

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, FEBRUARY, 1857  
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The Vision of Nahum Interpreted.

(Concluded from page 9.)

Being so terribly overthrown by the blast of Jehovah, Sennacherib returned with the remnant of his shattered forces to Nineveh. His hatred of Israel was enhanced by his late disaster. Instead of making peace with them, and doing homage to Jehovah their God by whom he had been expelled from Judea, he was filled with rage and cruelty against them. Multitudes of them resided in Nineveh, and its subject cities. Every day he caused great numbers of them to be massacred, and their bodies to be left exposed in the streets and broadways, forbidding any man to bury them. TOBIT, to avoid his cruelty, was obliged to conceal himself for some time, and suffer all his effects to be confiscated. In short, Sennacherib's savage temper rendered him so insupportable to his own family of “young lions,” that two of his “whelps,” named Adrammelech and Sharezer, conspired against him and killed him in the temple in the presence of the Great Eagle as he lay prostrate before it. But the assassins fled to the mountains of Ararat, leaving the throne of Nineveh to a younger brother, in Tobit, Sarchedonus, who was the same as the Esarhaddon of Isaiah.

This ruler of Nineveh had a long and prosperous reign of thirty-nine years. In the early part of his career, the line of hereditary governors of Babylon, who had made themselves independent of Nineveh in the days of Baladan (2 Kings, xx. 12), became extinct; and Babylon was filled with troubles and commotions for eight years. Esarhaddon taking advantage of this juncture, made himself master of the city, and re-annexing it to his former dominions, reigned over his united acquisitions thirteen years.

The lion of Nineveh still continued his controversy with Jehovah for the possession of his land and sovereignty over Israel. The country having been rent from Assyria in his father's reign, he determined to re-unite it. He accordingly invaded the territory of the Ten Tribes, and took captive as many as were left, and carried them into Assyria; and then planted colonies of idolaters there in their stead. The prediction of Isaiah was then fulfilled, which said, “Within three score and five years shall Ephraim be broken, that it be no more a people.” This was exactly the space of time which elapsed between the prediction and the event: and the people of the Ten Tribes did then cease from being a visible nation, a situation from which they have never recovered until this day.

Esarhaddon having possessed himself of that part of Jehovah's land tenanted by the Ten Tribes, sent some of his forces into Judea to subject it to his authority likewise. His generals defeated Manasseh, the King of the Jews, and carried him captive to Babylon. Having remained there some time, he was at length released, and permitted to return to Jerusalem.

This national calamity is alluded to in Judith in these words: "The children of Israel that dwelt in Judea were newly returned from the captivity, and all the people of Judea were lately gathered together; and the vessels, and the altar, and the house, were sanctified after the profanation."—Jud. iv. 3. This was the captivity of Manasseh, and profanation of the temple by the Assyrians, while Jerusalem was in the hands of Esarhaddon's forces, and not to be confounded with the return from Babylon under Cyrus' decree.

Esarhaddon was succeeded by his son Saosduchinus, who is styled in scripture Nebuchodonosor. This man carried the controversy of the Winged Lion of Nineveh against Jehovah, to its ne plus ultra of impiety. He made proclamation that "He was the lord of the whole earth;" and decreed the destruction of all the gods of the land, "that all nations should worship Nebuchodonosor only, and that all tongues and tribes should call upon him as god." This was assuming the position of the Antichrist of modern times. He commissioned Holofernes, the generalissimo of his forces, to go through all the countries of the West with 120,000 infantry, and 12,000 mounted bowmen, to reduce them to an obedient recognition of his godship. This vicegerent of the Ninevite Deity entered upon his mission with great zeal in the service of his lord, who swore "by his life, and by the power of his kingdom, that whatsoever he had spoken he would do by the power of his hand." Wherever the Ninevite forces appeared, everything belonging to the rebellious was wasted and destroyed. The gods of the nations were abolished, their groves cut down, and the worship of Nebuchodonosor the First established on their ruin.

But the little kingdom of Judah, confiding in Jehovah to whom it belonged, refused to acknowledge the Anti-jehovite pretensions of the old lion, and prepared for war. Achior, the chief of the Ammonites, advised Holofernes to avoid a contest with the Jews, "lest their Lord should defend them." This counsel, however, was opposed by the other chiefs, because "Israel was a people that had no strength, nor power for a strong battle." The clamour against Achior having subsided, Holofernes said, "Who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us to-day, and hast said that we should not make war with the people of Israel, because their God will defend them? And who is God but Nebuchodonosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them; but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nebuchodonosor, lord of all earth; for he said, None of my words shall be in vain."

This, however, was one of those "lies" of which Nahum says, Nineveh was "full;" for many days did not pass over ere Holofernes was a headless corpse by the hand of a Hebrew woman; and their encampment in the plain of Megiddo, the scene of confusion, slaughter, and dismay. Bethulia's widow, the feeble and beautiful Judith, by the help of Jehovah, silenced the vain boasting of the "god," whose myriads "perished by the battle of Jehovah."

The wickedness of Nineveh had now become very great. The impiety of Nebuchodonosor was the culmination of its opposition to the God of Israel, to whose people and sovereignty its enmity was bitter and intense. Tobit, of the tribe of Naphthali, who had been brought to Nineveh by Shalmaneser, was still living there. But perceiving his end approaching, he forewarned his children of the sudden destruction of the city; of which at that time there was not the least appearance. He advised them to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife. "Go into Media, my son," said he to Tobias, "for I surely believe those things which the prophet Jonah spake of Nineveh, that it shall be overthrown, and that for a time peace shall rather be in Media." Tobit having soon after died, Tobias removed to Ecbatana, the capital of Media, where he lived until he attained the age of 127 years. "But before he died he heard of the destruction of Nineveh, which was taken by Nebuchodonosor and Assuerus: and before his death he rejoiced over Nineveh."—Tob. xiv. 4—15.

Nebuchodonosor died, and was succeeded by Saracus, a contemptible and effeminate prince. Nabopolassar, a native of Babylon, and general of his army, rebelled, and usurped the Babylonian section of the Assyrian empire, over which he reigned one and twenty years.

Assuerus, or Cyaxares I., king of Media, hearing of the defeat of Holofernes by Israel, determined to attack Nineveh and destroy it before it could recover from the disaster. He engaged the remnant of the great army, which he defeated, and drove back upon Nineveh. Pursuing his victory, he laid siege to the city, which was upon the point of falling inevitably into his hands, when he was obliged suddenly to raise the siege, and return to Media to repel an eruption of the Scythians, which, with the war against Lydia that followed it, delayed the fate of Nineveh about nine years.

In the meantime Nabopolassar, king of Babylon, having become old and infirm, associated his son Nebuchodonosor called "the Second," with him in the throne of the kingdom. This young king is the celebrated Nebuchadnezzar spoken of in the Book of Daniel. His exaltation to the joint-occupation of the throne of Babylon with Nabopolassar, occurred in the fourth year of Jehoiakim, king of the Jews; and two years before his father's decease.

Having mediated a peace between Assuerus and the king of Lydia, Nebuchadnezzar for himself and father contracted an alliance with Assuerus, king of the Medes, for the conquest and destruction of Nineveh. Having therefore united their forces they besieged the city, took it, killed Saracus the king, and utterly destroyed it. The two armies enriched themselves with the spoils, and Assuerus prosecuting his victories, made himself master of all the cities of the kingdom of Assyria, except Babylon and Chaldea, which belonged to Nabopolassar.

Thus Babylon and Chaldea became the nucleus of a new Assyrian empire. The wings of the Great Eagle were plucked from the Assyrian Lion, and it was made to stand upon its feet, and a man's heart was given unto it. Nebuchadnezzar commenced his career as general of the kingdom; and by the conquest of Syria and Judea, he succeeded to the sole inheritance of a throne which at his father's death comprehended under its dominion Chaldea, Assyria, Arabia, Syria, and Palestine, over which he reigned in Babylon, the capital of the empire, forty-three years.

The destruction of Nineveh by the kings of Babylon and Media fulfilled the prophecies of Nahum and Zephaniah. The latter, who prophesied in the reign of Josiah, king

of the Jews, said, "Jehovah will stretch out his hand against the North, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows: desolation shall be in the thresholds: for he shall uncover the cedar-work. This is the rejoicing city that dwelt carelessly, that said in her heart I (am supreme) and none beside me: how is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss and wag his head. — ch. ii -13. Such is Nineveh, and such has she been for ages. Until the late discoveries of Layard, the site of the city was a matter of dispute. Nineveh and Babylon, the destroyers of the kingdoms of Israel and Judah, are both fallen, and vanished; but Israel, Judah, and Jerusalem, the people and city of Jehovah, remain, and are preparing to "blossom and bud, and fill the face of the world with fruit!"

The historical outline presented before the reader will show him the fitness of Nahum's introduction, in which he says: —

"Jehovah is a jealous and an avenging God;  
Jehovah avengeth, and is very furious.  
Jehovah recompenses his adversaries,  
And he reserveth wrath for his enemies.  
Jehovah is slow to anger, though great in power."

Jehovah is jealous of the honor of his name; therefore he avenged it in fury upon Sennacherib, Nebuchodonosor, and their city. Of Nebuchodonosor, Nahum says, to Nineveh:

"From thee hath there gone forth one  
Who imagined evil against Jehovah;  
A most wicked counsellor;"

But though this pretended god was obeyed by myriads,

"Thus saith Jehovah,  
Though they are victorious and so many,"  
Yet shall they be cut down and pass away."

Then addressing Israel, he says: —

"Though I afflicted thee I will afflict thee no more;  
For now will I break his yoke from off thee,  
And I will burst thy bonds in sunder,  
And Jehovah will command concerning thee,  
That thy name be no more scattered abroad."

Then to Nineveh he says: —

"From the house of thy gods will I cut off  
The graven and the molten image:  
I will appoint thy grave; for thou art vile."

But Judah shall live in peaceful independence when her oppressors are no more. Nahum saw this in his vision as the consummation of "the Controversy of Zion." Nineveh and all her successors in her great contest with Jehovah for sovereignty over his people and land, should be destroyed; for the decree is that "the wicked shall be wholly consumed, and cut off." Therefore, saith the prophet,

"Behold upon the mountains the feet of Him  
That bringeth good tidings, who publisheth peace!  
Keep, O Judah, thy feasts; perform thy vows:  
For he shall no more pass through thee:  
The wicked is wholly consumed, he is cut off."

The power of the wicked shall no more pass through Judea, because of Him who brings the proclamation of peace to Judah. But the power of the wicked is supreme to this day; therefore, in these words, Nahum looked beyond the fall of Nineveh. He penetrated into that future indicated by Isaiah in similar words, saying,

"How beautiful appear on the mountains  
The feet of Him that bringeth good tidings,  
Of Him that proclaimeth peace!  
Of Him that bringeth good tidings of good,  
And that proclaimeth salvation!  
That saith to Zion, Thy God reigneth!  
The watchmen shall lift up their voice;  
With their voice together shall they sing;  
For with their own eyes shall they see,  
That Jehovah restoreth Zion."

"Burst forth into joy; sing together  
Ye waste places of Jerusalem!  
For Jehovah hath comforted his people;  
He hath redeemed Israel,  
Jehovah hath made bare his holy arm,  
In the sight of all the nations:  
And all the ends of the earth shall see  
The salvation of our God."—Isa. liii. 7.

The Assyrian has not yet abandoned his pretensions to Jehovah's land; there can therefore be no peace for Judah until the Assyrian's claim shall be extinguished in the utter consumption of his power. The fate of Nineveh and Babylon is the earnest, as well as type, of that of Rome and Constantinople, the modern seats of the Assyrian's power. Hence, Micah, looking forward to the final deliverance of the Holy Land from the Assyrian of the Latter Days, whose dominion, as it will be in those days, Nebuchadnezzar saw in his dream, speaking of the Judge of Israel born in Bethlehem, says: "He shall be the peace, when the Assyrian shall come into the land. He shall deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders."—Ch. v. 5, 6. It is easy to perceive that Nahum, Isaiah and Micah, all speak of the same person; that is, of the Christ. Their testimony exhibits him as the publisher, and the giver of peace to Israel—the Shiloh to whom the gathering of the people shall be. When the Assyrian falls upon the mountains of Israel after the manner of Sennacherib, peace shall be upon Israel for evermore.

