

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.”



This is the Olde  
Armys of France

BY JOHN THOMAS, M.D.

**“I, John, saw that out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, three unclean effluences like Frogs (for they are agencies of DEMONS—ambassadors of the political aerial—producing sign-events,) issued forth to the Kings of the earth and of the whole habitable to bring them together for the war of that great day of God the Almighty.”** This sign complete, and then “Behold, I, Jesus, come as a thief. Blessed is he that watcheth.”

—Revelation 16: 13-15.

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HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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JOHN THOMAS, Editor. NEW YORK, JANUARY, 1857  
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"Nahum's Lightning Chariots."

“Nahum’s lightning chariots proclaim this to be the day of Christ's preparation.”

A strange notion has taken possession of some that the railroad system of locomotion is revealed in the prophecy of Nahum as a sign of the latter days, indicating the appearing of Christ. The following, they say, relates to locomotives and their lightning speed. "The shield of his mighty men is made red, the valiant men are in scarlet; the chariots with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like lightning.”

In the interpretation given, the "shield made red" is the danger-signal of the railroad companies' valiant switchmen! whose uniform, however, does not happen to be "scarlet," unless by chance some of them may happen to wear a scarlet vest, or red flannel shirt. But this is not peculiar to the switchmen, who only wear such garments when they can get no better. They and the engine-drivers are "mighty men," and "valiant," because of the mighty catastrophes produced by their recklessness! The locomotives and cars are the chariots with flaming torches. The torches are the camphene lights, reflected through stained glass from the fore-fronts of the chariots! The fir trees terribly shaken are the trees cut down and chopped up into firewood for the furnace. They are thus shaken out of their forests into the fires, running on wheels like lightning! The chariots rage in the streets, though the raging iron-horse is turned off into stable, because the corporation will not let him run through the streets! This part of the interpretation is rather lame, it must be confessed; but then the class of interpreters which has originated the exposition we are considering does not stick at trifles—the more enormous the discrepancy the more implicit the credulity. At least, so have we found it in our travels through life. But to proceed. "They jostle one another in the broadways," when one car runs off the track and blocks up the course of another. They then get into a "rage," and rage at one another; that is, the drivers and conductors, who swear at each other; and the "tickets" within, who are always on the growl! Thus "they rage in the streets, and jostle one another in the broadways." The description, however, is not complete till the rushing train is seen approaching in the night "like torches," and "running like the lightning," at Parliamentary velocity, some twenty miles an hour!

O interpretation of interpretations what an interpretation art thou! Nevertheless it is not more extraordinary than many others emanating from the same source; that is, "the thinking of the flesh," unenlightened by the gospel of the kingdom, or promises covenanted to the fathers, and evangelized in the name of Jesus, as the King of the Jews. Nahum's lightning chariots converted into New York and Erie trains, is on a par with a Swedenborgian Society, or Nauvoo, being the New Jerusalem; and the darkening of the air in the Blue-laws State in 1780 a sign of the coming of the Son of Man to Mount Olivet in Asia in 1843! Is it to be wondered at that prophecy should be brought into disrepute when heralded forth by such incompetent expositors? They hear that a "preparation" is to precede the coming of Christ, though they have but a confused notion of what that preparation consists in. They have an idea that it is something of the marvellous and terrific, and somehow connected with the increase of knowledge. This is enough. Unlearned in their mother tongue, and unstable as the sea, they rush forth for excitement to crowded meetings, where men, as ignorant of the gospel as themselves, harangue the multitude on the fiery baptism of the earth and sky. They become intoxicated with foolishness; they catch the crotchet of the hour, and under its inspiration they swell into extraordinary dimensions, until they are lost in their own magnitude. Their knowledge of prophecy is now intuitive; and their rules of interpretation, sound and feeling. "They feel that this means thus and so; at all events, it sounds very much like it!" The sound of the words accords with their feeling, and their feeling with the sound; therefore, with such potent testimony, who can reject or question the interpretation!

The identification of Nahum's lightning chariots with New York and Erie, or London and Manchester "lightning lines," has been elaborated after a similar fashion. The patentee of this interpretational invention saw in Nahum the phrase, "the day of his preparation." This was enough. He had no suspicion that the Bible revealed any other day of preparation than that preceding Christ's appearing. He, therefore, jumped to the conclusion that Nahum spoke of it; and that, as the prophet speaks of red, of cars, of flamings, of streets and broadways, and of running like the lightnings; he felt that this must have reference to trains and locomotives! So he started the idea that it was so; and as foolishness is seized voraciously, while truth is spurned, the ignorant rejoiced in so visible a sign; and, like the darkening of the sun in 1780, it became with it, a fixed idea, a technic of "Adventism"—a sign of the coming of the Lord!

Seeing, then, that we utterly reject so unfounded a supposition, it is fit and proper that we present the reader an interpretation that cannot be scripturally nor logically gainsayed.

As the prophecy of Nahum is brief, we in so doing give him a sketch of the whole, by which he will be the better able to see the natural and necessary meaning of the part so absurdly prostituted by the patentee aforesaid.

#### THE VISION OF NAHUM INTERPRETED.

Nahum declares the subject of his own prophecy in ch. i. 1, where he styles it "The burden of Nineveh," and the words of it, "The Book of THE VISION of Nahum" "The burden"—מַשָּׂא massa, an oracle threatening to Nineveh.

NINEVEH, standing on the banks of the Tigris, was the capital of the Assyrian empire, which, while that city was the seat of government, is symbolized in Dan. vii. 4, by "a Lion with Eagle's wings." Moses informs us that the city was built by Nimrod, the beginning of whose kingdom was Babylon, Erech, Accad, and Calneh in the land of Shinar. "Out of that land he went forth to (or invaded) Assyria, and builded Nineveh," Gen. x. 2. In the days of

Jonah, who was sent to preach repentance to it in the reign of Jeroboam II., king of Israel, it was "an exceeding great city of three day's journey" through, and though the one God was known, its wickedness was great, and, as might be supposed, its populace exceedingly ignorant; for God himself testifies, that it contained 120,000 persons that could not discern between their right hand and their left. Its cattle were also very numerous. Diodorus Siculus says it was 150 stadia in length, 90 in breadth, and 480 in circuit; that is, about 21 miles long, 9 miles broad, and 54 miles in circumference. Its walls were a hundred feet high, and so broad that three chariots could drive abreast upon them. Its towers, of which there were fifteen hundred, were each two hundred feet high.

At the time of its overthrow, Nineveh was very rich; for Nahum says, speaking of its gold and silver, "there is no end of the store." These riches, however, were not obtained alone by honest industry and gain; but by the conquest and spoil of other nations. The lion being the symbol of the Ninevite power, he styles the king of Assyria "the old lion," the males of his family, "the young lions," the females of the harem, "his lionesses," and the heir apparent, "the lion's whelp;" and, speaking of the way riches were heaped up in his vaults, the prophet says, "the lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin,"—ch. ii 9.12. Besides this source of wealth, the spoil of nations, Nineveh was full of people devoted to money-making. It was the London of the ancient world, into whose bosom were poured the riches of Persia, India, China and the West, by the caravans, and navigation of its rivers. "Thou hast multiplied thy merchants above the stars of heaven," (ch. iii. 16,) which shows that the Ninevite was a great commercial as well as military power.

The moral condition of the city at the time of its greatest glory was excessively corrupt. Modern Rome is a fair specimen in proportion to its size, or Papal Europe rather, of the impiety and abomination rampant in Nineveh; whose fate, therefore, with that of her sister, Babylon, have become the type of that entire and complete desolation that awaits Rome and the government which support her iniquity. The moral condition of the city of Nimrod is apparent from the epithets bestowed upon it by Nahum, who styles her "the well-favored harlot," "the mistress of witchcrafts." In her day she traded in nations and families, whom she sold by lies and robbery, as Rome has done, and continues to do at the present time. "Woe to the city of bloods!" saith Nahum; "it is all full of lies and robbery; and the prey departeth not;" that is, it is not restored. For this cause he threatens her with ruin. Destruction was to overtake her, "because," says he, "of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts: upon all of whom her wickedness passed continually,"—ch. iii. 1, 4, 19.

The spiritual merchandize of the well-favored harlot was forced upon the nations by her military power. By her riches she sent out large armies to compel the nations to receive her yoke; and to purchase, at the price of their religious liberty, civil independence, and precious metals, the lies she had prepared by the incantations of her astrologers, magicians, and soothsayers, who, when her shame was displayed before the nations and kingdoms she had spoiled, emigrated to Babylon, and became the wise men and counsellors—the clergy and ministers—of Nebuchadnezzar, the heir of her departed glory.

Nineveh's success in these expeditions of her Propaganda is boastfully displayed in Rabshakeh's, the king of Nineveh's general's, speech to Eliakim, the vice-governor over the household of David, in the reign of Hezekiah. This king had rebelled against Nineveh, which, in the fourteenth of his reign, had spoiled him of much gold and silver. Judea was accordingly

invaded by a mighty army under Sennacherib, who, being detained before Lachish, sent Rabshakeh to demand the surrender of Jerusalem. In delivering his message to Eliakim, (a type of Messiah, Isaiah xxii. 20-25,) he said, "Thus saith the great king, the king of Assyria, to Hezekiah, What confidence is this in which thou trustest? Thou sayest (but they are vain words) I have counsel and strength for the war. Now, on whom dost thou trust, that thou rebellest against me? Now, behold thou trustest upon the staff of this bruised reed, upon Egypt, on which, if a man lean, it will go into his hand, and pierce it; so is Pharaoh, king of Egypt, unto all that trust on him.

"But if ye say unto me, We trust on Jehovah our God: is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?" In this Rabshakeh rejected the idea of the God to whom the altar in Jerusalem was dedicated, being the true God; but on the contrary, maintained that the God worshipped at the altars on the high places, which Hezekiah had demolished, a god recognized by Nineveh, was the god men ought to worship. He therefore continued, referring to that god, and said, "Am I now come up without Jehovah against this place to destroy it? Jehovah said to me, Go up against this land, and destroy it."

This sort of address in the hearing of the multitude upon the wall, was very displeasing to Eliakim and his associates. The subjects of Hezekiah were prone enough to favour the claims of the gods of the nations; and might possibly come to the conclusion, that Rabshakeh's account of the matter was correct; and that the miseries of Judea were the vengeance of the god of Nineveh, on account of the impieties of Hezekiah. If this supposition should be revived and strengthened in their unstable minds, they might rebel against the house of David, and open the gates to the Assyrians, to appease the wrath of Sennacherib and his god. Apprehensive of such a result Eliakim and his friends interrupted Rabshakeh, and said, "Speak, I pray thee, to thy servants in the Syrian language, for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall." But Rabshakeh was too much of a serpent-diplomatist for that. He perceived his advantage and was determined not to forego it. If he could not persuade Hezekiah's ministers, he might move the Jews to revolt against them, which would answer his purpose as well. He wanted the city, and cared not by what means he obtained it. Therefore, disregarding Eliakim, he turned to the men upon the wall, and cried with a loud voice, in their language, saying:

"Hear the word of the great king, the king of Assyria: thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in Jehovah saying, Jehovah will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah; for thus saith the king of Assyria, seek my favor with a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye everyone the waters of his own cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of the oil olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he deceiveth you, saying Jehovah will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of mine hand! Who are they among all the gods of the countries, that have delivered their country out of mine hand, that Jehovah should deliver Jerusalem out of mine hand?"

