsed all her rivals by her beauty, and the splendour of her attire, when, whilst she was the ‘cynosure of others’ eyes,’ ‘the observed of all observers,’ the priest’s wife approached her unsuspecting victim, and openly recounted the horrifying story the young lady had confided to the priest. The ball-room was in an uproar, the lady was taken into custody immediately, and ultimately tried and condemned; but, being of noble birth, the judges thought it necessary to refer the sentence to the Emperor for his approbation previous to its being carried into execution. The result of the appeal was totally unlooked for; the Emperor was so indignant at the priest’s treachery, that he degraded him from his ministerial office, and sent him to the army to serve as a common soldier for life; and he was so touched with the girl’s sincere repentance, that he merely sentenced her to do penance in a convent for two months, which, with her shame and crimes, did not prevent her from making a most desirable marriage.”

Ever true to the general ideas of the barbarian, Russia conquers, according to M. le Duc, by corruption rather than by force. The Macedonian, to quote an old story, said, he never despaired of taking a city into which he could drive two asses laden with gold. The Russians have a saying which means pretty much the same thing: —“We have ambassadors, therefore we need no fleets.” M. le Duc says on this topic: —

“Russia values her troops at their absolute worth, and has but little confidence in them; therefore she has recourse to other and more effectual means of foreign subjugation, and thus it is that the soft voice of Muscovite persuasion ever mingles with the cannon’s roar, and the Czar’s victories cost less lead than gold. In the Turkish campaign of 1828, it is beyond a doubt that the Russians would have been compelled to an ignominious retreat if they had not bribed the Pacha of Varna to yield that fortress to them; they gained no ground in Hungary until they succeeded in purchasing the traitor Gorgey; and in Finland, where they encountered merely a handful of peasants, victory was only assured by seducing the Governor of Sveaborg. Wherever Russia has bared the blade, the chink of her treasures has been heard. The mines of Siberia are dearer to her in the hour of strife than the armouries of Systerback, Toula, and Briensk; and should war ensue, Russia will reckon upon corruption for success. It is not only the prevailing system, but one peculiarly agreeable to the old Muscovite party; for bribery is the only diplomacy known to barbarous hordes.”

On the subject of the reasons which may have induced the Emperor Nicholas at this moment to break the peace of Europe, M. le Duc gives an explanation in the shape of one of those bits of court gossip which the elder Disraeli delighted to pick out of old papers and forgotten party libels, and dignify with the seducing title of “Secret History.” We give the anecdote as we find it: —

“A circumstance which took place during the author’s late sojourn in Russia is likewise said to have greatly annoyed the Emperor. It is reported that when, in September, 1851, the anniversary of the twenty-fifth year of Nicholas’s reign was celebrated throughout the empire, he wished that the Senate would throw aside the usual forms of homage on grand state occasions, and, repairing to the foot of the throne, would hail him as ‘The Great!’ The Senate, however, did not coincide with the suggestion; they had the immeasurable audacity to

refuse compliance with an insinuated request to flatter their ruler's vanity, and Nicholas could not conceal his discontent. He omitted the act of amnesty which no Czar has failed to publish on all similar and other solemn state occasions, and which had even been announced. From that moment the Emperor's disposition was altered visibly. Instead of being calm and majestic, and reasoning with logical accuracy of deduction, he became peevish, moody, inconsistent, and capricious, and then the bright star of the East set in clouded night, and the old Russian party were once more in the ascendant. The Emperor having failed to accomplish the darling object of his heart through the modern party in the Cabinet and the Council of the State, has thrown himself upon the old; and trusts that by flattering their prejudices in favour of the days gone by, by straining them to his breast, and giving way to all their schemes of rapine and of fraud, he will gain the wished-for title of 'Nicholas the Great.'"

Our vivacious author does not fear for Europe. His knowledge of the state of the Russian empire makes him careless of the Czar's headstrong passions. He finds the Muscovite look formidable only at a distance; go near, and the Imperial power assumes an unreal, stage-like, fugitive appearance. "The Emperor," says M. le Duc, "counts a million of soldiers on paper; but he has never been able to bring more than two hundred thousand at once into the field."

We give M. le Duc's opinions, at this time of probable crisis, as we find them: —but, saving in so far as he illustrates general history, it is no part of our mission to discuss his views. —Athenaeum.