In the second chapter, Nahum announces that the destroyer, the united army of the Medes and Babylonians prepared by Jehovah, marches against Nineveh to avenge the cruelties and desolations inflicted upon Israel. "Behold, saith Jehovah of armies, I am against thee; and I will burn thy chariots in the fire, and the sword shall devour thy young lions; and I will cut off thy prey from the earth; and the voice of thine ambassadors shall be heard no more." Hence the destroying army was Jehovah's preparation—his mighty and valiant men with blood-red shield, and scarlet uniform, brandishing their spears; with scythe-chariots blazing in the sun like flaming torches. As they approach the fated city there are heard,

"The cracking of the whip, and the noise of the rattling wheels;  
And of prancing horses, and bounding chariots.  
The cavalry mount, and the flame of the sword,  
And the glittering of the spear are seen."—Ch. iii. 2.

Such in vision was the appearance of Jehovah's hosts as they approached the city. Nahum saw them moving in battle-array—an imposing spectacle. But Nineveh was fainthearted and unprepared. This appears from Nahum's words—

"Lo, thy people are as women in the midst of thee:  
The gates of thy land are set wide open to thy foes."  
"Thy shepherds slumber, O king of Assyria;  
Thy nobles give themselves up to repose."

The issue would therefore not be doubtful, when the shock of battle came. Having passed through the gates of the land, Nahum saw them at the gates of the city preparing for assault. This is expressed by the phrase, "He shall recount his mighty men." They shall be brought into line—they shall be arrayed for the onset.

"The chariots rage in the suburbs;  
They charge one against another in the broadways:  
They appear as torches, they run as lightning:  
He shall recount his mighty men;  
They cast down as they march on;  
They hasten to the wall, and a covert is prepared.  
The gates of the river are forced;  
And the palace, and the citadel are dissolved."

The Assyrian captains try to rally their dismayed troops, who, they perceive, are disposed to turn their backs upon the assailants:

"Stand, stand, they cry, but none looketh back.  
Their hearts melt, and their knees smite together;  
And there is great pain in all loins,  
And the faces of them all gather blackness.  
There is a multitude slain, and a heap of dead bodies;  
And there is no end to their carcasses,  
Over which they stumble."—Ch. ii. 8-10; iii. 8.

The city being taken, the victors proceed to secure their prisoners, to collect the spoil, and to demolish her towers. Referring to this Nahum says,

"She is led away captive, she goeth up;  
Her maids are led away moaning as doves,  
And smiting their hands upon their breasts."-Ch. ii. 7.

As to the spoil, he says, speaking of Jehovah's troops,

"They seize the silver, they seize the gold,  
And there is no end of the glorious store,  
Because of all kinds of desirable furniture."—v. 9.

The result of this pillage is that—

"Nineveh is void, and empty, and waste."—v. 10.

The walls and towers of the city, whose men of war had become effeminate, and whose king and nobles had given themselves up to luxury and repose, however thick and lofty and numerous they might be, would be but an indifferent protection to its inhabitants, and offer but a feeble resistance to the enemy. This was the case with the fortifications of Nineveh, which, as Nahum foretold, were easily subdued by her destroyer.

"All thy strongholds," says he, "shall become  
Like fig-trees loaded with the first ripe figs:  
If they be shaken, they fall into the eater's mouth." Ch. iii. 12.

This was not the case with Sevastopol. Her stronghold, though much shaken, did not come so easily into the mouth of the eater. A slight shaking will bring down a shower of ripe figs from the tree. The figure is, therefore, very expressive of the facility with which—

"The habitation of the lions,  
And the feeding place of the young lions;"

and all the dens and lairs, or strongholds of Nineveh were captured by the Medo-Babylonian army of Jehovah, the omnipotent and victorious God of the Jews. Thus, the skirts of the well-favored harlot, the mistress of enchantments, who trafficked in nations and tribes, were reversed upon her face, and her nakedness exposed to them she had deceived. She was made vile, and set as a gazing stock in a deserted land.

"And it shall come to pass  
That all who see thee shall flee from thee.  
And shall say, NINEVEH IS DESTROYED!  
Who will bemoan thee?  
Whence shall I seek comforters for thee?  
THOU SHALT BE HID.

Thy people are scattered upon the mountains,  
And no man gathereth them.  
There is no healing of thy bruise;  
Thy wound is become grievous;  
All that hear the report of thee shall clap their hands over thee:  
For thy wickedness hath passed continually upon all."—Ch. iii. 5-7; 11, 18, 19.

Thus was determined in favor of the truth, the great question of the eighth century before the birth of Christ, Is Jehovah, God of Israel, or Nebuchodonosor, God of Nineveh, the Lord of the whole earth, and ruler in the kingdom of men? —Dan. iv. 7. The truth was established in the defeat of Holofernes, and the destruction of Nineveh, according to the word of Jehovah's prophets, in the reigns of the impious father, and his contemptible and effeminate son. The truth was mighty, and prevailed; not by argument, however, but by the sword employed by Him who has said, "I have magnified my word above all my name."

This is a world in which Jehovah's truth cannot prevail by the mere force of testimony and reason. It never has so prevailed, and never will while "sin flesh" is the nature of man. The Christianity of the fourth century was not placed on the throne of the Caesars without war. The anti-papalism of the fifteenth century did not enthrone itself in the Protestant States without a long and bloody war. Testimony and reason begin the strife which is victoriously consummated by the sword. This is Jehovah's method. He dealt so with Nineveh, with Babylon, with the Home of the Caesars, with German Popery, and hereafter with the Rome of the Popes. When Gog, the Prince of Rosh, shall rule the Image-Empire of the Latter Days, he will not fall short of the impiety and arrogance of Nebuchodonosor the First. Like him, he will claim the lordship of the whole earth; and "Oppose and exalt himself above all that is called God, or an object of fealty; so that as a god, he sits in the temple of the god, exhibiting himself because he is a god."—2 Thess. ii. 4. In this assumption of divinity an issue will be formed between him and Jehovah; or rather the old issue will be revived, the time and person chiefly differing. By virtue of this self-exaltation to supreme godship, or lordship over all the earth, Gog will claim possession and sovereignty over Jehovah's land, and Jerusalem, the city of the Great King. "He shall think an evil thought," which will impel him to follow in the footsteps of Sennacherib and Holofernes against Judea. He will occupy the sites of their encampments, as well as the Holy City. The crisis is then formed, and the nations will be taught to know that there is a power claims Jerusalem mightier than the Sennacherib or Nebuchodonosor of the Latter Days. "Then saith the Lord God, my fury shall come up in my face; and Gog shall fall upon the mountains of Israel: for I will consume him with the spirit of my mouth, and destroy him with the brightness of my coming."—Ezek. xxxviii. 18; xxxix. 4; 2 Thess. ii. 8.

From this declaration, then, of what the Lord will do, it is evident that he has not departed from his old method of settling questions pertaining to his sovereignty over the earth, and Israel. He is now holding back until the principles of the Apostacy shall develop themselves into full maturity of blasphemy in the impiety of Gog. Some may think that it is impossible for a man to stand up in the nineteenth century, and to declare of himself in the old formula, that "There is no God of the earth but Nebuchodonosor;" but, when we find, in the "enlightened city of Boston," a paper, extensively patronised, avowedly hostile to the Bible, and declaring that "its divine authority has no foundation in truth;" and that Nature is a better guide to truth and virtue than it; —when such folly can be gravely enunciated in Protestant America, we believe that it is quite possible for the dark regions of "Holy Moscow" to present the intoxicated nations with a chief, who will not blush to affirm his own godship and omnipotence. Men, unenlightened by the doctrine of the Bible, are capable of uttering the most egregious nonsense, and of perpetrating the most flagrant absurdities. The only difference is, the way they manifest their folly. A man at the head of nations defies the God of Israel with a mighty army; a puny editor of a Boston paper insults him with a lying pen! Extremes meet. Whether armed with a sword or a pen, it is the thinking of the flesh, which is enmity against God; is not subject to his law, neither indeed can be; for the thinking is the mentality of sin. "Mental Liberty," and Romish and Muscovite Superstition all hate the Bible,

and make a mock at sin. No pretensions are too impious or blasphemous to issue from the mouths of such. Infidelity and Superstition are extremes that meet; and when they shall kiss each other with fraternal and political embrace, THE APOSTACY will have produced the LAWLESS ONE in the fulness of his power, whose infidelity of Jehovah and Jehovah's word, will embolden him to claim the Lordship of the World. But enough. The sword will settle the question; and the nations will learn that there is but "One Lord" and "One God," and that Jehovah, the Avenger of Israel, and the hope of his people, is He.  
Jan. 1, 1857. EDITOR.

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### Visit to Canada and the West.

Route from Paris to Geneva—Bigotry Reigns there—the Ecclesia at Geneva—Excellent Singers—Good Singing a Desideratum—Visit St. Charles—"Anything Clerical will do for the West"—Clergy at a discount in St. Charles—Visit Aurora — Manifesto—"55 Adventists"—Singing by Moonlight Away—Invitation to Revisit Toronto—Visit Milwaukie—Disabled by Sickness—Lake Voyage—Land on Mackinaw—Indians there—A Wrong-headed Kansas-Goose—Slavery—Excitement on board—Arrive at Toronto—Private Meeting—Arrive in New York.

We left Paris at 11.23 A.M. and arrived at Windsor opposite Detroit, Michigan, on the Detroit river, at 5.40 P. M., a distance of 157 miles from Paris, and 229 from Elgin and the Niagara Suspension Bridge.

The route passes through Woodstock, London, and Chatham to Windsor. The first of these towns is nineteen miles from Paris. For eleven miles east of it, the region is level and highly cultivated. The town is situated on a hilly section of country, and is the shire town of Oxford county. It contains 1300 inhabitants, six bazaars called "churches," a grammar school, and the county buildings.

To the west of Woodstock the road is bounded on either side by a range of hills, and five miles further on enters the valley of the Thames at Beachville. From this, it continues down the valley, with hills on either side, covered with a heavy growth of timber, in which there is considerable mountain-pine. From Ingersoll, 100 miles from the Suspension Bridge, the country appears newer, and continues its hilly aspect, with extensive pine woods frequently bounding the view, until a distance of nineteen miles is reached, when the road enters the city of London the Less.

London, whose population is 10,000, is situated on an elevated plain, at the confluence of the two branches of the Thames, and is one of the most thriving of the young cities of Canada West. It is in the heart of one of the richest agricultural regions, but dates its prosperity from the completion of the Great Western Railway. Its streets are handsomely laid out, and many of the buildings are commodious and elegant. It contains fourteen or fifteen Guardian Saints' Bazaars, as the Spirit in Daniel styles the Church-depots the Gentiles use for spiritual merchandizing; and many of them are noted for their architectural beauty. It has also three or four bank agencies, extensive foundries and machine-shops, several mills, two daily and four weekly newspapers, two markets, and nearly one hundred stores. There are also extensive barracks near the city in which are stationed a regiment of the line and a company of artillery.

Half a mile west of the city, the road crosses the Thames by a substantial bridge 400 feet in length, and 29 feet above the water, after which the land continues somewhat high and uneven for a few miles, when it spreads out into broad and fertile flats on approaching Lobo, a little village situated in the midst of a fertile and well cultivated country. From thence the road strikes an air line, which it keeps for a distance of fifty-six miles; the surface of the country being quite level, and the road bounded on either side with heavy timber, except here and there an opening made by the woodman's axe near some of the stations which intervene.

One hundred and sixty-eight miles from the Niagara Suspension Bridge is Chatham, containing 3,000 inhabitants, a well-built and thriving town on the banks of the Thames; and in the season of navigation has steamboat communication with Detroit. Leaving Chatham, the road soon enters the prairie, which sweeps off on either hand, extending on the right to the shores of Lake St. Clair. The entire section is almost devoid of cultivation, and being low and marshy, possesses nothing to relieve its monotony. A few miles further on, and the road comes in sight of the Lake. A motley collection of weather-beaten houses is dignified by the name of Rochester, near its shore. From this point the land is mostly covered with timber, and of extraordinary fertility.

Windsor, so named after the town in England near which the Queen's palatial castle stands, commands a beautiful view of Detroit, half a mile distant, on the other side the river. Its population is about 2000. This is the western terminus of the road. It was on Tuesday evening, the 29th day of July, that we arrived here. When the baggage was transferred, we crossed over to Detroit, situated on the river or strait, of the same name, connecting Lake Erie and Lake St. Clair; and is one of the largest commercial cities in Michigan. It was founded by the French in 1740, and now contains a population of 40,000. It is distant from Chicago, to which we were directing our way, 282 miles; a length of road over which we passed between six P. M., and seven P. M., of Wednesday, being a little over twenty-one miles an hour, which for railroading is remarkably slow.