Here, then, was a direct and mighty issue created between the God of Nineveh and Jehovah. The great Nisroch, the god of Sennacherib, had conquered all before him (for what

the conquerors of the ancient world effected in the name of their gods, they attributed to them,) while Jehovah's land was overrun, his cities laid waste, and the only thing left to him was Jerusalem, and his altar in the midst of her! The reader will perceive that the issue formed was about Zion; "which Jehovah had chosen, and desired for his habitation, that it might be his rest, and dwelling place for ever." Ps. cxxxii. 13, 14. Should Nisroch of Nineveh, or Jehovah of Jerusalem possess the city and the land? This was the question, which in the Scripture is styled "THE CONTROVERSY OF ZION" (Isai. xxxiv. 8,) a cause docketed long before, often called, but as often adjourned, and still in abeyance, awaiting final adjudication in the latter days.

The crisis was one of "trouble, rebuke and blasphemy." Nisroch seemed to have it all his own way. The word of Jehovah appeared powerless, for Judah could not stand in the battle; and his little army was cooped up within the walls of the beleaguered city. In this extremity all that could be done was to keep the gates closed; and to wait and see the salvation of Jehovah. Hezekiah sent to Isaiah informing him of the king of Assyria's "reproaches against the living God;" and requesting him to pray to Jehovah for their deliverance, and the vindication of his own name. The prophet told his messengers to tell the king not to be afraid of the words with which the king of Assyria had blasphemed Jehovah; for Jehovah said, that "he would send a blast upon him," and he should hastily retreat, and "fall by the sword in his own land."

Rabshakeh having returned to Sennacherib, at Libnah, without an answer, he sent a letter to Hezekiah by others, saying, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan and Haran, and Reseph, and the children of Eden which were in Thelasar? Where the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

The prowess of the forces of Nineveh he new to be great, for it was pre-eminently the city of bloods"—the blood of all the nations had been poured out by her sword: nevertheless, he would not yield; for though reduced so low as to be unable to keep an army in the field, he had faith in the promises covenanted to his father, David's house, and; in the present assurances of Jehovah. Hezekiah acted as a man who considered that the controversy was between Nineveh and Jehovah; and not between himself and Sennacherib. He therefore laid the king of Assyria's letter before Jehovah in the temple, where "he dwelt between the cherubim;" and earnestly invoking his attention to the document, besought his interposition, "that all the kingdoms of the earth might know that thou art Jehovah of Gods by thyself."

Jehovah did not answer Hezekiah in the temple; but communicated with him through Isaiah in answer to his prayer. Concerning the king of Assyria, he said, "The virgin daughter of Zion hath despised thee, laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy of Israel. By the hand of thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof; and I will enter into the shadow of his borders, the forest of his Carmel. I have digged and drunk foreign waters, and with the soles of my feet have I dried up all the rivers of places be sieged."

This was the boasting of the Ninevite power, which attributed to its god Nisroch, the Great Eagle, by whose wings its Lion soared aloft over all the earth, its exaltation and grandeur; and its triumphant invasion of Jehovah's land, which it flattered itself; was destined to remain, in its totality, a vassal province of its dominion. With the ancients as with the moderns, success was the criterion of right; because with the world at large it is a maxim, that "might is right" yea, "divine right;" by which it justifies the most cruel despotisms, and sanctifies the most debasing superstitions. All the "order" and "civilization" concentrated in Nineveh, believed that the Lion winged by the Great Eagle was more powerful than JEHOVAH, the founder and proprietor of a contemptible little kingdom in Judea. Not being of faith, they judged by sight. Had not Shalmaneser, the Great Eagle's vicegerent, overturned the kingdom of the Ten Tribes, and carried Israel away into Assyria, and at his pleasure placed them in Halah, and in Halor by the river of Gozan, and in the cities of the Medes? 2 Kings xvii. 3, 6. Was not all that portion of Jehovah's land in the possession of Nisroch? \* Was he not the monarch of the mountains of Lebanon, whose valuable cedars and firs he disposed of at his pleasure? Had Jehovah been able to stay his conquests, to save his cities from his power? Here were facts, and facts were stubborn things. Could the "order" and "civilization" of the world be blamed for despising the name of the God of the Jews, seeing that he could not protect his people and land from the oppression of their enemies? It was despised, and, being despised, it was reproached and blasphemed; and he was taunted as a deceiver of his too-confiding and credulous friends and partisans. "Let not thy God in whom thou trustest, O Hezekiah, deceive thee!" Could anything be more insulting, more calculated to arouse the indignation and fury of Jehovah?

\* נִסְרוֹךְ nizr-och, signifies a great eagle. I have no doubt that the winged lions excavated by Layard from the ruins of Nineveh, were the symbols of its power in union with the deity, whose presence the Ninevites represented by an Eagle, whose head was one of the four faces of the cherubim between whose wings, in the Most Holy Place of the Temple, Jehovah dwelt by his glory—the Shekinah.

But Nisroch's servants (whether the agents of the Great Eagle [Rev. xii. 14], "the Bird of Jove," adored in Nineveh or in Rome.) judge of facts by reason's natural light, which always leaves in outer darkness those who are unfortunate enough to be led by it. They know not the ways and purposes of God; for, not being his servants, he has not revealed his plans, principles, and intentions, to them. Jehovah, no more than prudent and sagacious belligerents, reveals not his strategy to his enemies. He keeps their powers in the dark, that, in digging pits for him, they may be taken in their own traps. What the kings of Assyria had done against Israel and the other nations, was not by the power of Nisroch, which was no god; but by him whom they blasphemed. In regard to Israel, they had been conquered and broken up, not because he was unable to defend them against Nineveh and her god, but "because they had sinned against him," and because they walked in the statutes of the nations which occupied their country before they acquired possession of it, and in the statutes of the kings of Israel. "Therefore Jehovah was very angry with Israel, and removed them out of his sight;"—"out of their own land, to Assyria."

As to Judah, she was not blameless in his sight; but walked in the statutes of Israel, Therefore it was that they also had been visited with war which hitherto had expelled them from the open country, and shut them up in their castles and fenced cities. Their calamities would have been fatal to their commonwealth, only that they had a king that loved and venerated Jehovah's name, above Nisroch and all other idols, which he detested. This zeal for Jehovah he had displayed in "removing the high places, breaking the images, cutting down the

groves, and breaking in pieces the brazen serpent that Moses had made, calling it Nehushtan," a piece of brass; "for unto those days the children of Israel did burn incense to it." He trusted in Jehovah the Gods of Israel; \* so that after him was none like him among all the kings of Judah, nor any that were before him." This high character of the King of the Jews procured for Judah an arrest of judgment, until the controversy concerning the holy land and city was settled between him and the Ninevite vicegerent of the Great Eagle, by plucking off its wings from "the old lion."—Dan. vii. 4; Nah. ii. 11. By the time this crisis had arrived, the cup of Jerusalem's transgressions overflowed. Her kings and her citizens had sold themselves to evil against Jehovah, therefore he sold them unto the hands of their enemies to afflict them. Hence, it was for Israel and Judah's wickedness, and the wickedness of contemporary nations, that he had made Nineveh to triumph over them.

But the kings of Nineveh did not think so; for Isaiah testifies that the Winged-Lion power said, "By the strength of my hand I have done, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand has found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped."—Isai. x. 13. He knew not that he was a mere rod, axe, or saw, in the hand of Jehovah for the punishment of Israel and the nations. He boasted as if he were the workman instead of a tool—"the rod of Jehovah's anger, the staff in whose hand was Jehovah's indignation." The pride of his magnificence and power was great and ostentatious. "Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" True; but says Nahum, "Thy crowned ones (are indeed) as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in cold day; but when the sun ariseth they flee away, and their place is not known where they are."—Ch. iii. 17.

\* by-yehowah elohaiyisradil; therefore he hoped in God Almighty and in his Christ, who are "the Gods of Israel," as we have rendered it.

But, in answer to his question, "Shall I not so do to Jerusalem and her idols?"—Jehovah's reply was, "No; thou shalt not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that thou camest, by the same shalt thou return, and shalt not come into this city. For I will defend Jerusalem to save it for mine own sake, and for my servant David's sake, saith Jehovah." It was true that Nineveh had done terribly, and that no power had stood before her; but, said Jehovah, addressing her vicegerent, "Hast thou not heard long ago that I have done it; of ancient times, that I have formed it?" As if he had said, "Didst thou not know that I am the Almighty Ruler, when thou repentedst at the preaching of Jonah?" "Now I have brought it to pass that thou shouldst be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power; they were grass of the field, and as the green herb; as grass on the housetops, and as corn blasted it be grown up. But I know thy sitting, and thy going out, and thy coming in, and thy rage against me. And because rage against me, and thy tumult, are come up into my ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."—Isai. xxxvii.

Such was to be the end of the old Ninevite lion's attempts upon Jerusalem, by which "all the kingdom's of the earth might know that he was Jehovah of Gods by himself." This

superiority over the Assyrian, the greatest power on earth, was displayed in the overthrow of its hosts at Libna, when 185,000, perished by a blast from Jehovah in a single night.

This Armageddon was the beginning of woes to the Assyrian in its controversy with Jehovah concerning the holy city and land. The situation was remarkable, and we believe typical; the elements whereof may be thus enumerated:

1. Jehovah and the King of the Jews (Messiah's ancestor) were in Jerusalem in a time of great peril to Judah;
2. The King of the Jews breaks in pieces the serpent to which the Jews had long burned incense;
3. The land of Israel is covered with the forces of Assyria, whose object is the possession of Jerusalem;
4. The armies of Assyria, destroyed by a blast from heaven, which is the putting of a hook in the nose of its king, by which he is turned back; but the end of the power is not yet; and
5. Jehovah having expelled the Assyrian from his land, stirs up peoples to attack it in its stronghold, and to subvert it.