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LETTER FROM MR. ANDERSON.

Dear Brother Thomas: —Since I took leave of Caroline, I have been in Richmond, King William, Hanover, Louisa, Goochland, Powhatan, Amelia, Prince Edward, Lunenburg, and Mecklenburg. I have also been in Brunswick and Nottoway. On the 6th of April I immersed into the faith of the gospel one lady in Lunenburg; on the 12th, another in Mecklenburg; on the 1st of May, a third, in Prince Edward. All three appeared to have well examined and understood the gospel of the kingdom of God. I have had many to hear me. We have met with much kindness in all our wanderings through so many places.

I have had some considerable aid from a young man, and a young disciple—aid, I mean, in public speaking. He was immersed during my first visit to Lunenburg, last year. His speaking has been greatly to the edification of the church at Leadbetter, and to the benefit of others. He promises much usefulness in the advocacy of the truth. He is modest, mild, yet firm, fond of true science, yet humble in his conception of his own abilities. He came from the same county from which our highly-esteemed and much-loved brother Charles May did, a county in your native land. Without any knowledge of each other, they came at different times to America, and to the county of Lunenburg. They are both physicians of the same system, and both advocates of the same faith. The name of our young brother is William Passmore. He is a very pleasant and edifying companion, delighting in Holy Scriptural subjects.

Amid the troubles of the present state, and in view of the agitations of this world, whether physical or political, and while beholding the miserable condition of what is falsely called "Christendom," there are sundry considerations greatly cheering to my own mind and heart. These considerations are as follows:

1st. In the Holy Scriptures we have revealed to us a Being who, in character, is without spot, and is the summing up and manifestation of all perfection. How beautifully does Moses introduce him to Israel: "Give ear, O ye Heavens, and I will speak; and hear, O Earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. (He is) the Rock, his work is perfect: for all (his) ways are judgment: a God of truth and without iniquity, just and right is he." As rational creatures, we must surely rejoice in such a Creator.

2nd. There is another Being, the image of the first, who is introduced to us as the only-begotten of the Father, and his well-beloved Son, our Lord Jesus Christ. Surely in him, as made unto us wisdom, and righteousness, and sanctification, and redemption, we should greatly rejoice.

3rd. There is an innumerable company of beings whom the Lord Almighty uses as angels or messengers, and who have access to his presence-glory.

4th. Some of our fallen race will be made like the angels, to die no more, and will share with Messiah in the kingdom of God.

5th. Through Abraham and his seed shall all families of the earth be blessed.

6th. All who are accounted worthy shall meet in the kingdom, and be partakers in its fulness.

I have been calling the attention of the people to the destiny of the nations, and to the signs of the times. I humbly hope to effect some good.

I received your very acceptable letter some considerable time since. Accept my best wishes for the welfare of yourself and yours, and believe me, as ever, yours most affectionately and in the hope of the kingdom,

ALBERT ANDERSON.

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From the Allgemeine Zeitung.

THE RUSSIAN NAVY.

Very little is known of the Russian navy in all other countries of Europe, and, whatever notions may exist on the subject, they are vague and all but delusive. We are, however, enabled, from our own personal observation, to state a few facts with respect to the naval forces of Russia.

If a war fleet is to be good for any thing besides firing salutes and rotting in harbours, the first thing requisite is the possession of a line of coast on the open sea, with convenient ports. Next in importance come good ships, able crews, and efficient officers. Russia has three

inland seas. The one open sea she has—the Polar Sea—is blocked up with ice. The Sound and the Bosphorus are the outlets to the more important of her inland seas. Either opening is exposed to a blockade. The Russian ports, excepting always those of Cronstadt and Sebastopol, are not fit for the harbouring of war fleets. Helsingfors, the best of the Finnish ports, is small. The port of Rotshenhalm, at the mouth of the Kymmene, in the Bay of Finland, is indeed fortified, and it is, moreover, the station of the so-called “Scheerean fleet.” Revel, in the Bay of Finland, is a commercial port; there were fortifications, but they are almost dismantled. Baltish-port, in Esthonia, at the mouth of the Paddis, is large, but altogether devoid of fortifications. Riga and Libau, in Courland, are commercial ports. Archangel has docks and a fortified port, but it is lost in the far north, and devoid of importance in the case of a war. It is the same with the ports in the Caspian; the port of Astrachan is being ruined by accumulations of sand. Azof and Taganrog want depth, and the same may be said of all the ports in the Sea of Azof, of Feodosia, and Chersof. Between Cronstadt and St. Petersburg the water is so low that vessels of more than seven feet draught cannot reach the capital. The vessels from the Petersburg docks must be taken to Cronstadt by land, and at one time they were dragged by camels. Odessa is a mere commercial port, and Sebastopol is the only serviceable war port in the Black Sea, whose fleet is stationed there. The port of Odessa is large, of great depth, strongly fortified, and it has the advantage of regular tides and winds. The ports of Bessarabia are altogether unimportant.