On issuing from Detroit, the road follows the river a short distance, and then bears off through a level and fertile country, in a south-westerly direction, many parts of it being in a state of high cultivation. About ten miles from Detroit, the road bears westerly through a level, but less populous section. The timber is similar to that growing on the bottom lands, and in many places grows quite dense. The farm houses are mostly small, and old as the country is, it nevertheless has a raw-material aspect, which is characteristic of all settlements bearing the impress of the colonization of the French, a degenerate and degenerating variety of mankind.

A few miles onward, the country assumes a more undulating appearance; the farm houses are more substantial and commodious, and the country in a more advanced stage of cultivation. The road soon enters the valley of the Huron, and at thirty miles distant from Detroit, arrives at the village of Ypsilanti, containing a population of 3,000 people, and situated on both banks of the Huron river, in the midst of a rich, and populous farming district.

After leaving Ypsilanti, the road continues up the valley, crossing and re-crossing the serpentine river on substantial bridges, and amid scenery extremely picturesque. Seven miles beyond is the city of Ann Arbor, containing 5,000 inhabitants, also pleasantly situated on both sides of the Huron, and in an excellent farming district. It is elevated and dry, and has the reputation of being one of the healthiest in the State. Beside the county buildings, the State

University is located here, the buildings of which are large and imposing. There are also an Observatory and Medical College which are beautiful structures, and considered creditable to the liberality of the city of Detroit, and the State government which favored their erection.

On leaving Ann Arbor, the road winds along the Huron crossing it at intervals, and for the most part walled in by a range of hills on either side, covered with a growth of scrubby oak. Thirty-eight miles onwards is Jackson, a flourishing country town of 4,000 inhabitants, situated on the Grand river. Emerging from this place, the road crosses a long trestled structure, and enters a highly cultivated and beautiful country, sufficiently undulating to carry off the surplus water.

From Parma the road continues through an undulating and fertile country, and at Albion enters the valley of the Kalamazoo. Twelve miles from Albion, the road reaches Marshall, one hundred and seven miles from Detroit, a prosperous village of 3000 inhabitants, on the Kalamazoo river, and the seat of law, which is neither gospel nor justice, for Calhoun county.

After leaving Marshall, the country is not so thickly settled, though presenting the same diversity of surface, with occasionally high hills bordering the road on the north. About ten miles from Marshall is the junction of Battle Creek, with the Kalamazoo, whence the road continues down the valley; now close upon the river bank, and anon crossing a wide interval; and then again by the side of a range of hills, which lock the valley in on the north. The country is thickly settled, and in many parts highly cultivated.

Thirty-six miles from Marshall, and one hundred and forty-three west of Detroit, is the fair village of Kalamazoo, pleasantly situated on the left bank of the river after which it is named and said to be one of the most flourishing of the State. It was first settled about twenty years ago, and now numbers nearly 6000 inhabitants. Plank roads, and, indeed, all the natural advantages of the region have been developed with remarkable rapidity. The streets are wide, and regularly laid out, and pleasantly shaded with native burr oak, which a good taste preserved from the axe of the settlers.

From Kalamazoo the road enters a timbered country, dotted here and there with farm houses, and cultivated fields, with ever and anon a station around which are clustered the dwellings of the ordinary adjuncts to the formation of villages, a tavern, store, and divers mechanic shops.

Forty-eight miles from Kalamazoo is the beautiful village of Niles, on the right bank of the St. Josephs' river, which is navigable for steam boats beyond this point. Thirty-seven miles from Niles is Michigan City, a sandy place on the shore of Lake Michigan, and said to be one of the most flourishing villages in the northern parts of the State of Indiana. After leaving the station, the road enters the Prairie, which it keeps to Chicago. The scenery characterizing this portion of the road is exceedingly monotonous. The soil is of uncommon fertility, but mostly of a swampy nature, which will prevent it from being reclaimed for some time to come.

Fifty-four miles from Michigan City is Chicago, the "Garden City," of the west. It is situated on both sides of the Chicago river at its entrance into Lake Michigan, and is considered as the natural centre of the trade of the north and north-west, and a considerable portion of the south-west. It is built on an extremely level plain, sufficiently elevated to

prevent being as yet overflowed by the lake, and extending many miles without a tree, towards the south and west. The country adjacent to this plain, consists of beautiful and fertile prairies interspersed with groves, and diversified by gentle slopes. The Chicago river and its branches divide the city into three parts—the main stream flowing directly eastward, is about two hundred feet wide, forming one of the best harbors on the lake. Substantial piers have been extended into the lake, on one of which is a light-house. Vessels ascend the river a distance of five miles. The shores of the lake are lined with wide and shaded avenues, on which are numerous elegant residences of the sons of Mammon, who have devoted themselves with success to the services of his cathedral. The streets are generally planked and lighted with gas. Some of the planks were being removed opposite the Metropolitan where we put up en retour for repair of the street. We perceived the foul air very readily, and doubt not, that the reason Chicago has suffered so much from cholera in past times, exists in the subplank abominations of the city. It contains sixty-one churches for the merchandize of souls; where superplank abominations enough are vended to place it on a like physical relation to Lake Michigan, that the cities of the plain have long sustained to Lake Asphaltites. The city is wholly devoted to Mammon in its church and municipal economies. Its population is said to be 100,000; but this may be a local exaggeration in the spirit of hyperbole, characteristic of young and vigorous communities. In 1842, while we resided in the country, its population was 10,000. But since then all is changed.

We arrived in this, the commercial Metropolis of Illinois, at seven a.m., and put in for breakfast at the Tremont house. We were detained here till 9. 20 A. M., when we were again "aboard" for Geneva, on the Fox river, thirty-five miles distant from Chicago, by the Galena and Chicago Union, R. R. We arrived at this prairie village, the seat of law for Kane, at 11. 30 A. M., and in passing from the station according to instructions received, we were addressed by name by a brother from whom we had often heard, but never seen before, bro. Benjamin Wilson, who recognized us, if we remember rightly, by our resemblance to the likeness in Elpis Israel.

Geneva is about two miles below St. Charles where we resided some thirteen years ago. St. Charles is more populous; but Geneva being on the railroad, is taking the lead of it. There is indeed, a railroad from St. Charles to the Junction, but it is a miserable affair, and worked by an old kettle, which is, or might be, worthily named after one Minard, whose policy, we were told, has for the present at least, stagnated the fortunes of the town. "Minard's kettle," is the iron horse that wags to and fro travellers and freight over a very rough prairie way. Geneva fell into better hands, and better secular times have therefore come upon her. Her citizens, however, as far as our experience went, are more sectarian and bigoted than those of St. Charles. They will neither read nor hear testimony or reason that is not in support of, or that calls in question, the scripturality of the superstitions of their fathers. There is a small ecclesia there of about sixteen brethren, most of whom, we believe, were formerly Bethanian Skyites; or of that class of sectarians, who believe in Skyism, and look to the President of Bethany College as the Grand Rabbi of their sect. We do not think any of them were Millerites, or of that modification of Millerism known as Adventism, of which our well-meaning friend J. B. Cook, is the "spiritual" advocate—a system which may be compared to a quaint, threadbare, and particularly tender, "old garment" patched with new cloth, according to that peculiar stitch technically yclept, "gobble-stitch." If there be any among them who once paraded themselves before the world in this comical array, we are not informed; but, of this we are able to bear witness, that, whatever their antecedents they have put off their old patchwork and filthy apparel, and put on "fine linen, clean and white," in obeying the Gospel of the Kingdom which they have intelligently confessed. They have now only to keep their

garments unspotted, and to "contend earnestly for the faith once for all delivered to the saints," and the kingdom will be their's when the Lord shall come, and shall have restored it again to Israel,

The ecclesia at Geneva has several very intelligent and enterprising members, who, however, are not all residents of the village. Some of them being printers they not only speak, but to some extent, print the word. But such is the unintellectual prejudice of their neighbors that they will neither hear them speak, nor read what they offer them gratuitously. So long as a people pursue so stupid and suicidal a policy, it is impossible to enlighten them. They are hopelessly joined to their idols, and are only fit for capture and destruction "in the ditch," with their blind clerical guides who lead them astray.

The brethren at Geneva have built themselves a very comfortable stone meeting-house which cost them about \$600. In this they meet every first day throughout the year; and are quite competent to teach their neighbors "the words of eternal life," unmixed, and unperverted by the "spiritual," or pious, absurdities, or "sentiments of all christendom," as they are styled by our quondam friend, Dr. Jeffersonville of Indiana. Their congregational singing is quite a treat to the ear, the treble, base, counter, and tenor, being well sustained by all. We are satisfied that our heavenly Father, the Great Inventor of Harmony and Melody, of sound and speech, prefers to hear his own glorious praise ascending to his throne in concord of sweet sounds, than in the horrible discord of twanging noses, and counter-screeching with a base accompaniment of growls from croaking throats. Jehovah appeals to Israel, and inquires, if their governor would be pleased with them, and accept their persons, if they were to treat him as they did that governor's superior? See Mal. i. 8. The moral of this question is that men approach Jehovah with their very best services; that is, their services rendered in the very best manner: and that, if they would not enter the presence of an earthly potentate without carefully preparing themselves with the best that is possible; neither ought they be content to present themselves before "the Blessed and Only Potentate, the King of Kings and Lord of Lords," with anything short of what is attainable by the cultivation of the faculties he has bestowed upon them. If we were one of the kings of the nations, and any of our subjects sought admission to our presence to sing our praise, we should expect them to sing in harmony, or to be content to speak it. God made the human voice, and he made it capable of giving forth a concourse of sweetness, and as he is a God of order, not of confusion, we believe, he would rather his people should order their voices, than distract one another from his praise by grating their ears by a nasal confusion of sounds. The melody of the praise in sound and sense ascending from the larynx of the ecclesia at Geneva, is an inspiration to souls in harmony with the truth. It glows through the inward man, the brain and nervous system, with thrilling effect; and if he have to speak, enfeebled by over-action, or depressed from external causes, he is attuned to the instrumental work of setting forth the words of God to a crooked and crotchety generation. From the whole, then, our advice to the brethren is, learn to sing, that melody in your hearts may find expression in melody of voice attuned to praise.

We spoke in Geneva four or five times to small assemblies, but with what result time: will show. There is no insuperable ground; of discouragement even in Geneva. Some dozen years ago, the gospel of the kingdom had no adherents in those parts. Yet while we were then persuading men to turn from the clergy to the Bible, a preparation was being made for developments which now exist. There is now quite a scattering of believers in the northwest who have accepted God's invitation in the gospel to his kingdom and eternal glory; what may we not hope for in ten years to come, if every believer do his duty, as God expects, seeing that

the gospel is now intelligently advocated by several, who are quite competent not only to teach it, but to confound the clergy before the people? All the brethren have to do is to be "instant in season and out of season," commend their doctrine by their good conduct, and leave the rest to God, who in his own way will give the increase according to his word.

