

HERALD
OF THE
KINGDOM AND AGE TO COME:
A Periodical,
DEVOTED TO THE INTERPRETATION
OF THE
“LAW AND THE TESTIMONY,”
AND TO THE DEFENCE OF THE
“FAITH ONCE DELIVERED TO THE SAINTS.”

BY JOHN THOMAS, M.D.

“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.

NEW YORK:

PUBLISHED BY THE EDITOR.
1855

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JOHN THOMAS, Editor. NEW YORK, January, 1855—
Volume 5—No. 1

INEVITABLE FAILURE OF THE ANGLO-NAPOLEON ENTERPRISE OF
CRIPPLING RUSSIA, AND CONSOLIDATING THE TURK.

John Russell, Lord President of the British Council, remarked to the Corporation and Magistracy of Bristol, that—“With very few exceptions, there does not exist the man who is not convinced that there never was a more righteous cause than that on which we have embarked, and that we should prosecute the war so as to secure a peace that is just and honourable, and based on a lasting foundation. If such a misfortune should happen as that Russia should triumph, the present war would be followed by one far more dire, and Europe would be brought under Cossack dominion. The people of England naturally dread the ruler of millions half civilised, half barbarous—a ruler who has proclaimed opinions utterly inconsistent with the independence of any government. My Lords and gentlemen, it is of no use at present speaking of peace till in the course of the war the means shall arise for securing a peace which shall be lasting and secure.”

As to the righteousness of the cause embraced by the Anglo-French alliance—an alliance of effete Protestantism with murder, adultery, and hypocrisy, incarnate in Louis Napoleon, in defence of the barbarian and fanatical waster of the Holy Land—we would remark that no cause is a righteous one that undertakes in effect to circumvent the written judgment of Almighty God. The Anglo-French power characterises its enterprise as righteous, because it is professedly defending the weak against the strong, and endeavouring to subvert the ambitious projects of the Czar, which it deems dangerous to liberty and independence. Turkey is weak and Russia is strong; but Turkey, though weak, is an oppressor and a desolator; and in regard to God’s land and people a far greater criminal than Russia has yet proved itself to be. The defence of such a power in the day of its judgment, which is now, instead of being a righteous cause, is nothing short of a participation of its guilt. If righteousness had any thing to do with such powers, the Czar’s enterprise is a much more righteous one than the Anglo-French. The Czar’s co-religionists have for the past four hundred years, to say nothing of their sufferings before the capture of Constantinople, suffered immensely from the Ottoman savages, who have oppressed them, fiercer and more bloody than our wildest Indians. They have improved and ameliorated nothing; but blasted and destroyed every thing they have acquired. During all these four centuries, England and France have viewed Turkish barbarities without emotion. In 1827, they tardily combined with Russia to return the scimitar of the Turk bathed in Grecian blood to its scabbard, and to set up a little despotism in Attica; but with this exception, Grecian humanity has received neither succour nor sympathy from them. But now that a Greek power capable of defending and avenging the Greeks has arisen, and has avowed its purpose of executing judgment upon their

oppressor in abolishing his power, these hypocritical French and English governments profess to be zealously affected for the rights of the weak, and the independence and liberty of nations!! As far as the Greeks are concerned, I have no more sympathy for them than for the Turks. Turkish despotism has been a plague upon them for their crimes against heaven fully matured before the capture of Constantinople; I only adduce their case as illustrative of the essential in humanity and hypocrisy of the Anglo-French power, which is a SIN-POWER, and therefore as mean and despicable in its policy as any other, and all the powers of the world. There is no righteousness in its enterprises, nor honesty in its principles. Jealousy and cupidity are the things that vitalise its policy, and give energy to its gigantic efforts in defence of the Barbarian of the Bosphorus. It is jealous of the Head of the Greek Church attaining to sovereignty over the Greeks as their Imperial Chief in the capital of their fathers. With the Sultan Dynasty they can do as they please; but with the Czar in Constantinople they would have to do with a man that has a will of his own, and power to sustain it. Its cupidity is as intense as its jealousy. The Turk is a free trader, and a good customer in the markets of the daughter of Tyre. If the Czar had been a free trader instead of the Turk, and had taken of British manufacturers a million or two sterling more than he, with the prospect of trade increasing when the Sultan should be superseded by the Autocrat, the world would have heard nothing of Britain's power being pledged to maintain "the integrity and independence of the Ottoman Empire." It might then have been an Anglo-Russian alliance against France and Turkey; but it is the till, not chivalry, that animates the sordid souls of a generation universally addicted to the worship of a golden calf.

The idea of the Anglo-French power combating for the liberty and independence of nations is self-evidently absurd. Only think of Louis Napoleon contending for such a result, who surrounds the Papal throne with ten thousand bayonets to maintain it against the will of an oppressed and indignant people—a man who threatens to cut the throats of the entire population, if they attempt to supersede the debasing and hateful tyranny of sacerdotal hypocrisy and corruption by a system of things that shall proclaim civil and religious liberty, and the free circulation of the scriptures among all classes, as the order of the day. Louis Napoleon, not the chief of the state, but the state itself, the champion of the liberty and independence of nations—the man who has chained the press, cut out the tongue of La Belle France, exiled hundreds of her citizens to Cayenne without trial, and shot them down in the streets as things of no account! Then look at the British government, his knight-companion-in-arms. Though a Protestant power, it tacitly acquiesced in the assassination of Italian liberty by the French Republic, and the restoration of the Pope, the enemy of every thing holy, just, and good. It permitted Poland, Hungary, Sicily, &c., to shed their blood in torrents for deliverance from foreign tyranny, and to endure hideous torments by their destroyers, without firing a gun in vindication of the claims of outraged humanity! Even now it beholds the jails of Naples, Rome, Austria, and France, crowded with victims of Satanic hate whose only crime is speaking truth and reading the word of God, yet it lifts no voice in their behalf; but, though by a little exercise of its power it could so terrify the Italian powers as to cause them to set at liberty all that are unjustly bound, like the priest and the Levite in the parable, it passes by on the other side, leaving the unfortunate to perish among the thieves who have spoiled them of every thing but life! It is obvious, then, that neither of these powers care any thing about "the liberty and independence of nations." In the mouths of John Russell, Aberdeen, Louis Napoleon, and others of their class, it is merely a catch-phrase with which they embellish their speeches when they seek to conceal their real purposes and to lead captive at their will the silly, unthinking multitudes who pay the cost of their inhuman, hypocritical, and murderous policy. The true import of the phrase is "the liberty and independence of governments," which are the oppressors and "destroyers of the earth." The

Anglo-French power being constituted of the Napoleon and British sin-powers, partakes of the character of them both. There dwells in it therefore no good thing; and being essentially false, it is not to be believed even when it speaks truth. It must be judged, not by its words, but by its acts. Hence it is not for nations and peoples, but for dynastic interests it is contending. Russia ascendant in Germany would be fatal to Napoleon perpetuity; and enthroned in Constantinople, would be a hindrance to British commercial interests in the East. The Anglo-Napoleonists are therefore straining every nerve to maintain the existing status of the world; not that they love the governments of Europe more than Russia, but that they love themselves better than all. It is for themselves, the rich and privileged classes of France and England, not even for their own masses, they are combating. They care for the unprivileged and labouring classes only so far as they are useful for taxation, production, and warlike purposes. This is manifest from the character of their legislation, and national education. The war is said to be very popular in Britain and France. No doubt it is. Not, however, because the peoples believe that their hypocritical rulers are battling for the liberty and independence of nations; but because of what they hope the war will lead to. They hope that one party or the other will be obliged to evoke to their assistance the smouldering revolution, which, when once again brought fairly into action, will become too strong for either, and become master of the situation. In such an event as this, the John Russells, Napoleons, kings, popes, emperors, and sultans, would have to give respectful attendance in the ante-chamber of DEMOCRACY to learn its will and pleasure. It is the hope of some result like this that makes this war popular in France and Britain. It is also highly popular with all enlightened Christians, not because of their sympathy with Turks, Tartars, democracies, and governments, for with such they have none as opposed to Greeks and Russians; but because they have full assurance of faith that it will lead to the formation of a crisis that will be the ruin of all the Sin-Powers of the world, and the establishment of the kingdom of God in the Holy Land.

I am glad to hear from Lord John Russell as the organ of the British government, that it is the intention of the Anglo-Napoleonists to prosecute the war till they can secure a peace "based on a lasting foundation." I am glad to hear this, because such a peace they can never attain to. The Anglo-Napoleon foundation for peace is "the integrity and independence of the Ottoman empire." This is to be acknowledged and guaranteed for ever by Russia, Austria, Prussia, France, and Britain. Upon this condition France and Britain will sheath the sword. Now, I hesitate not to say, that these powers can never be brought to any such unanimity with respect to Turkey. Hear what the St. Petersburg Court Journal declares with respect to this: "It is the Emperor's mission to restore Russian preponderance on the Bosphorus, because that it is absolutely necessary for the development of Russia, and the reestablishment of order. . . . It is Russia's holy duty to establish and consolidate the dominion of Christianity on the Bosphorus. The Emperor, as the strong rock and defender of Europe, has to fulfil the lofty mission of consolidating European conservatism. . . . To attain this object, Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule." Now place the Anglo-Napoleon and Russian purposes side by side, and see how under any view of the case they can be united in a peace basis! If the Autocrat effect his mission, as he certainly will, what becomes of the integrity and independence of Turkey? Or, if this be established by the Western Powers what becomes of the Russian preponderance and the established and consolidated dominion of Christianity on the Bosphorus? The independence of Turkey means the anti-Russian preponderance of France and Britain in Turkish councils; while Russian preponderance, and consolidated dominion of Christianity in Constantinople imports, a Russo-Greek dynasty enthroned in that city. These purposes are manifestly hostile and subversive of each other; if one triumphs, the other must be defeated. It

is clear, then, that so long as the belligerents adhere to their own programmes peace never can be established on a lasting foundation.

But besides this, the Anglo-Napoleonists proclaim the integrity of the Turkish empire; that is, that none of its existing provinces shall be alienated from the Sultan to any other power than the Ottoman. This is fatal to the hopes of Russia, Austria, Greeks, Jews, and the Saints of the Most High. Russia and Austria must finally abandon their designs on Montenegro, Servia, Moldavia, and Wallachia; the Greeks must give up all hopes of the cross supplanting the crescent on the dome of St. Sophia; the hope of Israel's independence "as in the days of old" becomes a fiction; the pouring out of that determined upon the desolator of their country reduced to a false prophecy; the promises of Abraham and his Seed caused to fail; and God and all the prophets converted into liars! And all for what? That Anglo-Napoleon Atheism may revel in the luxury of an unbounded wealth and power uncontrolled!