As to the police of the ports, the maintenance of light-houses, buoys, &c, it must be confessed that all these matters are in excellent condition, at no small expense to the Russian exchequer. But a strategical system of ports, such as England and France can boast of, is altogether out of the question. The fleets of France and England may, in their own seas, venture on the boldest and most hazardous manoeuvres—in case of need they have always a place of refuge under the guns of their war ports; but the Russian fleet, with nothing but Cronstadt and Sebastopol to back it, is in continual danger of being cut off, and cannot, therefore, ever be expected to advance to the attack. Its services are purely defensive. This being the case, what can be more natural than that Russia should desire to possess herself of better harbours and a more serviceable range of seaboard?

Let us now talk of the ships. For ship-building Russia has the best materials that can be found. Her forests supply her with oaks which are equal to the oaks of Canada, of which the British ships are built; but of late years so great has been the waste that the forests of Central Russia are unequal to the demand of the navy, and the Russians have been compelled to take their wood from the forests of the North. This wood is naturally wet, and they never give it time for proper seasoning. Consequently, it is soon worm-eaten and rotten. It is generally said that a Russian vessel lasts but two-thirds of the time which an English ship is expected to last. In part this may also be owing (at least in the Baltic) to the short, irregular waves, and the ice. The sails and ropes in the Russian navy are excellent. The Russian sailmakers were famous, even in the days of Peter the Great, and to this day Russian canvas is preferred to Scotch canvas. Russian hemp is quite as famous as Russian tar and Russian leather. The guns are all that can be desired. The vessels are very orderly and clean; they show to this day that Peter took his first lessons in Holland. The fittings of the cabins are splendid in the extreme, according to the manners and customs of the Russian aristocracy. The Russian captains and admirals are not by any means bluff, bearish old tars of the Drake, Tromp, or Ruyter stamp. Slipped they are and wrapped up in morning-gowns, and got up in the most splendid style of ease; they loll on soft sofas of purple velvet, reading French novels, or they sit at the piano by the hour, playing *Etudes par Chapin*. The fact is, the Russian naval officers care very little for the profession; not that they are ignorant—the nautical academies at

Oranienbaum, Petersburg, Cronstadt, Odessa, and Nicolajen provide all sorts of theoretical knowledge—but for all that, it's not in the grain; and in the case of a war it will be shown that the Russian vessels are badly officered. Very much the same may be said of the crews. The Russians are not fond of salt water. The majority of the sailors come from the interior; they are inveterate land-rats, and never saw the sea until they were enlisted in the navy. They have not, as the sailors of England and France, breathed the sea-breeze in their cradle. The English are of Norman blood—of the blood of the oldest sea-kings of the world. The Russians come from the waterless steppes of Mongolia. The vessels of England and France sail about in all waters, but it happens very rarely that a Russian ship of war ventures into the open sea. This is an important point—the Russian sailors are not accustomed to the sea; they are not “weather-fast.” The Russian fleets have scarcely ever been in a serious engagement, for of course Navarino must not be mentioned.

With the soldier, present courage is partly derived from the reminiscences of a glorious past. The Russian marines and sailors have no past to think of. They stand in their high boots and stiff coats in the exact position prescribed by the rules and regulations of the service, so that their feet form an angle of 45°, and this position it is their pride and glory to preserve on the spars, at the pumps, and at the guns. The rules and regulations of the service alone determine the movements of the Russian sailor; he will, in the very teeth of danger, go on winding up his anchor, while an Englishman would have cut his cable, turned the ship, and put on every rag of canvas, to the bending of the masts. The guns alone are quickly seized and cleverly handled, but the manoeuvring generally is by far slower than the manoeuvres of the British fleet. The shortness of the ships makes it difficult to turn them, and the signalling is far from being perfect. The ships are clumsy, the planks are thick, and remind one of the wooden walls of the Armada.

