

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.

---

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y. OCTOBER, 1857  
Volume 7—No. 10.

---

Visit to Massachusetts and Rhode Island.

ABOUT the middle of June last we opened a new furrow with the plow of the kingdom of God; in other words, we made an excursion into Massachusetts and Rhode Island—both of them new ground—to speak to their citizens of "the wonderful works of God."

At Lawrence, Mass., a manufacturing town of 20,000 inhabitants, nine miles below Lowell, on the Merrimack river, and about 23 from Boston, there have been recently manifested a few believers of the gospel of the kingdom, in yielding to it the obedience it demands. At their request, we visited Lawrence for their benefit, and incidentally for that of the public. We found what had been, nine years ago, a sandy desert, now a thriving and populous place. The largest cotton mills in the world are said to be here. We have seen the mills in Manchester, Preston, Bolton, &c., and think it probable that they are excelled in magnitude by the Pacific Corporation and Atlantic Mills in Lawrence. The latter are decidedly superior to them in the beauty, and even elegance, of their surroundings. The neatness, cleanliness, and amplitude of their vicinity is not exceeded by Buckingham House or Windsor Castle. The mills are palatial, and their contiguous streets a standing rebuke to the largest and wealthiest city of the Union. Perhaps we were more struck with admiration at their cleanliness because of the perpetual disgust associated with the streets of the Empire City, in the midst of which we are condemned to pick our way in going to and fro.

The print works are next the river, which is backed up with a strong and massive dam, extending across it. In front of these are the spinning and weaving departments, in a building six stories above the level of the ground. Immediately in front the area is laid out in flower beds and walks, enclosed by iron palisades. Before this is a railway from the mills to the freight depot of the Lawrence station. Next comes a canal, beginning above the dam, about 150 feet wide and 15 deep, and terminating in the river below the mills, at the mouth of a creek called the Spiggot. The canal is crossed by several tastily constructed bridges, at the ends of the streets leading into the town, and along its whole length is a promenade, adorned with trees, and a road of wide dimensions. Then a broad pavement and blocks of dwelling-houses, three or four stories high, belonging to the establishment. These are constructed with reference to the comfort, health and convenience of the tenants, and would form good models for tenant houses nearer home.

By favor of one of the brethren connected with the mills, we went all over them, and saw the working of them, from the carding of the raw material to the folding of the printed fabrics for home consumption and exportation. The works of man show him to be "the likeness of the Elohim;" for in all his works of art and industry the genius and skill he manifests are evidently the result of an organism after the model of theirs. Such works as these have the impress of deity upon them; not that the architects and builders are gods, far from it, but that an intelligent First Cause, and not blind chance, must have created him, "after his own image and after his own likeness," as the Bible says. How wonderful and wise must that Being be who created from the dust a creature so skilful and ingenious as man! No other animal, however sagacious, can equal him. His works alone are godlike, but too often, also, "devilish."

Great and ingenious are the works, but their fabrics are flimsy, printed buckram, more fit for show than use. The cotton warp and wool filling literally pass through fire and water before they arrive at the consumer. In one place there are rows of flaming gas jets, over which the fabric passes, to be singed, so as to give it a finer appearance. In another place it is gummed and starched, to stiffen it, and to enable it to hold together, until it gets out of the factory. When the wearer sends the stuff to the wash-tub, the stiffening vanishes and the colors fly, and the fabric soon finds the rag-bag, to which it constitutionally belongs.

The engraving and printing processes are interesting. The patterns are cut into steel cylinders or rollers, and then transferred by pressure to copper rollers of the width of the fabric to be printed. The coloring matter is laid on these, so that when the fabric comes in contact with them they imprint the pattern there.

But we did not go to Lawrence to inspect mills and machinery. This was only incidental to our visit, which had a higher and nobler object in view. We went to call off the attention of their operatives and others to things of more enduring substance—to persuade them or some or them if possible, that "man shall live not by bread alone; but by every word that proceedeth out of the mouth of God, and that, therefore, they ought not to devote all the days of their vanity to the present life, which is a vain show, but as much thereof as possible to the study of the divine word, by which alone man can live in the coming Aion, for "the just shall live by faith."

Before our arrival there, the brethren had placarded the town with a hundred posters, about three feet long, of which the following is a copy:

FREE LECTURES!

"Prove all things, and hold fast that which is good " Paul.

THEY WHO HAVE THE TRUTH ASK NO OTHER FAVOR THAN THAT OF BEING  
HEARD.

The public of Lawrence are respectfully invited to attend a Course of lectures to be delivered in Lawrence Hall, by JOHN THOMAS, &c, of New York, commencing on the evening of June 20.

---

## SUBJECTS OF THE LECTURES.

The Christ—What?  
The Mission of the Christ.  
The Mosaic and Nazarene teaching concerning God.  
Christ the Son of God and Son of Man.  
Christ a Priest,  
Christ a Sacrifice,  
Christ a Man of War.

Dr. Thomas' exhibition of scripture teaching is entirely at variance with the popular theology of the present time.

The clergy are respectfully invited to attend, as an opportunity for discussion will be afforded THEM at the close of each lecture

The result of these was the bringing together an audience of moderate dimensions, and after the likeness of a mixed multitude. None of the clergy, we believe, accepted the invitation to attend; but were, nevertheless, not indifferent altogether, inasmuch as they warned their worshipers to keep away from the Circus and Lawrence Hall! Knowing the instability and blindness of their flocks, they are afraid to trust them out of their sight. Ignorance being the parent of vice and church piety, they can only preserve them from the former, and perpetuate the latter, by authority. Instead of planting the truth in their hearts to reign there as "the law of the spirit of life," they rule them by authority; and that authority they know would soon be shaken to its foundation if they permitted them to be instructed in the scripture by those who call in question their daimonianism or divinity. Hence they commanded them not to go and hear, and thus forbade them to "prove all things, and hold fast that which is good." Read the subjects of the lectures, and remember that the clergy of Lawrence forbid their people going to hear them! What could have been their motive, but a fear that their members would come to discover that there were truths taught in the Bible which never came to light in their pulpit ministrations, and of which, in fact, "divines" are entirely ignorant? To enlighten the people on these topics would be to ruin the craft by which they have their hire and position. They and their flocks are ignorant of the scriptures. They got their religion and maintain their piety without them; and they are happy, shouting, "glory, hallelujah!" Why, then, disturb them? For—

"Where ignorance is bliss, 'tis folly to be wise."

We spoke five times to congregations of people who had not the fear of the clergy before their eyes. Among them were some who, in rejecting the clergy, had cast off their traditions and authority without embracing the truth. Their idols were reason and what they call "philosophy." One of these, catechismally educated an English Papist, but now a "Secularist," stood up against us after one of our lectures. He admitted that we had proved our positions, and that they were strictly scriptural; but, then, he denied the authority of the Bible, and consequently rejected the doctrine we had demonstrated. He said, he preferred one sentiment of Combe's Constitution of Man, Greeley and Fowler's Writings, Comte's Positive Philosophy, &c, to the whole of it. We folded our arms, and rested upon the desk, with the most determined patience. We allowed him to pour out all the bitterness of his soul without interruption. Having emptied his vessel to his entire satisfaction, he sat down. We thought the time was now appropriate to put a question, which we did, saying, "Allow me very

respectfully to inquire if you understand the Bible you have so unmeasuredly condemned?" Upon this he rose, under considerable excitement, and retorted, "Do you understand it?" With studied calmness and blandness of speech, we remarked that that was interrogating us. If we said "Yes," or "No," our question to him would still be awaiting a reply. We had respectfully asked him if he understood the Bible; we did not ask him to inquire of us if we understood it. He would not say that he did, so that we were induced to say that it was very evident that he had been condemning what he did not understand; a practice which was very reprehensible in one who avowed himself a disciple of reason and philosophy! Do you believe that an immortal soul exists in man? "No; but I was taught to believe it in the catechism when a Catholic." Does the Bible teach that dogma? "No." Then you and the Bible appear to be on the same side of that important question. I should advise you to study it without prejudice, and you will find that the better you understand it, if sincere, the more you will admire and truly appreciate it.

Another secularist, not satisfied with the position of affairs, stood up and denounced Moses for a fillibuster, and Solomon for a Brigham Young! He admitted that Solomon was the wisest of men; but he had no respect for a book, a considerable portion of which was written by such fellows. He did not see how any man in his senses could accept it as a revelation from heaven. Reason and philosophy were enough for him, and both of these condemned it. Only think of a man giving an account of his own death after he was buried, as Moses appears to do! So of Joshua! He was willing to debate these matters with us for a week. If we would agree to do so, the Secularists would hire a hall for the purpose, and there the matter could be fully and freely discussed.

To this we replied that he might safely challenge us to a week's debate, as he might know that the day after the morrow we had a series of appointments in Rhode Island. In relation to Moses, we were sorry to perceive that he was not as just and fair towards him as he would be to other authors. If in an autobiography he found an account of the author's death, he would immediately explain it by saying that the editor of the work had appended it. This was true of Deuteronomy and Joshua. The Oracles were committed to the Hebrew nation, whose authorities edited them, and added to them events as they came to pass, for the information of posterity, in obedience to the Mosaic law. The Bible was a volume composed of public and national records, requiring the political life of the nation for its development; and the nation being a peculiar people, the book is peculiar, and necessarily different from all other books. Its historiographers, who were also its priests and prophets, compiled its archives, communicating of their own knowledge what was necessary to its general comprehension.

In regard to Solomon, the Bible did not justify his excessive polygamy, but rather condemned it. But we will assume that his morals were bad—that a believer in revelation, and the writer of the Proverbs, Ecclesiastes, and the Canticles, was corrupt in practice—we put it to our opponent whether such a man could not speak truth, without that truth being responsible for his evil deeds? We knew nothing at all of our opponent—he might be a very virtuous, and quite an immaculate man, or he might not. We could not tell which. He boasted, however, of reason and philosophy as superior to revelation in its principles and conduct. Would he, as a rationalist and a philosopher, cast a stone at Solomon upon the principle of being without offence? If he could not, it was hypocrisy, mere *ad captandum vulgus*, to be raising an issue against revelation because some of the officials of the Hebrew monarchy acted contrary to the precepts of the decalogue! Is philosophy false because philosophers lie, steal, and commit adultery? Is reason an imposition because they are irrational?

Here our secularist seemed to be in a tight place. He did not mean to say that he was clear of what was called sin; upon which he rambled off into a speculation about sin, in which he confounded sin and evil, between which he saw no difference, and therefore made God the author of both, on Bible principles, because he did not prevent it. We cut this short by remarking that he did not understand what he was talking about. The Bible declared that God was the author of evil, and human lust, of sin; for "sin is the transgression of law" to which man is tempted when he is drawn away and enticed of his own lust—James i, 14; while evil is that with which God punishes sin.