These circumstances and events grouped together in one epoch, which constituted the "latter days" of the first, or Ninevite Assyrian monarchy, form a mystery in type, and a very striking one too, of the future contemporary overthrow of the Constantinopolitan Assyrian confederacy of powers, and deliverance of Jerusalem and Judah, by "the King of the Jews" energized by omnipotence, in "the latter days" referred to by Daniel in his interpretation of Nebuchadnezzar's dream— Ch.ii 28. But, as the putting a hook into the jaw or nose of the Ninevite power, and the turning of it back to its stronghold by the terrible defeat of Sennacherib, was not immediately subversive of the Ninevite Assyrian dominion; so, neither will the first stroke from heaven that shall fall upon Gog the Prince of Rosh when his myriads shall cover the Holy Land as a cloud, be the consummation of the Constantinopolitan Assyrian dominion. The first concussion will deliver Messiah's land from Gentile sovereignty; and in so doing be a hook in the jaw of Leviathan, and the turning of it back to the place of its throne. It will inaugurate "the latter days" of the Assyrian in the Iron and Clay period of its existence, during which, like its Ninevite predecessor, it will be reduced to chaff, and its territory become the province of a new dominion. Here, then, is a period typically defined by the defeat of Sennacherib, and the subsequent fall of the Ninevite Power; and anti-typically illustrated in the smiting and grinding to powder of Nebuchadnezzar's image. Nineveh did not fall at the instant of Sennacherib's disaster. This was only the beginning of woes for "the bloody city full of lies and robbery." It retained its dominion nearly a hundred years after his supernatural defeat—a period beginning with the defeat, and ending with the fall, of Nineveh.

This period comprehends what is styled by Nahum, "THE DAY OF JEHOVAH'S PREPARATION;" that is, when he prepares the Medes and Babylonians under Cyaxares and Nabopolassar, for the destruction of the city. The reader will be better prepared for acquiescence in this interpretation, when he is made acquainted with the history of the period before us. We shall therefore, at this point, narrate the conclusion of Jehovah's controversy with Nineveh.

(To be continued.)

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## Visit to Canada and the West.

(Continued from p. 258, Vol. VI.)

Arrive at Paris—Our doings there—The Devil's Ameliorations necessarily abortive—Preaching the truth fatal to popularity—Novel Ground of Ecclesiastical Proscription—Visit to Eramosa—Protestant Ascendancy in Trouble—Roadside congregations—Questions put and answered—Translation into the Kingdom— An Official Dignitary—Return to Paris—Depart for Illinois.

We left Toronto in company with our friend, Mr. Coombe, with whom we had sojourned during our stay in that city, on Saturday, July 19, at 3.47, for Paris. This is a town containing about 2,000 inhabitants, six spiritual bazaars, called "churches" in the parlance of "Christendom," a Mechanics' Institute, bank, newspaper styled the Paris Star, two flouring mills, a woollen factory, three foundries, brick-yard, &c. It is situated about half a mile from the station, on both sides of a little stream called Smith's Creek, and derives its name from the plaster of Paris beds in its vicinity, and which are a source of considerable revenue to the place.

In journeying (journeying is too slow a word to express the transportation of living bodies from one place to another in so fast an age as this; it belongs to the slow-coach system of travel over the trackways of thirty years ago, in lightningizing rather) from Toronto to Paris, a distance of seventy miles, we retraced the rails to Hamilton, where we exchanged the Toronto Branch for its parent stem, the Great Western Railway. On leaving Hamilton, the road skirts the south-western shore of Burlington Bay, and crossing the Desjardine by a substantial bridge, enters a range of hills by a heavy grade. Looking back, the view is beautiful, embracing the waters of the Bay and Lake Ontario, the banks of which are studded with elegant residences and groves—the city spread out from the mountain to the bay in fine panoramic expansion, and the mountain, with its bold cliffs, combine to form a scene whose portrait cannot be adequately delineated by sketches of the pen. About three miles from the station, the road runs along the narrow ridge between the foot of "the mountain" and the verge of the valley, till a point is reached in view of the village of Dundas, romantically situated in a deep valley, and connected with Hamilton by the Desjardines Canal, which terminates in Burlington Bay.

Leaving Dundas station, the road continues a westerly course through a hilly region, mostly covered with pines, until we arrived at Fairchild's Creek, fifty-two miles from Elgin. Eight miles onward the country is still uneven, but in a better state of cultivation. At the end of this distance the road crosses the Grand River; and two miles further brought us to the Paris station, where it is intersected by the Buffalo, Brantford, and Goderich Railway, which also crosses the Grand River by a bridge about 100 feet above the water-level. We arrived here in about three hours after leaving Toronto, and had the pleasure of finding Bro. George L. Scott already waiting to receive us.

Paris, like its European namesake, contains more friends of the Old Mother and her Harlot Daughters, than of "the truth." It would be marvellous were it otherwise. There are, indeed, very few there who care anything about it; or have even conceived the idea that such a thing exists apart from the traditions doled out to them by the spiritual merchants of "Christendom." Bro. Scott's is the Jason-household of the place, which very hospitably entertained us, while he procured a hearing for the Gospel of the Kingdom as it is Jesus.

On the forenoon of Sunday we immersed our friend Mr. Coombe, who had for a considerable time been searching the Scriptures to see if the things he read in Elpis Israel and the Herald were really so. In coming to the understanding of the truth he had fallen in love with it, and determined to obey it; and will, we feel persuaded, strengthened by a continued indoctrination of its sublime precepts, "work out his salvation" to the glory and honor of Him who has called him to his kingdom and renown.

While in Paris, we spoke twice in the Town Hall to respectable audiences, and three nights afterwards at the Congregational Temple by the favor of one of its trustees. On one occasion, we spoke on THE APOSTASY, which, of course, brought us into direct collision with "Babylon the Great, the Mother of Harlots and of all the Abominations of the Earth." Some of the Pope's children being present, they very naturally felt aggrieved; so that next day we heard rumors of great wrath on their part against us. They are said to be quite numerous in Paris, and not very peaceably disposed. In Canada, their "ecclesiastical dignitaries," says The Star, "have left the arena of spiritual contests, and entered the political. They have attacked our institutions, intrigued with our public men, and threatened our political rights. They have thus made themselves public property, and laid their actions open to the criticism of public journalists. Neither cope, crozier, nor mitre will protect the man from the shafts of truth and justice wherever a free press exists, if he trenches upon the privileges of the people. Our whole political system is now deranged by priestly interference, and we cannot, dare not be silent." To the sons of freedom these semi-pagan ecclesiastics and their tail have no answer but threats of violence and brute force. We were informed that they threatened to throw the editor of the Star from the railway bridge into the Grand River. They did not, however, execute their threat upon his person, though they did upon his types, which they hurled into the stream. They were reported to have threatened us with a similar defence of their diabolism; but their rage was restrained, and we finished our testimony in Paris to the torment of some, but without dismay or damage to the outward man. Many who heard, did so, we were told, with much earnestness, watching us closely to lay hold upon our words—but without result; for they confessed that we kept so close to Scripture that they had not been able to succeed.

The following notice of our lectures appeared in the Paris Star of July 30, 1856:

"On Wednesday evening, the 23d inst., Dr. Thomas delivered to a highly attentive audience, in the Congregational church, the last of his course of lectures upon 'The Kingdom of God.' Although differing radically in his conceptions of religious matters from the popular theology of the day, he was able to retain the interest of the majority of his hearers throughout the entire course. A wrong impression has been made upon the public mind, through the medium of a leading journal, (The Toronto Globe) which, by the way, refused to insert a reply to a very one-sided article which appeared in its columns, that Dr. Thomas's lectures are subversive of the great truths taught in the Holy Scriptures. Subversive of errors, the fruit of the great apostacy, indeed they may be: but subversive of the truth no arguments can be which are logical deductions from the writings of Moses and the prophets, Jesus and the apostles. The Doctor professed to give an outline of the religion taught in the Bible, and in doing so he showed that the coming of the Lord was the grand object of hope among the first Christians. That the Great Salvation which began to be preached by the Lord in Galilee, in the largest sense of the term, is the deliverance of the human race from sin and its consequences, so that there shall be on earth no more death, neither sorrow nor lamentation, nor any more curse nor pain. In a more limited sense it is the deliverance of the Twelve Tribes of Israel from their subjection to the Gentiles, and the consequent establishment of them as a powerful and

independent nation in the Holy Land, called the Kingdom of God, and the contemporary deliverance of all other nations from the tyranny of the cruel, infidel, and profligate governments that now oppress them; so that being subdued by their conquerors, and enlightened, they might all be 'Blessed in Abraham and his seed.' In a still more restricted sense, it is the deliverance of individual Jews and Gentiles who believe the promises of God, set forth in the prophets and in the teaching of Jesus and his apostles, from their past sins, through the name of Jesus, and from the grave to the possession of glory, honor, incorruptibility and life in the aforesaid Kingdom of God. The lectures were delivered with an earnestness which left no doubt upon the minds of the audience that he was speaking what he considered most important truth. His style is easy, clear, chaste, and elegant, but more calculated to convince the understanding than to tickle the ear."

Among the three friends who were "at charges" for our visit to Canada, was Mr. D. F. Stewart, of Everton, Eramosa; a place about forty miles in a direct line north of Paris. An interesting biography makes this gentleman an exception to the ordinary specimens of our common, matter-of-fact, unspiritual, humanity. He is a native of Scotland, and the first that entered himself a student at Bethany College. Before the gospel of the kingdom shone into his understanding, he was wildly enthusiastic in his admiration of Campbellism, and in schemes for the amelioration of the human race through a wholesale emigration of the industrious poor of Britain to the unoccupied lands of the United States. To one acquainted with God's plan of amelioration (as, indeed, it is now to his more enlightened self), the contemplation of his speculation is amusing. He sees now its impracticability, and the fruitlessness of all individual and associate enterprise in that direction. Ungospelized sin's flesh cannot socially ameliorate the flesh, if by amelioration is to be understood bettering its condition so that justice and truth shall be the law developing the happiness of its community. A truly wise man will take this world as he finds it, using it without abusing it, and "contending earnestly" for nothing out "the faith once for all delivered to the saints." As it is, mankind have even now more good at the hands of God than they deserve. They are rebels against his precepts, and treat him as a liar, yet "he fills their hearts with food and gladness." They must first be made faithful and obedient before they can be blessed; for it is "in Abraham and his Seed," not in the Devil and his ameliorations, "all the families of the earth shall be blessed." Mr. Stewart has discovered this; and is therefore found no more in the halls of marquises and corporations, soliciting their cooperation in a speculation suicidal to their manufacturing prosperity, (they would rejoice to empty Britain of all the rogues and vagabonds of the ground-stratum of society; but not to expatriate the industrious poor for the bettering of their condition by whom they have their wealth;) but is now found ameliorating his own in studying the BOOK OF THE COVENANTS, and in extracting a living from the soil.

Mr. Stewart was formerly, not only the first-begotten of the Bethanian Alma Mater, but a zealous and acceptable preacher of her traditions, and general travelling agent for the Bethanian Millennial Harbinger in the United States and Britain. With the Campbellites in Canada West, and especially in Eramosa, a kind of chief lodge of the order in that province, he was a remarkable favorite. Then he knew nothing of Moses and the prophets. This was once our own case, and then, even as he, we were remarkably popular in the sect! Is it not strange, passing strange, that this fact does not give them pause in their opposition? When men become intelligent in Moses and the prophets sectarians disown them, and seek to expel them from their synagogues; but so long as they continue ignorant, grossly ignorant, of their testimony, they approve and commend them above measure! This has been the experience of Mr. Stewart in Eramosa. Having married a sister of a believer of the gospel of the kingdom, he became an object of suspicion. His wife was deemed heretical, though he was still sound in

Campbellism. What more natural than that his brother-in-law should send his own sister the Herald? Or that Mr. Stewart should read it? And that he should desire to gratify his curiosity in hearing those who preached the gospel of the kingdom? All this he did; and yet was he still true to Bethany: nevertheless, in so doing, he came under the condemnation of the wise men of Eramosa! Thus, when he went to reside in the township, knowing how popular he had been as a visitor and preacher among them, and being conscious of no offence and perfectly innocent of "heresy," he confidently applied for admission as a recognized member of their local society.