On Monday, Aug. 4, we visited St. Charles, where it was appointed that we should address the people at the Baptist House three nights in the week. We were agreeably disappointed at the largeness of the attendance. Something caused the citizens to lend an ear that did not operate upon the Genevise. Perhaps the truth has been more discussed in Geneva. Where this is the case, the leaders, or rather, misleaders, of the people become tormented; and as they cannot refute it, they warn the people in self-defence not to go to hear it. The truth is a great torment to its enemies; hence the witnesses thereof are styled in scriptures, "prophets who torment them who dwell on the earth." One cause, we were given to understand, of the people turning out to hear in such numbers, was that the clergy in St. Charles had lost their influence over the minds of the people to a great extent. The clergy in the West, we were told, are generally a very ordinary set of men, the rank and file, as it were, of the order, who were only fit to garrison the backwoods' settlements of the church frontiers. Talented clerical genii are monopolized by the purple-and-fine-linen christians of the Atlantic cities; while jobbing craftsmen are sent to pick up a living in the backwoods and prairies, upon the principle that anything in morals and intelligence will do for the West! The people of St. Charles, it is supposed, are tired of nibbling the cob-ends usually thrown to swine. Not so, however, the Genevise; the cob-ends of nibblings are thankfully received and cracked with a relish which ignorance of better stuff can alone impart. Pearls and holy things are not for prairie dogs and western swine; therefore the Clerical East sends them bones and garbage, the fragment-offal of Atlantic sumptuousness. But this is bad policy, and will be found to react upon "the church" to its disadvantage. If the clergy wish their craft to prosper there, they must send efficient workmen, who by their accomplishments can command the respect and admiration of the people. This is said not to be the case at present; and notably so in St. Charles. Hence, their disposition there "to hear some new thing." This "New Thing" (and new it is to this generation) we presented to them in brief; and they heard us with seeming interest and attention; but whether what they heard will cause any of them to search the scriptures under the conviction that the words of eternal life and glory are to be found there, we cannot tell. All we can testify, at present, is that four persons of good report in society, who had been studying the word assisted by Elpis Israel and the Herald, requested us to give them the aid necessary to enable them to yield that obedience which the gospel of the kingdom demands. The request was complied with, and they were immersed in the Fox River that same hour of the night. (One of the friends we immersed on that occasion writes, "Your lectures while here have left deep impressions on the minds of some. It is hard for them to think upon, being like seed sown among tares; for their minds are so much indoctrinated with the traditions of the schools of the clergy, that it is hard to take root. Since your departure, Mr. M. and his wife have become obedient to the faith.")

On Thursday morning, Aug. 7, we journeyed in the Minard's Kettle-Wain to the Junction, where we took the Chicago and Burlington cars for Aurora, also on the Fox River, about 12 miles below St. Charles. We spoke here four times in the Temperance Hall, but with little personal satisfaction, being on the verge of sickness, but not at the time aware of it. The audiences, which, it was supposed, would be the largest here, were for the population, really the smallest. Public opinion had been forestalled by one of the newspapers of the town, by which, no doubt, many had been turned aside. Two brethren sought to correct the impression made, by publishing before our arrival in the town, bills to the following effect:

"The Aurora Beacon of Aug. 1, having published a perversion of a notice left at its office for insertion concerning Dr. Thomas' lectures; and The Guardian having neglected to give publicity to the one left for it, we claim that it is our duty to offer a few words of information in regard to the lecturer and the proposed lectures.

"The lecturer we have known for the last 17 years, and is a man whose character for integrity and moral worth, none have been able truthfully to impeach. The Beacon would have its readers understand (if they should dare to go and hear said lectures) that they might expect to have served up some 'old hash,' the fabrication of the lecturer's own fertile brain, and counters of his own 'coinage!' But we, the subscribers, pledge ourselves to all intelligent persons who will attend the lectures, that their good sense shall not be shocked with dry disquisitions on abstract ideas, or obsolete words; but that he will speak of none other things than those which Moses and the prophets, Jesus and his apostles, have spoken of assuredly believing and affirming that if any man speak not according to these, 'it is because there is no light in him.'

"We would, therefore, invite all who are sick and tired of trusting in fables, to attend at Temperance Hall, and judge for themselves whether the doctrine inculcated by Dr. Thomas, be 'of his own coinage' or not. And as the exhibition of 'the truth' is the sole object of these lectures, we trust that all who have a disposition to know it as testified by the before-mentioned authorities, will come Bible in hand, and test what they may hear, for themselves."

The Clergy are particularly invited on this occasion, as the Doctor holds himself in readiness to answer any respectful questions, at the close of each Lecture. —Lectures free, and no collection.

PETER INNES,  
L. Z. BAKER.

Aurora, Kane, Ill..  
Aug. 4, 1856.

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But, notwithstanding this appeal to the candor and impartiality of the Aurorans, the audiences at Temperance Hall, were made up of attendants from Geneva, Dundee, St. Charles, Naperville, Northfield, &c, with only a sprinkling from the town itself. The prophets are in no favor in Aurora. Besides the natural incredulity of the heart of man, and its enmity to the things of God, we suspect they have been brought into greater disrepute by the misapplication of their testimonies by the perverts of Adventism. Certain calling themselves "Advent-Believers," or "Believers of the Advent Near," held a meeting at Aurora, preaching the coming of Christ in 1855! A Mr. Bywater, who believes in the restoration of the Jews, attended, and somehow got into a discussion with one of their preachers named Mansfield, who hated the idea as rank Judaism! Reader, only think of a man professing to be a Christian, hating the restoration of Israel! Can there breathe a greater misbeliever than such an one? Well, in the discussion, Mr. Bywater was in the act of reading the words of Paul, namely, "And so all Israel shall be saved;" but Mansfield, happening to know what was coming, when his opponent arrived at the word "Israel," exclaimed, "Shall be damned!" "No," said Mr. B., "it does not read so; 'shall be saved' are the apostle's words:" upon which M. exclaimed, "Yes; but they will be damned any how!" Such was the incident us reported to us by an earwitness. The West is overrun with such "Kingdom-believers," mere darkeners of the Divine counsel by words without knowledge. They talk about prophecy, not knowing whereof they affirm; and by their vain babblings only bring the prophets into contempt. Let the brethren beware of such; and before they afford strangers facilities to address the public, let them assure

themselves by approved letters of introduction, and by personal examination, that the applicants "understand the word of the kingdom," and have obeyed it. "The Ecclesia of the living God is the pillar and stay of the truth;" it is its duty, therefore, to see that that truth is not perverted and nullified by the crotchets and traditions of fanatical and visionary men, of high or low degree.

We are not certain how many obedient believers of the gospel of the kingdom sojourn in Aurora; but we think there are about eight or ten. Three were immersed while we were there; and we have recently heard that they have wisely concluded to meet every first day of the week, to show forth the sufferings and death of Jesus, and to read the Scriptures, and to edify one another as best they can.

On Sunday evening, Aug. 10, our appointments closed at Aurora. At 8.30 P.M. we left the town with a spring-wagon load of about twelve or fourteen of the brethren, for Geneva—being a moonlight ride of ten or twelve miles up the Fox River. It was very pleasant, and made more agreeable by good "part singing" by the way. At 10.30, we arrived at Geneva, where we sojourned for the night. At 9.20, on the following morning the time had come for us to bid adieu to the brethren in Illinois for the present. We had renewed our personal acquaintance with those parts after an absence of thirteen years, under much more favourable and interesting circumstances than of old. Then everything was dark, sterile, cheerless, unpropitious; but, as we have already remarked, all is changed; all things for the better, nothing for the worse: still, even that change requires vast improvement before a man imbued with the principles of truth and righteousness, can say, "I am content." The "Great West," any more than the "Mighty East," can never transcend the limits of a wealthy and luxurious barbarism, until the enlightener of the nations shall revisit the earth, and extend to its utmost bounds the civilization of the kingdom of God. Nothing short of this will satisfy the aspirations of the true believer.

While at Paris and Geneva, we received pressing invitations to return to Toronto on our way to New York. In the first, the writer says, "It has occurred to me, that, perhaps you may feel it in some sense incumbent on you to return via Toronto, and aid and assist in so desirable a thing as the bringing together of the earnest, active, truth-seekers of this city and vicinity."

In the second, referring to certain who had become interested in the truth, he writes: "They hope most ardently that you may be induced to return from the Far West via Toronto; and are ready to guarantee all expenses thereby incurred." In the same letter he says, "a Campbellite from Bowmansville the head quarters of the Bethanian President was in this afternoon. He says, all is distraction and distrust in the camp there. This place is East, what Eramosa is West of Toronto, the rallying point of Campbellism. Now, in the event of returning this way, you might think it proper to go amongst them, and assist them in getting on the right path. It is a fine country, mostly settled by old countrymen, and easily accessible from the city, there does seem to be a breaking up of old elements more or less all round."

Before receiving the third letter at Geneva, the friends had met at Toronto at a private house, and were about to meet a second time. Previous to this second meeting, the same brother writes, saying, "We are to meet again on Sunday, at 3 P. M., and with their approval, I am to bring forward some of your strong pieces in favor of the absolute necessity of reimmersion in all cases where the subject of a prior one was faithless of 'the gospel of the kingdom.' This will be the first point for those inquirers to have settled to the conviction of

their own minds. As soon as I know definitely when you will be here again, I will arrange to get them all together. Your services will be invaluable towards clearing up doubts, solving difficulties, &c, where the sole aim is to arrive at the truth. You will naturally be very anxious to press on to New York; but would you not wish to speak here once or oftener? There is certainly a good deal of interest in many minds respecting you and your writings."

Things being after this sort, we concluded to return by way of Toronto, after we had fulfilled our appointments in Milwaukie. On Monday, Aug. 11, we left Geneva for that city via Chicago, where we were detained from 11.30 A. M., to 4 P. M. The weather was very warm and dry, but in about two hours and a half it suddenly changed. The run from Chicago to Milwaukie is 90 miles, and is performed in four hours. Thunder, lightning and rain came upon us between Kenosha and Bristol, and continued late. On arriving at the Milwaukie station we were met by certain of the brethren, one of whom had formerly belonged to our ecclesia in New York. It was about three miles, or between two and three miles, to the house where we were to sojourn while in the city. No hackman could be induced to drive us so far in the rain; so we got into an omnibus which conveyed us about a mile of the way, and walked the rest. On arriving at brother R. Harper's, we felt that our health was failing. We had been in evil case a week or ten days before leaving Mott Haven, and which continued greatly to our annoyance while we were in Toronto. But on leaving that city, a change occurred in our system, the reverse of what had hitherto obtained. We are subject to this condition as the result of much uninterrupted exercise of brain in speaking. The nervous fluid, which is so much for the whole body, by much brain-work accompanied with but little muscular exercise, is expended too largely by the brain in its own operation, to the detriment of the other internal members of the body. The stomach, liver, and other parts of the alimentary system, become torpid, and the pressure of circumstances prevents the correction of this condition. This torpor of the chylopoietic viscera becomes the proximate cause of painful and troublesome symptoms. In our case, it produced tenderness of the teeth, painful swelling of the face, tightness of the frontal region of the brain, sleeplessness, and extreme general debility, so that talking became a burden, and the grasshopper too.

On the night of our arrival we spent a wakeful and restless one. We had taken medicine, and hoped for better things. In the morning we walked out with Bro. Harper to view Milwaukie Bay, which from the heights overlooking the shore, is very fine. But we were not in a state to enjoy scenery, however grand or picturesque. All terrene beauties fade upon a sickly eye. The barometer of our nervous system was falling too rapidly for us to remain abroad. We accordingly returned, and were soon overturned by the contending elements within. At night we could not lie in bed, being very restless; but about 4 a. m. the operation of the medicine procured us a hard, but not refreshing sleep. We sat in an easy chair all next day, and until four o'clock next morning, finding the brain most at rest in this position, and then fatigued by sitting, we retired and slept. We found that as the action of the medicine increased the equilibrium of our nervous system returned; and by Aug. 20, though feeble, we were enabled to resume our journey en retour.

It was evident that our public speaking had arrived at a terminus for the present. The Evangelischen Kirchen had been promised to the brethren by some German friends for week-night meetings; besides which they intended to hire a hall for Sunday. They had not made the appointments fortunately, having concluded to wait till we came. But getting worse instead of better, we found it necessary to abandon the undertaking, and to impose silence upon our voice as a means of cure. Still we could not entirely escape, being requested to speak at a meeting of the brethren in the house we sojourned in. This we did being unwilling to

disappoint them altogether; though we were very far from being fit to do so. But, we suppose, some of our good friends think, that our voice must not be silent even in the article of death.