As for reason and philosophy, they were but a broken reed upon which, in the absence of revelation, no stress could be laid. What had they done for the world during four thousand years, or for thirty-four centuries from the Flood to the appearance of Jesus and the Apostles? They had free scope, certainly, during that long period, but all they could do was to reason the world into the belief of idolatry and immortal soulism. They could not find out God, nor the constitution of man. Philosophy was as mutable as the wind; always changing with the fashion of the time, and assuming all sorts of colors according to the intellect that dabbled in it. Not so with revelation. It was steadfast and unchangeable, like the God that gave it. Smatterers were always prating about reason and philosophy, while the best minds the race could boast of were on the side of revelation. Our opponent admitted that Solomon was the wisest of men. He was, therefore, wiser than Combe, Greeley, and Comte, or even himself. Solomon was wiser than all philosophers. He approved the Bible and they rejected it. Sir Isaac Newton also believed it, and wrote in its favor. Likewise Lord Bacon, Milton, and many others of renown. For our part, we preferred their company, however few, to that of philosophers who are so irrational and blind as to condemn a book before they have come to a knowledge of its contents.

Lawrence abounds with this class of persons. Philosophy and vain deceit have cut them loose from the clergy and their communions without introducing them to the light. They hate the Bible, and openly avow it; the clergy pretend to love it, but pervert it to the ruin of all who trust them. The secularists, though more openly profane, are certainly more honest than the "seducing spirits" or divines. They have brought the Bible into contempt by their traditions and contradictions, which the secularists have mistaken for the teaching of the Bible itself. They have not sense enough to discern between the two; but very irrationally make the Bible responsible for clerical interpretation, which is foolishness. Secularism is a cesspool into which sinners of a freethinking disposition are driven by the blasphemies of clerical names and denominations. It is a profane antagonism to clerical hypocrisy and word-destroying tradition. The "Churches" profess to believe, the Bible, while in truth they are as ignorant of its teaching, and as infidel of its contents, as the secularists; the real difference being a question of fleshly piety and of open profanity. Both parties are blasphemous; that is, both bring the Bible into contempt and disuse by their principles and practice, only the clerical communities are piously infidel, while the secularists are impiously so! Thus it is that the extremes meet together and embrace each other—both are working ruin to themselves and the people, only in a different way.

From Lawrence we journeyed to Bristol, Rhode Island, via Boston and Providence. The latter was founded by Roger Williams, an English Baptist, who withdrew from a neighboring town to avoid the persecution of the Congregational or Baby-sprinkling clergy. These men are renowned in New England story for hanging Quakers and Baptists, and the burning of spiritualists, styled "witches," in those palmy days of clerical ascendancy. It is doubtless to secularism in the hearts of politicians that we are indebted for the restraint that

binds the clergy now. The Lord makes devil fight devil for the punishment of devil, and for the safety of his "little flock"; for "the wicked are Jehovah's sword." Thus "the Earth helps the Woman," and commands the clergy to cease imprisoning, hanging, and burning the creatures of God who reject their authority and traditions. It is not that the present clerical generation is more enlightened and humane than its "fathers," in whom it rejoices, building their monuments, as the pious murderers of God's Son did those of the prophets whom their fathers slew—a wicked and adulterous generation both of them: but the clergy of our day are more infidel in heart, and feeling the restraint of their brethren the political secularists, they devote themselves to guarding the vested interests transmitted to them by their fathers, into whose labors they have entered abundantly. Let them alone, and they will let you alone; but if you will not let them rest, knowing their own weakness, they will still leave you unopposed, but direct all their influence upon their own worshipers to prevent them, if possible, from hearing anything that might cause a ripple upon the dead sea of their dominion. Their policy is now to keep things quiet. They care not that the people should be intelligent in the great principles of the truth; for if one of their flock gains light by studying the word, they mark him as a trouble in their Zion, and a disturber of its grave-like peace. So long as he will be content to echo their sentiments, and to "think with the court," they grant him ample liberty of speech; but as soon as he thinks with the Bible in question of the court's wisdom, his liberty is threatened, and excommunication glares upon him with an eye of terrific wrath. They profess to love souls, whose worth is incalculable, and to be moved in all their doings by the love of them; but let an invaluable immortal soul embrace the promises of the Bible, and confess the faith of Jesus—let him become obedient thereto and contend earnestly for it, as he is commanded to do, and their hypocrisy becomes apparent. Instead of leaving the ninety and nine and seeking the recovery of the strayed soul of their flock out of what they suppose to be the snare of the devil, they turn their back upon him, and have no curse too bitter for his denunciation, or treat him with absolute indifference and silent contempt. Their affection is love for party's sake; and when he is no longer of any use to the party the clergy have no use for him, and abandon his "immortal soul" of "infinite preciousness" to the flames of hell for ever! This is the experience of many we know of in divers parts, and that of Roger Williams in particular, who fled to the Narragansett country, and there founded Providence as an asylum for those who were oppressed by clerical intolerance and fanaticism.

We arrived at Bristol on Thursday afternoon, June 25th. We found it a quiet, wealthy, and retired place, of some 6000 inhabitants, situated between two bays, styled Mount Hope and Narragansett. The country around is exceedingly beautiful, being diversified with hill and dale, land and water, islands and the main. Two things, however, detract from Bristol as a residence—winter cold, and carrion fish. It is the practice of the farmers to manure their onion fields with a fish called Manhaden, which frequents the waters in myriads styled "schools." These are strewn in cart-loads upon the land, where they are allowed to putrefy. On passing from the station to the friend's house where we were to encamp, we passed one of these fields, from which the stench arose so pungently as almost to cause sneezing. It infected us on the spot. Next morning we were drowsy and bilious, and were seized with diarrhoea, which did not leave us until our return to the dirty city of New York, where it was stopped by the bitter principle in Burton ale—an English ale made in America. We knew a gentleman in Matthews county, Virginia, who manured his land with fish in a certain year. The wind carried the effluvium to his house, where several of his family were infected. Typhus came on, and several died. If animal matter be used for manure, it ought to be buried, and not left to infect the atmosphere by rotting on the top of the soil. It would be more trouble; but that is nothing in competition with the public health. Bristol would be as healthy as it is beautiful but for this fish abomination.

The town of Bristol now includes a place called Paukunnawkut by the Indians, where Massasoit, chief of the Wampanoags in 1684, and grandfather of the celebrated King Philip, resided. While in these parts, we visited Mount Hope, which is notable in Indian story. The height, by measurement, is about 200 feet above the bay, and is well observed from Fall River, a town in Massachusetts, distant some four miles. There is a solitary tree now standing on the top. The view is very beautiful, being panoramic of the whole surrounding country. Mount Hope was known among the Narragansetts by the name Pokanoket, which signified in their language the wood or land on the other side of the water; and to the Wampanoags by the name Lowwams. This was the last retreat of King Philip, who became chief sachem in 1662. The English, for a long time had endeavored to kill him, but could not find him off his guard, for he was always the first who was apprized of their approach. He having put to death one of his own men for advising him to make peace, the man's brother, whose name was Alderman, fearing the same fate, deserted him, and gave Captain Church an account of his situation, and offered to lead him to his camp, near Mount Hope. Arrived at the swamp where it was pitched, the English rushed in, and Philip, but just waked up and nearly naked, fled with all his might. Coming directly upon an Englishman and an Indian, the gun of the former missed fire, but Alderman, whose musket was loaded with two balls, "sent one through his heart and another not above two inches from it. He fell upon his face in the mud and water, and his gun under him,"

"Cold, with the beast he slew, he sleeps;  
O'er him no filial spirit weeps.

\*       \*       \*       \*

Even that he lived, is for his conqueror's tongue;  
By foes alone his death song must be sung;  
No chronicles but theirs shall tell  
His mournful doom to future times;  
May these upon his virtues dwell,  
And in his fate forget his crimes."

Captain Church ordered his body to be pulled out of the mire on to the upland; upon which some of the captain's Indians took hold of him by he stockings and some by his small clothes, being otherwise naked and drew him through the mud to the upland. The captain then said, "Forasmuch he has caused many an Englishman's body to lie unburied and rot above ground, not one of his bones shall be buried."

Having visited the memorable retreat of the Wampanoag sachems, we may inform the reader that there is a natural angular excavation in an almost perpendicular rock, about six or eight feet from its base, called the chair, seat, or throne of King Philip, where it is said he and some of his chief men were surprised on the morning of August 12, 1676. This high rock is situated at the north part of Mount Hope, and is variously estimated from thirty to fifty feet high. From the seat is opened a line view of the bay; and near the foot of the rock is a fine spring of water, at present much in need of cleaning, known to this day by the name of Philip's spring.

A Mr. Alden, the collector of curious epitaphs, says that Lieutenant-Governor Bradford, who died at Bristol 1808, in early life knew an aged squaw who was one of Philip's tribe, and well acquainted with him in her youthful days, and had often been in his wigwam. According to her, it was a few steps south of DeWolfe's summer-house, now in ruins, near the

brow of a hill. The eastern side of this hill is very steep. When Church's men were about to rush upon Philip, he is said to have evaded them by springing from his wigwam as they were entering it, and rolling, like a hogshead, down the precipice, which looks toward the bay. Having reached the lower part of this frightful ledge of rocks, without breaking his bones, he got upon his feet, and ran along the shore in a north-eastern direction, about a hundred rods, and endeavoured to screen himself in a swamp, then a quagmire, but now firm ground. Such is the tradition of the place, part of which is doubtless apocryphal. His rolling down like a hogshead, and instead of all his bones being broken, starting up and running for his life, requires more credulity than we possess to receive it.

The death of Philip, and the consequent deportation of his "immortal soul" to hell was a matter of great joy and thanksgiving to the clergy of the day. "During the bloody contest," says a writer, "the pious fathers wrestled long and often in prayer that God would prosper their arms, and deliver their enemies into their hands; and when upon stated days of prayer, the Indians gained advantage, it was looked upon as a rebuke of Providence, and animated them to greater sincerity and fervor; and, on the contrary, when their arms prevailed on such days, it was viewed as an immediate interposition in their favor." The philosophic mind will be shocked at the expressions of some very eminent in that day for piety and excellence of moral life. Dr. Increase Mather, in speaking of the efficacy of prayer in bringing about the destruction of the Indians, says, "Nor could they (the English) cease crying to the Lord against Philip until they had prayed the bullet into his heart." And in speaking of the slaughter of Philip's people at Narragansett, he says, " We have heard of two and twenty Indian captains slain all of them, and brought down to hell in one day." Again, in speaking of a chief who had sneered at the English religion, and who had "withal added a most hideous blasphemy, immediately upon which a bullet took him in the head, and dashed out his brains, sending his cursed soul in a moment amongst the devils and blasphemers in hell for ever."