But God hath decreed that the integrity and independence of the Ottoman Empire shall not be maintained indefinitely. In arriving at the knowledge of this the reader will bear in mind the historical relation of the Ottoman Power to the Holy Land. It has been the destroyer and desolator of Jerusalem and that land, and the grievous oppressor of the Jews, for many centuries. As such it is therefore the power against which the threatenings of Israel's God are to some extent delivered. The following are a few of the declarations recorded in the prophets against the Turk, which the reader is requested to consider attentively.

"Zion says, Jehovah hath forsaken me, and my Lord hath forgotten me."

Here Zion is the city of David declaring her present condition through the lamentations of the thousands of Jews who eke out an oppressed and precarious existence in the city of their former glory. Jehovah has manifested to Jew and Gentile no remembrance of Jerusalem and Zion since He sent the Romans to destroy His temple there, and burn up the city. So that, judging from appearances, the Jews, Zion's sons in a political sense, may say with much seeming truth, "Jehovah hath forsaken me, and my Lord hath forgotten me." But hear the response of Jehovah to this complaint:

"Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yes, she may forget, yet will I not forget thee."

In this response Jehovah declares that his affection for Zion is stronger than the strongest propensity of human nature. The heart of woman has been steeled against her own offspring; for in the siege of Jerusalem, "the hands of pitiful women have sodden their own children:" but though they might forget to cherish their own flesh, Jehovah can neither finally forget nor forsake Zion, for "they are beloved for the fathers' sake." "I will not forget thee," are the emphatic words of Zion's God. But he does not cease with this assurance for he goes on to say, —

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall hasten; thy destroyers and them that made thee waste shall go forth from thee."

This declaration is fatal to the permanent occupation of Jerusalem by the Ottoman or any other Gentile power. All Gentiles are to be expelled from that city; for elsewhere, it is written, —

“Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Jehovah the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. Hear now this, thou afflicted, and drunken, but not with wine. Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I take out of thy hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again: but I WILL PUT IT INTO THE HAND OF THEM THAT AFFLICT THEE, who have said to thy soul, Bow down that we may go over; and thou hast laid thy body as the ground and as the street, to them that went over. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion!”

No testimony can be plainer than the foregoing. It is evident that Jerusalem trodden under foot of the Gentiles—of the barbarian Turk and all the wretched hordes with which she is at present cursed—is the subject of the prophecy. She is still bowed down level with the street as a conquered city, and therefore still holding the cup of trembling in her hand. The prophecy is therefore not yet fulfilled. When the cup of trembling is taken out of her hand there will be no more uncircumcised and unclean Gentiles permitted to come within her walls; and from that time she is to drink of the cup no more again. Now, the Ottoman power is that which afflicts her, and which saith to her soul “Bow down that we may go over”—it is “the uncircumcised and unclean,” and Jehovah declares that such shall go forth from her and no more come into her; but shall drink of the dregs of his fury as they have made Jerusalem to drink. Is not this decreeing the expulsion of the Ottoman power from Jerusalem? Is not this declaring against the integrity and independence of Turkey? And does not the execution of this purpose make Jehovah the enemy of all oppressors of Jerusalem, and of all who proclaim the maintenance of the integrity and independence of the oppressor’s dominion? Hear what He saith in regard to the power that oppresses Jerusalem as its lawful spoil:

“Shall the prey be taken from the mighty, or the lawful captive delivered? Yea, the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, O Jerusalem, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with new wine; and all flesh shall know that I, Jehovah, am thy saviour and thy redeemer, the Mighty One of Jacob.”

The last testimony I shall adduce to prove the expulsion of the Turks and all other Gentile powers from Jerusalem, and the consequent overthrow of Ottoman integrity and independence, and failure of the Westerns, is this from Zephaniah:

“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem! The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, the Lord, is in the midst of thee: thou shalt not see evil any more.”

In regard to the Holy Land itself Moses declared to Israel before they obtained possession of it, that because of their violation of the divine law concerning it, “Your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies’ lands then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.”

This is the reason of its long desolation for the past 1290 years, and why God has permitted the Mohammedan power, or “abomination of desolation,” to perpetuate itself there till this present. Its policy until within a very recent period has been to discourage and prevent the cultivation of the land, not to fulfil the decree of heaven, but for the gratification of its own barbarian impulses. In sating these it has unwittingly accomplished Jehovah’s decree, as recorded by Moses, who furthermore declared that the desolation and sabbatism of the soil should not be perpetual. For he says to his people by the command of Jehovah concerning the generation of the nation contemporary with the termination of the land’s rest from cultivation,

—

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me; and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them unto the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, with Isaac, and with Abraham; AND I WILL REMEMBER THE LAND.”

In the time of this remembrance of the land after so long a period of desolation Jehovah saith by Zechariah, “I will cause the unclean spirit to pass out of the land.” This unclean spirit is the Gentile power that treads it under foot. It is therefore to be expelled; for it is written, “It shall come to pass in that day that Jehovah shall beat off from the channel of the river (Euphrates) unto the stream of Egypt (the Nile), and ye shall be gathered one by one, O ye children of Israel.”

This beating off will be fatal to the integrity and independence of the power expelled. It is nothing less than the forcible dismemberment of the Ottoman empire, by which all the land promised to Abraham and his seed, from the Nile to the Euphrates, is detached from the dominion of Constantinople. Where will be the Anglo-Napoleon basis of a lasting peace then? The alliance, peace, and basis will all have vanished: and the facts expressed in the words following be patent to all the world:

“Jehovah is King for the age and ever; and the nations are perished out of his land.”

We see, then, that there is a limit set to Gentile sovereignty over Palestine; and that consequently Ottoman supremacy cannot be perpetuated there indefinitely. It is to perish out of the Lord’s land. This event being ascertained as one of the certainties of the future, it is interesting to know if this crisis be near or afar off. Respecting this there can be no doubt in the minds of those who understand the testimony of God.

In Daniel it is testified that the desolation of the land was to continue until a consummation indicated by the pouring out of that determined upon the desolator. The Ottoman is the desolating power, which was to prevail uninterruptedly till the end of 1290 years; for that was the period assigned to the “abomination that maketh desolate” anterior to

the pouring out of that determined upon the desolator. Now, without seeking for a date from which to originate a calculation, the question is, has the desolator been subject to any judicial outpouring? It is obvious to all the world that he has; and it is equally obvious that in the ratio of the continuance of that outpouring, the fortunes of the Holy Land are rising and brightening. The Ottoman power is “drying up,” and Palestine is going ahead like one of the Western States of America. This is too notorious longer to be denied. The conclusion is therefore manifest, that the consummation of desolation is passed; and that the Land of Israel has entered upon a new era; in other words that Jehovah is remembering his covenant and his land. Hence also the 1290 years are passed, and have been succeeded by the judicial outpouring upon the desolator. And when did this predetermined pouring out begin? In 1820, the epoch of the beginning of Turkey’s calamities which have continued with but little interruption until the present hour. Her doom is recorded in the following words by the apostle John:

“The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up.”

The sixth vial poured out is the “that determined,” which Daniel was informed was to be “poured out upon the desolator.” This desolator in the apocalyptic oracle is styled “the Great River Euphrates,” because, in relation to Palestine, it originated from the Euphratean country; and because that river rises in and flows along the border of its dominion. In the days of Isaiah, the Assyrian power, which afterwards established itself in the Holy Land, was styled the Euphrates, and all the glory of that power, “the waters of the river.” An invasion also of the country by the Assyrian is termed a “coming up over all his channels and going over all his banks;” so that when he came to stretch out the wings of his army over the breadth of Palestine, and to encompass the walls of Jerusalem, as in the days of Sennacherib, he is said by the prophet to “overflow and go over and to reach even to the neck.” The passage is a beautiful and appropriate illustration of the scripture style in treating of powers and their invasions. It reads connectedly as follows:

“Behold, Jehovah bringeth upon them (the people who refuse the waters of Siloah—Israel) the waters of the river strong and many, the King of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach to the neck, and the stretching out of his wings shall fill the breadth of thy land, O God with us!”

Now, to “dry up the water of this river” was to cause the evacuation of the Holy Land by the power that desolated it; so that it should again be confined by the Euphrates which was the frontier of its dominion. The transfer of this mode of speech from Isaiah to the Apocalypse does not at all alter its signification. The Euphrates there represents the power that fills the breadth of Immanuel’s land contemporary with the outpouring of the sixth vial; and “the water thereof,” all the glory of that power, and the “drying up” of that water the freeing the land from its accursed presence. Hence, John’s prediction translated into unfigurative speech runs thus—

The sixth Angel poured out the wrath determined upon the Ottoman Desolator; and its power was totally abolished.

No prediction can be plainer than this; and it is one that every one who has any respectable acquaintance with the history of Turkey’s last thirty-four years, is fully assured is

being fulfilled. Compare what Turkey was in power thirty years ago with what she is now in the Holy Land. Then its power was cruelly despotic and repressant; but now it exists there but as a shadow of its former self, mild and promotive of all internal improvements. What a change is this! Still John's prediction is not fully accomplished. He saw it "dried up;" as yet we see it drying up. An American now in Palestine says, "It is the decrepit and defenceless state of the peoples here that keeps them as peaceable as they are, rather than fear of the government. They literally have little government to fear. All of government there is (and by this, I mean, that force is all the government that is of any use in the Turkish empire) is on the northern frontiers. This state of things throws open the way for all so disposed to make such depredations on whoever they may fall in with as they see fit. It is this, and nothing but this, that has put a stop to travel in this part of the country. There is no one to call the Bedouin to account for his depredations on foreigners that may be passing through his neighbourhood."

Having then full assurance that the power of the existing Euphratean desolator is drying up, we might with propriety inquire, when will the process be complete? In answer to this question it may be said that the day and hour of his expulsion from the Holy Land, if fixed in the counsels of God, are not revealed. He is to alienate the land for a price or pecuniary consideration to a power from beyond the Euphrates and Tigris capable of protecting, or shadowing it with its wings, while it is growing into "a land of unwallled villages," rich in cattle and goods. When this alienation is accomplished, the Ottoman power in Palestine will be gone; and this will be the precursor to its overthrow in Europe and Constantinople. It falls there to make way for the Russo-Greek, which is the last dynasty of the Little Horn of the Goat that will be permitted to reign there; and it is dried up in Palestine, for the preadventual amelioration of the country under as potent a maritime and enlightened Gentile power, as a preparation for the crisis introductory to the Kingdom of God. The present war is preparing these results; but the hour, day, month, or year, of their manifestation, I do not find noted in the scriptures of truth. The time of the overthrow of the Russo-Greek post-Ottomanian dynasty is not so indefinite. About a dozen years will terminate the ambition of this power, which will come to its end subsequently to the resurrection of the dead saints. The career of Turkey, however, will be accomplished some years short of this; but how soon can be determined only by the event.