But, to his astonishment, his admission was vetoed! What had he done? It was admitted that there was no charge against him; but that they understood he had been reading the Herald, and might be perverted by it, and hereafter cause trouble in the church: to prevent which they declined to receive him! Thus, they excluded one of their own faith from their fellowship, not for any evil he had done, but for what he might (or might not) possibly do! Such is the wisdom of serpents, and the harmlessness of doves, in Canada West!

By such means as these, the Gothamites of Eramosa forced Mr. Stewart into separation in advance of his convictions! Having thus the reproach of "heresy" without the merit thereof, he became interested in its examination; and, although it has not resulted as yet in putting off the old man of fleshly sectarianism (at least it had not when we were with him) in the obedience the gospel of the kingdom demands, he became so far convinced of its truth as to be satisfied that his antecedents were sectarian and not Christian; and to desire a visit from us, that he and his quondam co-religionists might have the doctrine presented systematically in outline for their enlightenment upon the greatest question of the age, if demonstrated to be what we affirm, the truth of the living God by faith in which salvation can alone be obtained.

In compliance, therefore, with his request, we left Paris, July 24, for Eramosa, accompanied by his sister-in-law, who sought to improve her health, which was enfeebled by a residence in the country parts. We did not lightningize to Eramosa, the road being only partly by rail, the remainder by an old stage belonging to a by-gone age, and a farm waggon. The distance was only fifty miles, which, by rail, at Canadian rate of travel, might be performed in an hour and a half; whereas we were made to journey it for nine hours and a half. We left Paris at 8 A. M. by rail for Fairchild Creek, alias the paper town of Harrisburg. We were detained here about three hours as the cars for Galt and Preston do not leave the station until the arrival of the train from Niagara Falls, or Elgin. The railway to Preston is a new line, being laid to Guelph for intersection at that town with the Grand Trunk Railway, which, when finished, will extend from Halifax, Nova Scotia, through New Brunswick, by Montreal and Toronto, and receiving on the route a branch from Portland, Maine, via Quebec, to Sarnia, at the southern extremity of Lake Huron, and thence across the peninsula of Michigan to Grand Haven, on Lake Michigan, opposite to Milwaukie.

After a patient waiting for the time specified, we left for Preston about fifteen miles from Harrisburg. This place is a small, but thriving village, about three miles from Galt. It is expected to become a place of importance. The houses are substantial stone buildings, and the greater part of its population, as well as that of the surrounding country, German. Galt, near by, is a flourishing place, situated on both sides of the Grand River, and contains about 3000 inhabitants. We were detained an hour at Preston, in which we dined; and, at 1 P. M., started in an old four-horse stage for Guelph, twelve miles distant. We were five inside. The weather much warmer than we expected to find it in Canada; the country pleasant, the wheat harvest

abundant; but the roads an impalpable dust of magnesian lightness, raised into clouds by the rotation of four wheels and the fretting of sixteen hoofs under whip and sun. Enveloped in a halo of dust and heat, we had to endure a rough and tedious ride of two hours. We arrived at Guelph, on the Grand Trunk, an hour before the train started for Toronto, by which we had still to go eight miles to a place called Rockwood.

These two places, a few days before our arrival, had acquired notoriety in Canada as theatres of anti-Romish enthusiasm and popish brutality. The Orangemen, devoted to Protestant ascendancy in the British dominions, had their Twelfth of July celebration at Rockwood. In the evening, about seven o'clock, when the festivities of the day were over, some half-dozen of them, wearing the badges of their order, were proceeding on their arrival in Guelph to their several abodes in the town, as it is said, "in the quietest possible manner." But, on their turning the corner of a certain street, the demoniac spirit of the old Roman Strumpet rushed into the head of a worshipper of the Image of the Beast, and caused him to leap from the step of a doorway into their midst, and to distribute several rapid and heavy orthodox blows upon them ere he was himself disabled. After this, they were assailed with hootings and stones by the children of the Pope and spade, who had congregated near the Post Office from the adjacent railway. A fight ensued, in which Protestant Ascendancy was temporarily subjected to the fist of wickedness in its Popish peculiarity.

This success gave confidence to the Romans. They began to smash windows and to discharge pistol shots. The Mayor read the riot act, and swore in special constables. These arrested a ringleader, who was rescued by his militant co-religionists while the constables were bearing him off to gaol. To this point, the prospects of Protestant Ascendancy looked blue; and the orthodox railway "navvies" gave victory to the Banners of Rome! But the apparition of 40 riflemen, headed by their officers, cowed the hearts of the Papists, who are ever most courageous when wreaking their vengeance upon the defenceless. The sight of forty rifles restored the fortunes of the night; and, by 10 o'clock, Protestant Ascendancy ruled the destinies of her Britannic Majesty's loyal, and hitherto peaceable, town of Guelph. The ringleader was recaptured, and committed to take his trial at the ensuing assizes; others were fined; and a well-known anti-law-and-order member of the "pisantry," was committed to gaol for twenty-four hours for contempt of court, in openly endeavoring to persuade the convicts not to pay their fines.

It being now 4 o'clock, we took our seats in the cars for Rockwood, eight miles east of Guelph. They were much crowded, as all the country-side were returning from the circus they had been to see. Before us were two Romish Sin-Pardoners, whose occiputs and parietals, with an occasional glimpse of their frontals, we had a good opportunity of studying. Their organizations were of the villainous type, one rather more so than the other. They conversed in Latin, their ecclesiastical mother-tongue; and from the trumpery they had on, and the vestment-case they seemed to carry, they were probably on a sin-pardoning expedition, merchandizing souls.

We had now arrived at Rockwood, where Mr. Stewart was to meet us with his farm-waggon to convey us five miles further, to his house near Everton. But Bro. Scott's letter informing him of the time of our arrival at Rockwood had not reached him; and we were consequently landed upon a platform where a station is to be with no one to direct or receive us. Here was the prospect of a fatiguing walk with more baggage than we were able to carry without fainting by the way; or of putting up for the night in a place whose appearance indicates that strangers are taken in and done for, rather than entertained with hospitality and

good cheer. Yea verily, we would have preferred to camp in the woods than to sojourn there. The scattered hovels that bear the name of Rockwood are situated on the margins of a deep hollow, very recently all rocks and forest, but now all rocks and a black-looking, stagnant mill-pond. But we were delivered from this gloomy alternative by the kindness of a Campbellite lady, whose husband being a kind of factotum (an elder, we think) among the Bethanians of Eramosa, had a year before nominated himself, and therefore been specially commissioned, to meet the President of Bethany College at Toronto, and to escort him thence to their encampment by Everton. Through our companion in travel, who was acquainted with her, and from whom she learned the difficulty we were in, she kindly invited us to seats in the wagon that had come to meet her at the cars and to convey her home. As there were two roads in opposite directions from the platform to Mr. Stewart's, and being uncertain about his movements, we sent a message by a pedestrian, who happened to be going by one road, for Mr. Stewart, if he should meet him, while we thankfully accepted the invitation to rough it over the other. The road was like the journey of life, which a fat quasi orthodox team only could travel without dismay. Amid all the upheavings and down fallings of the way, however, there was something to amuse in the contemplation of a Campbellite elder's "establishment" conveying our repudiated and heretical self into the very sanctum of the encampment; and we at the same time on a visit to set forth a doctrine, which reduces the principles of the Order to immateriality, and nothing more! On arriving at the proprietor's gate, the elder's wife invited us very politely to go in, and take tea; but our compaignon de voyage knowing the orthodox horror that existed within doors against our alleged "heresy," declined putting the elder's nerves to so cruel a test; so thanking his good lady for her politeness, and the real benefit she had conferred in the use to which she had applied the elder's wagon, we left part of our baggage with her to be sent for, and handling the rest, we started afoot to Mr. Stewart's. The distance, judging from the fatigue experienced in the walk, is from a mile and a half to two miles. Much of the way was through dust, and smoke blown from burning logs on the windward side of the road; so that with dust, heat, smarting eyes, weighty baggage, and debility from previous sickness, this walk to Mr. Stewart's enabled us more highly to appreciate the benefit conferred by the elder's team. It was with great satisfaction we at length arrived at Mr. Stewart's. He was not at home, having gone to meet us in a spring-waggon. He had, however, taken the other road; but had heard of our arrival and departure by the messenger, which had relieved him of all anxiety on our account. A thorough ablution from head to foot with cold water, a change of apparel, and a cup of tea, restored us to a state of agreeable existence, which is pleasant to think of even now. That night we enjoyed a rest to which we rarely attain. Our friend did not return till late, so that we did not see him till the morning.

We spoke four times in the township of Eramosa; namely, on Thursday and Friday nights, and twice on Sunday, July 27. The place of meeting in the week was a log-building called the "Central Church," belonging to the Bethanian Disciples, and distant from Mr. Stewart's some three or four miles. Being hay-time, the people did not assemble till 8½ P. M.; but then they filled the house, and listened very attentively till ten o'clock, after which we had to travel home in the dark, or by the light of our understanding of the way, not being favored with the moon. A part of the road was very dark, being through the woods, in which our teamster's light became darkness, not knowing whither he was driving us until he anchored against a tree. The light within being of no account, we appealed to a box of lucifers and a candle, by which we regained the road; and without other interruption than the clumsy device against quadrupeds, called "draw-bars," invariably presents, regained our caravansera between eleven o'clock and midnight.

On Sunday our appointments were on the roadside under the shade of certain trees. The meeting in the morning was appointed for 9 A.M., that the members of the Campbellite body might have an opportunity of hearing about the kingdom of God; and, if they wished, of attending their own meeting likewise at 10½. We were there at the hour appointed, but as yet no one had arrived; we therefore took a walk, and on return found quite a goodly number. We told them that "we had been punctual, but not they. Our time was, therefore, so reduced, that it would be impossible for us to do justice to our subject before it was probable many of them might wish to leave for another place. They could do so; but we should continue nevertheless to discourse to those who were disposed to stay until we had fairly laid the matter before them." Here a Bethanian, reclining upon the turf, called out, "Come then, to the marrow right off" "That," said we, "is for us to determine. In the present perverted state of the public mind it is not possible to bring 'the marrow' of divine truth intelligibly before them 'right off' There is much rubbish to be cleared out before the foundation can be laid upon which to rear a superstructure owned and accepted of God, the great master-builder through the truth. If, when 10½ arrives, you wish to leave, the way is open; if you prefer to remain, none more welcome: while we reserve to ourselves the ordering of our discourse to suit our own views of the fitness and propriety of things."