We lay by disabled in Milwaukie about ten days. A day or two before we left, Bro. Harper drove us over the city and suburbs to view the place. It is certainly a flourishing and prosperous city, situated upon a river and bay of its own name, and containing some 50,000 people, of which about half are said to be Germans. Its houses are built of a cream-colored brick, of wood, and some of hewn stone, imported from Joliet, in Illinois. The people are becoming rich, as the many elegant residences and public buildings plainly attest. Guardian Saints' Bazaars, or houses of church-merchandize, dedicated to popish and protestant saints and angels, abound in the city. The Old Roman Mother's Establishment as seen from the Bay, towers conspicuously above them all; and affords an elegant sanctum for the celibate priests of her abominations. The Germans have twelve bazaars, and as many factories of "lager bier," being a brewery for every church; so that the churchmen of fatherland may get bousy to their heart's content. We understand that the fatherlanders frequent the saloons more faithfully than the churches on Sundays, having bands of music, and other entertainments, to enliven their libations of lager bier. The population of Milwaukie, however, does not appear to be less orderly than of the towns of puritanical and sanctimonious New England. Our friend, the Baptist preacher of Toronto, who says that we are mad, and preach another gospel; that is, another gospel than that preached by him, which we readily admit to be the case; used to minister his traditions in Milwaukie. He resided there two years, and on leaving them, said only two, or not one convert (we do not remember which) had been made during that time. The argument in this case made and provided by the theology of sectarianism, is that the Milwaukies are unproselytable hard cases; too hard for prevenient or subvenient grace! It is not the parson's fault, nor the church's fault, but what they style the "Holy Ghost's." He is the converter without the Word; so that the Holy Ghost of Baptism failed to do any work for his particular church all the time his reverence remained! It was high time he wiped off the dust off his feet against Milwaukie; which he accordingly did, striking his tent, and pitching it in Toronto.

On Wednesday, Aug. 20, we left Milwaukie in the Chicago and Collingwood steamer, expecting that the voyage would be beneficial to our health. The weather was fine, and clear, and the lake smooth and sparkling. We were led to expect by the bills of the route, scenery of a grand and sublime character. But in this we were greatly disappointed. \* We touched at a few inconsiderable landings, such as, Sheboygan, the Two Rivers, &c, remarkable only to a passenger as places for the export of lumber and shingles. On the next day we arrived at the Straits of Mackinaw, between Lakes Michigan and Huron. We staid here about three hours taking in coal. In this interval we ascended to the fort, where is a company of United States artillery. The fort we suppose to be between two and three hundred feet above the waters; and commands a very extensive view of the surrounding region. Opposite to it is Bois Blanc island. The village presents nothing of any particular interest. It is composed of common frame stores and dwellings; some of the signs announcing "Indian Curiosities" for sale, which reminds the voyager that he is on the frontier of modern barbarism and aboriginal savage life. Passing by one of these stores a thick, shaggy-haired old Indian, with blear and watery eyes, the effect of the "fire-water" circulating in his system, reeled out and stood before us. He wanted to shake hands. We gave him our hand, and then the road, leaving the savage to balance himself as well as he could. Passing further on we saw a boat-load of these creatures preparing to depart. It contained a squaw, several papooses, a grown Indian, also drunk, and the first savage, whose name was Jackson, and who joined them while we were with them. There were two others leaning against the boat, very well dressed in citizen's clothes. We

asked them in French (for they only knew a few English phrases) if they belonged to the party in the boat? Upon which one of them replied in very good Yankee, "Ngnah, I guess not!" He seemed to think the supposition quite insulting.

\* The bill of the route says, "The Chicago and Collingwood Route" has received well-merited distinction from the entire press and travelling public, and has been universally characterized as the most romantic, pleasant, and popular route, ever established in the Union. It is the route for the business man, the tourist, and the pleasure seeker. It abounds with the wildest and grandest scenery—the beautiful shores of Lake Michigan, and the Islets decking the northern outlet; the classical Island of Mackinaw; the traditionary Manitoulin Islands (the home of the Indian Spirit of the Lakes;) and the myrioramic-like Isles of Georgian Bay—form a series of views unsurpassed on the northern continent. On arrival at Toronto, passengers can in a few hours visit the Great Suspension Bridge, and the Falls of Niagara, or trip it through the Thousand Islands, and the Rapids of the St Lawrence.

Lake Michigan at these Straits flows into Lake Huron. Its surface is 14 feet below Lake Superior, and 4 feet above Lake Huron, which flows into lake Erie. Lake Michigan is 330 miles long, and 60 miles wide, and is the largest collection of fresh water in the United States. Having finished taking in coal, we left Mackinaw, and steamed the Huron about 170 miles on a parallel with the Manitoulin Isles. Lake Huron, which is 260 miles long, by 180 broad, is said to contain 2,000 islands. We hoped that our track would be among them, that we might enjoy a diversified landscape as we steamed along. But we kept at a very respectful distance from them all, with nothing without to relieve the monotony of the voyage. The greatest depth of Huron is 1000 feet, or about 400 feet below the level of the sea. About 170 miles from Mackinaw, we entered the Georgian Bay, taking a southeast course to Collingwood, which is about 500 miles from Milwaukie.

If it was nearly all monotony without, there was diversity within. On leaving Milwaukie, a Methodist clergyman became the loudest talker in the saloon. He collected a group around him to whom he discoursed in large swelling words about slavery. There was another great talker who coincided with him in opinion. They talked long and loud, till others in the slavery interest put in, and then great words of anger and defiance ensued. "Who are you?" said one to the layman. "I am," said he, "a man that owes no one anything, and can pay my way wherever I go." "Stranger!" said another, "did, you say, you owe no man anything; why, where do you live?" "In Massachusetts." "Oh," exclaimed the inquirer, "I thought you did not live in the Western Country, for no one here is out of debt!"

After this it was discovered that there was an Episcopalian parson on board, on his return from Kansas, where he had been acting the missionary among the "Missouri Ruffians." Of course, he became forthwith a sort of lion, whose roaring it was desirable to hear. At all events it would amuse the mind of our steaming public, if it did not settle the Kansas question! It was moved, seconded, and passed, that his reverence should be respectfully requested to lay before the company his three year's experience in Kansas. In this resolution he very obligingly, and perhaps, condescendingly, acquiesced. The company then took seats, and his Methodist reverence was proposed, seconded, and voted into the chair. The meeting being organized, his episcopal reverence was introduced, with a bundle of manuscripts, and having bowed right and left, and all around, began his "Three years on the Kansas Border," by an eulogy upon the liberty-loving disposition of the Episcopal Church! He told us that he was a clergyman of the Protestant Episcopal Church, by which he had been sent as a missionary to Kansas. That he did not approve of clergymen dabbling in politics; but, that situated as he

was, he could not be wholly indifferent to what was passing around him. He was looked upon as a fine preacher, but not "right upon the goose," on account of which he had to leave.

Illustrative of the liberty-loving character of the church he belonged to, he cited the case of Bishop White. When peace was proclaimed between England and her late colonies, the Rev. Mr. White went to England, to obtain episcopal ordination, and so receive the grace of "apostolic succession," that it might be by him transmitted to others upon whom he should lay consecrated hands. While he was there, the authorities offered to pay him up all his arrears from the outbreak of the rebellion, to the acknowledgment of colonial independence. But this favor the new Bishop respectfully declined!

Having twaddled after this sort for fifteen or twenty minutes, to the no little trial of our own individual patience, he at last arrived at the Kansas border. He told us he was writing a narrative of what he had witnessed in Kansas, and would read us the titles of the chapters he had written, and then select one or two for present reading, so as to give us a general idea of proceedings there. As we took no notes we cannot now go into details. But, we learn from the London Leader, of Nov. 15, that the manuscript from which he read has appeared in the form of a book, entitled "Three years on the Kansas Border," and through Trubner & Co., has been introduced to the English public. Speaking of a book they were noticing being what it professed to be, the Leader says of the one in question, "We wish as much could be said for the vulgar, incomprehensible effusion by the Episcopal clergyman. According to his own statement, he was looked upon as "a fine preacher, but not right upon the goose." The phrase is afterwards explained as the symbol of proslavery opinions. Not to be right upon the goose indicates abolitionist tendencies, and, consequently, the Episcopalian clergyman was not in very good odour at Kickapoo. Judging from his writings, we should be surprised to hear that he was popular in any quarter, and it is difficult to conceive how such senseless cacklings would be expected to benefit the republican cause. Tradition, indeed, lays the Eternal City under a considerable obligation to the bird of St. Michael. But Col. Fremont's chance of success must be very small, if it depend upon a grey goose quill from even a "consecrated pinion." This was the impression made upon us at the time of the reading, what, doubtless, he considered the most passable of his composition. His declaration that his church was the friend of liberty, was made either in ignorance of history, or on the presumption of the profound ignorance of his audience. Ask the tithe-payers of Hanover Co. Virginia; the Baptist preachers, who used to harangue the people through the gratings of their prison doors; the Dissenters of England, and "the Pilgrim Fathers," of Plymouth Rock! Ask these witnesses, and they will testify that Anglicanism is tyrannical, and inimical to the rights of men. The case of Bishop White was policy, not principle. He was going to return to America, and to officiate among republicans. It was necessary, therefore, if he would be popular with these, to sacrifice his arrears. It would have been bad policy for him to accept them; for in so doing, he would have been regarded as a retainer of the British Government—a Tory wolf in the clothing of Republican sheep!

After he had ceased his cackling, his little reverence sat down, having left no impression upon us at all, savoring of "fine preaching." A pro forma vote of thanks was passed, and the meeting adjourned, sine die. But not so the subject. Abolition and Pro-slavery almost came to blows in her Majesty, Queen Alexandrina Victoria's own waters of Georgian Bay. Ardent men shook their doughty fists on the lengthening countenances of his Methodist reverence, and his brother of Massachusetts! The tone of their voices was greatly lowered, and the emphasis of their words wondrously subdued. Perceiving the oozing of their spirits from their leaky vessels, the fire of the Buchanans burned more fiercely, and the bystanders,

who were beginning to partake of the spirit of the situation, expected blood, and blackness of eyes and nose, ere long to diversify the pallor of the divine and his companion, whose crests, in their extremity, were unequal to the crisis they had provoked. But the intervention of the captain saved them from impending possibilities. He commanded peace, and forbid the discussion of slavery, pro or con, so long as they were in the ship. His orders were obeyed, and tranquillity was restored.

We arrived at Collingwood, about ten, a.m., where we were detained till three, P.M. This place is quite new, and therefore in the rough; sand, swamp, scrub oak, and cedar, with more propitious surroundings, are the natural elements of what may become a very thriving and eligible city. It is connected with Toronto by a railroad, from which it is distant about ninety miles. The dinner at the hotel was excellent, being well furnished with fish fresh from the Bay, which cannot be surpassed.

At seven, P. M., we arrived in Toronto. On our way thither we touched at Lake Simcoe, but with this exception there was nothing particularly attractive to one who is familiar with "new countries" in their beginnings. Brother Coombe met us at the station, and informed us that there was a goodly company of friends at his house waiting to see us. We were, however, too fatigued to undergo the labor of a two hour's meeting at least, after a three day's journey in our present state of health. We arranged, therefore, that the interview should be deferred till Sunday afternoon, and that in the meantime we would live in retirement with him.

On Sunday afternoon, our friends, to the number of about thirty, met us at brother Coombe's. We laid before them "the Unity of the Spirit" in its seven elements, as exhibited in "the Unity of the Faith and of the Knowledge of the Son of God," in Eph. iv. 4-6. It was a discourse of definitions, defining from his own writings what Paul meant by the "One Body," the "One Spirit," the "One Hope of the Calling," the "One Lord," the "One Faith," the "One Baptism," and the "One God and Father." After we had finished, we then gave an opportunity to any present to propose questions relative to any difficulties hindering their comprehension of the truth. Since that meeting, as we think we have published elsewhere, four of the friends then present, have become obedient to the faith.

The present result, then, of this tour through Canada and the West, has been the baptism of fourteen persons. What the future may bring forth, it is not for us to say. The time is too short for a great deal to be effected; still, there is time enough for all who are Christ's sheep, "as many as the Father has given him," to hear his voice, the voice of the truth, and to follow him—John x. 20, 27; xvii. 2. From the condition of the people's minds, and the smallness and feebleness of the means, we do not believe that there are in this generation many more sheep to respond to the voice of the Great Shepherd in the truth proclaimed. Still, our diligence must not be relaxed; for it requires wide and far travel, much writing, and more speaking, to get at the sheep, and bring them out from among the goats, scattered as they are up and down the earth.

The friends having retired, we prepared for our departure homeward. At eight, P.M., of Sunday, August 24, we found ourselves on board the steamer for a voyage across Lake Ontario, which is 190 miles long, 40 wide, and 60 feet deep, and therefore navigable by the largest vessels. Bidding farewell to our kind and hospitable brother Coombe, we left the harbour of Toronto, for Oswego, in this State, and distant about 150 miles. We arrived there at seven, A.M., which made our speed about thirteen and a-half knots an hour. At Oswego we

took the train for Syracuse, which left at nine, A.M. At Syracuse we were transferred to the train for Binghamton, on the New York and Erie Railroad. We were detained here three or four hours. At length we were en route again, rapidly descending along the banks of the Delaware to Port Jervis. At this point we left the river, going East to Goshen, and from thence South by Patterson, N. J., and across the Passaic to Jersey City and New York, where we arrived at one, A.M., after an absence of six weeks, and a journey of 2,441 miles.