Now, from what I have adduced in this article it must be evident to all not judicially blinded that Jehovah's decrees are against the integrity and independence of the Ottoman empire; and that consequently the cause in which the Anglo-Napoleon power is embarked is not only not a righteous one, but hostile to God, and subversive of his purpose. Hence the scriptural and logical conclusion is, that the enterprise of the Western Powers to confirm and perpetuate entire the Sultan's dominion must of necessity signally fail. They may, or may not take Sevastopol; expel the Russians from the Crimea; raze Odessa to the ground; and colonise the peninsula with a million of Turks: their efforts will be in vain, and their policy become foolishness. The Ottoman power must vanish; and all the world cannot prevent it.

However severely beaten in battles and sieges, the failure of the Western powers in preserving Turkey is Russia's triumph. They have found among "the powers that be" one that may be compared to a man of snow in a melting condition, whom they have undertaken to defend with fire and sword. They have kindled an enormous conflagration in his behalf, burning and slaying right valiantly those who seek his destruction. Still he continues thawing and evaporating under the intensity of the occasion; and before they have finished their work he will have thawed out of being, leaving two rivals, who have pledged themselves not to

annex foreign territory to their dominions, in possessions of his estates. Will they, as dogs in the manger, prosecute eternal war to exclude Russia and Austria from a country they refuse to occupy themselves? This would exhaust both their power and their wealth, and they would have to give in at last; and when they retired Russia and its allies would walk in, of course. Fail they will, from the inherent perishability of the power they have undertaken to preserve; death-stricken of God, it must pass away, and all their sacrifices will be lost. This inevitable consummation Lord John Russell terms “a misfortune;” and predicts that, if Russia should triumph by whatever means, that triumph over their Ottoman enterprise would be followed by a war far more dire than the present one, and as the result of it, “Europe would be brought under Cossack dominion,” or as I have expressed it in the title of ANATOLIA, “Europe” would be “chained.”

The chaining of Europe to the imperial car of Russia is “the lofty mission” of the Emperor, who styles it “consolidating European conservatism.” He says, he is “the strong rock and defender of Europe;” by which he means, not of the liberty of the peoples, but of the dynasties that destroy them. His avowed purpose is the consolidation of these dynasties by throwing over them the aegis of his protection against the revolutionary element that pervades all their dominions. The dynasties understand this; and hence the want of success experienced by the Anglo-Napoleonists in their endeavours to persuade a single government to join them in their Quixotic enterprise of crippling Russia and consolidating the Turk. The thrones look to Russia as the strong rock and defender of Absolutism, against which the roaring waters of revolution may dash with impotent recoil. The campaign of 1854 has strengthened their confidence in the Czar; for, after all the boasted successes of the allies, we find Austria, Prussia, and Germany, resolving upon a policy that shall give no offence to Nicholas. On the other hand, they despise the Turk, distrust the French, and hate the English; and with their friend, the Czar, regard the trio as an incarnation of avarice, communism, and paganism. There is not one of them, perhaps, but would heartily subscribe to the following sentiments of the Autocrat’s Court Journal, which says, —

“The existence of the Ottoman rule is an anomaly, a thing deprived of vitality. England was in her heart convinced of the rights and justice of the Emperor, but concealed her own grasping intentions in order to convert them at the proper moment to her own special advantage. Did not England fear the power and unbending character of the Emperor, the world would never have witnessed a union between France and England. England looked about for an ally which after the object was attained might be more easily thrown overboard than Russia. Russia’s mission is certainly great. She is called upon to set limits to the materialism of England. France holds a secondary position. She is a mere bubbling political whirlpool; not a durable and generally destructive inundation. We must fight England, because she alone, and not France, is the focus and support of all revolutionary principles. No matter how the causes of the war may be regarded, that between Russia and Turkey is founded on religious grounds. Through the policy of the Western Powers the war has, however, assumed the character of a struggle between Conservatism and Communist Revolution. Only one path is opened to the Emperor—that of right and honour. He will adhere to his word not to make conquests, but at the same time it is his mission to restore Russian preponderance on the Bosphorus, because that is absolutely requisite for the development of Russia and the reestablishment of order.”

Lord John Russell and the Czar are agreed in this, that the Russian consolidation of Europe will be the result of a dire and obstinate war, and that the principals in that war will be, as I have proved from the scriptures many years ago, the Russian Gog and the British Lion

of Tarshish. "We must fight England," says the Czar's Journal, "because she alone, and not France, is the focus and support of all revolutionary principles. And to attain the consolidation of European Conservatism Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule." This Lord John styles bringing Europe under Cossack dominion. And doubtless it is; and God speed the day, for come it must! The bubbling political whirlpool must be assuaged; Turkish misrule unconditionally terminated; Communism extinguished for ever; and Europe consolidated under the banners of Gog, preparatory to the last Gentile conflict on the plains of Palestine, and the solution of the great Eastern Question in the scattering and destruction of all the powers who burden themselves with Jerusalem and the Holy Land.

December 1st, 1854

EDITOR.

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VISIT TO VIRGINIA.

No. 3.

On arriving at my friend's, Bro. J.B. Edwards, the question was soon put to me, "Have you heard the news?" "What news?" said I. "Why that a friend of yours has died and left all his property to you." "Well, that is news; but I suspect, too propitious to one whom 'fortune' has but little favoured in this world of trial and help-himself-who-can. Pray, upon what foundation do you credit the report?" "G.E.-----heard Senator D-----tell a number of gentlemen that such was the fact." This was certainly very interesting, but at the same time very indefinite news. That my friend is dead is true; but that his good intentions towards me ever assumed a legal form, I have yet to learn. Down to the time of my leaving Virginia his will had not been found; and, as it is a principle with me to regard the goods of this life as nothing—as a mere bird in the bush—until actually in hand, the only disappointment in the case I shall experience will be to find the report a reality. But, if I am myself sceptical, others appear to be quite credulous of the "windfall"—for from the wind or clouds a fall it certainly must be considered; for who ever heard, or could calculate upon the rich of such a generation of professors as this, devising means in their "last will and testaments" to one, whom his contemporaries regard as a pestilent fellow, to enable him to enlarge his operations, and to carry on his contention for the faith once delivered to the saints, more effectively! Their practice is generally to give tithe of mint and cumin to the Lord in life and death, while they devise their thousands to unthankful kin, the enemies of the Lord and his truth, who glory in their shame, spending their substance upon their lusts, and scattering it in riotous living every day. But, as I said, others appear quite credulous of the report; for on my return to New York I found it had preceded me, and my friends had very freely discussed, and pretty well settled to their own satisfaction, what disposition I ought to make of the property! This was really very thoughtful, very considerate and kind indeed! But it will be quite time enough for this discussion when I obtain the legacy, and when I seek counsel in the case. At present I have it not, and most likely never shall. I only mention it here as an incident by the way; and to disabuse the minds of my friends of the supposition that I am rich, when I am not, which is oftentimes inconvenient, and highly prejudicial to them that are poor.

The affairs of the gospel of the kingdom are not brilliant in King William; yet are they not worse than they were a year ago, but if any thing, they are perhaps a little in advance. Its affairs are brilliant nowhere, nor do its friends expect them to be till their Lord appears "in power and great glory." The progress of the truth is like the moving of a house; it makes

many dead halts, and when it moves it is with much straining, and tediously slow. The obstacle to the gospel in this county is the worldly prosperity of the people. If they could only have health and deathlessness, they would be satisfied with King William as their heaven for ever. There is there plenty of marl to enrich their lands, fish and sora are abundant, fish-fries and barbecues not few, good cheer at home and gayeties abroad; what more could heaven give, and what more there to be desired by—an animal man? Yes, that's the turning point—"the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This is the difficulty wherever "the gospel of the kingdom" is introduced. It is comprehensive of "the things of the Spirit" which are foolishness to our contemporaries. "What!" they exclaim, "God going to set up a kingdom in that old rocky Palestine, and immortals to sit upon its thrones with Christ, reigning over Israel and the nations!" The thing is so contrary to all their conceptions and mode of thought, that they cannot receive it. How can they while they not only do not study, but scarcely read the prophets even as a duty to be performed. Not knowing these Scriptures, they have no spiritual discernment; and therefore they cannot understand the things set forth of the Spirit in the gospel of the kingdom. This is the great obstacle to our progress everywhere. The people hear us prove all we affirm, still they remain faithless; for they have no true faith in the Bible: and therefore, as the Lord said to his hearers, "If ye believe not Moses and the prophets, how can ye believe my words!"

Campbellism is in a dying state, and from present appearances there, not likely to hold out till the Lord come. The fashionable prosperity of the Baptists seems to overshadow it; and as there is so little theological and practical difference between them, and the crowd and fashion are with the populars, "reformers" find themselves more comfortable with them, and so one after another fall into the ranks of those they used contemptuously to style "Old Baptists." The believers of the gospel of the kingdom, however, are firm and bold for the truth amid the general corruption. They study the word and seem to delight in it. They are therefore the salt of the county and not to be moved from their steadfastness in Christ by the foolishness and folly on every side. Yet they are regarded as heretics. They are the most intelligent people in the Scriptures there; yet they are considered as altogether out of the way. Thus ignorance sits in judgment upon knowledge, and condemns it upon the old principle of hating the light, because its deeds, which are evil, and only evil, and that continually, are reprov'd thereby. The consequence is that it is but comparatively few of the King Williamers that will come to hear Moses and the prophets expounded and harmonised with the doctrine of Jesus and his apostles. The Campbellites, whose motto used to be, "prove all things and hold fast that which is good," are of all sectarians the most unwilling to hear. They will crowd to a political gathering and to popular religion-gettings, and be quite at home; but for the testimony of God in demonstration of the gospel of the kingdom they have no ear! The result is that leanness has consumed their souls, and reduced them to walking spectres among the people. "This Reformation" has become a proverb; and, on account of its high pretensions as compared with its existing Ichabod condition, an affair of no repute in popular esteem.

I spoke five times at Acquinton church, the old colonial temple of the Anglo-Hibernian Lady. Those who have obeyed the gospel of the kingdom, and who were all, with an exception or two, formerly Baptists and afterwards Campbellites, meet in this house twice a month; and at a school-house a few miles off on two other Lord's days. The latter place, however, they intend to forsake when they shall have completed the meeting-house they are erecting near the Court-house. It was not quite finished when I was there; so that our meetings were restricted to the Georgian fane. Our audiences were not multitudinous, but "good." The multitude had divided off to numerous sectarian gatherings where they would hear nothing to

disturb their self-esteem; and where Mrs. Potiphar would display her Parisian novelties in dry goods and millinery to the enviousness of Mrs. Virginia Croesus; and “fast” Mr. Timothy Shallow-brains would exhibit his exquisite and dear person to the admiration of all the belles in Vanity Fair. These fashionable reunions are a wholesome diversion from us. They turn the gallinippers and butterflies of society to their own more congenial haunts, separating them from the assemblies of candid and thoughtful inquirers after truth, whose sobriety is too often disturbed by their restlessness and folly. Our meetings were well purified of these; and I had the pleasure of expounding and testifying the things of the kingdom to people who seemed to be attentive and interested in what they heard. The brethren were strengthened in the faith, to which a friend from Essex, Mr. W. S. Croxton, became obedient; and (how shall I record the fact!) Major F---, the worthy pastor of the Sharon Baptist Church, who heard me on the first day, admitted, that I had delivered myself of a discourse in which there was no heresy at all! If this be so, either I must be verging upon “orthodoxy,” or he must be becoming “heretical.” The truth is, Major F---is more enlightened than the generality of preachers; and, having been trained for the law, is better able to appreciate an argument and evidence than they. If he will only study the Word and preach it boldly, he will not long occupy his present position. “Go thou and preach the kingdom of God.” Can he give any good reason, why he should not obey these words of Christ?