The Increase Mather religion is still the ascendant piety at the old encampment of the Wampanoag sachem. It is the piety of African corsairs, whose posterity and wealth are the strength and respectability of the churches in Bristol. We addressed some of our contemporary Wampanoags on five several occasions at the Congregationalist temple there. It is the oldest "church" in the place, but not now in use; the congregation owning it having erected one more suited to the showiness and extravagance of the times. Some of the clergy here are of a more noble disposition than their brethren in Lawrence; for they not only did not warn the people not to hear, but came themselves to hear what we had to say. One congratulated us upon the testimony we had borne for the kingdom of God; another admitted that we understood ourselves, and adhered closely to scripture. We came to discover that the former was an old reader of our paper while we resided in Richmond and he in Trenton, N. J. He is now the pastor of a congregation calling itself "Christian Baptist," in contradistinction, we suppose, to Baptist congregations which are not Christian, of which there are a multitude in the land. He offered to subscribe for the Herald, but we had to decline his name, our copies being exhausted for this year.

We were escorted to this settlement of the Wampanoags by a friend who had formerly been obfuscated by the Millerite hallucination. There is a congregation of them at Bristol, but with many of the old crotchets purged out. They profess to be inquirers after truth, and have among them some candid and sincere men. We visited some of them with our friend, and were much pleased with the disposition they manifested. Our friend has pretty well freed himself from the thrall of Gentilism, which he clearly perceives to be mere heathenism, sprinkled with "holy water." We hope yet to hear of the word bearing fruit in Bristol. Paul

may plant, Apollos water, but God, only gives the increase when the fruit is to eternal life; for concerning all that attain to this, it is written, "They shall be all taught of God;" but to be taught of him, men must abandon the clergy, and become students of his word, for this is his teaching.

We left Bristol on Tuesday afternoon for Fall River, where we took the steamer Empire City, for New York. We left at 7 P.M., and arrived at the city by 6 A.M., and in two hours more arrived at home to breakfast. Here we have remained about twelve days, and are now about to start again in another direction; and expect before our return to have visited Henderson, Ky., Memphis, Tenn., and De Soto county, Mississippi. EDITOR.  
July 13, 1857.

---

### Open Council.

IN THIS DEPARTMENT OF THE HERALD ALL THAT IS PRINTED IS NOT THEREFORE APPROVED. THE EDITOR IS ONLY RESPONSIBLE FOR WHAT APPEARS OVER HIS OWN SIGNATURE.

---

#### "The Four Great Kings of Babylon."

Continued from "The Light of Prophecy," by THOMAS LUMZDKN STRANGE. 1852.  
(Concluded from page 182.)

#### 4. The legs and the feet of the image, or the fourth beast.

BABYLON, as we have seen, stands forth as the great corrupter of the earth, and opponent of God, and her final and yet future judgement comes upon her at the time of the crisis of all things, when the Lord Jesus takes unto himself his great power and reigns. It is at this time, and under similar circumstances, that the image of the vision meets its doom. It is seen standing in all its strength and grandeur at the period when the kingdom of the stone cut out without hands is brought in; and then, as being antagonistic to that kingdom, it is crushed to dust, and scattered to the wind. There is thus a close correspondence both as to position and fate, between the image and Babylon.

The three first members of the vision, who have appeared and passed away, have proved to have been three kings of Babylon. The thing in common among them, whereinto they were consolidated as parts of one and the same great image, was just this empire of Babylon. The fourth must then hold place in the same object, and be a king of Babylon, and he must be found at the time of the end ranged in open hostility to the Lord Jesus, when he comes to his Kingdom, and at his hands must perish. None other, it is evident, can fill this place but the Antichrist, that wicked one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," (2 Thess. ii, 8.) He, then, must be the fourth member of the visions.

The object of the visions has been much misconceived, when it has been thought that they have been given in order to the exhibition to us of political changes, which were to take place upon the earth, as occurring in a succession of empires, the one arising from the overthrow of the other, and ruling each in its turn in supremacy. Consolidation, and not disruption, is the marked feature of the great image, and the true end thereof is to put before

us that centralization of human power which stands in opposition to the dominion of the Lord Jesus, and which is to be cast down and demolished when he comes to his right and reigns. It shows, in fact, the working of that self-will, and self-glorification, acting in enmity against God, common to our rebellious race, which are to be headed up in him who will be the embodiment of all iniquity, and of all hatred to God, and who is known, therefore, supereminently, as "the Antichrist—the man of sin."

Throughout the several points of the vision, there should then, be features in common to all the subjects thereof, of a nature to identify them with this personage, in whom they meet with a common end, and such as may serve furthermore, to display them in marked contrast to the Lord Jesus, against whom they stand, and by whom they are to be put down. Such will be found to exist; and the close correspondence in those distinguishing points between the three first members of the visions, known of, and gone by, and the Antichrist, is the fourth, who has yet to come, will serve to add to the proof that he it is who takes up this last place on the legs and the feet of the image, and the fourth beast.

1. The members of the vision are all individual personages.

That the first of them was an individual man—Nebuchadnezzar—and not a system or dynasty, in which many were to have part, is undeniable, since the Scripture passes by the whole of his predecessors and successors, declaring that in him this portion of the image stood complete in all its fullness. The actions attributed to the second member of the visions, which could be true but of one, and were realized by Cyrus, demonstrated that he fulfilled this portion, and that none of his line had part with him in it. The third member, Alexander, necessarily stands single as to his kingdom, for he was the founder thereof, and its sole possessor, none who followed him having retained his empire. The individuality of the fourth member will the better appear when the details that concern him are gone into. Then it may be assumed to attach to him, as he is spoken of in the vision in the self same terms as the other three, and stands in membership with them in the same image. The Antichrist who is held to be this fourth member, will undoubtedly be an individual. If, by what is said of him, a system or a class of beings, had been intended, the terms "that man of sin—the son of perdition," and the designation of "the Antichrist," could not have been used; for these all speak of individuality, and that of a special sort, distinguishing the one referred to, as before observed, pre-eminently above all others.

The stone cut out without hands, by which the great image is to be destroyed, is also an individual, being universally known and acknowledged to be the Lord Jesus, to whom the same figure is more than once applied in Scripture.

The objects of which the image are composed, are thus in each instance alike. The first being an individual king, as all must be constrained to allow; the second is not a line of kings; and the third at one time a consolidated empire, and at another four divided and conflicting kingdoms; and the fourth, as system—so or many have taught. The incorporated image is not made up of such discordant materials, but every particular portion partakes of the same nature as its fellow portion, so that each can appropriately enter into the constitution of the other, and all form together one consistent whole.

## 2. They are all kings of Babylon.

Nebuchadnezzar was such, beyond room for question, and it was in Babylon that the thrones of Cyrus and Alexander were set up at the conclusion of their conquests. Cyrus is hence, as we have seen, definitively called in Scripture, a “king of Babylon,” and Alexander, whose title to the appellation rests upon the very same grounds, constructively so, as the “first king;” that is, the first of his line who ruled there. That the Antichrist will also be a king of Babylon, the Scriptures plainly disclose. Among the horns on the head of the fourth beast of the vision, there arises a “little horn,” who is a personage intimately associated with the Antichrist, and hereafter to be spoken of. As the beast is otherwise matured in form when he appears upon him, this little horn can but spring up from some place which is a portion of the dominion of the beast. We learn, in effect, that he has his origin in one of the divisions of Alexander’s empire, all of which, according to the rule of consolidation belonging to the image, should hereafter appertain to the Antichrist. “Therefore,” we are told, “the he goat (Alexander) waxed very great: and when he was strong, the great horn was broken; and from it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great.” After this the Antichrist is himself spoken of as also in alliance with this empire. “And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, \* when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty. (Dan. viii, 8, 9, 21, 24.) The Antichrist, and with him the little horn, are thus connected with the dominion of their predecessor, the third member of the visions.

\* This affords no room for the intervention of any kingdom, as being indicated in these prophecies, between that of the successors of Alexander, and that of the successors of Alexander, and that of the Antichrist. Place for the Roman Empire, to which the fourth part of the vision is so universally applied, is thus not to be found in these prophecies.

Further on, we learn in which of the four divisions of the empire it is that the throne of Antichrist is to subsist. In the eleventh chapter of Daniel, there is an account of the kings of the South and of the North, who are rulers of two of these divisions; namely Egypt, as is specifically signified in verse 8, which was the southermost division; and Syria, which lay directly north thereto. From verse 5 to verse 12 the operations of the kings of Egypt are detailed; and from verse 13 to verse 20, those of the kings of Syria; and after mention of one of them, who was to be known as a raiser of taxes, it goes on to say, “and in his estate shall stand up a vile person,” whose history occupies the remainder of the chapter.

This “vile person,” now under consideration, is, we thus find, to be in existence “at the time of the end,” (ver. 40,) and is to “prosper till the indignation be accomplished;” (ver. 36;) and “at that time” is to be the period of Jacob’s “trouble,” out of which he is to be “delivered;” connected wherewith a resurrection of the dead is then spoken of. (Chap. xii, 1, 2.) The one who prospers up to the time of this crisis, is indubitably the Antichrist, and he, consequently, must be this “vile person;” and hence, as succeeding to the “raiser of taxes” in whose estate he stands up, the Syrian division of the empire of Alexander, it is clear, is to be the place of his dominion; and in that division was Babylon.

But the Scripture brings us still closer to the region of his power, and shows us that it will be centered in Assyria, and more definitely still, in Babylon.

The connection between the overthrow of Babylon, and the redemption of Israel, has been seen, as also that the time of the deliverance of Israel is to be preceded by the period of their greatest trouble. The Antichrist will be the instrument of this their last tribulation, and as they are brought out of it, he will be consigned to destruction. The "vile person" has just this career. He aggresses upon Israel, and then meets his doom, and this at the close of their final trial. "And he shall plant the tabernacles of his palace between the seas (the Mediterranean and the Red Sea) in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and then shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. x., 45; xii, 1.)

Now it is as the Assyrian that he thus acts towards Israel, and hence his connection with Babylon, the capital of Assyria, is the more evidently manifested. "O Assyrian, the rod of mine anger, and the staff in thine hand is my indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so," (he has no thought of serving God's purposes in this,) "but it is in his heart to destroy and cut off nations not a few. . . . Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem," (when the time of all her tribulation is accomplished,) "I will punish the stout heart of the king of Assyria, and the glory of his high looks. . . . Therefore, thus saith the Lord God of Hosts, O my people that dwelleth in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of Hosts shall stir up a scourge for him. . . . And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (when Israel is made holiness to the Lord.) . . . And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. . . . With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips" (see 2 Thess. ii, 8,) "shall he slay the wicked." (Isa. x, 5-33; xi, 1-4.) "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. . . . and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruleth the nations in anger, is persecuted, none hindereth . . . The Lord of Hosts hath sworn, saying, "Surely, as I had thought so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders." (Isa. xiv, 1-6, 24-26.) "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up his breach of his people, and healeth the stroke of their wound. . . . And the Lord shall cause his glorious voice to be heard, and shall show the (lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. "For through the voice of the Lord" (see again, 2 Thess. ii, 8,) "shall the Assyrian be beaten down which smote with a rod . . . For Tophet is ordained of old; yea, for the King " (this king of Assyria—see Rev. xix, 20,) "it is prepared: he hath made it deep,

and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. xxx, 26-33.) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting. . . . And this man shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver." (Mic. v, 2-8.)