Dec. 31, 1856.

EDITOR.

## Theiopolitical.

### "Rush like a Tempest with Chariots."

No writer on prophecy, whose opinion is worthy of any respect from the biblical student, denies that "the King of the North," contemporary with "the Time of the End," testified of in Dan. xi. 40, is "the Prince of Rosh, Meshech, and Tobl" of Ezekiel, or the "Autocrat of all the Russias." This may be regarded as a settled interpretation; and any speculation that disputes it, is not worth the time of its reading.

This truth ascertained beyond doubt, it is easy to discern the destiny of the Russian power. It matters not what present obstacles encounter her, nor what disasters befall her, she will override them all, and rise to the ascendant ultimately; and in so doing, bind Europe to her chariot-wheels for a little season preceding her destruction by the hand of God. Multitudes of our contemporaries will live to see it, and to confess that "Russia triumphant and Europe chained" is no fancy-sketch, or fiction of the brain.

The king of the North is to "come against HIM," or that Power that "divides," or apportions, "the Land (of Palestine) for a price."—Dan. xi. 39; Joel iii. 2. This power is, and can be, no other than the Ottoman, or Euphratean, which is "drying up." But, mark how the king of the north is to go against him,—"He shall rush like a tempest upon him WITH CHARIOTS"—yistahair ahlav berekev. If this simply meant artillery, there would be nothing peculiar in this attack of the king of the North compared with that of the king of the South who "pushed at" the same power before him. The king of the South, or Egypt, drove his artillery-wheels against the Sultan with disastrous effect in 1840; but he did not rush with locomotive-speed in trains of chariots. But this the king of the North is to do; for we believe that the "chariots" in the text are iron-horsed cars. The rushing of lightning trains across the steppes of the North, filled with the soldiery of the Russian empire, for the conquest of the Ottoman, is the only movement in "the time of the end" that can be compared to a whirlwind-rush with chariots upon a foe. We believe, therefore, that the text refers to a railroad movement of the king of the North against Turkey, and other countries also; for they are to be "inundated and passed over," by the same power, or "overthrown."—Verses 40, 41.

But Russia cannot do this immediately, for the simple reason that she has not got the railroads. The late war, however, has taught her the necessity of them if she would succeed in her enterprize of establishing her ascendancy over Turkey and Europe. She has, therefore, for the present suspended her military operations until she can resume them with equal facilities of locomotion with whatsoever combination she may be destined to contend.

It is a trite, but often a true saying, that "coming events cast their shadows before." The coming event of a whirlwind railway descent from the North, seems to be forecasting its

shadow at the present crisis. In the London Leader, Nov. 1, 1856, in its "Review of the Week," it is remarked, "Russian invasions are usually most dangerous when they are not carried on sword in hand. Much of the Russian territory has been won by peaceful encroachments; the victory which she lost by arms in Sevastopol has since been gained by craft in the chamber of diplomacy; and now, after imposing upon France and England heavy war taxes, repayment of which they do not exact, she is invading their money market by a railway rate. A contract for the construction of a great system of railways in Russia has been granted to one of the commercial associations which were competing for the purpose. The sum estimated is £40,000,000 sterling (\$193,060,000), to be spread, say, over ten years; an estimate which supposes that the communities of Western Europe, especially England, France, and Holland, would be contributing at the rate of £4,000,000 a year for ten years, towards the resources of Russia; and it seems to be settled that Russia has really succeeded in obtaining this great subsidy."

The correspondent of the London Times at St. Petersburg, under date of Nov. 8, says, "There are not wanting those who affect to say that political, even much more than financial objects have been kept in view, or perhaps held up to view, by the address of the representative of France at the recent coronation of the Czar."

"Rumor adds that the intention is to call for 30 per cent, immediately, or nearly so. If such should be the fact there must have been caution money demanded by the Russian government. Yet the most careful inquiries have not led to the discovery that any caution money has to be deposited. On the contrary, it is supposed that this usual precaution or condition will not be enforced; and if so, it will be another argument at least, if not proof, that political, as much or more than technical or financial considerations, have been prevalent, it being well known to have been, until quite recently, insisted upon in the Department of Public Works that caution money should be lodged by all who obtained concessions."

"It is possible, however, that another reason may exist for making so heavy a call in the first instance. It would bind numbers, perhaps nearly all, to continue to pay up the other calls rather than sacrifice so large an instalment."

Another writer in The Times upon the same subject, says, "At present if the railways could be made, they would subserve only one purpose, to menace Western Europe by the facilities they would offer for moving armies, and thus to revive that oppressive sense of indefinite dread which has recently been dissipated through the happy co-operation of England and France."

The Times itself, viewing these gigantic railways through a sparse population as a financial and commercial enterprize, regards them with unmitigated contempt, and goes on to say, that "the lines are laid out, not for passenger traffic or for commerce, but for military purposes. In fact the Western States are invited to make for Russia a military road from the Baltic to the Euxine, and military roads from St. Petersburg and Moscow to Warsaw and Konigsberg, enabling her to lay armies at a few days notice on the frontiers of Prussia and Austria. The rejection of Riga and Odessa in favor of Libau and Kaffa is a significant commentary on the announcement that Russia intended henceforth to devote herself to the works of peace and social improvement! There is no reason, however, at least there will be no objection felt, to assist in the formation of military roads if they will become great channels of trade, and if, by so doing, they will pay a good dividend. But the interests of trade are utterly set at naught, as well as the interests of the shareholders, by railways which leave Odessa out

of the question, and in the north propose to encounter the competition of the railway from Riga up the valley of the Dwina."

After showing how little profit, if any, can possibly accrue to the shareholders, the Times remarks, "When they have received their magnificent 2½ per cent, for their money for twenty years, the Russian government will have, it appears, the right of purchasing the railway at a valuation based on the net profits of the last five years. We very much suspect that even twenty years hence the profits will be nil, and that by the terms of the concession the Czar will be able to walk into the 2,600 miles of railway with no other payment, or formality, than a civil speech to the unfortunate proprietors. With this dismal prospect we are resigned to see this magnificent concession pass into other hands. There are tradesmen, indeed, so devoted to their business, and so proud of fashionable customers, that they are glad to supply a lord for nothing, or what comes to the same thing, at ruinous credit. Our contemporary would be glad to supply so grand a person as the Emperor of all the Russias with rails, chairs, and locomotives on almost any terms. We are old fashioned enough to estimate a customer by the intrinsic value of his custom, and the intrinsic value of the custom in this instance we believe to be a very minus quantity."

We shall conclude our quotations from the London Times by what follows from its Vienna correspondence, Nov. 20.

"There are at present several foreign financiers of note in this city, among others Messrs. F. and A. G. Baring, of London, and Mr. W. Borski, who is at the head of the first Russian house in Amsterdam. It is stated that the three gentlemen are endeavoring to persuade the Vienna bankers to take a share in the Russian railroads, but it is difficult to believe that such can be the case. The Austrians are not particularly remarkable for their patriotism, but still they will not assist Russia in the construction of roads which would enable her to march half a million of soldiers across the frontier in somewhat less time than she now could 50,000. It is asked here whether the Barings and Hopes are considered good patriots in England, but of course no direct answer can be given to such a ticklish question. The Augsburg Gazette learns from Poland that, if the projected Russian railroads had been completed when the late war broke out, "the immense superiority of Russia would at once have been seen." The correspondent does not deny that Russia is so impatient to have her railroads completed in order that she may use them for military purposes."

From these premises it is manifest that the conviction of the leading men of Europe is that Russia is playing them false. That she has no idea of devoting herself to the works of peace for the sake of peace; but that she is actively preparing means for the development of her internal resources by which she can descend as an overwhelming tempest, and wreak her vengeance upon her adversaries for their violence, and her ally for its ingratitude in her time of need. Sir Robert Peel, who has recently returned from Russia, and who, as a member of the British Government must know more than most people, has solemnly announced at a Staffordshire public dinner, that Europe is "on the edge of a volcano"—"meaning," says the Leader, "that we are at a point just before the probable renewal of war. Sir Robert appeared to allude both to the re-commencement of Russian hostilities and to the state of affairs in Italy; and he spoke with marked suspicion of leading French statesmen,"—the ministers of the Frog-power, ever ready for intrigue where mischief is to be done.

EDITOR.

Dec. 20, 1856.

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### The Right Direction for the Gogueship.

SINCE the ratification of the treaty of Paris the Western Powers have ceased to think of the ambition of Russia—it is the ambition of America which now disturbs their dreams. Alexander is marching no army towards the Pruth—is organizing no navy in the harbors of the Euxine—is meditating no outrage or aggression against Christian or Infidel. Russia has for the present beaten her swords into plowshares, and her spears into pruning-hooks. She has abandoned the paths of war and violence for the peaceful pursuits of industry. Hence France and England have jumped to the conclusion that the arrogance and ambition of the great Oriental Empire have descended into the grave with Nicholas, and that the might of Russia is no longer dangerous to Europe.

It is a great mistake, however, to infer from the present pacific attitude of Russia, and her application to industrial avocations, that she has laid aside all thought of territorial aggrandizement, or that she is pleased with the conditions of the late treaty. Her Czar, indeed, may have assented to that treaty because he was glad to escape from the contest on any terms, but her statesmen, it is certain, only did so from the conviction that the financial and military exhaustion of Russia required the suspension of the conflict till some more favorable opportunity. That opportunity may not present itself immediately, but it is evident that Russia is determined to be prepared to take advantage of it when it does. The experience of the Crimean campaigns revealed to her generals and ministers the sources of Russia's vulnerability in defensive war. They have become sensible that the inadequacy of her revenue, and the remoteness of her frontiers from her centre, and from each other, were the great causes of Russia's disasters in the recent war, and her sovereign and government have decided, that so far as encouragement of home industry can remove the one, and modern science and skill surmount the other, neither shall ever again exist to take from the strength and effectiveness of Russia in case of foreign invasion.

The avowed object of the industrial works which Alexander and his Cabinet have recently projected is not of course what we have represented. The promotion of Russia's prosperity and the facilitation of her commercial operations by the connection of her interior with her extremities, is the sole object which they profess to have in view. But who that looks at the plan of the great network of railways which was laid down at Warsaw by the Autocrat and his ministers, can doubt for a moment, that the men who devised that scheme were actuated by other considerations than those which stimulate merchants, or economists, or philanthropists? The great lines of that plan are to connect St. Petersburg with Warsaw, and Odessa, and the Black Sea on the West, and with the Volga and the Sea of Azoff on the East. Now it must be admitted that the construction of these railways will tend very much to promote the industry and prosperity of Russia. But can we believe that her diplomatists and statesmen projected these lines for this purpose alone, and without any regard to the political circumstances, and physical disadvantages of that great empire? Can we believe that such astute publicists thought only of the interests of trade and nothing of politics or war, when they were considering those projects with their youthful Sovereign? Is it probable that a conviction of the facilities which the lines in question would afford for the speedy concentration of an overwhelming force on any given point of their frontier, contributed nothing to the decisions which they arrived at on that occasion? Is it probable that the conviction of the vast accession of power and influence which would accrue to Russia in the future of Europe, from the execution of these great works, contributed nothing to the favourable consideration which they then received? It is in the name of commerce and

peaceful industry, indeed, that these mighty works are to be undertaken and executed, but the great and paramount object of their projectors is not on that account the less evident.

When that railroad shall have been constructed which is to connect St. Petersburg and Warsaw—the metropolis of Russia, and the metropolis of Poland—a chain will have been forged which will bind the Pole more firmly than ever to the chariot of the Muscovite, and place the German in abject prostration at the feet of the Czar. When those railroads shall have been constructed which are to connect Warsaw with the Euxine, on the one side, and Moscow with the Sea of Azoff on the other, two great outlets will exist by which Russia can at any time suddenly transport vast masses of soldiery to the south for the purposes of defence or aggression, together with provisions and munitions of war for their sustenance and use, to any extent necessary. What money and what time the execution of these great works will require we cannot of course say, but this we are confident of, that when completed they will add four-fold to the effective strength of Russia, whether in offensive or defensive war; and will increase her weight in the scale of nations in corresponding proportion. Pacific, therefore, as is the present attitude of Russia, rigid as may be the fidelity with which she is fulfilling the conditions of the late treaty, intense as is the ardor with which she is applying herself to the pursuits of industry, it is nevertheless very evident that she has not interred her ambition in the grave of Nicholas, or abandoned all hope of reestablishing her supremacy on the banks of the Danube and the waters of the Euxine. But she discovered her weakness and nakedness in the recent war, and now she is labouring to acquire that wealth, and to possess herself of those agencies which will enable her, at a future period, to turn to more complete account her Titanic force. —*N. Y. Times*.