My visit to King William having arrived at its terminus, I was forwarded to Richmond in a crank and ancient bi-rotal car, the only one like it in the county, I suspect, and retained, one might suppose, as a sort of Barnum-representative of Virginia antiquity. The wind not proving high, and the roads not very “sideling,” though often, as the eccentric Randolph used to say of Virginia highways, “more gullies than roads,” we journeyed the twenty-five miles without being capsized. Next morning at half past six, I was on the way to Louisa Courthouse by the Virginia Central. Elymas was in the same train, but not in the same car, on his way to Gilboa in Louisa, to “preach the funeral” of a Campbellite evangelist, recently deceased in King William. An admirer informed me the day after that “he preached a very pretty sermon from the text, ‘I have kept the faith, &c.’” I inquired if he defined “the faith” Paul said he had “kept,” and proved its identity with the deceased’s? But on this point I could learn nothing. If he did not, it was a very capital omission in preaching a preacher’s funeral from such a text! How a preacher of Campbellism could have fought the good fight and kept the faith Paul preached, would “puzzle a Philadelphia lawyer” to explain, much more Elymas, whose ingenuity is none of the smartest. But sound can do wonders in the absence of sense; and a holy tone converts nonsense into the prettiest speech. Elymas, I am told, is a perfect Mawworm at this, whom few can excel in twang and sermonical falsette! He had much conversation with a friend of mine before he left the train, in justification of his persecution of my character. The principal reason that occurs to me now was the magnitude of my errors and the harm I had done, he, of course, being the judge! But, let it pass. The reason is the old-fashioned justification of inquisitorial and papal cruelty in all past ages practised upon the partisans of truth. The judges of “the errors” and “the harm” have always been self-constituted, and the enemies of the truth. They forget that the truth is one; and that mankind in relation to it are but as plaintiffs and defendants, not judges to execute vengeance upon their opponents. Elymas persecutes our character because he judges our views to be heretical and damnable!! And by what rule are they so determined? By the shallowness of his own beclouded intellect! He considers that C.D. preaches a false gospel; therefore he adjudges him worthy of cursing, and being condemned after this orthodox fashion, he sinks the judge and becomes the executioner, slandering and calumniating in a holy tone! This is his custom. He publishes the most mendacious twaddle, tricked off with the bravery of lack-a-daisical piety, as though holiness and verity had been imbibed with his mother’s milk! Let him reason and

testify, and make plain to all the world, if he can, that the gospel of the kingdom we believe and preach, is a false gospel. We complain of no man for this. But “let him refrain his tongue from evil, and his lips from speaking guile;” if it be possible, let him act the part of an honourable opponent, and leave all judicial vengeance and execution till the appearing of the Lord, when he will learn whether he will be accounted worthy of executing judgment, the honour of all the saints; or of exile from his presence and the glory of his power, the fate of those who obey not the gospel of the kingdom of God.

We arrived at Louisa Court-house about 10 A.M., and found two friends waiting to receive us. It was court day, and therefore none were to be expected at our meeting from hence. Breakfast being disposed of, we set out for Corinth, a free house on the confines of Louisa and Goochland, about ten miles from this station. We arrived here about 12.30, and found “quite a gathering.” They were getting doubtful of my arrival, still had not become impatient. It was not amiss to travel seventy miles to an appointment by half past twelve; and in those parts some ten years ago (a time belonging to antiquity) would have been regarded not only a phenomenon, but impossible. The people having become hungry concluded to refresh themselves before the meeting was formed. They therefore spread out their provisions with a welcome to all. The stomach being at length quieted, the brain of the multitude was prepared for the conflicting influences about to operate upon it. These were the influence of the flesh, and the influence of the word: the former, as the result of digestion which often evinces itself in drowsiness, if not in profound sleep; and the latter, as the effect of “the deep things of God” exhibited from the Scriptures. I believe I can truly testify that upon this occasion the influence of the word was stronger than the flesh. I did not see any asleep; but all seemed to be wide awake, if not to conviction, at least to the hearing, of the New Doctrine—new to this generation, though old as the promises of God made to the fathers thousands of years ago.

After talking to them between two and three hours about the Age to Come, or “acceptable year of the Lord,” I accepted the hospitality of Col. Bowles, who resides in Fluvanna County, about six or eight miles from the place of meeting. His residence is a very pleasant one, in view of Commodore Stockton’s gold mine, which some years ago belonged to the colonel. Sitting in his porch, we could hear the crushing mill at work in the opposite woods. There are other mines about here, but the Stockton mine is the most important, having absorbed more gold than the rest; but whether the yield has been in excess of the expenditure, I believe is known only to the proprietor, whose hobby it is, and who spares no expense in aiming to make it profitable. An English company is also at work in this vicinity, crushing the earth for gold; an occupation pretty general throughout the world. Gold is good; but the love of it in the lust of it, is bad, and the root of all evil. Its abundance is one of the good things promised in the world to come—“For brass I will bring gold, and for iron I will bring silver.” Hence, that world will be a perfect mine of wealth, to the richness of which the Stocktons, English companies, Californian and Australian diggers, are largely contributing; for “the wealth of the sinner is laid up for the just.” This Age-to-Come gold mine is worthy of a lavish expenditure of time and means to obtain an interest in: but this generation’s faith in it is so weak, so infinitesimally small, that I fear but few of it will be able to show to the Master of the mint more than a single talent, carefully concealed in a napkin, which is worse than the possession of none at all. Men in the present state will sacrifice life and character for honour, glory, power, and gold; but they will jeopardise neither for these things in the Age to Come. The world is offered them on condition of believing and doing the words of God; but on such terms they reject it. They would seize upon the offer, if they might have it on their own terms—of self gratification. But this cannot be. No man can inherit the

world that now is, and that which is to come. Purple and fine linen will have to give place to rags and tatters; for “It is the poor in this world rich in faith whom God hath chosen to be the heirs of the kingdom he hath promised to them that love him.”

After meeting on the following day we adjourned to the hospitable abode of Dr. Gillespie, who, I believe, is the real proprietor of the meeting-house, which is sure to be a free one so long as he controls it. If the neighbourhood knew what was best for it, it would purchase the house, fit it up comfortably for winter, and make it free for all preachers, without exception, until the resurrection. They need not trouble themselves about what will become of it after that. The resurrected will attend to that matter; for all places of public assembly in all countries will be theirs, and they will make a righteous use of them, and for the best interests of the people; which the pulpit and denominational pietists of these days are incompetent to do. Let the people meet there every Sunday, and choose one from among themselves who can read best, and let him take the stand and read the Scriptures to them, beginning at Genesis. Let every man who goes to take a Bible with him, and follow the reader in his reading. When several chapters have been read, let the reading be discussed as freely as men discuss the weather, and crops, and the state of the markets, or the political questions of the day. No doubt, many foolish things will be said; but be not deterred from seeking to understand the Scriptures for fear of that; no greater nonsense can be spoken at such a meeting by laymen, than falls weekly from the lips of the clergy. After such a course as this, the people cannot fail of becoming more knowing in the word; and this is the first step to escaping from the errors which destroy them; and will be more highly beneficial than all the preaching they are accustomed to hear. The preachers will doubtless discourage such a course, being apprehensive that the intelligence of the people will outstrip their own. But never mind that. Let them preach; but let the people also study the Scriptures, for these only can make wise to everlasting life in the kingdom of God.

Next morning a son of Col. Bowles, and a worthy brother in the faith, conveyed me to the Louisa Court-house station, where I was to take the cars for Charlottesville. On our way we overtook Brother Allan B. Magruder, who had been professionally engaged in some law case, and who was also about to return home by the same train. It was not long in coming up, and we were soon on wing westward. In about three hours after, we arrived at Charlottesville, which, I suppose, every one knows is the locality of the University of Virginia. Hitherto no impression has been made upon the population of this place by the gospel of the kingdom. The Pride of Life has a little kingdom here of its own, whose pious luminaries have no taste for a gospel designed for and originally preached to the poor, and by the poorest of mankind. The most popular religious chattels are gilt-edged, silver-mounted, and velvet-bound “Common Prayers.” Purple and Fine Linen tripping it to church on the light fantastic toe, with one of these in hand, may be regarded as Charlottesville Christianity in her silver slippers. The influence of this lady is supreme; and although her fellow citizens do not all burn sweet odours upon the same altar, yet being the most tender and delicate, the most patrician and refined, the most fashionable of the sons and daughters of pride, her prestige becomes an infection from which but few in that community can claim exemption. We did not therefore think it worth while to expend money, time, and labour at the present conjuncture in pressing the gospel for the poor and meek again upon their attention. This has been so often done without effect, the people by their indifference judging themselves unworthy of it, that we concluded to pass them by, and direct our attention once more to the Piedmontese of Albemarle.

This being our conclusion, Bro. Magruder inserted an advertisement in one of the town's papers, stating that we should address the public at Free Union, on the following Lord's day. That house had been used by our friends twice a month for about twelve years without question or interruption, and the ensuing Sunday was their day in course.