We proceeded then to address them on the kingdom of God; showing, from Moses and the prophets, that God once had a kingdom upon the earth; that he has not one there at present; but that his kingdom will hereafter be restored where it was before, by Jesus Christ, at his appearing in power; and by him be presented to his church, which is the aggregation of the brethren of Jesus, and of the co-heirs with him, and not the subjects of the Kingdom of God.

When half-past ten arrived, we perceived a movement on the part of some to go. We, therefore, remarked, that as speaking in the open air was fatiguing, we would pause for a few minutes and take a glass of water, which would refresh us, and afford an opportunity for those to retire who wished so to do, without disturbing the speaker or those who wished to hear. Upon this, our friend elongated upon the turf arose and went to his barouche, to consult his companions about a move, but they had no wish to go, so he and they remained; albeit, a few others withdrew from the declaration of God's testimony, to present themselves at "Central Church," where Moses and the prophets figure as a Hebrew almanac out of date!

On Friday night and Sunday afternoon, questions were put to us by certain of the leaders among the Bethanists; such as, "Which of the two Gospels we had named was the power of God for salvation?!" and, "What did we mean by Jesus not being at this time a high priest?!" and, "If there were no kingdom now, what did Paul mean by saying that God had translated us into the kingdom of his son?!"

These questions were evidently proposed as a foil to darken the truth we had set forth. If they were honestly propounded, they fairly illustrated the confusion of mind produced when the truth, scripturally exhibited, salutes the ears of people indoctrinated with the traditions of the schools—people who have drunk of the intoxicating cup in the hand of Babylon the Great.

In the case before us, the questioners were of that order of sectarians who have been taught to believe that the Gospel was preached for the first time on the day of Pentecost, by Peter. They could not gainsay the demonstration we had established:

First. That the Gospel was preached to Abraham.

Secondly. That Paul says, it "first began to be preached," in his own day, "by the Lord Jesus."

Thirdly. That what he preached was "confirmed" to Paul and others by the apostles who heard him.

Fourthly. That salvation is predicated on the obedient belief of what Jesus and his apostles preached; and,

Fifthly. That what they preached was "the Gospel of the Kingdom of God."

These five points, we say, neither they nor any other man admitting the authority of the Scripture, can set aside. They saw there was a gospel preached before Pentecost of which they knew nothing. Now, if they admitted that this gospel, preached before the crucifixion, were the gospel to be believed for salvation, the admission would convict them of infidelity, and of being yet in their sins, though they had been immersed for remission of sins! As the lesser difficulty, therefore, they clung to their sectarian tradition, that the gospel was first preached on Pentecost; and assumed that what we had demonstrated must be another gospel, making two! Hence their question, "Which of the two gospels we had named was the power of God for salvation?"

But we did not say that the Scripture exhibits two separate and diverse true gospels. We showed that it affirms but one true gospel, whether preached to Abraham, to Israel in the wilderness, by Jesus before his crucifixion, or by his apostles on and after Pentecost, to Jews, Greeks, Scythians, Barbarians, bond or free. It is this gospel alone that is "the power of God for salvation," as Paul says; even that very gospel which, in the same chapter quoted from by our questioners, he declares he was separated to, and "which God had promised afore, by his prophets in the Holy Scriptures."—Rom. i. 1, 2, 16. But they have yet to learn that the Gospel is A WHOLE, composed of divers parts; that the parts are essential to that whole; that a part or parts do not contain the whole; that a part is not the whole; that is, the divine sonship of Jesus is not the gospel, but an essential and necessary, an indispensable element thereof.

"But was there not something peculiar in the preaching of the apostles on Pentecost, that distinguished it from the preaching of Jesus before his crucifixion?" Doubtless there was; but this peculiarity did not constitute their preaching another gospel than his. He preached the gospel of the kingdom as a message from God to Israel; and himself as that Christ of God, and divine son of David that was to come. The apostles preached the same message, and setting forth THE NAME of the crucified and resurrected Jesus for repentance and remission of sins, "for all and upon all who believe" "the things of the kingdom of God, and the name of Jesus Christ."—Rom. iii. 22; Acts, viii. 12. This was the Pentecostian peculiarity. If a man believed the gospel of the kingdom, but rejected the claims of Jesus to be son of God, and son of David, and heir of David's throne, as the unbelieving Jews did, he could not be saved; for though he believed in the kingdom, he rejected the name. So, on the other hand, if a man confessed that Jesus was Son of God and Christ, but repudiated the Gospel of the kingdom, or were ignorant of the things concerning it, as our contemporaries are almost universally, he could not be saved; for he was "alienated from God's life through ignorance," and rejected the things of the Second Will, or Abraham's covenant confirmed by the blood of Jesus; by which covenant alone men can be justified, sanctified, saved. "He that believeth not shall be condemned."—Eph. iv. 18; Rom. xv. 8; Heb. x. 9: 10.

As to the second question, it was simply sufficient to say, that we did not affirm that "the Lord Jesus was not at this time a High Priest." What we did affirm was, that since the entrance of Jesus within the veil, and through the rent thereof, he has been High Priest only "over his own house; whose house are they who hold fast the confidence and THE REJOICING OF THE HOPE firm unto the end"—Heb. iii. 6. This definition of Christ's household, composed of "kings and priests for God," of course excludes all who are ignorant and faithless of the "One hope of the calling," though they may believe with the demons of antiquity and confess, saying, "Thou, Jesus of Nazareth, we know thee who thou art; thou art the Christ the Son of God!" Our questioners were destitute of this hope, which Paul styles "the hope of Israel," and on account of which, he says, he was an ambassador in bonds—Acts xxvi. 6, 7; xxviii. 20; Eph. vi. 19, 20; Col. iv. 3. They had not been "called to God's kingdom and eternal glory" (1 Thes. ii. 12; 1 Pet. v. 10) and, therefore, that kingdom and glory are not their hope, nor their "calling." They were called by the Campbellite gospel to a kingdom men call "the church," and to a glory "beyond the skies!!" But the Bible contains no such call to transky-kingdomia, the Utopia of "Christendom." The very reverse. It invites men to "dominion, glory, and a kingdom" upon earth—to "a kingdom and dominion, and the greatness of the kingdom under the whole heaven," and not above and far beyond it—Dan. vii. 27. This hope proclaimed by Moses and the Prophets, Jesus and his Apostles, is not their hope, our adversaries themselves being judges. They have no "confidence" in it; neither do they therefore "rejoice" in it; and consequently they adjudge themselves to be not of Christ's house; so that he is no High Priest for them; nor for any others, who can show no better faith than that of demons, "who believed and trembled."

We affirmed and proved our affirmation from the word,

First; That had Jesus remained upon earth after his resurrection, instead of ascending to the right hand of power, he could not have been a priest in Israel, so long as the Mosaic Constitution was the law of the land.

Second; That he is hereafter to sit upon his throne in Jerusalem, as a priest after the order of Melchizedec; and

Third; That then, and not till then, will he be a High Priest for Israel and the nations.

After our discourse on Sunday afternoon, a person in some way connected with a Campbellite paper published in Canada, remarked that they had heard that the kingdom of God did not now exist upon earth; he would, therefore, like to know what Paul meant by saying that "God hath translated us into the kingdom?"

We met this inquiry by asking him, "If a person wrote a letter about a certain subject to another, would that individual be justified in interpreting it of something else; and if the writer expressed himself indefinitely as to time, would the interpreter do right in making the time definite?" He admitted it would be wrong. We remarked then, that this admission applied to the case in hand. Paul is writing concerning the change which had taken place in the position of the Colossians; not of entering into the kingdom of God, which Jesus told Nicodemus, no man could do except he were born of water and Spirit—Jno. iii. 5; and which Paul to the same purpose testified when he said, "Flesh and blood cannot inherit the kingdom of God." So long as a man is "flesh and blood," he is not born of Spirit. He is flesh and not spirit; for "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Paul did not write to the baptized in Colosse, that God had translated them into his Son's

kingdom, which spirit-men can alone inherit; for Paul well knew that none of them had been born of the Spirit in rising from the dead.

What the apostle did was to write to them of that intellectual and moral qualification they were the subjects of, as compared with their position before they were enlightened—while they were under "the dominion of the darkness." Then, as he reminded the baptized in Ephesus, "they were alienated from the life of God through the ignorance that was in them"—they were "without Christ." They had not been "translated into" him. They were "aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world." But a great change had happened to them through "the goodness of God," who had sent Paul "to open their eyes, to turn them from darkness to light, and from the power of Satan unto him." This Paul accomplished as the instrument of God. He sowed, "the word of the kingdom" in their hearts, and God, by the signs and wonders, and divers miracles, and distributions of the Holy Spirit, wherewith he bore witness to the truth according to his will, gave the increase—Heb. ii. 4; 1 Cor. iii. 5.

And because they were God's increase, Paul writes to them, giving thanks to the Father for them, "on account of THE HOPE laid up for them in the heavens, which they had before heard in the word of the truth of the gospel." The hope was preached to them in the gospel, and they believed it. It was the hope that made the preaching glad tidings. The belief of the good news changed their relative position; for, believing they were baptized into God, into Christ, into the hope of his kingdom and glory, into the faith, &c. In their old position, they were under "the power of darkness," or ignorance; in their new, under the power of light, or of the divine knowledge, styled by the apostle "the knowledge of God"—Col. i. 10. The subject-matter of this knowledge was "the kingdom of his dear Son," which is set before men as the hope to which they are called or invited in the Gospel of salvation. To be translated into this knowledge, is, for a believer of the kingdom to be restored again to Israel on the basis of the Abrahamic Covenant, to be baptized into the name of God manifested in the flesh, in hope of eternal life and glory in the kingdom of God. The baptism is the translating act, by which the state is changed; and the believer transferred from under a sentence of death, and comes under a sentence into life. The Colossians had been translated into this new state, the hope of which is the kingdom of God, but the state is not the kingdom itself. No one of spiritual understanding would confound the state and the hope of that state with the thing itself hoped for. Paul was writing about translation into the hope of the kingdom, not into the kingdom itself; and rejoices that God "the Father had qualified him and them for the portion of the inheritance of the saints in the light;" and that inheritance is the kingdom of God and his Christ, constituted in its full development of "the kingdoms of this world," which are to become his, when the times of the Gentiles shall be fulfilled. —Rev. xi. 15.

As to the time when they had been translated into the hope, he speaks indefinitely. He uses the aorist and not the perfect tense, which declares the fact, without specifying the time of the action. A strictly grammatical translation of the passage stands thus—"Giving thanks to the Father who has qualified us for the portion of the inheritance of the saints in the light, who himself delivered us from the dominion of the darkness, and transferred us to the kingdom of the Son of his love, in whom we have the redemption through his blood, the remission of sins."