The testimony is thus complete that the Antichrist, the instrument of the last and greatest of the tribulations of Israel, will be an Assyrian, and the king of Babylon.

### 3. They are builders together of the empire of Babylon.

Nebuchadnezzar founded the glory of the capital, saying of it, "Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power, and for the honor of my majesty?" And in his hands the state first became dominant among surrounding nations. Cyrus brought in the kingdoms of Media and Persia, adjoining them to the dominions of Babylon. Alexander still farther increased the empire, contributing thereto the territories of Greece, Asia Minor, Syria and Egypt. Thus the image grew under their hands as each took his place in it, supplying the substance thereof, and adding to its proportions. The part that the Antichrist performs as a constructor of the empire, must be considered hereafter, when the particulars of the visions connected with him are treated of.

The Lord Jesus, on his side, is the founder of the kingdom which he has to set up, but unlike what springs from man. His dominion is not to be confined in its comprehensiveness by shape or size as is the image, which, reaching from the head to the feet, is incapable of further extension. The stone, cut out without hands, and thus unrestricted in figure or dimensions, is a type of this. "Of the increase of his government . . . there shall be no end." (Isa. ix, 7,) and he is without coadjutors in the work of raising it up, but is the Alpha and the Omega, the author and finisher of the whole.

### 4. They are all kings aspiring to universal rule.

Nebuchadnezzar, the first member, was a "king of Icings, . . . and wheresoever the children of men dwelt," they had been "given into his hand," and he was made the "ruler over them all." Upon Cyrus also, the second member, had been conferred "all the kingdoms of the earth;" (Ezra i, 2,) that is, all which he came in contact with. Alexander, the third member, had even more extended sway, and in his contest with Darius, which was one for universal empire, is reported to have said, "that as the heavens could not bear two suns, neither could the earth suffer two kings." The Antichrist is to be a still mightier potentate than any of his predecessors in the image. Satan, who is "the prince of this world," will give him "his power, and his seat, and great authority," and "all the world" will "wonder after him, and he will have power over all kindreds, and tongues, and nations. And all that dwell upon the earth shall

worship him." (Rev. xiii, 2-8.) Babylon, the place of the thrones of these rulers, is thus "that great city which reigneth over the kings of the earth."

5. They all act in selfwill, and so usurp the proper attribute of God.

Of Nebuchadnezzar it is said that all "people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But," it is added, "when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him," (Dan. v, 19, 20,) "and he learned to know that all the inhabitants of the earth are reputed as nothing" before the Most High, and that it is He that "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (chap, iv, 35.) Of Cyrus also, under the figure of the ram, it is said that "he did according to his will," (chap, viii, 4,) and so also of Alexander, that he should "do also according to his will," (chap, xi, 13.) The same has likewise been predicted of the Antichrist as the vile person. "The king," it is said, "shall do according to his will." (Chap, xi, 36.)

The characteristic of the Lord Jesus was the very reverse of this, for he came "not to do his own will, but the will of him that sent him." (John vi, 38.)

6. They are all addicted to idolatry, honoring thus other than the true God.

Nebuchadnezzar, besides doubtless carrying on habitually the idolatrous worship of Babylon, set up a golden image in the plain of Dura, and caused all under his authority to fall down and worship it. (Chap, iii, 1-6.) Cyrus viewed the earth and the sun as gods, and worshiped them, and, when dying, rejoiced in the thought of reposing in the bosom of the earth, as in that of a deity. Alexander was so earnest an idolater, that he sacrificed to the gods of every country which he visited in his course of conquest. The Antichrist will also be a promoter of idolatry. He is to honor "the god of forces, and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory." (Chap. xi, 38, 39.) This strange god, unknown to any who had gone before, is probably his own image which is to be set up for adoration, (Rev. xiii, 14,) for his act of honoring it is introduced by the declaration that he shall not regard "the God of his fathers, nor the desire of women, (the Lord Jesus,) nor regard any god: for he shall magnify himself above all." (Dan. xi, 37.)

7. Lastly, they assume the very place and powers of the Divinity.

Nebuchadnezzar openly defied the living God, saying to Shadrach, Meshach, and Abednego, when they refused to do homage to the image which he had set up, "Who is that God that shall deliver you out of my hands?" arrogating thus to himself a superiority above God. Cyrus received public adoration as a god when he appeared in procession before a countless host after the capture of Babylon. Alexander assumed to be the son of Jupiter Ammon, and thus of divine origin, heading all his letters and orders as such; and when he conquered Darius, he caused himself to be worshiped as a god. The Antichrist will go beyond all his predecessors in this daring attempt to dethrone Jehovah, and to magnify himself to his seat. He will do this in a determinate way, choosing the very temple of God for the exhibition of himself in His room. He "opposeth and exalted himself above all that is called God, or that

is worshiped: so that he, as god, sitteth in the temple of God, showing himself that he is God." (2 Thess. ii, 4.)

The first member of the vision was as a lion, the second as a bear, and the third as a leopard. The fourth is said to be "dreadful, and terrible, and strong exceedingly," but his form is not given. In the description of the Antichrist in the thirteenth chapter of the Revelation, we have it, and it is found to be made up of the figures of the other three. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion."

The association of the Antichrist with the three first beasts of the vision, is here very evident, and his part in the fourth, the most important and formidable of them all, cannot be doubted. Its features are here unindicated, simply because he is himself that fourth.

The incorporation and oneness of the members of the visions, becomes thus as perfect in the visions of the beasts, as in that of the great image, and the whole are found to center and be represented in the last that appears upon the scene—the Antichrist.

The three first members of the vision, it has been seen, were severally constructors of the empire of Babylon, as typified by the great image. Each brought in his contributions, and the successive portions were added on, the one to the other; nothing, up to that period, being lost of what had gone before. But from the time that Alexander, the third member, passed away, this condition of the empire ceased to be. The work of disruption began; the provinces of the state were disjointed and severed; Babylon herself, the place of the throne, became an utter ruin; and the strength, the glory, and the very proportion of the great image, disappeared.

But in the latter day, as we said, this image is to be found standing in all its brightness and terribleness, and in the full dimensions of its stature. Nothing that the earlier members brought in will then be wanting. The head of gold, the breast and the arms of silver, the belly and thighs of brass, will all be there, together with the legs of iron, and the feet of iron and clay.

The Antichrist, to take his place in the image, must be a constructor thereof, equally with his predecessors, and as the whole of their labors has come to nought, and the image perfected by them to its lower limbs, has been dismembered, and no more exists, upon him it must devolve to reproduce it in all its parts, and to restore it as it was.

---

#### Notes on the Above.

1. "A king of Babylon must be found at the time of the end, ranged in hostility to the Lord Jesus." Of this there can be no doubt. But, although king of Babylon, it does not, therefore, follow that the old town called Babylon must be rebuilt; for Babylon, we have shown, is used in scripture in more senses than one, being the name of a town on the Euphrates, a province, an empire, and a mystical city. A man may be king of Babylon, and in Babylon, and yet the old aggregation of houses so called have no existence.

2. Before Mr. Strange published the speculations before us, we had abundantly proved that "the objects of Daniel's vision had been much misconceived;" and that their principal design was to exhibit the crisis of the latter days in the subversion of the kingdom of men, termed Babylon, by the kingdom of God, styled THE STONE; and that the image of

Nebuchadnezzar, representative of the kingdom of men in full manifestation, had yet to attain to the perfect stature of a Man in Satan, antagonistic to the Man in Christ, the mystical stone. Mr. Strange, therefore, agrees with us when he says, that "consolidation, and not disruption, is the marked future of the great image, and the true end thereof is to put before us that centralization of human power which stands in opposition to the dominion of the Lord Jesus, and which is to be cast down and demolished when he comes to his right, and reigns."

3. "The members of the vision are all individual personages." The erroneousness of this will appear by reference to No. 3 of our notes on page 182, col. 2. The second member of the visions, that is, the silver of the image, the bear of the four beasts, and the ram of Dan. viii, he says, referred only to one man, and he, Cyrus the Persian, with whom none of his line had any part. But this notion is overturned by Daniel telling Nebuchadnezzar that the silver of the image represented "a kingdom," not a man, "inferior to" him, or to the kingdom of which he was the executive chief. "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." According to Mr. Strange's strange theory, Daniel should have said, "After thee, Nebuchadnezzar, shall arise another king, one Cyrus, a man inferior to thee, and another third king of brass, one Alexander; and the fourth king, Antichrist, shall be strong as iron." But, as we have said before, Mr. Strange errs in mistaking powers for individual men. Cyrus was prophesied of by name, indeed, but not as part of the visions of Daniel; but as a representative man, in Isaiah, typifying Messiah as the subverter of Babylon, restorer of Israel, and rebuilder of the temple. The Plymouth brotherist principle of interpretation is too personal, not enough potential, to elaborate the truth.

4. The Antichrist is a combination of persons and power, not a single man. There will, doubtless, be a last man of the power, through whom that power will find expression; but it does not, therefore, follow that the Antichrist power does not exist till that last man is enthroned. Spirit precedes matter. The spirit of the thing exists as the germ thereof previous to its manifestation. Hence, the spirit of Antichrist worked in the apostolic age, in which there were many Antichrists—1 Jno., ii, 18; and by which it was then known that it was "the last hour" of the Mosaic dispensation. The spirit of Antichrist was the denial that Jesus Christ had come in the flesh, that is, that he had immaculate flesh, a holier flesh than falls to the common lot of man—1 John iv, 3. This spirit has become material or corporate in "the church" termed "Christendom," but properly AntiChristendom, or the Dominion of Antichrist, and has inspired the late decree affirming the Immaculate Conception of the mother of Jesus, that a clean nature, or something else than "the flesh" might be born of her! We see, then, that Antichrist exists, for the co-apostolic spirit thereof is in vigorous and corporate activity in "the powers that be." Antichrist, however, we admit readily, has not attained to his full manifestation. His power awaits its consolidation in the giving of the power and strength of the ten-horn kingdoms to the eighth head of the beast (Rev. xvii, 13-17) which will be the development of "the devil and his angels" in full. This is a future event, and must, of course, occur under the sovereignty of some one man who may then happen to be enthroned. This one man is not the Antichrist, but the representative, for the time being, of the power which already exists, and has existed for ages, in the world.