During the current week, however, a plot was being matured to expel them, and to deprive them of the use of the house altogether. The Baptist people, with a Methodist at their head, whom I heard styled, "King Thompson," because of his arbitrary tendencies, were at fever heat, having been violently exercised for many days in bringing down the Holy Ghost to convert precious souls. They were aware that they had no right to the use of the house on Sunday, nevertheless they announced the continuation of their religion-getting gymnastics there on that day. Information was sent to us of this intention; but of course no heed was paid to it: for if all the fanatics in Antichristendom had assembled there, it was our duty to go, and to avail ourselves of our right to lift up our voice for the truth. Some thought we had better give way; that it would do harm: but to what it would do injury to vindicate the right we did not learn. On Sunday morning we went, and after a ride of twelve miles arrived at the rocky knoll where we found the house occupied, and many people constantly arriving. His local majesty was on the ground—the Methodist champion of all of Baptistism except immersion and close communion. He and Mr. Magruder exchanged the civilities of the day. He began in a very pious strain to recount to Bro. M. in the presence of the Baptist preacher, what a wonderful meeting they had had, and how that on the previous Wednesday the house had been literally full of the glory of the Lord! This sort of a preface was to enlist Mr. M. in favour of the meeting, that he might forgo his own appointment, and allow it to proceed: for, could he think of quenching the spirit by putting a stop to operations, in which there had been such a glorious manifestation! But Mr. M. had no faith in a "Ghost" that could cooperate with a Baptist and anti-Baptist, who not only had no love for one another, but were bitter enemies of the gospel preached by Jesus and his apostles; and whose converts were as ignorant of God's teaching after they had "got religion," as they were before their brains were excited to fever heat! In answer, therefore, to Mr. Thompson's question, if he intended to preach, he very firmly but politely answered in the affirmative, stating that it was his day, and that he had advertised that I should fill his place. Upon this all pious sing-song about the Holy Ghost was turned into gall and bitterness. Mr. Thompson dropped the saint and appeared in the natural character which he inherits from Adam the First, and scripturally designated as "the Old Man." This old gentleman became perfectly rampant. He mounted the rostrum, deed in hand, to harangue the multitude; and to prove to them that Mr. Magruder and his friends, who had used the house twice a month for twelve years, had no right there at all, and that that day should be the last. The deed provided that the house was for the use of the Episcopalians, Presbyterians, Methodists, and Baptists, which allowed one Sunday in a month to each; and that when not used by any one or more of these, other Christian denominations might avail themselves of the unoccupied time. Mr. M's friends came in under this provision; but they were not a Christian denomination, and therefore had no right to come in, and should not! Having concluded his speech, Mr. Magruder explained the matter to the people, who paid but little attention; and ended by inviting them to stay and hear me explain to them the Scriptures, concerning the kingdom of God. But they were not the sort of Piedmontese to be attracted by such an invitation. They had come to display their dry goods and millinery; and to witness the furore inseparable from a Gentile "religion-getting." An announcement was made that the meeting would adjourn to the Wesley meeting-house, distant about two miles. This caused a helter-skelter dispersion of the crowd. Horses and vehicles were soon in requisition, and in about a quarter of an hour the multitude were as clean gone as the Russians from the heights of Alma.

And what was the wreck of the battle? About twenty-five persons out of several hundreds, and of these the greater part brethren, alone remained to hear what the scriptures taught as “the wisdom that is from above!” And of these few, two or three were unable to keep their minds fixed on the divine testimony to the end of the discourse. It is not to be supposed, however, that all the Piedmontese are so degenerate as this. I have expounded the scriptures for three consecutive hours to considerable assemblies of the people at Free Union, who have paid good attention to the word. But this class of people was not found at that place on this occasion. It is not the more intelligent and reasoning of the people that frequent Thompsonian religion-gettings. If they are found there it is other causes than respect for the system that attract them. If they were to speak candidly they would aver their contempt for it, and their commiseration for the misguided dervishes who get them up in the name of Christianity. Our advertisement had been seen by few persons out of Charlottesville; and those who saw it knew not what to rely upon, as the methodised Baptists had proclaimed their intention to disregard our claim to the house, and continue their meeting at all events.

Having discoursed about two hours to the very few who cared not to run after the multitude to assist or countenance it in its fanatical orgies, we returned to Charlottesville, being very doubtful if our friends would be ever permitted again to make appointments at Free Union. Mr. Magruder, however, was determined that if they were deprived of the house it should be according to law, and not at the caprice of Mr. Thompson, whose zeal against us had converted him into a patron and an intemperate special pleader for illegal privileges for a people who would not break bread with him because he is unbaptised, and therefore an uncircumcised Philistine in heart and ears. But so it is, when Christ has to be crucified Herod and Pontius Pilate become sweet and pleasant friends!

Since my return from Virginia Brother Magruder has informed me of the issue of this affair. He writes, “Though turned out, we are in Free Union again. It seems that the widow of the donor of the land did not unite in the Deed; and though a Baptist, she is both just and liberal, and has assigned to us her rights, which secures us one third of the time; and as the Baptist persecutors cannot get a parson to occupy more than two days in the month, and cannot do anything, good souls, without a preacher, we get one other day of necessity, and thus we have two a month, and so are in statu quo ante bellum: or as the militia captains say, ‘as you were.’” Having thus laid the minacious Monsieur Tonson on his beam ends, that great belligerent and magisterial personage, who, denying our Christianity, declared that we should use the house no more, Mr Magruder inserted the following notice in the paper: — “Free Union Church. —The Disciples of Christ meeting at this Church (like their brethren of the apostolic age, ‘the sect everywhere spoken against,’—Acts 28: 22.) having obtained the proper authority to reopen the church-doors, will resume their regular meetings there on the first Sunday in November, and thenceforth on the first and third Sundays as heretofore—The Public are invited to attend, Bible in hand, that they may ‘prove all things, and hold fast that which is good.’—October 27th, 1854.”

Thus the friends of the gospel of the kingdom are in a better position than before the attempt to eject them. Before, they occupied the house by courtesy; now, they have as much a vested right there as any of “the four orthodox denominations” recited in the deed. The donor of the land could not give a full title to it, unless his wife had united with him so as to alienate her thirds. This, it appears, she did not do, so that, if she wished to preach there, she could claim and occupy one-third of the time, to the exclusion of “orthodoxy.” She has now assigned her rights to “heresy;” so that she can no longer claim to preach, but heresy, her

representative, may; and all the “orthodoxy” of the mountain-foot combined cannot expel the pestilent fellow she has so liberally and anti-baptistically patronised. What a world is this!

On the following Tuesday I returned to Richmond, accompanied by Brother Magruder, who had some professional business to attend there. This, though the metropolis of the State, is by no means a holy city, though abounding with temples made with hands, some of which pierce the firmament with spires—sharp, tall and spindling, as the sky-scrapers of a seventy-four. There seems to be a sort of rivalry among some of the ecclesiastical corporations in the article of spires. Which church can sport the loftiest spire is an affair of architectural ambition with the unworldly and humble professors of skyism, who have vested capital in Persian hassocks and crimson-plush, spring-cushioned pews below! The pride of life, after the order of the Old Man, reigns High Priest of the kingdom of vanity as imperiously in this city as can be conceived of in Rome itself. Charlottesville and Richmond are but country villages, compared with other places; still, according to their means, they are not a whit behind Babylon herself in devotion to “all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life.” Yet there is great profession of religion here. But then it is that sort of religion that practically ignores the Bible. This might easily be demonstrated by a man taking his stand in the tribunes of St. Paul, St. James, and of the other houses dedicated to unheard-of saints and to no saints, and showing to the “refined” and fashionable, the tender and delicate occupants of the consecrated seats below, the stern and homely truths taught by Christ and his apostles to the poor. Let him announce that God dwelleth not in temples made with hands, nor is worshipped by the works of men; that he has chosen the poor to be heirs of his kingdom; that it is easier for a camel to pass through the eye of a needle than for a rich man to enter that kingdom; that riches are deceitful; that unless they be converted and become as little children, they cannot enter there; that fornicators, adulterers, effeminate, covetous, drunkards, extortioners, &c., shall not possess that kingdom; that the obedient only shall be saved; that there is no obedience without faith in the gospel of that kingdom; and that there is no justifying faith without baptism into Christ: —let him press these great truths upon their rebel consciences, and he would either find himself whirling from a parapet of their temple; or, if still a tenant of the tribune, the piety of his audience smoking from the wet blanket he had spread over it, or fallen hysterically into fits.

It was in such a city as this a few personal friends were desirous I should address the people. From my knowledge of Richmond, I was very loth to make any such attempt. It was there that my personal enemies, Mr. Alexander Campbell’s partisans, had done their utmost to make me a by-word and reproach among the people. I had been held up to popular scorn and contempt in newspaper advertisements; denounced and ridiculed from the pulpit, and so forth; until many had really concluded I was mad and had a devil. For some time before I removed from that city, I had forborne from addressing the public, confining all my operations in Virginia to the country parts. I spoke four times in the capital, but, besides these, I do not remember that I spoke publicly in the city after my return from England. Our meetings were confined to a private house in the suburbs, and Richmond was to me only a post-office and place of publication. My repugnance, therefore, to speak here was great, and but for the earnestness of my good friends, the Suttons, Maddux, Davis, and the promptings of Messrs. Magruder and others, I should certainly have given Richmond the go-by, as we had already done to Charlottesville. I had strong doubts if a congregation could be obtained, especially in the week; but others were more sanguine, and I consented to serve. The Universalist meeting-house, which had been sanctified in popular estimation by certain orthodox meetings held there, was hired; and the proposed discourses announced in the principal papers. Mr. Sutton was indefatigable in canvassing his acquaintances, many of whom, since the breaking out of

the eastern war, had expressed a desire to hear me, if I should speak there. By dint of his efforts, a very respectable and intelligent audience, as I was informed, was got together, notwithstanding many obstacles had to be surmounted. The things submitted to them seemed to interest them, and they came to discover that, if mad, there was certainly a very rational and scriptural method in my madness. In proof of this, an editor of one of the city papers, who was there on the first night, inserted the following notice in his columns on the ensuing day:—"It will be seen, by the advertisement in another column, that, by special request, Dr. Thomas will lecture again this evening at half past seven o'clock, at the Universalist Church. We had the pleasure of hearing the doctor's lecture last evening, and we can bear our humble testimony to his ability as a reasoner and theologian. We venture to assure our readers, that if they will attend the lecture this evening, they cannot fail to be interested and instructed."—Bulletin.

What follows appeared in the same paper, over the signature of one who has spent many dollars in advertising me for public contempt in the Richmond papers. Much of this, however, may be attributed, I suspect, more to eccentricity than to malice. But he is not the worst man in society who is at costly pains to publish his own eccentricities and defects to all the world. We prefer him to the whited sepulchre, twanging his nasal pietisms in holy tone. The following is the notice, which may be placed among the curiosities of Virginia literature:—"R. S. Coleman, or any of the Richmond clergy, would expose their vanity, ignorance and egotism, by attempting to prove that Dr. John Thomas does not preach the gospel found in Acts 8, as Philip preached it, —whose name Coleman has changed to 'Stephen,' thereby committing a smaller mistake than when he (C.) claims to be a minister of the gospel of Christ, and no hireling, as the reader may see in the last number of his so-called 'Christian Intelligencer.' It is, however, an anti-Christian and worthless scrawl. In Thomas's discourse at the Universalist Church last Wednesday night, there was more divine truth and sound sense than I ever heard from all the blasphemous herd who are called 'Rev.' or 'D.D.' I am not in fellowship with either Thomas or Coleman, but truth and justice before every other consideration."—Bulletin.