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Upon the mountains of Israel shall the Assyrian be broken by Jesus of Nazareth, the King of the Jews.

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## Analecta Epistolaria.

### Encouragement from Afar.

MY DEAR BROTHER, —Although personally unknown to you, I have, nevertheless, in virtue of a unity and identity of "hope," presumed thus far upon your forbearance. It has long been my intention to write you, but hitherto I have been deterred by various considerations. At last, however, I have got the pen in my hand, which I am resolutely determined not to relinquish till I shall have transferred my ideas (such as they are) to paper. My object in writing, is more to encourage you in the struggle in which you are engaged, than to perplex (?) you with pointless questions and imaginary difficulties. Allow me to remark, then, that, to my mind, you seem to be carrying forward the "good fight" to a successful termination, for I conceive that the capture of the "good and honest-hearted" (of which I painfully testify there are but few) by the truth, is the very highest point of success to which we could aspire. This, then, you are certainly accomplishing. True, in relation to the mass, the progress of the truth is slow and uncertain. While the state superstitions, and the most extravagant absurdities of the multifarious "sects and denominations" meet with respect and command attention, "the truth," even with the most "learned" and "intellectual" among them, meets with the bitterest opposition, and its adherents they treat with the most profound contempt. In fact, their "divines" "philosophers," "fathers," &c, do not deem it worthy of investigation. They summarily discard it as altogether even unworthy of notice, while they will gravely discuss such monstrous absurdities as Romanism, Campbellism, Mormonism,

&c.!!! But with the other class it is the reverse. When the "word of the kingdom," (Matt.) is sown in "good ground" it springs up and bears fruit, some an hundred fold, &c, —a synonymous expression with a belief of the truth. Therefore, my dear brother, although it may appear anomalous that a young, inexperienced youth such as I, should be encouraging a hardy veteran; still, I cannot but speak from the fulness of my heart, and encourage you to persevere. What, if by your faithful advocacy of the truth, you entail upon yourself the contempt and abuse of all Christendom! That's nothing but what Paul experienced from the "philosophers" too! And it is nothing but what all must and do experience, who "contend earnestly for the faith once delivered to the saints." But, after all, these considerations would afford little consolation, were it not for the "gracious promises." "Be thou faithful unto death, and I will give thee a crown of life." You will bear with me if I should appear too minute in detailing a case illustrative of the illuminating influence of the truth, as set forth in "Elpis Israel." The case is my own, and I can, therefore, speak with certainty. Previous to coming in contact with the abovementioned work, I was zealously affected for what I considered the truth, viz.: The ideas propounded from the pulpit. I believed them and, so far as I am aware, walked consistently. I was sincere, quite in earnest, and my language mentally was, "Sirs, what shall I do to be saved?" On all hands I invariably received the response, "Believe on the Lord Jesus Christ," &c. Being in perfect ignorance, except of what I had received from maternal indoctrination, I accepted the generally received understanding of "Believe, &c," as truth. I was just on the eve of being immersed on Baptist principles, when a friend handed me a "Herald." There was something so rational, so comprehensible, something which partook so much of common sense, that my attention was at once arrested. My curiosity was so much excited, that nothing short of an understanding of the whole matter, in some way or other, would satisfy me. I therefore procured a copy of "Elpis Israel," and read it with intense interest. I then compared it with what the Scriptures actually said, and I was perfectly struck with the identity of the language. Without further hesitation, I renounced forever the absolute blasphemies to which I had before adhered, viz.: "immortality of the soul," "heaven," "hell," an atmospherical recompense at death, &c, &c, &c.; and, having become aware of the existence of a meeting of believers here, although then only in my fifteenth year, I identified myself with them by putting on Christ by immersion. In following this course of action, it is almost needless to add, that I experienced the most abusive misrepresentation and utter contempt that vindictiveness could possibly devise. Former friends turned their backs and became sworn enemies; relations became cold; and all agreed to pity my infatuation. And yet, if you "reason with them from the Scriptures," the very strength of the arguments, the very overpowering nature of the evidence, seems to confirm them in their unbelief; they, therefore, hesitate, stammer, sputter, and turn round and brand you as an "infidel" "materialist," &c, &c, reminding one forcibly of the words of Paul, "To the one it is a savor of death unto death," &c. They will not reason, but resort to vociferous vituperation. Surely these are not sincere, surely they are not interested in the absorbing question, "What is truth?" who will not reason. Their faith is certainly, as you express it, "An unreasoning assent to certain dogmas."

Brother Thomas, my gratitude is unbounded. I cannot possibly give utterance to my feelings. What a great salvation has been revealed! What a book is the Bible!! What a God is Jehovah!!! My heart swells with grateful emotion, when I contemplate these things. My thanksgiving knows no bounds—no bounds when I revert to the former contemptible, effeminate appearance which these things made, when reviewed through the medium of sectarian theology.

My efforts for the diffusion of the truth, I regret to say, can extend no farther than contention, of which I have plenty. Being only seventeen years of age, I am, of course, poor in

this world's goods, or else, I can assure you, dear brother, the "Herald" should never go down for want of funds. As it is, however, my exertions in behalf of the truth must be confined exclusively to speaking, and, when the time comes, they will also be extended to co-operation in the way of funds; and then, when Jesus returns, he will reward every man according to his works.

I am afraid I have trespassed on your forbearance, but then you know how to excuse one that is in earnest.

With an earnest desire that you may be spared until our Lord returns to Zion, I remain your affectionate brother in the hope of the promise made to Abraham, Isaac, and Jacob,

ROBERT ROBERTS.

Aberdeen, Scotland, Oct. 8, 1856.

P. S. —DEAR BROTHER, —Since writing the above, it has occurred to me to ask your mind on a certain point: In the 44th of Ezekiel, it is said, after laying down some other obligations binding on the "Sons of Zadok," "Neither shall they take for their wives a widow, nor her that is put away, &c." You understand the individuals here alluded to, to be the glorified saints; but I can hardly reconcile this supposition with what Jesus says: "In the resurrection, they neither marry nor are given in marriage, but are as the angels in heaven." If you could find a little space for a remark or two in explanation, I'm sure a great many of your readers would be gratified.

R. R.

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#### The Ezekiel Law of Marriage.

THE solution of the difficulty concerning the marriage of the parties named in Ezek. xlv. 22, will be found in a right division of the word. The fifteenth and sixteenth verses refer to "the sons of Zadok;" from the ninth to the fourteenth, inclusive, and from the seventeenth to the end of the chapter, the subordinate rank of the priesthood, is the subject of the legislation.

They are not only not to take for their wives a widow other than the widow of a priest, but they are to drink no wine on entering the inner court. "They shall stand before the people to minister for them;" but, "they shall not come near unto me, saith the Lord, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy" "But the sons of Zadok shall stand before me, to offer unto me the fat and the blood, saith the Lord, they shall come near to my table," which will be in the most holy place. —xli. 22.

Here are evidently two classes of priests, one that may enter the most holy, and the other that may not. The Lord's table is in the most holy, and he said to the apostles, "Ye may eat and drink at my table in my kingdom;" but the others may not drink, and may not come beyond the inner court. They are, therefore, not the sons of Zadok, of whom marriage is affirmed; for they who may not drink are they who may not marry any other widow than the widow of a deceased priest.

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#### Job's Tempter.

As to Job's tempter, we think that a critical reading will remove the obscurity.

Job was a priest, and the greatest of all the sons of the East; he was withal "perfect and upright, and one that feared God and eschewed evil." He was also a faithful teacher of the truth; for, saith he, "I have not concealed the words of the Holy One." He was above princes and nobles; for when he appeared among them, "the princes refrained from talking, and the nobles held their peace." Yea, "I chose out their way," saith he, "and sat chief, and dwelt as king in the army."

The excellent of the earth were his associates and friends—the sons of God, who presented themselves from time to time before the Lord, according to his appointment.

But the sons of God in all past ages have not all of them been without rebuke. Many have passed for sons of God who have been but roaring lions and ravenous wolves. "Judas was a devil;" yet, "an angel of light," or messenger of knowledge, and a "minister of righteousness"—a very satan amid true sons of God; for said Jesus to the twelve, "One of you is a devil." Yet he sent this devil out to preach the Gospel, to proclaim repentance, and to heal the sick. He went up to the house of God in company with Jesus, took sweet counsel with him, and betrayed him. This constituted him a satan to Jesus; for Jesus had more satans than one to contend against him.

Hash-satan, signifies the adversary, from sahtan, to be hostile, to oppose. The noun with the definite article occurs in Job i. 6. When Job and his friends, the sons of the Elohim, came to present themselves before Jehovah, a Judas, the adversary of Job, came in the midst of them. Jehovah, knowing the enmity of his heart against Job, opened the conversation respecting him, recorded in the book. The adversary of Job was evidently a powerful prince, according to his own account, for he seemed to march to and fro at his pleasure; only that he could not invade Job's possessions to destroy them, because Jehovah had "made a hedge about him."

But Jehovah's protection was removed from everything but Job's person, and his adversary was allowed to prevail against him. The Sabeans, fire from heaven, the Chaldeans, and the whirlwind, were the means by which Job was reduced to the greatest extremity. These were the "hand," and "power" of the adversary, or satan, of Job, who is said to have done the evil, because he moved Jehovah to do it. "Thou movedst me against him, saith Jehovah, to destroy him without cause." Jehovah did it all, but it is attributed to Job's adversary, because he instigated Jehovah to do it; and Jehovah did it, not to torment Job, but to vindicate his integrity against the assertions of his enemy.

Much might be added upon this subject; but, for the present, we must dismiss it, with the hope that sufficient has been said to remove the obscurity that may have existed.

EDITOR.

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"Kingdom-Believers."

Dear Sir, —You still send me the Herald, for which I am very thankful. It is assuredly a noble work, and I regret that I do not pay you better for it. In money matters the "times" in this state at present are "hard." But I want the Herald, nevertheless; for I know of no such book in this, or any other, state or country, which is saying a great deal for it, surely. There are "religious writings," so called, enough in the country; but to me they are worthless: for by reading the Herald the darkness in them, and around me, becomes visible.

We have no scriptural teacher that I know of in this part of the country. Now and then, a preacher comes along who says, he is "a kingdom-believer;" but it turns out to be Utopian in the end.

Respectfully yours,

H. W. HUDSON.

Homer, Calhoun, Mich., Dec. 14, 1856.

There are many who profess to believe in the kingdom, who do not believe the glad tidings or gospel thereof; and when examined, evidently do not know what are the principles of the oracles of God. In our travels we have heard of many such, who would confer a benefit on society if they would stop preaching what they call "kingdom," and devote themselves to some honest secular affairs. Talkers who peddle books and merchandize in souls, and speak slightly of the prophets, and call God's message to Mary by Gabriel, "Thomasism," though they may advocate "no immortality out of Christ, and all the wicked will God destroy," and speak of "kingdom" too, have really but one object—a living on easy terms. Of such beware! —Editor.

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### Miscellaneous.

#### "An Interesting Question."

WE cut the following from the Toronto Globe of a recent date. The theological professor of Yale is behind the times in announcing the world's profound mistake, "respecting the Hebrew word, given as "Jehovah," in the Old Testament; the readers of the Herald of the Kingdom have long since been supplied with the proposition and the proof, that ehyeh asher ehyeh, the Memorial of the Invisible, and Ehyeh, his Name, signify I SHALL BE WHO I SHALL BE, and I shall be; and not, as in the English version, "I am that I am," and "I am:" and that the Memorial enigmatically foreshowed, that AIL-SHADDAI, by which name he was alone known to Abraham, would afterwards appear as a distinct person, yet plurally in the same, as indicated in the "glorious and wonderful name aith Yehowah elohekah, the I SHALL BE THY GODS. The great mystery of spirit-and-truth worship, "God manifested through flesh, &c., and exhibited in "the wisdom of God in a mystery," as spoken by the Apostles and the Lord. See Exod., iii., 14, 15; vi., 3; Deut, xxviii., 58; John, i., 1,14; viii., 58; xiv., 9,10; 1 Tim., iii., 16; 1 Cor., ii., 7.