5. The little horn of the goat, in Dan. viii, is neither racial nor personal, but potential. It is the symbol of human power consolidated against Israel in the east, and which magnified itself against Jesus, the Prince of the host; took away the daily sacrifice; cast down Jerusalem, the place of its sanctuary; levelled the form of knowledge and of the truth in the law (Rom. ii, 20); and cast down of the host and the stars of Judah to the ground, and stamped upon them;

destroyed the people of the holy ones, and is yet to stand up against the Prince of Princes at the epoch of its fall, to rise no more for a thousand years. And yet Mr. Strange tells us, in effect, that the little horn is a personal Antichrist, and affords no scope in its symbol for the Roman element of power.

6. Mr. Strange directs the reader's attention to Dan. xi, 21, where he finds mention made of "a vile person," which, without a shadow of proof, he declares is Antichrist, "whose history occupies the remainder of the chapter!!" Having swept out of his way nineteen verses of difficulties, he falls upon verse 40, where he finds the phrase, "at the time of the end;" and assuming that the "vile person" and "the king" of verse 36 are the same, he makes this verse testify that the vile person is to "prosper till the indignation be accomplished." "We thus find," says he, "this vile person to be in existence at the time of the end!" Upon the same unprincipled interpretation he might have found Alexander the Great to have existence at the time of the end; for if assertion be proof, anything may be proved. But we deny that this "vile person" is Antichrist, that he is identical with "the king, and that his history occupies the remainder of the chapter. We have shown in Anatolia and Elpis Israel the interpretation of this whole chapter of Daniel, which no writer, great or small, has attempted to impugn or invalidate. For ourselves, we believe it to be invulnerable. We have there shown to what this chapter refers from verse 21 to the end, and need not repeat it here. We will only quote our paraphrase of verse 21, to show who the vile person was: "And in his, Seleucus Philopator's, place shall stand up Heliodorus, a vile person, being both a poisoner and usurper, to whom they, the authorities of the nation, shall not give the honor of the kingdom; but Antiochus Epiphanes shall come in peaceably and obtain the kingdom by flatteries bestowed on the party of Heliodorus." The italics are the text, the Roman type the interpretation. Shall not Antichrist obtain the honor of the kingdom obtained by flatteries? This is certainly not the kingdom of God. The vile person cannot possibly be Antichrist, for even Mr. Strange admits that Antichrist is to be great above all, even in the temple of God.

7. We are told by this writer, that Christ is without coadjutors in the work of raising up his government! Yet Micah tells us that, in delivering Israel from the Assyrian, which is part of the work of raising up the new government, there are to be seven shepherds and eight princes of men—Micah v, 5; and the spirit of Christ in John testifies that the undefiled follow the Lamb whithersoever he goes; and that he has with him in the war against the kings of Europe "the called, the faithful, and the chosen" and Daniel says that the fourth beast system of powers is destroyed by the saints. Yet Mr. Strange strangely affirms that Messiah has no coadjutors in the work!

8. Having assumed that the old town Babylon is to be rebuilt, and that because it was once the locality of the throne of the Babylonian kings, it must be so to the end, he assumes also that Satan gives his throne to Antichrist, and that in so doing he will give him the mounds of Euphrates overspread with palaces. These things assumed, he concludes: "Babylon, the place of the thrones of these rulers, is thus 'that great city which reigneth over the kings of the earth.'—Rev. xvii, 18."

Put a few testimonies into Mr. Strange's crucible, and he can bring out any "thus" to suit himself. He doubtless calculated widely on the credulity of his readers, for he writes like one who has no fear of being asked for proof. When John penned the words quoted, the Euphratean town was in ruins and had no dominion. John spoke of a great city, reigning while he wrote—*ἡ ἐχονσα βασιλειαν ἐπι*—having dominion over the rulers of the earth; that city

was the Tiburean Babylon, the then present inheritor of the sovereignty of the kingdom of men which had passed from Nineveh to Babylon, and thence to Rome.

9. The "strange god" of Dan. xi, 39, Mr. Strange tells us, "is probably Antichrist's own image, which is to be set up for adoration!" This is absurd. The "desire of women," if the parenthesis be in the right place, is the Lord Jesus! This is absurder; and Antichrist is to be in the temple of God, which is the absurdest of all. The absurdity in the positive and comparative degree is sufficiently manifested in Anatolia, p. 45, and Elpis Israel, p. 362. We may, therefore, here simply refer to them. A word or so may, however, be added concerning the absurdity in its superlative degree.

It is a common notion, founded upon the English version of 2 Thess. ii, 3, that "the Man of Sin, the Son of Perdition," is to be found in "the temple of God," in the sense of that temple being "the church of God." But the Man of Sin belongs not to the temple, but to "the court which is without the temple, which is given unto the Gentiles."—Rev. xi, 2. An amended translation will put Paul's words in a true and intelligible light. Thus, "The Man of Sin, the Son of Perdition, opposeth and exalteth himself above everyone called a god, or august; so that he sits as a god in the temple of the god, exhibiting himself because he is a god." Let the reader compare this with Dan xi, 37, and he will doubtless perceive that one and the same god is referred to by Daniel and Paul. The strange god of the former, who regards not the desire of wives, nor respects any god, for he magnifies himself above all," is clearly identical with the Man of Sin power, which exalts himself above every one, "forbids to marry, and commands to abstain from meats."—1st Tim. iv. 3. It is "in the estate of the king who doth according to his will," and not in the temple of the living and true God, that this ambitious god is found. That king's estate belongs to the court without the temple of God; in which court the temple of the god is seen. There, as upon a stage, the papal puppet, the image of the Beast, exhibits himself as a god, and is worshiped by the fools that bow to him the knee, and kiss his toe. He is a god strange or foreign to the worship of the Pagan Caesars, who knew him not, for it remained for their besotted successors in the Roman purple to set him up in their estate. Mr. Strange is, therefore, far wide of the mark in teaching that Antichrist will yet exhibit himself in "the very temple of God." This is mere fal-lal, being without the shadow of a foundation in the scriptures of truth. EDITOR.

August 25, 1857.

---

## Theiopolitical.

### An Editorial Offset.

"Dr. Thomas has published that the recent Russian war would not terminate till the Lord should come, and destroy Gog and his army on the mountains of Israel. The war has terminated in a general peace; the Lord has not come; Gog has been turned back, and consequently has not been on the mountains of Israel."—Expositor, p. 662. A. D. 1857.

Our friend of The Expositor seems to think, that what he terms "the recent Russian war," is over, having terminated in "a general peace," as he considers the present suspension of arms among the belligerents. We have said that the antagonism between Russia and Britain, aided by whatever allies she may be able to diplomatize in her interest, will not terminate until the Lord comes and punishes Leviathan, the crooked and piercing serpent, the dragon of the sea, (Isaiah xxvii, 1,) upon the mountains of Israel. Our contemporary thinks that we have made a mistake in this matter. Now, we never have pretended to infallibility, or

an exemption from error, especially in our views of the details of the future. As to the general outlines, we have "full assurance of faith," and "full assurance of hope," and cannot be shaken with respect to them. We are certain that the kingdom of God will be set up, or restored, in the Holy Land; that the twelve tribes of Israel will be planted there by Jesus Christ; and that he will conquer Leviathan on the mountains of his kingdom. We can make no mistake about this while we retain the faculty of reading the English Bible, where these points stand out in such bold relief, that a child may read and understand. Upon all these points, with a multitude of others equally plain and obvious, our respected friend has been infidel and dogmatically deniant, while professing to be a true believer and a Christian. These are errors that cannot be offset, or transmuted into harmless mistakes, by publishing mistaken notions of Dr. Thomas' views or opinions of unrevealed details strongly expressed. We have not been trained in the expression of our views and convictions in the "Circumlocution Office." We have neither time, space, nor taste, for circumlocution; and in expressing strong convictions, we use our own language in our own sense of its terms. We say, then, that the Russian war has not ended, and that the present is not "a general peace," but a temporary truce, or suspension of arms. We have, over and over again, declared our conviction, that the Russian war, or antagonism, in the great Eastern Question, is resolvable into four stages: and that the independence of Turkey and the integrity of its territory, cannot be maintained, though all the world should decree the same. The events of the past two years demonstrate the truth of this position. We do not walk by sight. We do not form our views of the future by present temporary incidents. Because Sebastopol has fallen, and a truce exists, we do not admit that the Russian war is over. The French war was not over because there was a general pacification of Europe in 1802, which lasted till May 1803. The interval afforded scope for modifying the course of events. This is the character of the present interval between the treaty of Paris, and the future renewal of blood. We walk by faith, and are fully assured that the policy of Britain and France will be circumvented, and that Russia will triumph; and that her triumph can only be converted into irremediable disaster and defeat by the King of the Jews, at his advent, in power and great glory. "Gog has" not yet "been turned back," as our respected friend of The Expositor supposes; for he has never yet "pitched the tent of his entrenched camp between the seas" upon the mountains of Israel—Dan. xi, 45; and it is from thence that he is to be turned, and not from the frontier formed by the Pruth. When turned back only a sixth part of Gog will survive, which was not the fact at the fall of Sebastopol. —Ezek. xxxix, 2.

Our friend says, we have "observed" profound silence as to, what he terms, our "miscalculations." We hope he will let his readers know, in the republishing of these remarks verbatim, that the silence is at length broken; and that we have neither time, space, nor disposition, to reply to all the misrepresentations of our views, that, from divers causes, find their way into print. We can afford to be silent, knowing that time will rectify misapprehensions, and justify us in our position. The first stage of the Russian war has terminated; and the transition period, between the first and second stages, is present with us. "There is no peace for the wicked," saith Jehovah; yet are the wicked not always slaying" and killing one another with the edge of the sword. The Little Horn was to make war upon the saints, until the Ancient of Days come. The war still continues, though the saints no longer continue to fall by sword, and imprisonment, and torture; for they continue to contend by their testimony, and the Ancient of Days has not yet come. —Dan. vii, 21, 22. Can our friend not now understand how that blood may cease to flow in battle, and yet war continue till the controversy be finally assuaged? The Russian war is in continuance, only, for the present, diplomatically waged. The subject of diplomatic strife is the same as when Sebastopol was besieged, the independence and integrity of Turkey. The following article from the New York Times, will show the reader the point at which that matter of debate has arrived. We submit it

to him without further comment, leaving our friend of The Expositor to his own reflections on the premises.

Aug. 25th, 1857.

EDITOR.