My second discourse at the Universalist house concluded my operations in Virginia. On the following morning, at 6 A.M., I departed for Baltimore, where I arrived about 3 P.M., and was soon after comfortably domiciled with the worthy family of a consistent, firm, and intelligently devoted adherent of the gospel of the kingdom. It has been up-hill work for this great truth in the Rome of the United States; and, but for Brother William P. Lemmon, it would have no public advocate in that city. Greatly to his honour, he has stood by it with mouth and means in its lowest estate there; and has, therefore, proved thereby, that if Christ were here again in poverty, weakness, and reproach, he would be among his self-denying and warmest friends. He has not held back, like some, to see if the gospel of the kingdom would become popular and "respectable," and might be safely embraced, without hindrance to the temporalities, or to the social position occupied. This policy has not been his. He came to see the truth, and, as a consequence, found himself alone—a solitary pillar in a howling wilderness.

The city of Baltimore is a growing and prosperous community, having a civilisation somewhat peculiar to itself. It combines the industry and general intelligence of the North with the urbanity and hospitality of the South; and is, perhaps, a more agreeable residence than either of them. But, like all the cities of the world in regard to the truth of God, it is perfectly Athenian. You walk the streets, and behold temples on every side dedicated to all the religious idols of the carnal mind, from the "Queen of Heaven" to the Bethanian

immersion for remission of sins. But “God dwelleth not in temples made with hands.” This is true, from the departure of Jehovah’s glory from Israel to the present hour. Hence, he dwells not in the temples of the Gentiles, styled by them, in their ignorance, “houses of God.” He has no temples in Baltimore but the hearts of those in which Christ, or the truth concerning his kingdom and name, dwells by an enlightened and obedient faith. And, alas! amid all the thousands of that city, how few are these! But thus it hath always been everywhere, in every generation of mankind. In each generation few; from all generations, “a great multitude which no man can number,” but not therefore innumerable. A spiritual wilderness is the monumental city, and few, very few, are the individual oases of its desert!

I know not how many there are, but am well pleased to know that Brother Lemmon is endeavouring, and not without success, to augment their number. Besides bringing some of his own family to the obedience of the faith, he has immersed other five into Christ. He had for some months been calling the attention of the public to the gospel of the kingdom in the Masonic Hall; but, on my recent visit, I found our friends in occupation of Western Hall, a smaller and more humble, yet sufficiently ample and convenient, place of meeting. I spoke here three times on the following Sunday, to better audiences than I expected to find from newspaper advertisements. I endeavoured to impress upon their minds distinctly the nature of the kingdom of God, and how they might come to inherit it; and in the course of things, proved to them that God has once, and only once, had a kingdom upon earth; that that kingdom does not now exist, and that, consequently, he has now no kingdom here; but that, when the appointed time comes, his kingdom will again exist where it was before, and, in existing, will be “the kingdom restored again to Israel,” Abrahamicly constituted, and coeval with the age to come. What was the effect of the demonstration upon their minds I know not. It was a broad-cast dispersion of the good seed—“the word of the kingdom.” If it fell into honest and good hearts, the sowing will not be in vain. Paul may plant, and Apollos water, but God in his own way gives the increase. Seed does not germinate immediately it is sown; neither does the truth, especially in these days of slow-heartedness to believe all that the prophets have spoken, spring forth into enlightened action in an instant. Something must be left for God to do; for it is written, “They shall be all taught of God.” I may meet them here no more; the good or evil done will appear when every man’s work shall be examined in the day of God.

Thus, then, was brought to a close my visit to the South for 1854, after an absence of six weeks. I addressed the people some twenty-five times; and when I arrived in New York, concluded my journeyings for the year, having travelled, since the first of June, a distance of five thousand five hundred miles.

November 23, 1854.

EDITOR.

* * *

REVIEW

THE PEOPLES OF EUROPE AND WAR IN THE EAST.

By J. W. Jackson, Esq. Edinburgh. Pp 60. 1854.

This pamphlet is a republication of eight letters, originally addressed to the public through the columns of the Edinburgh News. The author tells us, “they were written for the purpose of illustrating the great conflict with Russian autocracy in which Britain is now

engaged;” and which he thinks, “if prolonged or extended, as is possible, if not probable, cannot fail eventually to become a war of races and principles.”

His first letter is introductory. In this, the author remarks that, “among the elements which complicate the political problem of the present age, not the least important is that of Race.” While this was of historical importance when the Roman civilisation of the West was falling beneath the strokes of the Gothic sword, it afterwards sunk during many centuries “into a mere affair of heraldry and pedigree;” for, as he truly says, “till the period of the first French revolution, political arrangements superseded all considerations of hereditary peculiarity in the masses over whom distinguished princes bore sway.” The possibility of a movement of the Pan-Sclavonic Race was altogether lost sight of. At the close of the eighteenth century, however, dynastic power declined in the midst of its convulsions, and popular influence necessarily and proportionately increased; and this disturbance of dynastic and popular equilibrium he attributes to “the troublesome question of race, which had undergone a resuscitation from the death-like slumber of a whole millennium, and in a state of increasing activity and importance has ever since continued to attract the attention of politicians, and the notice of men of science.”

And here, at the very threshold of our author’s talented lucubrations, the theories of his political science come into collision with the testimony of God. He is correct enough in saying that, at the close of the eighteenth century there was a resuscitation from a death like slumber; but we can by no means admit that it was either a resuscitation of the troublesome question of race, or a resuscitation from a death-like slumber of a whole millennium. His position is that of “thinkers on passing events;” the contrary to theirs is “a revelation which God gave to Jesus Christ, that he might show to his servants things that should come to pass.” This revelation teaches God’s servants that the resuscitation at the time indicated by our author, was a political resurrection of two classes, in which is incarnated a testimony against the secular and ecclesiastical dynastic tyrannies of papal Europe, which had been previously subjected to a death-sleep of one hundred and three years, four months and seventeen days. It was the resuscitation of an interrupted testimony throughout the papal world unconfined by racial peculiarities. The Gaul, the Italian, the German, the Spaniard, and the Pole, all raised a testimony, which, from that time to the present, has been a cause of terror to the dynasties which oppress “Europe’s discontented democracy,” and now operates to embarrass all their movements in the existing war. The resuscitated testimony was militarily manifested in Napoleon’s hosts of all races and nations—a military democracy, of which he was chief, and which, while standing upon its feet, excited great terror in them which saw them.

In regard to the future, our author thinks that “the impending wars of Europe are obviously to be not only dynastic—not simply in the old sense of the term national, but also racial.” We should have no objection to this opinion, if the word “racial” were superseded by a word expressive of the two classes unconfined to race, above referred to. We see these classes, without respect of race watching their opportunity, and preaching a submergence of race in the interests of a common liberty for all peoples. The views of these classes take no colouring from the conceits of politicians and men of science, cosily speculating in their easy-chairs and morning-gowns upon ethnology, philology, and national proclivities; which, to the masses, moved like the forest by the Spirit of God, are all moonshine. “Liberty, fraternity, and equality,” sets at nought all distinction of race, and points to the United States of North America, where men of all races and every clime (even Negroes in some of the States) enjoy the rights of a common citizenship and humanity. It is true, we hear of a Pan-Sclavonia; but

that belongs to the outside barbarian region, and by no means traceable to the “resuscitation” of races “from the death-like slumber of a whole millennium.” What exists organically of Pan-Sclavonia is a new creation, not a resurrection, and which is destined under the Russian autocracy to establish a PROTECTORATE over Italian, Iberian, Gaul, German, Magyar, Pole, Scandinavian, Turk, Kirghese, Persian, Greek, Moor, &c. —a commingling of heterogeneous nationalities in one Sclavonic Protectorate—“even mixed with miry clay,” for a judicial manifestation of divine wrath in its Assyrian overthrow.

“The age,” says our intelligent author, “of merely regal supremacy is passing;” by which, we understand him to mean that a coalition between Sclavonia within the Austrian and Turkish Empires, and Sclavonia within the Russian, will overshadow the fair valleys and cultivated plains of Europe, exercising imperial supremacy over its tottering thrones. This is, no doubt, true. The European kingdoms are weak, not because of racial incompatibilities, for these are no novelty; but because of the antagonism between their governments and peoples, whose ideas are opposed to their mal-administration and oppressive institutions. It is revealed that the dynasties shall give themselves to a superior, who shall strengthen them against their peoples. More regal supremacy will, therefore, pass under imperial supremacy; so that kings and emperors will for a time suppress the liberties, disappoint the hopes, and arrest “the once fondly anticipated progress of universal man.”

Thus much his reasonings are tinged with Bible truth, from which, also, he has in some way derived the idea that the Saxondom of Britain, America, and Australia, “rising on the world’s wide seaboard,” has been providentially developed “as a counterpoise to the systematised despotisms and army-girt monarchies” of the Continent. No doubt of it; for “God, who hath made all nations of men, hath determined the bounds of their habitations,” with reference to a certain purpose not admitted into the ethnology of “politicians and men of science.” The Saxondom of Britain is Ezekiel’s merchant-power of Tarshish, raised up of God to antagonise the Sclavonian Gog, when, not contented with the West, South, and North, he covets Judea and the farthest Ind. Mr. Jackson seems to perceive clearly that the British and Russian dominions have been providentially raised up, the one to Sclavonianise Europe, and the other to confine it to certain limits. This seems to be the leading idea of his racial speculations. So far he is sustained by the Bible; which also sustains him in the supposition that “the battle may be for western kingdoms,” before the question of the east is settled. His words are, “the conflict on the Danube may at the shortest notice be transferred to the banks of the Elbe or the Rhine, and instead of eastern principalities, the battle may be for western kingdoms.”

This battle will doubtless precede the fall of Turkey. The mission of the Russian autocracy is to organise an Imperial Protectorate in these latter days, answerable to the feet of Nebuchadnezzar’s image. This is the first stage of its enterprise; the next is to cause the forces of the image to march against the power then occupying Egypt and the holy land. “He shall enter into the countries and overflow and pass over.” This shall he do before “he enters into the land of glory.” This is the order of things noted in the Scriptures of truth, in respect to the Northern power. In overflowing or invading the countries, he will pass over them, and not be turned back. The western kingdoms will be invaded, and as the result of the conflict, the French empire will merge into a toe of the Sclavonian feet, to which nine other toes will also be attached as the kingdoms of its protectorate. Thus, “the battle for western kingdoms” will make the eastern an occidental question, change the face of Europe, and postpone the fate of Turkey and the Principalities to a more convenient season.