Our questioner said, "translated" was in the perfect tense in the Greek. We replied, that it was so in the English version of the Greek, but not in the Greek itself; "made meet," "delivered," "translated," were all of the aorist, and not the perfect. He repeated that they were

not the aorist but the perfect; thinking, we suppose, that the multitude, which know as little of Greek as himself (for we were told afterwards that it was all hieroglyphics to him) would mistake the repetition of the assertion for proof. Upon this we dismissed his question with the remark, that if he said, "translated" was the perfect, then he did not know a perfect when he saw it in the Greek. He said he was in good company, but in what respect we have yet to learn.

After we had finished, Mr. Stewart inquired of a Mr. Parkinson, a Bethanist, and townreeve, how he liked the discourse? "Not at all; he had never heard such perversions of the Scriptures before!" An excellent judge, this same Mr. Parkinson, doubtless; seeing that he is as skilled in Moses and the Prophets as the sagacious creature who rebuked the madness of Balaam in prophesying for hire against the tribes of Jacob!

"Perversions!" exclaimed Mr. Stewart; "what are they?" "Oh, they are numerous!" "Name one, Mr. Parkinson?" But Mr. P. was more ready to assert than to prove. At length he affirmed that we had said that the apostles had learned nothing from Jesus!! Upon this barefaced declaration Mr. Stewart's indignation boiled over. He denied it; and straightway appealed to us to confront the man. "The very reverse," said we, "as every one that heard us can attest." We had been particular to show that Jesus taught them more than he did the multitude; for to these he spake only in parables; but his apostles he indoctrinated in the mysteries of the Kingdom; Jesus made them intelligent in the Kingdom; and, therefore, they put a very pertinent question to him after his resurrection, saying, "Wilt thou at this time restore again the Kingdom to Israel?" Then turning towards the people, Mr. Stewart said that he was willing to meet Mr. Parkinson before them at any time he might appoint, and defend the truth they had heard so abundantly proved, against anything Mr. P. might be able to prefer against it. But Mr. P. has grown into a Reeve of one of the townships of Her Majesty's backwoods since he used to insist upon Mr. Stewart making his house his home when he came to Campbellize in Eramosa; he would not, therefore, "condescend" to have anything to say to him.

But the time of our departure had arrived. In all we had said in Eramosa we made no attack or allusion to Campbellism in particular; yet the spirit of the old Adam enthroned at Bethany could not be still; but seemed bent upon a suicidal opposition. The conviction, we were informed, left upon the minds of many was that the lights of Eramosa are flickering and expiring wicks, —"children in knowledge," but in prejudice and presumption Titanic men. May the truth presented be an extinguisher of their traditions from the hearts of many; and may they be induced by what they have heard to attend to what God has spoken to the Fathers by the Prophets, and to their posterity by his Son, that, believing, they may become obedient to "the faith once for all delivered to the Saints," (of which at present their view is blended with the densest fog.) that, having duly suffered for the truth, they may rejoice in the presence of the Lord during his manifestation and kingdom.

On Monday, July 28, we departed from Eramosa at 7 A. M., in our friend's farm waggon for Rockwood, that great city of rocks and stumps of forest trees. Rain added to the discomfort of the joltings and upheavings of the way, keeping us on the strain in balancing an umbrella and our own position on the unstable board. At length we arrived at the platform, where we found shelter in a sort of sentry box, lighted by a single pane; the architectural nucleus, perhaps, of the future station! Confined to this coop by the rain, which fell pretty freely, we tarried for the Toronto train till twenty minutes to nine; for to Paris via Toronto we preferred to go, though seventy miles further, rather than by way of Guelph to stage it on to

Preston. Having bid our friends adieu, and bequeathed to Mr. Stewart an honorable contention for the faith, among his quondam co-religionists, we evacuated the watchbox, and were soon en route for the Provincial Capital. We arrived there at 11.15 A. M., and were detained at the station till 12.20 P. M., when the train started for Hamilton. A short distance from this place we met the Great Western cars, into which we were transferred bag and baggage, and conveyed thence over our former route to Paris the Less. At 3.30 P.M. we reached this station, a five hours and a half run from Rockwood, or 120 miles, exclusive of detention at Toronto. We were met by Bro. Scott, with whom we retired to his hospitable home. That night two Nicodemuses called to see us, and propounded many questions, which we endeavoured to answer according to the word; but whether to their conviction we are not able to affirm.

Paris was the original terminus we had proposed for this visit to our foreign relations of the Province. But through the lady who was the bearer of the letter and report from Edinburgh, whom we found there; and who had communicated with certain friends in Wisconsin respecting our visit to Paris; we received a pressing invitation to extend our tour into that State. On Tuesday morning, therefore, we were again "aboard" the Great Western on our way to Geneva, St. Charles, and Aurora, in Illinois; and from thence to Milwaukee and Pewaukee in Wisconsin. In all these places we expected to address the people in behalf of the Gospel of the Kingdom of God; albeit from sickness our expectation was not entirely fulfilled.

(To be continued.)

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Epistle from "the Called" in Edinburgh to their Brethren in New York City.

The following letter, with the "general Report" referred to, was received about the latter end of June or beginning of July. We should have laid it sooner before the friends of the great truth we advocate identified with the Herald, together with our abstract of the report, and the reply of the brethren in this city, so happily expressed by bro. James Beadman, their amanuensis—but that our time has been so much occupied in travelling and disseminating the gospel of the Kingdom in Kentucky, Canada, Illinois, Virginia, and elsewhere. We are now in winter quarters, and, among other things, shall endeavour to prepare from the report a condensed view of the kingdom's prospects and present fortunes in Britain, for the information and encouragement of all who are interested in the preparation of the Bride for the marriage supper of the Lamb. In the mean time, by way of instalment we lay before our readers the following epistle and reply. Editor.

Dec. 15, 1856.

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To Dr. John Thomas for the Brethren with him in New York, U. S.

DEAR BROTHER:

Through the favor of our sister Jessy Lindsay from Dundee, en route for Wisconsin, we send you a copy of the Report of the position of matters as they are (or they were, rather, for this was gathered at New Year time) in Great Britain, so far as we can ascertain. The document in question will sufficiently explain itself; and we trust that the perusal of it will be interesting to all the brethren in New York. Perhaps also the friends in other places may see from it how things fare on this side of the Atlantic.

It is very natural and very proper too that we should feel some interest in those of the same faith who are scattered throughout the United States and Canada. We hope therefore that

ere long we shall be furnished with as copious information on this head as you can procure. We doubt not that you, yourself, will have a sufficient clue to such places and persons as shall be likely furnish you with the necessary material, and that there are plenty of energetic men in the church in New York to undertake the necessary correspondence. It has been also suggested that you, Bro. Thomas, will be the likeliest person to know whether there are any brethren on the continent of Europe—in Germany or France, with whom we could communicate. If you know of any such, we would feel obliged by you informing us of them.

Apart from the mere statistic value of our inter-British correspondence we expect that an occasional epistle well helps to enhance our advantageousness and increase our enjoyment of Christian fellowship. As yet there has been very little done in that way; probably from the predominance of that most common element in our character—individual and associate—indifference to others. By saying this indifference is reprehensible, we condemn ourselves it may be. Let us amend our ways and, on as large a scale as we conveniently can, consider one another, to provoke into love and good works.

It is gratifying to find that the question of the Lord's coming is exciting some interest in various quarters among religious men: but it tends to so little good, is so barren of result, that it is a question whether any great end is served toward the dissemination and reception of the Gospel of the Kingdom of God. And therefore a question whether the general mind is at all prepared for that complete submission to God's Christ, so much desiderated in all disciples. Of many preachers of this doctrine it may be said, their words shew a comprehension of things "not far from the kingdom of God"; but the hearers are only tantalised with the echo of future greatness, deriving no further good than the bulk of the community who never hear of these things. Truly there is no hope for men until they cease from following the clergy, and take to the reading of the Bible.

We are happy to inform the brethren, through you, that we are generally in good health. Of those personally known to you all, Bro. T. Renwick and Sister Agnes Arcus, we have to say they are well; the former has recovered his health so much as to be able, to some extent, to resume work. Brethren J. Forman, William Wilson, J. Cameron, A. Tait, James Lawrie, &c, are in ordinary health. We live together happily and to some profit, and increase our number by occasional addition—thus, to-day we receive amongst us Mr. Robert Norrie—known to some of your number.

We all, even those who are not personally known to any of you, feel a considerable interest in the church in New York, and are somewhat acquainted with Bro. J. Thomas, through his writings. May we indulge the hope that we shall by-and-by receive a letter from you—to inform us of your welfare, to stimulate our faith and hope, to increase our joy? Farewell!

May the blessing of the God of Abraham, through our Lord Jesus the Christ, be on you  
all.  
Edinburgh, June I, 1856.

GEORGE DOWIE.

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"The wise shall inherit glory." "The simple shall inherit folly."—Prov.

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### Reply to the Brethren in Edinburgh.

The Church of Jesus Christ in N. Y to those in Edinburgh who have obtained like precious faith with us, favor and peace be multiplied to you through the knowledge of God and of Jesus Christ our Lord.

Beloved Brethren, —Your interesting letter, and the report sent by Sister Lindsay have been received and read to us by Br. Thomas, and we send you many thanks for your Christian courtesy in affording us so much pleasure. We were, indeed, pleased and surprised at the number of Churches and the number of brethren, but especially at the tolerable uniformity in their practice. Complete agreement could hardly be expected. It would be strange if so many, employed so long under the builders of modern Babel, were all found speaking the same language, especially the language of Canaan; but we are persuaded that all who have really repented, believed and obeyed the Gospel will by-and-by rectify what is wrong, and become fused into that Unit so earnestly prayed for by our dear Saviour previous to his suffering. For if we have repented, that will have brought us into unison with God's way of thinking; if we have "the Faith" we shall purify ourselves; if we are obedient children we shall do whatsoever he has commanded us, and by these means succeed more or less in attaining the character of our dear Redeemer—his dignity and humility—his gentleness and firmness—his justice and benevolence—his hatred of sin and amazing compassion for the erring.

In your letter you express the hope to be furnished with like information, respecting the Church of Christ on this side of the Atlantic, to which we beg to reply, that no concentrated effort has been made by us of that kind, owing we hope not altogether to an excess of selfishness, but partly to that and other influences inseparable from the singular position in which we stand, both to our past lives and to the religious world. You know the scales have not long fallen from our eyes; we have hardly done wondering at our past credulity and the amazing darkness in which we have been stumbling; our vision is not yet nicely adjusted to the new light poured on it from the fountain of day; the glorious things revealed still astonish us; we yet reel with the weight of glory; to keep anything like steady, demands most of our time, and, after all, as with the Magnates in the Satanic kingdom, we cannot always maintain the balance of power. We shall, it is hoped, in a little while act more as if, in the beautiful words of Harris "we wished all the saints in Christ Jesus to constitute one family, clothed in a robe of happiness, with charity for a girdle, and hailing the addition of every new-born saint as the advent of an angel—an addition to the common fund of enjoyment and finding greater blessedness than that of passively receiving happiness in the godlike prerogative of imparting it." And, Beloved Brethren, we again thank you for taking the first step in this direction. From what has been said we would not convey the idea that our church is quite isolated and neutral amidst the cry of "what shall we eat and drink, and with what shall we be clothed," and how fast can we make money, constantly ascending from the insane crowds around us; no, brethren, we have often brought us on the wings of the winds and lightning notes of cheer—from various and distant regions; from the north and the glowing south; from the prairies and the regions of gold. And we believe it is the intention of our beloved brother Thomas to collect information on these subjects, to collate your interesting report, and publish them in his excellent paper.