---

### Turkish Independence.

"The last mails bring news of rather a serious political complication at Constantinople, arising out of differences between the French Ambassador, and Redschid Pasha, touching the union of the two Principalities of Moldavia and Wallachia. As far as we know at present, the influence of Lord Stratford de Redcliffe, hitherto paramount in the councils of the Porte, seems to be on the wane, and that of the French minister to be in the ascendant. Ups and downs of this sort in the fortunes of Turkish ministers have, however, been so very common for the last seven years, that it would be absurd to pretend to see in them any indications that can guide us in judging of the future of the Ottoman Empire.

"In one point of view, however, the few lines of the dispatch which tells us that the French Ambassador made the resignation of the Sultan's ministry the only condition on which he would consent to maintain diplomatic intercourse, are pregnant with meaning. No one who followed the history of the late war, however carelessly, can forget with what warmth all the 'notes' of all the great lights of diplomacy insisted upon the necessity of extricating the Ottoman Government, from its position of degrading dependence upon foreign influence. According to Nesselrode, Russia went to war wholly and solely to secure to the Sultan the free and untrammelled exercise of his sovereign rights. Dronyn de l'Huys, on behalf of France, and Clarendon, on behalf of England, were equally ardent in declaring that they, too, had fully made up their minds that the time was come for making the Padishah a member of the great European confederacy, and guaranteeing to him, as to all such powers, complete liberty of action inside his own dominions, reserving to themselves, however, the privilege of 'remonstrating' in favor of religious toleration. To estimate these declarations at their full value, we must remember that ever since the beginning of this century, ever since, in short, Turkey became weak and disorganized, the actual ruler of the Ottoman Empire, has been, not the Sultan, or the Grand Medjliss, but whichever of the foreign ambassadors, for the time being, happened to be the greatest bully, or in the fiercest mood, or in possession of the most determined-will, he was the actual sovereign of the country. The Sultan occupied very much the position of the princes of the Merovingian dynasty in France, and the foreign plenipotentiaries were the Mayors of his palace. Each of them had his favorite among the Turkish pachas, and fought and snarled and threatened to procure his advent to power, with as much ferocity as Stamboul dogs over the bones of an old horse. The natural result was to crush out every spark of nationality amongst the Turks, and to convince every aspirant for office that his only chance of success lay, not in deserving well of his country, but in pandering to the whims and caprices of foreign emissaries. What was done en grand in the Capitol, was done en petit in the provinces. Every pashalik had its Russian, French, and British Consul, who bullied its Governor, and fought over his prostrate carcass; reported him, and called for his removal, after the manner of their superiors in the metropolis. The brunt of these battles, of course, mainly fell on the representatives of Russia and England. The one was able to threaten Turkey by land, and the other by sea. One could throw 100,000 men ashore in Bulgaria, the other to anchor a dozen line of battle ships in the Golden Horn. The Sultan was a shuttlecock between them, and they battered him about till he became the laughing stock of the world.

"At the close of the last war, we were told we were to have had an end of this. Turkey was to be placed in such a position, that a Russian Minister would no more think of calling for the dismissal of Redschid Pasha, than of requesting Lord Palmerston to retire into private life; and the British Minister would as soon insist upon appointing the Grand Vizier, as upon nominating a candidate for the American Presidency. Russian influence once overthrown, by the capture of Sebastopol, and the destruction of the Black sea fleet, the halcyon days of Turkey were to begin. The Ministers were to be the Sultan's, the police the Sultan's, and in short the country was to belong to the Turkish Government.

"The controversy about the Principalities, which has now been dragging its slow length along for two weary years, and the foreign intrigues which have been hatched in rapid succession in the seraglio ever since the treaty was signed, and this last Ministerial crisis which has resulted in the overthrow of Lord Stratford de Redcliffe's favorite, all prove, that as far as Turkey herself is concerned, the war has simply given her a master the more. Instead of receiving all her kicks and smiles and insults from Russia and England alone, she now gets a few from France as well, and is hobbling along on the old beaten track of foreign dependence, and will, in our opinion, hobble along it to the close, which cannot be very far distant. The spasmodic attempts at reform, of which we hear but the faint echo, are but the struggles preceding dissolution. These diplomatic conflicts waged by the dragomans, in the halls of the Porte, are but heralds of sterner controversy which the three great powers of Europe will yet wage, and at no very remote period, over the remains of the extinguished empire."

---

## Analecta Epistolaria.

### The Truth in Washington, D. C.

WASHINGTON, D. C, July 25, 1857.

BRO. THOMAS, —Baptism, without the Abrahamic faith, is once more rejected and cast to the moles and bats. On the evening of the 20th we proceeded to the water, in company with four candidates for immersion, viz.: two members of the Baptist church, one a Methodist, and another who had been baptized into Campbellism and Millerism, having been of the class spoken of by the prophet, in the 107 Ps. 23 v. I must say to you this is, in maritime language, a maintop-sail haul, having been performed in the presence of the preacher. They rejected that baptism that is called by the baptist preachers "a divine command," and with the next breath they denounce it as "non-essential." They rejected the teachings of men, and fled for refuge to the promises of God made to the fathers of Israel, of which promises says Paul, Heb. 6: 17 v., "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it with an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor to the soul." They can now say, in the language of Paul when arraigned before the Sanhedrim, Acts 23 ch. 6 v., "of the hope and resurrection we are condemned by the world," even that hope which Paul so nobly contends for before King Agrippa, Acts 26, when he exclaims, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes hope to come, and for which hope's sake I am accused," for preaching the Gospel of the kingdom in the name of Jesus; and it is for this hope they can say with us, we are denounced by the clergy. Let them reject the promises of God, and teach the doctrines of men, it is but vanity; for they may see their position and doom in the end in the language of

Paul, Eph. 2 ch. 11 and 12 v., that they are gentiles, and are aliens from, the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world.

Having arrived at the water, Brother Campbell opened the Scriptures, and taught the people the tidings concerning the kingdom of God and the name of Jesus Christ, in contrast with the teaching of the clergy, to which they listened in silence and attention. Having concluded his discourse, I informed the audience that if they would close around the candidates they could hear the Gospel in a nutshell, by hearing the confession they were in the act of making.

They came near, and I proceeded as follows: "Do you believe in the covenants of promise made of God unto the fathers of Israel, and in the personal reign of Jesus the Messiah upon the throne of his father David in Jerusalem, over the Jews restored, and the nations, in virtue of these covenants of promise made to Abraham and David and brought into force by the resurrection of Christ from the dead?" They answered: "We do believe." What the audience thought of such a confession of faith I do not know, for they were very silent. I then informed them that this is the only Gospel revealed to us in the Bible, and before any man can become a Christian he must believe this Gospel, and make the good confession which Paul says, 1 Tim. 6 ch. 13 v. Jesus witnessed before Pontius Pilate, 15 v., who, in his times he shall show who is the blessed and only potentate, the King of Kings and Lord of Lords, who only hath immortality. When arraigned before Pilate (John 18 ch. 37 v.) Jesus exclaimed, "Thou sayest it; I am king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This is the reason why "he has commanded all men every where to repent, (Acts 17 ch. 30 and 31 v.) because he has appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, and hath given assurance unto all men in that he hath raised him from the dead."

I can scarcely believe the clergy to be ignorant of these great truths of the Gospel, for they must know from the teaching of the Scripture, that Christ must come again, as it is written, Heb. 9 ch, 28 v., "Unto those who look for him shall he appear a second time;" Acts 3 ch. 20, 21 v., "For he shall send Jesus, which was before preached unto you, whom the heaven must receive until the time of restitution of all things which God hath spoken by the mouth of his prophets since the world begun." Then the seventh trump sounds, and there are voices in heaven saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever, he takes to himself his power and reigns;" the nations become angry at his wrath, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, and to destroy the wicked. Well, teaching such doctrine as this, does not suit the clergy in Washington, so the disputers of the world spoken of by Paul, 1 Cor. 1 ch., 2 Pet. 2 ch., call it "perfect humbuggery." Such language as this from the wise should make us content to be fools; but truly such language is like wisdom in a balloon, they being ignorant of the teachings of Moses, the Prophets, Christ and the Apostles; they are of necessity also ignorant of that which we believe and teach; therefore let us (Tim. 6 ch. 12 v.) fight the good fight of faith and lay hold on eternal life whereunto we are called; Rom. 5 ch. 2 v., rejoicing in hope of the glory of God at his appearing and kingdom.

Your brother in the hope of Israel,

R. A. BOARMAN.

---

The Gospel of the Kingdom progressing in Canada.

TORONTO, 1st August, 1857.

DEAR BROTHER THOMAS, —As you favored the readers of the "Herald of the Kingdom and Age to Come" with a sketch of your journey through Canada West last summer, I know that a short account of "the cause" in this province will be acceptable to all friends of truth whose lot is cast in the "dark and cloudy day." Brother Williams, of whose arrival in this country you had heard from the church at Plymouth, has been instant in season and out of season ever since he came amongst us, and you will be rejoiced to hear that three in this city have become "obedient to the Truth," through the earnest, heart-searching discourses of our respected brother on the inexorable necessity of a belief at once enlightened and sincere, in "the things concerning the kingdom of God and the name of Jesus Christ," as enjoined in the Scripture of truth; and here was furnished a most delightful proof of the moral power of "the word," when received into honest hearts—a proof full of comfort to the believer, and at the same time big with scathing, withering rebuke to the sapient cavillers of our time, at what they suppose the ultraism of our views. Here, then, were two honest, earnest hearts, already faithful of the things concerning the name of Jesus Christ, and with very considerable knowledge of the coming kingdom, prompting them to pray with fervor that it might speedily come, yet, in the good providence of God, through the preaching of Brother W., convinced that they possessed not the one hope of the calling, viz., to God's kingdom and glory, by becoming joint heirs with the Christ, their Elder Brother, in the age to come, as rulers over the mortal nations then existent on the earth, (this being the specific point of the Gospel or glad tidings, of which they were ignorant, and of necessity, therefore, faithless) they at once casting aside the sincere ignorance of a pious immersion, submitted themselves to the righteousness of God, were forthwith baptized into the name of "the Holy Ones," and can now, with full assurance of faith, look forward with grateful joy to the high vocation whereunto they have been called; convinced, from the testimony of the living God, that no amount of intensity of sincere ignorance can stand in lieu of the truth, heartily believed and lovingly obeyed. Would that many now holding a position similar to that of our respected friends, could be induced to enter in by the door, and renounce, at once and for ever, all their puny efforts at either improving upon, or virtually ignoring, the all-surpassing excellency of God's way of righteousness.

We are in good hope of having others yet added to our number here. I know that some are seeking "what they must do to be saved;" and were the fogs of a life-long tradition once dispelled (as dispelling they are) by the rising beams of the Sun of Truth, they would soon bask in the life-giving rays of his light, love, and joy. A Mr. Blain, of Buffalo, New York, has been lately here lecturing to the people, and distributing tracts on the Life and Death question, though utterly void of Life to perishing men (inasmuch as he virtually ignores the testimony of Moses and the Prophets.) The addresses and tracts of Jacob Blain may not be valueless in calling the attention of some to the false pretensions of the orthodox to that much abused name, while claiming for themselves and all mankind a right to that existence which is promised to the righteous alone, as a part of their reward for belief in, and obedience to, things at which the superstitious rail and scoff. Once convinced of being without Life in themselves, men, if sincere for life eternal, will soon ask how they can obtain that of which they are destitute.