The key to Mr. Jackson's interesting speculations on the peoples of Europe is found in his "confession of faith." "We avow our belief," says he, "in the primal, and, therefore, in the final brotherhood of humanity," not believing in an aboriginal diversity of races. No believer in Moses could come to any other conclusion than that "God made of one blood all nations of men." If he had made them of different bloods there would have been a primal or "aboriginal diversity of races." We should have had an Adam and Eve for the Negro race, another Adam and Eve for the Caucasian race, and a different pair from either for the Mongolian, and so forth. No, the diversity of race is not difference of blood; but as Mr. Jackson truly observes, "races are what they have been made by the long succession of circumstances to which they have been subjected." Had we reliable records of this "long succession of circumstances" in its operation upon each racial diversity, or the cerebral organization of the descendants of Shem, Ham, and Japheth, we might be able to define what particular influences, acting for a specific time upon a succession of family brains would produce a Negro in the family of Ham, a Scythian in the family of Magog, and a Frank in that of Gomer. Notwithstanding "all the scientific and historical data of modern times," Mr. Jackson thinks that the origin of the diversity is "destined to remain for a considerable period a debatable question." Left to ethnologists ignoring revelation, the question never will be settled; for their "science" does not recognise the general condition from which "the long succession of circumstances" itself originated. Revelation alone can solve the matter. "If all these families of mankind started from the same point, whence comes it that they are now so differently situated?" This is the question which scientific ignorance propounds, and cannot answer to its own satisfaction. Revelation, however, proclaims that God created man a "very good" living creature, and "upright;" but that by transgression of the divine law, he diverged from this condition into a state of sin and death, in which he sought out for himself "many inventions" which were not upright. These evil inventions, based upon sin, or transgression of law, became the sources of the circumstances which, in process of time, grouped themselves into systems of things under which those attached or devoted to the inventions ranged themselves by a sort of attraction of aggregation. The influence of these evil systems became a law to flesh and blood, creating physical habitudes, which in process of time gave peculiar individual expression to the evil influences which originated them. Hence the evil incarnate became deeply marked in the form of the features of the head and face, producing an African expression of diabolism, a Mongolian, Caucasian, and so forth. These "forms of humanity" became high or low (and low indeed, is the highest, in comparison of what is attainable under the influence of good), in proportion to their retention of the original ideas with which God, from time to time, inspired the human race. Where in his wise arrangements, he left a section of it to its own uncontrolled animation, it assumed the lowest form, as in the case of the New-Hollander. Hence, also, the diversities among what are called "civilised" men. Compare the cerebral and facial form and feature of a papal Celt of Erin with that of Milton or Sir Isaac Newton; the former is the physical ugliness of incarnate popery; the other, the physical beauty of high intellectual and moral cultivation. Sin, then, is at the bottom of racial diversities; so that when sin and its prevailing consequences shall be eradicated from degenerate humanity, physical racial diversities will disappear, and nationalities based upon this diversity, and mankind in its totality once more reflect the divine image and likeness of God.

God does not predicate human destiny upon human racial antecedents. We cannot, therefore, give in to Mr. Jackson's "final brotherhood of humanity" as a consequence of a primal confraternity. His words already quoted are, "we avow our belief in the primal, and therefore, in the final brotherhood of humanity." There never will be a final brotherhood of humanity as a consequence of a primal one. Monarchy, not "brotherhood," was the original condition of the world. God made Adam king of all terrestrial living creatures. "Let man have

dominion,” said he, “over every living thing that moveth upon the earth.” When this was spoken there were no brothers. Brothers did not appear in the world until it was constituted upon a foundation, the elements of which are found in the judgment passed upon the transgressors of the divine law. Primogeniture was then established as the hereditary line of the monarchy. This was illustrated in the case of Cain, the first-born of Adam. When hot anger possessed him and his countenance fell, because more respect was paid to his brother’s offerings than to his, the Lord inquired of him, “Why art thou wrath? And why is thy countenance fallen? If thou doest well, shalt thou not have the excellency? And unto thee shall be his desire, and thou shalt rule (or be king) over him.” If, by “brotherhood,” our author means a socialistic republican fraternity, no such brotherhood ever existed primally, nor will it ever obtain in our planet, save in the brains of visionary and impracticable politicians, and as a disturbing element in the kingdom of the Beast. A monarchically brotherhood of nations, however, with a particular nation that shall have the excellency, and unto which shall be the desire of all, and which shall rule over all the rest, is a future constitution of the world plainly revealed in the Scriptures of truth. There was such a primal brotherhood of individuals in the family of Adam, which may be regarded as a type of the national brotherhood to obtain in the family of the second Adam, when he shall possess the excellency as the first-born of Jehovah. This, however, will not be a consequence resulting from the primal unity of race. The natural tendencies of mankind are to be the oppression and destruction of each other, after the example of Cain; and no diffusion of science of which its professors are capable can fit mankind for a higher civilisation than they have hitherto attained.

The five letters which succeed the introductory one, “present in a condensed form the more important facts which attach to racial progress in general.” Their contents are thus exhibited in their captions: —Letter 2, The Italian, Iberian, and Gaul; Letter 3, The German, the Magyar, and the Pole; Letter 4, The Muscovite; Letter 5 The Anglo-Saxon, and the Scandinavian; Letter 6, Turkey and the East. The contents of these are presented “with an especial view to illustrate the probable results and necessary tendencies of that great conflict of peoples and faiths, which now impends upon us, as the stern necessity of Europe’s political futurity.” The summation of these probable results and necessary tendencies are the subject-matter of the last letters, which bring out our author’s purpose, which he has devised according to his good pleasure and the principles of his racial speculations. In Letter 7, he reveals to us The Language and Lords of the Future, and, in Letter 8, Empire and Its Possessors. But, after all said, his lucubrations yield only hypothetical probabilities and tendencies, which may answer very well to amuse the readers of The Edinburgh News, who, if they are like the generality of newspaper patrons in the two worlds, know nothing of the demonstrable certainties of the Scriptures. Our author will bear with us, we trust, in this plainness of speech. From the perusal of his pamphlet we have greater admiration for his ability and varied information, and scientific attainments, than for the intrinsic excellency of his “science” or system. This is mere thinking of the flesh, apart from the revealed purpose of the world’s ruler—mere speculation, which fails to evolve even probabilities and tendencies to minds enlightened by the thinking of the Spirit. If Mr. Jackson’s probabilities and tendencies were to ultimate in accomplished facts, God would be made a liar, and his word deceit. We do not suppose it is Mr. J’s purpose to demonstrate this; but it is nevertheless true, that if his theory were established as “Europe’s political futurity,” God’s purpose is circumvented and evaporated into air of the rarest tenuity. By way of illustration, hear what he says of the Lords of the Future:

“To Britain, then, and her world-wide Anglo-Saxon colonies, with their tremendous powers of absorption, do we look as the central stem of humanity’s ulterior growth. To this

land of the free, and home of the brave, with its great and noble people now rapidly engirdling the globe, must we have recourse as the probable, nay, humanly speaking, the alone possible agents of amalgamation, the sole possessors of the united prerequisites of colonial extension and mental culture. As a race, active, energetic, enterprising, and courageous, endowed in an unequalled degree with the capability of transplanting their institutions and language into every quarter of the globe, already in possession of all the great maritime outposts of the world, powerful in Europe, dominant in America, and irresistible in Asia, increasing in an unexampled ratio among themselves, and absorbing with invincible force the emigrants from almost every other civilised nation, what people can claim to be their superiors? In all the manifold advantages of possession and prospect indeed, whither shall we proceed to discover their equals?"

And again: "The Anglo-Saxon and their expanding tongue are at once an earnest and a prophecy of that glorious, but as yet imperfectly revealed time, when political and ecclesiastical usurpation being abolished, and the petty disposition of caste annihilated, every sire shall be the prophet, priest, and king of his own household, and earth shall know no holier or more majestic sound than the true English 'Father.'"

The author's "final brotherhood of humanity" does not appear to be very near; but seems to be a post-imperial probability. The present order of things is to pass away, and a new imperial organization to spring up.

"Wilful blindness alone, indeed," says he, "can close its eyes to facts so patent, and thus avoid the rather startling conclusion that we are on the verge of a new era, that the established is decaying, and the new is already preparing for emergence. . . . We have said that every grand epoch has eventuated in an empire. . . . Every great empire has been the political incarnation of the spirit of its age, and has come commissioned to carry humanity to a more advanced stage of civilisation, by the concentration of its resources, moral and physical, upon a focal point. . . . This is an industrial age, . . . in which merchants and manufacturers are rapidly supplanting the men of the sword and their effete descendants, the territorial aristocracies of birth and title—an age in which LABOUR, that Promethean giant, is destined to be liberated from his bonds, and march to his predestined throne as God's best and noblest representative in the great work of creation. . . . The destiny of Russia is not to give birth to the new, but to gather up the fragments of an old era. She is the representative, and will be the grave of monarchy, aristocracy, priestcraft, and caste. . . . Who, then, it may be said, is her antagonist and rival for this portentous office of the world's leadership? We answer without hesitation, BRITAIN. . . . We revert, then, to Saxondom as the necessary seat of the next great empire; the providentially appointed site, not of a political predominance of force, but of a moral supremacy of influence and example. And to its people do we look as the temporal saviours of their race, the predestined Israel of the world's gigantic futurity. . . . The New Jerusalem will be London, the great moral centre of Saxon humanity."

An universal Anglo-Saxon empire with Labour upon the throne, and foggy London for its capital, is the summation of our author's probabilities and tendencies!!! The stone-hearted, narrow-minded, money-power of Britain the imperial ruler of the nations! And every father of a family its prophet, priest, and king! These are the flights of our author's fervid imagination—oratorical embellishments suited to the self-complacency of the unequalled people who know no superiors, to whom these letters were addressed! O thou Anglo-Saxon paragon of flesh and blood! Well might Paul say to thee, "Be not wise in thine own conceit!" Truly, with a prophetic eye, he foresaw the hallucination of the Gentiles in the era of the

fulfilment of their times. Our author's speculations are elements of this; very complimentary to Anglo-Saxons, and gratifying to their vanity; but utterly at variance with the purposes of God revealed in the Scriptures of truth. There we are taught that when the bottomless pit shall have become the grave of the Russian power and impiety, an universal Israelitish dominion with the Lord Jesus and his brethren upon "the throne of the house of David," and Jerusalem, now oppressed by the Ottoman, for its capital, is the certainty of the future, which cuts up and sweeps overboard as rotten carcasses into the sea of everlasting oblivion all the "probabilities" and "tendencies" flitting across the brains of those who have more admiration for the scientific and ethnological thinking of the flesh, than for the heart-stirring revelation of the high thoughts and purposes of God. The gospel preached to Abraham was not that, in British Saxondom with Labour upon the throne shall all the nations of the earth be blessed; but, in thee, Abraham, and in thy seed. With the talented and respectable author of this pamphlet we have no acquaintance; but this we can affirm with certainty, that if he had known and believed "the gospel of the kingdom" preached by Jesus, and after him by the apostles, he never could have written it; and further, that if he should ever have the happiness of coming to the understanding of it, and do himself and God the honour of obeying it from the heart, he will be diligent to gather together all unsold copies of the edition, and follow the example of the conscientious and unselfish Ephesians, who burned 50,000 pieces of silver's worth of human foolishness before all. So mightily grew the word of God and prevailed over the published thinkings of flesh, unenlightened by the truth of God. Wishing our author a happy deliverance from "the wisdom of this world," and a thorough indoctrination and baptism with "the foolishness of God," I subscribe myself his sincere well-wisher, the

EDITOR.