The various manoeuvres in the Russian fleet are executed with great precision; but it appears that every man has his peculiar post, and that he is fit for only one set of manipulations. Of course practice makes him perfect; but the question is, how the same manoeuvres are to be performed in battle when many of the crew are killed or disabled? The Duke of York insisted on the same men being marines, gunners, and sailors; and surely his principle was the better one.

The stiffest mechanism prevails in the Russian naval service. The Russian sailor works his hours off, and having worked them off, he goes to sleep. He takes no interest in the service, and the receiving his rations is, in his opinion, the important business of his life. He is not wedded to his ship as the British sailor; he is not a child of the ocean. When he sees a stray rope, he does not coil it and put it aside; he reports the matter to his lieutenant, and the lieutenant refers to the journal for the name of the man who has neglected his duty, and, having found the culprit, he takes hold of his ears and pulls him up to the neglected rope. Such is Russian order and discipline.

With all this order, however, there is no penal law for the navy. Each captain has his own set of rules and punishments.

The administration of naval affairs in Russia is in excellent order, according to the books and records of the Admiralty. As to the real state of things, I do not hazard an opinion. But, since the Government bestow much care and money on the navy, it is just possible that their stores are well supplied. But, for all that, Russia is not fit to engage in a naval war, for she has no mercantile marine. Her trade is in the hands of the Germans, English, Greeks, and

Swedes. In the case of all great naval powers, the war fleet sprang from a trading fleet. The Russian fleet is not a natural offspring of the national inclination; it is a thing of order and command, and, as I said before, though possibly useful as a means of defence, it can never become an instrument of aggression.

The Russian fleet consists of five divisions, of which three are stationed in the Baltic, and two in the Black Sea. In the last war with Turkey, Russia had 32 vessels of the line, 25 frigates, 20 corvettes and brigs, 7 brigantines, 6 cutters, 84 schooners, 20 galleys, 25 floating batteries, 121 gunboats—making a total of 464 sail, and carrying 6,000 guns. Since that time a great activity has prevailed in the Russian docks, and the result is, that at the present day the Russian fleet consists of 60 vessels of the line of from 70 to 120 guns, 37 frigates of from 40 to 60 guns, 70 corvettes, brigs, and brigantines, 40 steamers, 200 gunboats and galleys—the whole manned by 42,000 sailors and 20,000 marines, with 9,000 guns.

These remarks show that in a contest with any of the great naval powers Russia has not a chance of success. The various Czars have, indeed, strained every nerve to create an efficient fleet, but all their endeavours are fruitless, unless Russia succeeds in conquering and appropriating the coasts of Turkey, Greece, and Sweden—the open sea, harbours, and a marine population.

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THE RELIGIOUS WAR IN PIMLICO. —The agitation to force Mr. Liddell out of St. Barnabas seems to have commenced in earnest. A meeting was held on Tuesday to adopt measures “for the arrest of Romish practices in the Church of England,” about 800 persons present, Ad’l Harcourt chairman.

“Upon the arrival of the speakers on the platform, a scene of great uproar immediately took place in the body of the meeting, and a general melee ensued between the representatives of the High Church and the Low Church, which ended in the latter party turning several of their opponents out of the meeting by force. Order having been procured, the chairman requested the Rev. John Kelly to open the business with prayer, which the reverend gentleman did amid much confusion, and before the prayers were concluded, an unparalleled scene of riot and uproar again intervened, in which a regular fight ensued in the body of the meeting. A large number of police constables arrived, and with their assistance the meeting was cleared of several of the High Church party, who were roughly handled in the affray.”

Order having again been restored, the expected speeches were got through. Mr. Nicholay (vestryman of Marylebone) abused the Bishop of London, everybody else abused the Pope. The meeting broke up in an uproar; and if scenes such as these are to be stopped, the Bishop of London will have to give way, and the next Bishop of London will have to decide—what is the Church of England? —From a London Weekly.

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