From Hamilton Brother Somerville writes—"that there was a small meeting of inquirers there, to which he had been invited" some time ago; they had pretty correct views of

the things of the Kingdom, "but having been brought up among Presbyterians, had incorrect views about baptism." Since he commenced meeting with them, three had been baptized, and he hopes the whole will soon come round. Prior to his visit among them, I do not know that they had been more than investigation meetings. I trust, however, they will be enabled to form a church ere long. From Queensville Brother Degeer writes, under recent date, inter alia, as follows: "Are you aware whether Dr. Thomas is likely to visit Canada again soon? Could he be prevailed on to do soon, I will pay his fare from New York to Canada on condition of his giving some lectures in our part. I think some might fully embrace the truth could they hear the doctor's reasoning on the same. I am endeavoring, with the little ability I have, to let the light shine; and although I am still alone for the hope of the Kingdom, yet there is some prospect in future of others embracing the faith. We cannot expect much in these days, seeing there are so many "forms of Godliness," yet without the power, and "lovers of pleasure more than lovers of God." Nevertheless, dear friend, let us continue "steadfast in the faith, always abounding in the work of the Lord."

Brother Williams, at the urgent request of our friend, intends visiting Queensville (D.V.) next week, when the Christians in that quarter will have certain strange things brought to their ears." In Paris, Brother Scott having been denounced as infidel by the respectable orthodoxy of the place for assisting in the distribution of certain tracts intending to show the people the Bible doctrine of Immortality, has, by public handbill, openly challenged any of his calumniators (lay or clerical) to meet him in public debate and prove him in error. So far, however, they have preserved a silence highly ominous of a consciousness of their weakness. If they but study their own vested interests, that silence will remain unbroken. Our brother of Paris has received an invitation to go down to Cayuga on the Grand River, and speak to some inquirers after truth—a call which it is needless to say, he will most joyfully and gratefully obey. Many inquiries have been made of late by the readers of your works here respecting the promised book on Revelation. How soon are your Apocalyptic labors likely to close? All the brethren in Christ send their grateful remembrances. I remain, dear Brother, yours in Israel's hope,

J. COOMBE.

---

Grateful Acknowledgement.

BELOVED BROTHER THOMAS, — I return you my sincere thanks for the honor you have done me, in taking the pains you have in answering my letter; and must say that I am highly satisfied, and gratified too, with your explanation, and think that you have greatly honored me in being so explicit; and believe that you have not only removed a great mist from my eyes, but by your plainness, criticism, and profound knowledge in the meaning of the original Scriptures, have, and are doing, mighty things in this perverse and serpent generation.

I had prepared another letter for you, but need not trouble you with it, being greatly satisfied with what you have already written upon the subject. Yet I thought it but just to acknowledge thus my gratitude, and to thank you for the trouble you have taken. Go on in the good cause you have embarked in, and may God bless, strengthen, and comfort you, is the prayer of your affectionate brother in Israel's Hope.

CHARLES FISH.

The "Seeker after Truth." (See page 60 of this volume. —Editor.

Nottingham, England,  
June 24, 1857.

## Humanisms Abandoned for the Truth.

DEAR BROTHER THOMAS, —Having a few moments' leisure, I have concluded to write you a few lines. Our beloved Brother Anderson has been among us. He has been speaking with great power. His discourses were, I think, more eloquent and powerful than common. His purity of character and high intellectual qualities commanded for him the warmest respect and praise. May, dear brother, we all be like minded, having the same love, not seeking our own, but the things which are Jesus Christ's. Let us study to be approved of God, to make acquisition of "the doctrine which is according to godliness," for it is "profitable to all things, having promise of the life that now is, and of that which is to come." I admire your article in the June number, "Did Jesus and the Apostles teach the Mosaic Doctrine of Immortality?" It contains, I think, a vast deal of accurate and valuable knowledge. Such investigation cannot be otherwise than laudable, and I think it at present altogether wisely directed. There are many to whom your writings are detestable; they think you are making war with the earnest convictions of serious persons, but, in fact, it is offensive collision with popular creeds, bigoted opinions, strong prejudices, and narrow views, all of which combine to maintain the ascendancy of error, and falsify the truth. Many think your views vague, incomprehensible, and extravagant; but they are always of that number who manifest great unwillingness to look closely at the system, investigate the foundations on which it rests, and the conclusions to which it leads. As to your incomprehensibility, it is well known that your views have, for a number of years, been deliberately shaping themselves, expressing themselves in language the most lucid and forcible, displaying a superiority over every other system of vagueness and mysticism which the language of men has been made to give utterance to, and all for the purpose of being thoroughly understood. The mind attains health and perfection only when it attains clear, systematic, and independent expression—expression not of the false, the current common of our day, but of sound wisdom and discretion. How clearly, lucidly, and forcibly are the transcendental mystics of the ingenious Platonic school described to us! so clear, and intelligent, and demonstrative in its utterance, that few, I should think, of Adam's race would be denied the luxury of possessing its knowledge. They may deny the truth, style it preposterous, absurd, and pernicious, but they cannot overturn it, cannot exhibit it as logically, scripturally, really false. "The foundation of God standeth sure: the Lord knoweth them who are his." Therefore, the Lord's doctrine cannot be denied or set aside; and, therefore, the opposer has no other work than calumny and misrepresentation. Let us, then, continue to search the Scriptures. A great deal of important knowledge has been the result of this active investigation. All minds are not susceptible of receiving great truths even when they are discovered for them, Truth, which is above all price, giving the highest hope to prosperity—softening, soothing and cheering the heart even in the darkest hours of adversity—can be obtained only by perseverance, labor, and research.

There are some here, dear brother, seeking for it—some have surveyed, and obeyed it. A few days ago I had the pleasure of baptizing two very intelligent persons into the hope of the Gospel; and, a short time before that, a gentleman of comprehensive scriptural knowledge demanded baptism. A month before that, two gentlemen, understanding the truth, renounced their erroneous views, and cheerfully obeyed the truth. Another, having discovered the truth, has abandoned the false, and desires to obey from the heart the truth as it is in Jesus, at her earliest opportunity. These facts throw a lively interest over the welfare of our little band. All had been immersed before into the systems of error—five into Campbellism, and one into Baptistism.

We are expecting you here soon. When shall we expect you? I desire much to see you, and hear you speak.

I am, affectionately, your friend and brother, in hope of the first resurrection,

WM. PASSMORE.

Lunenburg, Va., June 12, 1857.

---

Visit to Kentucky, Mississippi and Tennessee.

IN July, ult., we repeated our visit to Henderson, Ky., arriving there about the 19th. We found the brethren united in brotherly affection and love of the truth, and desirous of knowing all about it that is knowable, having no sectarian horizon limiting their view.

We remained with them till the following Monday week, speaking every day of our sojourn, and on one occasion twice. Week-day meetings, even with the "Names and Denominations" which enjoy the favor of the world, are very scantily attended by the Hendersonians; it was not to be expected, therefore, that our meetings, whom the world neither loves nor favors, would be numerously patronized. We found, however, an increased attendance compared with last year, and larger audiences than, we were informed, attend the ministrations of the world's divines. On Lord's Day, the multitude turned out, as a matter of course, the impression being that "there would be a crowd," and such an opportunity of seeing and being seen is not to be lost, "down in the country side."

Our auditors had all ears, as far as we know. It is presumable they had, as the ear-cropping era for offences against the opinions and rules of society does not at present obtain. Perhaps it is well for the safety of our own and our brethren's ears that it does not, as we might be minus those useful appendices ourselves. Be this as it may, whether our auditors had "ears to hear what the Spirit saith to the Ecclesias," is beyond our faculty to testify. Our fears are that, generally speaking, they had not; and we say this, because, after a couple of hours' declaration of God's testimony, and the reasoning out of its points, the levity of demeanor and frivolity of the wordiness we overheard around us, demonstrated that what we had proved to be the saying of the Spirit, found no respect with the majority.

All, however, were not of this light and shallow cast of mind. On the contrary, they heard with gravity, and seemed interested in what they heard; and we have the satisfaction of knowing that several are diligently studying the Scriptures, and with an interest in the Bible they had not felt until they were made acquainted with the matter of our teaching. A lady, forty years ago immersed into Baptistism, and afterwards received into the Campbellite kingdom by an evangelist right hand of fellowship, voluntarily presented herself for an intelligent immersion into the One Faith and Hope of the calling. This was the result of some two years' examination of the Word, assisted by our writings. She publicly renounced her sectarian baptism, and intelligently confessed the faith before many witnesses.

While in these parts, the Pitt-fountain of romance (see p. 142) was on a mission, pouring out waters sweet and bitter. We affirm this, however, only hypothetically, for James inquires, "Doth a fountain send forth at the same spout sweet water and bitter?" He did not believe it could, nor do we. But Mr. Fountain E. Pitts seems to have been trying the experiment in Henderson County. The "reverend" gentleman had descended thither from Nashville on a gospello-railroading adventure! The reader may have never heard of the like, even in this "progressive age." We will define it, then, for his especial benefit. Gospello-