The Chrism with which Jesus was Christed or christened, at the Jordan, when the Dove descended upon him, was the Holy Spirit of the Father. This was He who said "before Abraham was I am;" and "He that hath seen me hath seen the Father." That holy thing, born of Mary, and named Jehowah-shuah, Jehoshua, Jahveh, Jah, or Jesous, in the English version "Jesus," was the body or flesh of sin, prepared for Christ; and, therefore, when the Chrism of the Father filled it, the body prepared was "made Christ," and "called Christ"—Acts, ii., 36.

But, we are losing sight of the notice in the Toronto Globe. If the book came in our way, we shall tell the reader more about it; at present, we content ourselves with having thus directed attention to it. The notice referred to is as follows: —

"An Interesting Question. —A book is about to be issued from the press of Gould and Lincoln, Boston, written by "a venerable Professor of Theology, in Yale College," entitled "Yahveh Christ, or the Memorial Name." The main object of the author is to show that the

world has hitherto labored under a profound mistake respecting the Hebrew word given as "Jehovah," in the Old Testament. He undertakes to prove that it was not "Jehovah," but "Yahveh;" and it does not mean "I am," but "He who will be,"—in short, that the "Jehovah" of the Old Testament, and the "Christ" of the New, denote one and the same Being. The point is argued with great ingenuity, force, and eloquence, on both philological and historical grounds. The important bearing of the discussion upon fundamental doctrines of theology will be readily apparent."

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### II Signor Incognito Explains.

In "The Expositor" for Jan. 1, 1857, our friend, the editor, has about eight pages of explanation on divers points under the caption general "Valid Immersion" in which he states that our mutual friend Joseph Pierce, "was mistaken, that is all," in saying that in relation to the "One Faith" about which, as a part of the "unity of the Spirit," they were conversing, he had no faith previous to his immersion. Elder Marsh declares (and brother McMellan of Rochester, who heard the conversation between him and brother Pierce, he says, corroborates the declaration) "that it was in response to a specific point of the gospel of the kingdom, as taught by Dr. Thomas, in which we said we had no faith previous to being baptized."

What the "specific point" referred to is, we do not see defined in the eight pages; we however, say this, as a very specific point in relation to the "One Faith," namely: that no man since the days of Abraham, ever existed having that faith, who was ignorant of God's purpose of setting up a kingdom in the Holy Land with Messiah upon its throne; and of giving it to the Saints with him for their inheritance.

Another very specific point is, that no man having the one faith, ever denied, but firmly believed in the indwelling of the Twelve Tribes of Israel, according to the flesh, in the Holy Land, under the government of Messiah.

Another very specific point is, that all true believers in the apostles' days, "believed the things concerning the kingdom of God AND the name of Jesus Christ"—Acts viii. 12, before they were immersed.

Another very specific point is, that every man justified by faith is sanctified by the Abrahamic Covenant through the offering of the body of Christ once; and that one ignorant or faithless of the promises to Abraham, Isaac, and Jacob, so confirmed, cannot be justified, washed, and sanctified thereby, though he may be dipped a thousand times.

There are other specific points that might be stated, but these may suffice for the present.

Our friend Marsh is very much mistaken in supposing that we are "determined to invalidate his baptism on some principle." We should be most happy if we could scripturally and conscientiously declare, that we believe he had intelligently obeyed "the Gospel of the kingdom of God" in being immersed; and that he had thenceforth "held fast Christ's name, and had not denied his faith."—Rev., ii., 13. Far be it from us any such determination. But we cannot close our eyes to facts; and ignore our knowledge of the truth and reason.

Three pages and a half of the eight consist of extracts from Elias Smith's New Testament Dictionary on "Soul," "Punishment," "Destruction," "Immortality," and "Canaan,"

which show that said Elias at that time was greatly in advance of his contemporaries. Elder Marsh says, "he fully endorsed and taught them more than thirty years since."

He then gives the reader Elias Smith's definition of the Kingdom, which stands thus, "The time will come when all kingdoms contrary to what is contained in the Scriptures will be done away, and men will be in obedience to Christ, live in love and peace, and honor him as the one Lord and King over all the earth."

On the word king Elias says, "The grace by which we are saved teaches us to deny ungodliness; for this reason the followers of Christ are called kings, and because they are hereafter to be in authority as kings on the earth, under Christ the king of kings"—"Rev., v., 10.

After all the extracts our friend remarks: "Thus it is seen what the sentiments of Elder E. Smith and a large portion of the Christian denomination were in their early history. It is true they were not fully informed on some of the great fundamental truths of prophecy, and it is also true that they held to several erroneous theories; but imperfect as they were, few writers of the present day—Dr. Thomas not excepted—are able to express these great truths in a clearer or more correct manner than is done in the foregoing extracts. As we understand Dr. Thomas, faith in these truths will qualify a person for baptism. The sentiments of Elder E. Smith and Dr. T. are nearly, if not quite, identical."

"There was another class of the Christian brethren who differed in sentiment from Elder E. Smith. They ultimately became the most numerous, and gave directions to the body, so as to cause a large majority to apostatize from the true faith, and to embrace many of the fabled dogmas of the other sects. We, however, ever stood opposed to this apostatizing party, in consequence of which our sojourn among them was not unfrequently marked with controversy and sore trials."

Our friend then proceeds to state, that he did not "stoutly deny," before and subsequent to his immersion, the testimony we quoted from the prophets in our article, "Il Signor Incognito Denies;" and, to prove it, reproduces an article he published in the Christian Palladium, on the State and Prospects of the Jews, from the London Quarterly Review. This appeared, he says, after he was immersed; and is offered in evidence that he believed in the restoration of the Jews.

From all these premises, we suppose we are expected to admit that our friend was a believer in the following principles:

1. That Man is a Living Soul; that soul is simply life; and that the theological dogma of the existence, in the flesh, of an immortal soul, is unscriptural, and therefore not to be received;
2. That punishment signifies just suffering for a crime, that a person may be brought to repentance; and that all who obey not the Gospel will be destroyed by the second death, which is the sorer punishment;
3. That destruction will take place at the day of judgment; and does not mean that the wicked will exist eternally, in a state of punishment.

4. That immortality is to be attained at the resurrection of the just; and that all men will not be raised immortal.

5. That all kingdoms will be abolished; and that Christ will be king over all the earth; and that the Saints will reign with him upon the earth.

6. That Canaan signifies the land once possessed by Canaan the son of Ham, son of Noah; and that the Jews shall return to this land.

Now, if this were his faith, it was very well as far as it went. But we hear nothing in all this, of that to which Paul refers, when describing his preaching, he says, "We speak not the wisdom of this age, nor of the leaders of this age; but we speak the hidden wisdom of God in a mystery, which God defined before the ages unto our glory"—1 Cor., ii., 6,

7. If our friend can add this to the above, we should have no objection to his immersion.

But, leaving him to his baptism, which is his concern more than ours (any further than that we are anxious for his own sake, that he should be really and truly the subject of the One Faith and One Baptism) what shall we say to its consequents? He escaped apostasy from the true faith when Christians became Christ-yans; but how was it with him when Christians became Millerites? He made a bonfire of the kingdoms, the Jews, the Holy Land, and the very earth itself!!! He abandoned what he calls "the true faith;" and instead of responding to the song of the redeemed in Rev., v., 10, he denied it by burning up their inheritance! Was the apostasy of the Christ-yans to "the fabled dogmas of the sects," equal in enormity to this? But having confessed to the above inations of Millerism, he proceeds to remark, "We still hold, however, to the gathering of 'Spiritual Israel' at the advent of Christ into his kingdom on the New Earth." This was only adding fallacy to fallacy; for the bonfire-doctrine converted the Bible into a cunningly devised fable; and consumed into smoke all the Spirituals contained within it. The Bible says nothing about a kingdom of Christ on any other planet than our earth, which our friend says, he believed was to be burned up. We are astonished that our friend does not see, that in confessing faith in Millerism, he is proclaiming himself an infidel of the gospel of the kingdom; and, if he ever really believed and obeyed it before, an apostate from the truth. If we were in his case, we should rejoice in the invalidity of an immersion antecedent to being a Millerite. It is better to be an immersed infidel who had never known the truth; than to have known the truth and obeyed it, and afterwards to have apostatized to the beggarly thinkings of the flesh.

But our friend inquires, "Would Dr. Thomas have us re-immersed for the commission of this mistake?" We answer, that depends upon the premises in your case. If you really did believe what Paul calls "the hidden wisdom of God in a mystery" as revealed in the gospel he preached, before you were immersed? we answer, by no means be immersed again. But, if this were not your fault, and you be an intelligent believer now, we say, certainly be immersed again, that your faith may be counted to you for remission of sins, and the sin of Millerism, not the least among the number. If, however, you have been truly or scripturally baptized, your friends can do no more than leave you in the hands of the Lord; and pray that, when you shall appear at his tribunal, he may be merciful to you in the retribution he shall visit upon you for "denying his faith," when you ought to have lifted up your voice like a trumpet against the seducers, seeing that you have renounced their abomination; and, as we hope, are earnestly striving to recover your balance from which you have been so rudely shaken, and overturned.

Truly, dear friend, you need not be anxious whether we forgive you or not. If God forgive you, you are safe enough; but that you cannot know until Messiah come. Can you with respect to yourself, say "Amen" with joy, to these words of Paul, "You hath he reconciled in the body of his flesh through death to present you holy and unblamable and unproveable in his sight; if you continue in the faith, GROUNDED AND SETTLED, and not moved away from the hope of the gospel?" You know that Paul says, we are members of Christ's house on condition of "holding fast the confidence and the rejoicing of the hope firm unto the end;" and in another place, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end". But you made a bonfire of the faith and the hope; and had you been the Noah of your generation, when you turned Millerite, the faith and hope of the gospel would have perished from the earth.

Our friend says, that our theory concerning a valid immersion is "defective; —it will not even bear scrutiny." This is his opinion, though it does not happen to be according to fact. It is a very simple and intelligible "theory," and has borne the scrutiny of thirty-three years; and no man has yet appeared who can set it scripturally aside. The "theory" is this, that no immersion in water is the "One Baptism" of which a person is the subject, whose faith is not the "ONE FAITH" and "ONE HOPE OF THE CALLING." There is no man, intelligent in the Scriptures, who can deny this proposition. A man who can confess no more than the trembling demons of antiquity did, when they said, "We know thee who thou art, thou art Christ the Son of God," is not fit for immersion; and if immersed, he will need to be immersed again, if he shall afterwards believe the truth, but not else. We our friend shall have obtained complete emancipation from the hallucinations of the past, he will change his opinions, as he has often done before, on the recession of his darkness before the light. We wish to see him scriptural in theory and practice, that his labors may not result in merely "beating the air." At present, many believe his teaching to be gospel mystification, and a justifying of the ungodly in their disobedience. For this cause, in Charlottesville, in Richmond, in Baltimore, and in New York city, his services are declined. \* We know that the friends regret this necessity. But there is no hope for it. Elder Marsh cannot, and ought not, to outrun his convictions; neither could they justify themselves in affording him facilities for preaching what they assuredly believe is not the truth. \* (Of course, we mean by those who are in fellowship with us.)

What our friend styles our "very singular and apparently reluctant manner," has been assumed to soften down as much as possible, without detracting from the point, the plainness of speech we are to use. Not wishing to hurt his feelings, we have veiled the person aimed at; for it is possible to speak with less risk of offending to one under a fictitious than under his proper name. We should have noticed the request before, but were prevented by circumstances beyond control.

Wishing him a happy exit out of all his entanglements, we subscribe ourself his friend and well-wisher, the

EDITOR.

Jan. 15, 1857.

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#### The Russian Railroads.

"The French government is determined to set its face against the Russian railroads. "I am informed," says The Times' Paris correspondent, "that it has been intimated to the semi-official journals that they are not to publish advertisements relating to these railroads. The same journals will probably soon open a rolling fire against the undertaking. The cause of this hostility will be attributed to the fact that the railroads are less with a view to commercial advantages, than for strategic purposes."—Nov. 22, 1856.