Further on you remark "that the coming of the Lord is exciting some attention among the sects, but there is no hope for the people until they forsake the clergy and begin to study the Bible." This fearful fact is too true, and from what we see and hear we feel certain that there is no well-founded hope for the people. Respecting the Gospel they seem willingly

ignorant; of the nature of repentance towards God—God's way of gifting immortality to man, and the destiny of the world in the Golden Ages now rapidly approaching—they have but little more knowledge than if God had not spoken on these subjects; they are "intoxicated with the wine of the Mother of Harlots," and, like most people in that condition, they imagine themselves extra sober and sensible. In this state it is quite easy for the priests who blithely officiate in the temples to flatter excited self-esteem, and by an artful admixture of Mythology, false reasoning and perverted scripture, to persuade the deceived people that they have found a smooth highway to Heaven, and that they are leisurely walking in their silken slippers to the starry abodes of angels and of God. Now, for people so circumstanced to stand still and consider the simple truths of the Gospel of the Kingdom, and bend to its humiliating conditions, seems impossible, They have deposed reason; they have given up her clear and satisfying conclusions for mere sensuous pleasures; their delirium is too agreeable—the enchantment thrown around them is too delightful—they cannot be undeceived till the sentence is pronounced, "He that is filthy, let him be filthy still." Not but that the Gospel is still the "Power of God to all who believe," but they are mostly outside and beyond its saving influence, Indeed we think we see an awful parallel between this generation and that contemporary with the ministrations of the Redeemer. The world is full of religion, but nearly empty of Christianity. There is a good deal of sacrifice, but precious little of obedience, and hundreds of opposing sects claim the possession of the Spirit of the Holy One, while the victory of the world over the churches, and the masses of corrupting materials of which they are composed, demonstrate that the insulted Spirit has long since left them to their vain imaginations. But it is time to leave this painful subject, that we may offer a few suggestions respecting a difficulty or two noticed in your reports, as having troubled some of the brethren.

The first which we shall mention is teetotalism. We think the Spirit nowhere teaches teetotalism; the Redeemer does not insist upon, or even recommend it, nor do any of his Apostles; therefore, as Christians, we have nothing to do with teetotalism, and for Christians to insist upon it is like glorifying moon-shine, and neglecting the great source of all its light—it is acting like that portion of the doctoring community, who ply all their chemistry, drugs and nonsense, to the palliation or removal of the symptoms of disease, and pay no attention to the laws of health and life. Christianity is the only remedy for the moral diseases of man, —it can cure them, teetotalism never. Temperance in all things is the great law of Christians and we would recommend that teetotalism, as a piece of useless lumber, be thrown, with a stone round its neck, into the depths of the sea.

Again, as to whether it is proper to send the Sacramental bread and wine to absentees, a few words will suffice. The Lord's supper is simply a family feast commemorative of a wonderful event—an event on which hangs the redemption of the world. It is to be eaten by the church in its associative capacity, and not sent to the sick-room, except that church agrees to keep the feast in the sick-room, in consideration of the disabled brother. It ought not to be sent to the careless loiterers at home, or Sunday-visitors abroad: they don't care for it. The command to them is, "Forsake not the assembling of yourselves together." There is no transubstantiation, no salvable virtue, in the bread and wine: they are symbols only of the body and blood of the dear Saviour; and the effects, when they are produced on us by partaking of them, are the result of ideality in combination with that peculiar moral condition into which repentance, faith, and the Holy Spirit have brought every true son of Abraham. The proper place for the Lord's Supper is on the Lord's table; and the proper place for every Christian, on the first day of the week, is at that table, refreshing his memory, strengthening his faith, intensifying love, and edifying his brethren. Again, the Lanark difficulty respecting the death of Christ being the Gospel, its being the result of the love of God, &c. —although a

more sober difficulty, is not very hard of solution. The death of Christ, certainly, is not the Gospel; it is indeed, a wonderful and tragical event; but the Gospel is glad tidings. The death of Christ is not, strictly speaking, the, the result of the love of God: it is rather the result of a law of God, namely, that "without the shedding of blood there is no remission" —that is, the sentence of death, which has passed on all men, could not be remitted except blood or life had been given for the lives to be ransomed: the life, blood, or death of Christ was the great price paid for man. Now none of us love to pay a great price for anything: it is the object to be purchased that we love, and therefore pay the price demanded. God gave his beloved for his otherwise lost children on earth; the Jews, of their own free will, crucified him through envy. These two statements are perfectly reconcilable; it is only to the mere metaphysician that such passages present any difficulty. We Christians are willing to take such facts as we find them. We may not alter them, or explain them away: the Bible is not a book of metaphysics—it is a book of induction, from which earnest men, by careful study, may learn the nature of that God with whom he has to do, secure immortality, and obtain suggestive glimpses of a bright destiny, a long way into the future eternity. If we would be approved sons of God, we must drop metaphysics, and become earnest believers and lovers of the Bible.

We would, in conclusion, venture a remark on the subject of the Holy Spirit; but it is so vast, that we fear to place our foot on its threshold. In its comprehension it is infinite; yet, in its relation to man, it is one of the simplest in the records of light. It is difficult of apprehension, principally with the lovers of the wonderful, who are apt to remain unsatisfied with common blessings, and are always reaching after special gifts and flowers. There was "one Spirit" when God began to create the worlds. The influences of the spirit diffused themselves in mighty waves proceeding through the universe, to return again to the throne of the Eternal, laden with gladness and praise from millions of beings in many worlds, mingled with the lofty songs of the Seraphim, and the humble and fervent thanks of forgiven man. All men are subject to, and enjoy, these influences of the Spirit. Nor can we shun them any more than we can flee from the influence of the sun, between which and the influence of the Spirit we think there is a beautiful parallel. When man was created a being, who had to develop his character and happiness out of supplied materials, but chiefly from an humble imitation of his Creator's perfections, God at proper times diffused abroad other influences of his Spirit— influences illumined with light, warmed with love, vivified with power, and dark with vengeance; and men were found with affinities (to use a chemical phrase) for those new spiritual influences, and transmitted them to future generations. Hence Moses legislated, David sang, Solomon moralised, Isaiah and all the prophets withdrew the veil from futurity, and revealed the glories of an eternal kingdom. Christ taught a divine morality, suffered, and bled. Apostles preached it to the world, and wielded the attribute of Deity to prove their ambassadorship, and to produce faith in them who heard; and we, in these last days, may enjoy the combined effects of those spiritual influences and efforts until we are transformed into the image of the Christ, and reign in the approaching kingdom. With these we may well be satisfied and thankful, without craving the gifts of powers; or, if we greatly desire them, let us bring ourselves up to the standard of faith; and then, if the gifts are not imparted, it will be because our Father deems them unsuitable for this day and generation.

Hoping this epistle will be received in the same spirit which dictated it, with love to all the holy brethren, we remain,

Yours, in one hope of our calling,

In behalf of the Church, (Signed) JAMES BEADMAN.

New York, Sept. 10, 1856.

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Christ and his brethren's Reign on Earth Defended against Campbellism.

DEAR BROTHER THOMAS, —On the fifth Lord's day in November, after having met and worshipped at Zion, in this county, some of us went to Jerusalem and heard Mr. Orvis, a noted man among the "Reformers," with whom brother Magruder held debate. He read 2 Pet. iii., and commented on it, advocating the second personal coming of the Lord from the passage read, and from other passages—his second personal coming not to reign on the earth, but to burn it up! He dwelt particularly on his raising all the dead, both the righteous and the wicked simultaneously. In a word, he contends, that the Lord will judge all at his second coming: he will send the wicked into an eternal hell, burn up the earth, and take the righteous with him to heaven, there to dwell always.

He also came down upon us for having left "the Reformation," and appearing to wish to know our reason or reasons for having done it. After he had finished, I arose and made an appointment for Zion, the next Lord's day, saying, that the Lord enabling me, I would prove, not that I believe, but that the Holy Scriptures teach, the reign of the Lord in person upon the earth one thousand years. I also stated Mr. Campbell's claim to the SUPERVISORSHIP in my presence, and my having demurred to it. Upon this some conversation ensued, and resulted in an agreement to have a friendly discussion at Jerusalem on the ensuing Friday and Saturday, December 5th and 6th. I agreed to affirm the proposition of Messiah's personal reign upon the earth for 1000 years after his second appearing: and Mr. Orvis undertook to maintain the opposite.

It was not from confidence in myself, but in the truth, and in the God of truth, I undertook this discussion. We met and discussed on the days appointed. I had been enabled to classify the testimonies I wished to adduce, and much to my satisfaction.

Class 1, was designated by the phrase, Messiah's throne, embracing the passages concerning David's throne as promised to his Seed, the Messiah.

Class. 2, designated by Messiah's residence on Mount Zion, the city of the Great King; embracing passages concerning Zion.

Class. 3, designated by Messiah's land and people.

Class. 4, designated by Messiah's inheritance among the Gentiles; and

Class. 5, designated by Messiah's reign, and the reign of his Associated. Brethren, the Saints; embracing Messiah's times.

This arrangement enabled me to remember with quickness all the testimonies I deemed it necessary to adduce. I trust, in all humility, that my proposition was abundantly shown to stand proven in the Holy Scriptures—shown to all the unbiased, to the noble-minded, and to the honest-hearted.

The discussion closed to all appearance in friendly feeling. Mr. Orvis doubtless, did all he could; but he evidently appeared to me weaker than when he discussed with brother Magruder. I might name some of the passages he quoted in opposition, but they are so well known in what is styled "the orthodox world," that I deem it unnecessary.

Brethren King and Dr. Lemuel Edwards\* expressed themselves as well satisfied with the effort I was enabled to make in defence of the truth. I challenged my friendly opponent to produce one passage to prove that David's throne had ever been transferred into heaven above. He maintains that Jesus has been reigning 1800 years, and says he has proven it! He asserts, that the passages concerning David's throne have no connection with Messiah's second appearing. But he made no effort to give us a testimony that David's throne had ever been transferred to heaven.

He said he would not discuss the subject any more.

In private, he said, that we would increase like the Millerites did; and in public, he limited our increase to 1866.

You can publish this communication if you think proper; it may stimulate our public advocates to hold themselves in readiness for discussion at any time an opportunity may offer. There is no need to publish every debate; if we have many, they can benefit the persons present—so many of them as are rightly disposed.