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(From the Jewish Chronicle.)

POLITICAL CONDITION OF PALESTINE.

It was the degeneracy of the inhabitants of Palestine that first enabled the Saracens and the Turks to subdue it, and they have not improved a whit since. If they did improve, the population would increase—which is very far from being the fact. There are localities where the population and trade are increasing, and increasing rapidly too, and there is also a cause for it. I will explain this cause further on. But when we find large districts of as good land as our Western States can boast of, "houses builded, wells digged, orchards and vineyards planted," lying waste without a single inhabitant, except only the Bedouin, who roams over this whole country precisely as the Indian roams over the prairies, and on, and all over, these wastes we find the deserted habitations of man in his more prosperous state, in all states of ruin, from those that have lain so long in their desolation that it is difficult, oftentimes, to tell the old walls of cobblestone and mortar from similar-looking formations of chalk-rock conglomerates, so common here, up to those that have been so lately deserted that they are much more habitable than the great mass of the dwellings of the common villagers; when we find things in such a state, we know that something is now and always has been wrong. It does not require Divine inspiration to teach us here what this wrong is. It is a wrong that has existed for many centuries; a wrong that is felt in some degree in all despotic countries. Despotism, with the steady and firm administration of law, and those laws recognising the undisputed right of property (especially real estate) of individuals, may be borne with; but when there is no guarantee to a man for anything he may do this year for his benefit the next, when he is always obliged, if he makes a piece of land to produce double, to have all the

overplus taken from him, and if he resist, lose his head—what encouragement has he for any thing more than just to keep body and soul together? And would any of the other classes who inhabit this land, do better if they had the management? Not in the least.

The Franks, to a man, I think, choose to have the power remain in the hands of the Turks, rather than any other of the neighbouring nations or tribes, the Russians not excepted. The natives themselves felt this. They know full well that they would do no better than the Turks, and foreigners know that they would not do half so well, and they have no wish to try it at present. But certain it is that this country must change rulers, either virtually and openly, or be indirectly ruled by one power in the name of some other. It is not the condition of this country merely that is to bring this about. It is as much the state and desires of the more prosperous nations as it is the weakness of this assemblage of tribes that is to accomplish it. There is a great extent of country, a large portion of which is of the richest kind, sparsely peopled, destitute to a great extent of the manufactured articles, that the industrious natives so much need a market for, situated where it is easy to come at; in short, it is just such a place as would be the making of any enterprising people into whose hands it might fall. No wonder, then, that the eyes of the politicians, and political economists of the world are turned towards it. I have before stated that the minds of the religious world are turned this way. And are both classes to be disappointed in their expectations? I don't see how it can be possible. For if there is no moral impediment thrown in the way, by a great religious reformation, certainly the all-grasping power of the love of power and gain will break down all the feeble barriers that this divided and superstitious and superannuated assemblage of nations can oppose. Why has the door been so long closed here against the improvements and progress of the age? Simply from the superstitious fear of innovations on their old customs, so long held by them to be, in a manner, of divine origin. But it is now seen that this old system of things cannot stand before the opposite spirit so fast gaining ground in the West. Hunkerism will stand well enough, where there is no interest to run against it. But against that it has little or no power to maintain itself. Self-interest, with the powers of this world, will not let such a chance for money-making as this country affords, go any longer unoccupied. This war will not leave this part of the world where it found it. No one here expects this or wishes it; all, both native and foreign, feel this to be one of the certainties, perhaps I may say the only certainty.

Every one, of course, will have their own opinions and their own prophesings about it. For my own part, all that I can say is that the Lord will accomplish his own plans and purposes, the powers of the earth to the contrary notwithstanding. There is nothing in the constitution of things in this part of the world that can hold an empire together but physical force, and in this case that force is gone, and all feel it, and govern themselves accordingly. Not that they are now all rising up against the government in open rebellion. Self interest prevents this. For if they should, who, of all the various tribes that people this region, would be the ones to have the rule? They are more jealous of each other than they are of the Turk. And well they may be. The Turk has some very good traits of character; let him alone and he will let you alone; treat him like a gentleman, and not interfere with his customs and superstitions, and he will be a gentleman. Rouse up his fanaticism and jealousy, and he is a perfect fiend. It is this, and nothing but this, that makes him so formidable to the Czar at present. The case is very different with the rest of the component parts of this Empire, especially with the Greek. He will do mischief for mischief's sake, and lie because he loves to. It is a common saying here, that a "Bedouin will plunder, an Arab will beat and plunder, and a Greek will beat, kill and plunder." Let either of these nations get the ascendancy over all the rest, and I know not what would be the result. None of us here wish to see it tried. It is their decrepit and defenceless state that keeps them as peaceable as they are, rather than nay

fear of the government. They literally have little government to fear. All of government there is (and by this I mean what I said before, that force is all the government that is of any use in such an Empire as this) is on the northern frontiers. This state of things throws the way open for all so disposed to make such depredations on whoever they may fall in with, as they see fit. It is this, and nothing but this, that has put a stop to travel in this part of the country. There is no one to call the Bedouin to account for his depredations on foreigners that may be passing through his neighbourhood.

There is no place where the protection of a consul is more needed by so large a portion of those that pass through or reside in it. There is but one consul from the American government in all Syria. What is necessary for the well-being of Americans is, a paid consulate here at Beirut, and also one at Jerusalem. As it now is, Mr. Smith, the present consul, will have to leave, a thing that we all regret from our inmost souls, even if an American could be found to take his place. Should he be removed, or obliged to leave, there would be a scattering, every man to where he thought he should be safest. Here and at Damascus they probably would most of them take English protection. But at Jerusalem it would be the last thing that they would do. They would much sooner go to the Austrians, and it would be unsafe for those that took English protection here to go there.

S. W. JONES.

Beirut, Palestine.

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THE POSITION OF AUSTRIA.

The position at present assumed by Austria seems to give no little uneasiness to the western powers, if the journals of Paris and London afford a true index of the feeling entertained by the governments of France and England. In a late number of the London Daily News we find the following important admissions:

“To the careful watcher, symptoms begin to be apparent that Austria is found to be in the way in the solution of the eastern question. We need not remind our readers that, in our view, Austria has been terribly in the way, from first to last, of our great enterprise, and our opinion is well known, that, to prevent Austria from being in the way, the easiest and shortest method would have been to go about our proper business in the most direct and peremptory manner, certain that she would thus, and thus only, be induced or compelled to submit herself to some distinct course of proceeding. But the dynasties wanted Austria to help them to settle the war on dynastic principles, and they secured her countenance for their proceedings. Now, however, a new feature in the case seems to be in course of disclosure. It may be gathered from various indications, that both diplomatists and generals, English and French, are becoming uneasy and disheartened at the decline of their influence and the growth of that of Austria at Constantinople. We do not see how any one can wonder at this. In a case where every body promises and no body achieves, the party which promises most will be the preferred one. If the French and English had beaten the Russians at the beginning of summer, the Sultan would not have been tempted to turn from them to listen to the wily old Metternich and the martial young Francis. Our conduct has been a direct invitation to Austria to bid for the confidence of the Porte; and we have no right to complain if the Porte closes with the offer. The immediate importance of Austria to Turkey is made obvious by the merest glance at the map; and we are not entitled to wonder at the Sultan and his ministers for any degree of stupid trust in Austria, after our own weakness of the same sort. If this be the state of affairs—

if Austria be either interposing in the principalities for the benefit of the Czar or supplanting us at Constantinople for her own benefit, or that of despots in general—in either of those cases, or in any other, our duty and policy are clear to strike a blow in the Baltic.”

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“If ye love me, keep my commandments.”—Jesus.

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“IMMACULATE CONCEPTION!”

It deserves to be noted, as a fact signally illustrative of the present intellectual condition of the world, that at the present moment a number of able and highly-educated men are assembled in Rome, devoting their best energies to the solution of a question which they entitle “The Immaculate Conception of the Virgin.” Besides the Pope himself and the resident Roman ecclesiastics, some thirty-five prelates from different parts of Italy, and from Germany, France, England, Ireland, and America, are busy, laying their grey heads together in order to frame a final settlement of this question, which has been left undecided until now. The result will be that before the end of the present year, the one thousand millions of human beings who inhabit our planet will be furnished with definite instructions as to what they are to believe respecting the conception of the Virgin. There will no longer be that agony of suspense which has everywhere so visibly prevailed on this important subject. Strange!

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THE GRECIAN AND PRIMITIVE USE OF WATER IN CHRISTIANITY. —In a late number of the London Quarterly Review, we find the following interesting passage in an able review of Millman’s Latin Christianity:

“There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters, and that, for at least four centuries, any other form was either unknown or regarded as an exceptional or almost monstrous case. To this form the Greek Church still rigidly adheres; and the most illustrious and venerable portion of it—that of the Byzantine empire—absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, surrendering, as it would fairly say, the letter to the spirit, preferring mercy to sacrifice; and with the two exceptions of the Cathedral of Milmain and the sect of the Baptists, a few drops of water are now the western substitutes for the threefold plunge into the rushing river or the wide baptisteries of the East.”

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What is the worth of that “piety” that expresses a fervent love for the Lord Jesus, while it neither believes the word he preached (and which, he says, is to judge men in the last day) nor obeys what he has commanded?

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If it was necessary for Cornelius, “a devout man,” whose prayers were accepted of God, not only to believe certain words, but to be baptised in the name of Jesus, for salvation, as is evident from Acts 10, what dispensation has since been proclaimed of Heaven, exempting devout people in this, or any other age, from following the same example?

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“He that walks in darkness knoweth not whither he goes.”—Jesus.

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“Love is the fulfilling of the law.”—Paul. It is therefore equivalent to obedience.

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AT THE REQUEST OF THE DECEASED.

On Monday, 28th August, 1854, at Bull’s Ferry, near New York, Sarah, wife of James Beadman, fell asleep in Jesus, in the fiftieth year of her age.

After a long and very careful examination of herself, together with the writings of the Prophets and Apostles, she became thoroughly convinced that the Gospel she had so long believed was not the Gospel proclaimed by Jesus and the Twelve; and, with child-like simplicity, cherishing the “disposition of the Fathers,” she attained a knowledge of the Gospel of the Kingdom, and was immersed on a profession of faith in that Gospel, on the 12th of March preceding. And it was one of her dying requests, that her devout thanks be given to Brother John Thomas, by whose instrumentality she discovered the great truths that recalled her from the great wilderness of sectarianism; threw around the character of the “One God” an attractive glory; spread a new light over his boundless universe; took away the sting of death; and changed the terrors of the grave into a place of peaceful slumber for the saints, until the trumpet of the archangel wakens them to glory and immortality, in the age to come. J.B.

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