I think the friends of the truth have no need to be discouraged. God is for the truth, and is their God who faithfully advocate it. He will cause it and them to triumph when the time shall have arrived.

You, dear brother, will not be ashamed, when you stand before the Son of Man, to remember that you contended earnestly and faithfully for the faith once for all delivered to the saints.

I have immersed twelve this year. This looks small; but God does not despise even a "little flock," when right.

That the good Lord may be the shield and exceeding great reward of yourself and of all who advocate his cause, is the desire and prayer of yours, in the bonds of fraternal affection,  
Acquinton, King William, (Va.)

ALBERT ANDERSON.

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\* Bro. J. B. Edwards was not at the discussion. He does not like to go to this Jerusalem house, being justly indignant at the unrighteousness of the so-called "Reformers" who excluded him and others from the use of this house, notwithstanding their having liberally contributed to the building thereof. These self-styled "Reformers" excluded them from the use of the house, and did not refund the money which brother Edwards; and others of our brethren contributed.

Brother Edwards is willing for you to publish this in connection with what my letter states about brethren Hill King, and Dr. L. Edwards.

It was a knavish piece of business; but quite in keeping with the inspiration of the old Adam, by whom they are supervised. —EDITOR.

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Dec. 13, 1856.

P. S. —At the close of the discussion on Friday, your quondam friend, Mr. White, made a motion to adjourn sine die, indefinitely. This was seconded by another man whom I did not know; but it was disregarded. I considered this motion as a good indication.

I was pleased in having the discussion in Jerusalem, because it was carrying the war into Africa.

Let our trust be in the truth, and in him of whom Moses says, that he is a God of truth; let him be our shield and buckler, and our exceeding great reward. I understand that Mr. Orvis is to receive six hundred dollars for preaching at Jerusalem, next year; so he appears to be bound.

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He says you called him a hireling.

A. A.

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Scholia.

No interpretation of one part of Scripture can be correct, which invalidates another. Two testimonies, each consisting of very few words, completely overturn the earth-burning theory based on 2 Pet. iii., or any other text. These are: "One generation passeth away, and another generation cometh; but the earth abideth forever—Eccles. i. 4; and "God laid the foundations of the earth, that it should not be removed forever—Psal. civ. 5. When Mr. Orvis, or any one else, shall have converted these into a revelation of the burning up of our planet, it will be quite time enough to attend to their igneous interpretation of Peter.

Furthermore, when Mr. Orvis, or the Supervisor shall have disposed of Isaiah xxvi. 13, 14, they will have less difficulty in proving the resurrection of all the dead. Till they have scripturally and logically reconciled that with their proposition, we may rest upon our oars and float along.

Where is their "eternal hell," and what does it consist in? Let them put their heads together, and show us from the word! The same question may be put concerning their "heaven."

Why have we left "the Reformation?" Because it is deformation and defamation of the truth.

The reign of Jesus as "a priest upon his throne" after the order of Melchizedec for 1800 years, is 800 years too long.

Nay; we shall not increase as did the Millerites. We adhere too rigidly to the word for that. The truth never will be embraced by the multitude this side the resurrection. Sectarianism and its patrons will have the ascendancy till then. Our day will not come till the apocalypse of Jesus Christ. After 1866, our increase will be "a great multitude which no man can number."

Mr. Orvis is to receive \$600 per ann. prox. for preaching his "eternal hell," earth-burning," universal resurrection, saint-emigration to Skyana, to the Bethanian Jerusalemites, according to the testimony before us! Then is the editor of the HERALD perfectly justified in styling Bro. Anderson's "friendly opponent," a hireling. If Mr. Orvis do not relish the epithet, let him cease to dull his palm with the bribe; and it will afford us great to announce that a hireling he has ceased to be.

"He appears to be bound." Doubtless the appearance betokens the reality. If the Bethanian Jerusalemites would give him \$600 per annum, to show them what Moses and the

prophets teach in connection with the words of Jesus and his apostles, even though it might lead him and them to renounce what Lord Bacon styles "the idols of the den," then there would be no appearance of bondage. But, under existing circumstances, all this is reversed. He is bound to preach Campbellism (every one knows what this term imports), or forego the \$600 per annum. The proof of this lies in the fact, that he cannot preach the doctrine advocated by Bro. Anderson, or Presbyterianism, &c, and retain the fee. Therefore, we style it a bribe; and add, that he is bound by this bribe to serve his paymasters (and they are hard cases), or be practically dismissed. This is awful bondage, for which a paltry \$600 a year is but a fretting to the soul!

We doubt not but brother Anderson, who is a freeman, gave good account of the bondman who attacked him on the way. The "testimony for Jesus, which is the spirit of prophecy," "dwells richly" in Bro. A., who "meditates on it day and night." We pity the man who ventures to parade his ignorance of the truth under the whole broadsides he is capable of booming upon him from the batteries and fortresses of God. His only defence is the greater ignorance of them that hire him. Ambrose\* was, doubtless, on thorns, and anxious, by a sine die adjournment, to allay their prickings, and to cover his protege's retreat! He is not wise and too presumptuous to be taught. What can be done with such a man? Leave him to his idols, and wish him well in praying for their destruction; for then there may be some chance of his deliverance from thrall!

But we must conclude in heartily congratulating Bro. Anderson that he has satisfactorily defended the faith, and so sickened his opponent of his wretched work, that he has determined not to discuss the subject any more! "Prudence" is said to be "the better part of valor!" The wisdom of the serpent is clearly seen: shall we henceforth expect the harmlessness of the dove?

EDITOR.

Dec 20, 1856.

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\* This same Ambrose, when we had fellowship in times of ignorance (out of which there is but little hope of his deliverance), was about as zealous a friend of ours as he is now of the "friendly opponent" of the word which God has magnified above all his name. In those days of zeal without knowledge, he wanted others to unite with him in settling us in King William. But a certain Bethanian, named Duval, obtaining an inkling of what was in agitation, baited Ambrose with a present of two pointers, and so caught him with guile! After that important event, Ambrose filled his sails with the Bethanian breeze; and we, like Jonah, were made acquainted with the deep! Thus this "disciple," so unlike the unstable waves of the sea (!), performed a somerset, and, as it were, sold us to perdition for two paltry dogs. Ever since, he has been balancing, heels up, kicking the air!

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#### A Word from the Bush.

Dear Sir, —Through the kindness of Mr. Gilmour, of Goderich, I have had the perusal of this year's Herald, and would long ago have possessed myself of the whole work, but for certain matters having been rather under the weather. I am greatly pleased that you have visited Canada. God grant that that visit may be the means of arousing some to a knowledge of the truth as it is in Jesus. If the Herald could get introduced here and there, much good, I think, would be the result. It is to this work, under God, that I am indebted for what little I hope I know of the Gospel; and I can assure you that the perusal of it at first, used almost to make my hair stand up so contrary were its teachings to all my pre-conceived notions of God's

truth. It is hard to unlearn and reject the strong Calvinistic teaching of thirty-five years—the system of religion of one's parents, relatives and acquaintances, and which, of course, from its agency in advancing the cause of civil liberty and enlightenment, was looked upon as the only true faith. Ah, yes! it is indeed hard for one, so firmly grounded in the prejudices of Presbyterianism as I have been, to be convinced that it is all wrong. I mean humanly speaking, for with God all things are easy. With me, indeed, the struggle has been a hard one; but I thank Him for what measure of light I possess, and pray for more.

I should have given much to have met you at Toronto, but this region is so remote from what may be called the civilized world, that it is not often we get down the country. Think of a man leaving, as it were, civilization, refinement at least, and all the churches behind him, to study the first principles of the Bible in the bush. The ways of God are indeed unsearchable, and incomprehensible, until His own light dawns upon them, and reveals what He pleases to the creature.

If you have published the "Message," as you intimated to the good folks of "Elizabethtown," please send with the Heralds to Mr. Combe, 5s. worth, that is to say, a dollar's worth, for me.

It is a pity that the third volume is out of print. Could you not manage to print a new edition? It must interfere greatly with the completeness of the work. I should think that you could easily get an amount guaranteed, sufficient to warrant this step. I would willingly contribute my mite.

I am, my dear sir,

Yours very truly,

WM. GUNN, P.M.

Inver Huron, Bruce, C. W.,  
Nov. 19, 1856.

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### The Hope Confessed.

Dear Brother, — I have succeeded in obeying the truth. Through the assistance of T. H. Chase, I and my wife were baptized into the one hope of the kingdom of God.

It is with much interest and benefit that I have read the back volumes of the Herald. It is beyond my ability to express the advantage your writings have been to me in the study of the word of the truth of the gospel of the kingdom; especially as exhibited in that article from your pen, under the title of The Great Salvation, in vol. ii., No. 2. I regard it as a matchless production.

It is truly gratifying to have the opportunity, as well as the means, of procuring so great a work as the Herald; and also the expectation of meeting its author in the kingdom of our Lord and Saviour Jesus Christ. To this end do I labor, and shall have all my desire satisfied when I awake in his likeness.

It may not be amiss to inform you that, on Christmas day, 1844, I and my wife were baptized into Campbellism, and that in 1851 I became an elder of the congregation; but now, by the shining of the word of truth, which is light, into our hearts, we have rejected it, and are confidently looking for the accomplishment of Israel's hope, in which we rejoice, and consider ourselves infinitely bettered.

Looking for and hastening unto the glorious appearing of our Lord,

I remain, yours,

GARRET W. ROBINS.

Camp Point, Adams, Ill.,  
Nov. 30, 1856.

P.S.—Bear with me, brother, while I inquire if there is no possibility of my obtaining a copy of Elpis Israel? Please send me also a few copies of "The Wisdom of the Clergy Proved to be Folly," to the amount of one dollar.

The edition of Elpis Israel is entirely sold off, and no copy can be obtained until the publication of a new edition, which many have urged us to issue. One friend is so desirous of a re-issue, that he undertakes to contribute one fourth of the expense. We promised him to take the matter into consideration. We are thinking of it; and should, perhaps, conclude at once to issue a third edition, if we had not at present more on hand and in prospect, than we could attend to with such a super-addition. We have not read the work since we originally published it in 1850. We know what ought to be there, and we must examine it to see if what ought to be do really obtain. Just now, however, we have not the time for this revise.

Of the pamphlet referred to, none remain.

EDITOR.

Dec. 18, 1856.

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England, Persia, and Russia.

About ten years ago we published in the Herald of the Future Age, and since in Elpis Israel, that England and Persia would become antagonist powers; and that Russia would be found on the side of Persia. We learned this from the prophets, and declared it as their teaching. The news by the Europa informs us that England has declared war against Persia; and that Russia has announced her intention of assisting Persia with 50,000 troops, if invited by the Shah. This may lead to a renewal of war between Russia and England, the natural and implacable adversaries of "the time of the end." This new movement is a sign of the times; for Persia is a member of Gog's confederacy.

EDITOR.

Dec. 30, 1856.

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