railroading is a preaching which begins in discouraging Wesley-Methodistic gospelism, and ends in a "railroad speech." Mr. Pitts, or some person in communication with him, issued bills, announcing that he would preach at certain places, and after the sermon a railroad speech would be delivered. We had something else to do than to attend the preaching, but we understand that he taught, or rather rehearsed, the foolishness lately published in a Methodist book styled "Armageddon," which declares the valley of the Mississippi to be the field of Armageddon, and the United States the stone cut out of the mountain without hands! He is said to forestall the applause of his auditory by telling them how he was magnified by the world's great ones at Washington, D. C. He there undertook to prophesy, before the conscript fathers of the nation, the foreign ambassadors, and the people in the capital (I think), and in his prophesyings of the destiny of the United States, to declare that, as France was with the original colonies in the establishing of their independence, so she will be with this Union when it crushes Nebuchadnezzar's image in the valley of the Mississippi!!! While vaticinating after this fashion, which none but a daimonion, or "divine," or theologian of the apostasy could be blind enough to do, a pointing of innumerable fingers turned his attention to a portrait behind him, which on beholding he discovered to be that of La Fayette! The effect was dramatic, and the laurel descended on his brow! O, ye Hendersonians, half horse half alligator men, could you presume to withhold applause after such an example at the capital? Dare ye exercise common sense in view of such romance? Was it love of liberty and democracy that caused France to aid the colonies, or hatred of England? And will France so abandon the love of glory, its national vanity, and become so disinterestedly unselfish as to devote herself to the exaltation of the United States above all dominions, not excepting her beloved self? Alas! how blind must the people be with whom such babbling can pass for a logical exposition of the sure prophetic word! With such trash the railroading divine is said to begin his proclamation, not forgetting to lug in the prophet Nahum, and casting him into the crucible of theological alchemy, and compelling him to prophesy of railroads, and, by consequence, of that which is sought to be from Nashville to Henderson city. This brings him to the railroad element of his divine mission. He labors to persuade the Hendersonians to tax themselves for the completion of the Tennessee and Ohio Railroad through their country. This was the great question of the day while we were there, and Mr. P. was its apostle! This is the divine," the Methodist deity (for all "divines" are the deities of "the names and denominations") who is said to have left a challenge for us if ever we should visit the country again! But we did not meet his reverence, though we heard of him within two or three miles of our locality, nor did the alleged challenge arrive. But if it had it would have been all the same, for our time is of too much value to waste it in discussion with men so grossly ignorant of the first principles of the oracles of God. The place for them is on the form, the lowest form, in the class of A B C. To admit them to the arena of debate as principals in a discussion of the matters we teach, is a conception too magnitudinous to be entertained. If Methodism, or some other kindred "name of blasphemy," were the subject matter of debate, the case would be altered. "Divines" are tolerably proficient in these, and can legitimately take their positions as principals, affirming, illustrating, and attempting to prove their systems, by their own authorities and feelings. We understand their sectarian principles, at least as well as they, and, therefore, claim the arena as their equals in discussing them. But this we cannot grant to them. Confessedly, they do not understand the prophets, an admission which declares their disqualification to explain the apostolic writings. Now, the prophets and the apostles are our especial study, the very writings they know least about. Their systems preached do not require intelligence therein, either for salvation or proclamation. One might, therefore, as properly challenge an A. B. C. scholar to debate the principles of classical English, as a titled daimonion of the apostasy, the Christianity of Moses, and the "prophet like unto him." We are ready and willing to teach them this with all possible long suffering and patience, but to admit

them to the coequality of debate is a condescension too sublimely ridiculous to be momentarily entertained.

Having stayed as long as was compatible with other engagements, we returned to Henderson city, from whence we purposed to board a steamer for Memphis. But it is easier, at least such is our experience, to arrive at Henderson than to depart from it. Our quarters being at the end of the town, we were too far off from the landing-place to reach it between the blowing of a steamer's whistle, notifying its approach, and the departure of the vessel. We were obliged, therefore, to keep watch upon the wharf-boat, and to return to our meals, at the risk of a steamer passing while away. This was a tedious look out upon the waters, for looking for a boat was like looking for land from the ark of Noah, none appearing for the right direction for a day and a half. The brother who accompanied us suggested Peter's excursion, and we went a fishing to kill time, certainly not to kill fish, for of all the sport I could boast, "a glorious nibble" was "the sum total of the whole!" On the second day he hooked two respectable looking fish, but for me, the nibble was the sole reward.

At length the St. Louis packet, Highflyer, rounded to the wharf, and we were soon after in full steam for Cairo, not in Egypt, but at the junction of the Ohio with the Mississippi. We arrived here about 8 A.M. As our course was down the Mississippi, and the steamer's up, we had to part company at this place. We were now at our late employ again, on an Ohio wharf-boat, waiting for a boat. One other was in the same case, and as the prospect of departure was particularly dreary, being armed with hook and line, he betook himself to killing fish. This he did literally; for though at Henderson he caught nothing, at Cairo he drew from the water four or five cat fish, from ten to twenty pounds each.

The Illinois Central Railroad has made this Cairo an important place. In itself, it is without attraction, and will never be sought for as a site where wealth and refinement may enjoy otium cum dignitate. The leisure or inactivity it affords is masterly, but undignified—an inactivity compelled and compelling, by an utter disregard to the convenience of the river-travelling public. In 1832, the site of the present town was six feet under water, but it is now leveed by an embankment, the top of which is eighteen feet above the streets. A good deal of business of some sort seems so be going on, especially when the river is too low for the largest steamers to ascend. Smaller boats bring cargoes to Cairo, which are there transferred to Mississippi craft of larger size. This work detained us twelve hours at the wharf. The City of Memphis arrived there from St. Louis about an hour after the Highflyer had departed. We boarded her, and on the assurance that she was about to start almost forthwith, we entered our name as a passenger to Memphis. But lying seems to belong to steamboating, as an ordinary official attribute. Instead of starting forthwith, they had no intention of leaving until night, but had to make sure of our fare, that we might not go by an earlier boat. This was exceedingly vexatious, as we were striving to reach Memphis, a distance of 240 miles, by Friday night or Saturday morning at latest. "We shall start when we have done coaling," this was the first assignable cause of delay. It was reasonable, however, that fuel should be stored, for without it her paddles would give no sign. Yet that coaling was a damper on all haste, for two enormous flats had to be emptied, a full three hours' work for thirty hands.

While this was in progress, we exercised the eye in beholding the pursuits of the sons of earth. The tumbling of a platform with twenty bags of coffee into the river, and the getting of them out by the semi-immersed stevedores, though a source of vexation to the commission merchant, was something to amuse the bystanders, who had nothing to do but to kill time. There was a study in the incidents of the hour. Half a dozen men fishing bags of coffee from

the deep, and thirty others shovelling coal under a broiling sun, could not fail of exciting profound gratitude in the heart of a spectator, that the lines had fallen to him in better places, and that one of these was even the shadow of the City of Memphis, waiting for a start. There are few miseries in ordinary life which are not greatly diminished by comparison. It is a less evil to be imposed upon by a steamboat official, than to be sunstricken shovelling coal. Thus we kept our humor good, the cheerfulness of which increased as we perceived the coaling drawing to a close. Now, thought we, we shall soon be off! And so we were, for round went the wheels, and we steamed from the wharf, but not for Memphis; in ten minutes we were moored higher up the river opposite the mills, from which several hundred barrels of flour were to be rolled into our hold. This occupied the crew about two hours. When all were on board, "now we shall soon be under weigh." This was the general impression; but we all "reckoned" without the skipper. We had to put back to our former moorings to take in some more flour. While engaged in this, a freight steamer hove to, which had passed us while fishing from the Henderson wharfboat, called the Arkansas Traveller. To our dismay, we were soon apprized that her cargo was to be transferred to the City of Memphis. This was a finisher to all our hopes, and we abandoned ourselves to despair of loosing from this Cairo till midnight. Fortunately the Mississippi was too low to float us with a full cargo, or we might have been detained to tranship the lading of another boat. We do not blame skippers for getting all the freight they can, but we do despise their meanness in making passengers the sport of their mendacity for the sake of their fare. To charge a man ten dollars from Cairo to Memphis, and to compel him to lose a whole day, and sometimes three days, besides, is downright robbery. The government ought to protect passengers from this imposition on their time and patience, for conscientiousness has no place upon the waters of the West. The morality of that world is perfectly antediluvian, and ripening fast for a like catastrophe.

At length, the coal being all in, the flour stowed away, and the Arkansas Traveller completely emptied, steam was got up, and we bid adieu to Cairo at 8 P.M. We were soon on the broad waste of the Mississippi, coursing our way amidst its shoals to the "Bluff City." From the mouth of the Ohio to Memphis, it is as uninteresting a river as can be found on earth. Low alluvial banks, mostly covered with cotton wood trees, and where open, unadorned with anything attractive. We shall never travel this route again if we can help it. Nothing but monotony on every side. The Mississippi region is evidently a portion of the earth not yet finished. An earthquake, raising the banks some fifty feet, would be quite an improvement, confining the wild waters to a respectable channel, and affording beautiful "villa sites." A good, deep channel to the Gulf of Mexico would very much enhance the Valley of the Mississippi; but with all its transmuting influences, would never convert its undulations into "the mountains of Israel." It requires a Methodist "divine" to do this, by theological legerdemain! What a country for an Armageddon! What a military encampment for the armies of Nebuchadnezzar's image! Truly will the United States break them to pieces there when they shall have befooled them into the untamed forests of this watery wild! Alas for Mr. Pitts, into what a pit of absurdity has he fallen!

About 10 P.M. of Saturday, we landed at Memphis, Tennessee. The time of our arrival being uncertain, there was no one to meet us. We had written to a brother some forty miles distant, that we should leave Henderson about July 30, and he had written to another, twenty-five miles off in another direction, giving him the same information; but, owing to the uncertainty of the route, as the reader will have perceived, exactness as to departure and arrival, was out of the question. Being, then, a stranger, fifteen hundred miles from home, we had to follow the example of strangers, and shift for ourselves as we best could. We accordingly surrendered self and baggage into the hands of a 'bussman, who, getting no other

fare, drove us at his leisure to the Commercial Hotel, which we had ascertained beforehand was a safe and reputable place, where travelers were taken in and respectably done for at two dollars and a half a day. The price was imperial, but not the appointments. New York prices, but not New York splendor is found in Memphis. We get the prices, which are long, but the commons are short enough—short of cleanliness, short of good cookery, and, in many instances, abundantly short. However, as we are not a gourmand, we can get along with anything that is eatable, without certain emesis; still, when we are charged Empire City fees, we feel entitled to Empire City fare. We don't expect it, however, for experience has cured us of such foolishness. This is not an age and generation whose principle is an equivalent for value received. "All things," they say, "are fair in trade," and "anything will do for travelers." These are pre-eminently the principles of hotels and refreshment rooms, as we found them in a circuit of three thousand miles. No matter how inferior the stuff, the full pay is sure to be extorted. Such is the reciprocity of hostelry.

On Sunday morning, Aug. 2, we arose with the intention of leaving Memphis by the Mississippi Central. This was the wrong route, as we fortunately discovered. We were aiming for De Soto County, Mississippi, but did not know at what station we were to stop. We ascertained this, however, that it was the Mississippi and Tennessee Railroad, and not the Mississippi Central, that ran through De Soto. We took the omnibus for this, and at the depot were much relieved at learning that our friend's residence, to which we were tending, was seven miles east of Senatahoby station.

While sitting at the door of the Commercial, we overheard a gentleman talking about the best mode of using cold water. We concluded from his discourse that he was some Memphian hydropathist commending his wares to a prospective patient. But we afterwards learned our mistake, for in a few days he appeared at our meetings in Mississippi, and there revealed himself as our old friend of Goochland County, Virginia, Matthew Webber, now of Fisherville, Shelby, Tennessee. He had come twenty-five miles to Memphis, on Saturday, to meet us, supposing that we should arrive about that time, and had lodged in the same hotel as we. He remembered seeing us on the pavement, but "thought that could not be Dr. Thomas, because of the whiteness of his beard." About twenty years had elapsed since we met in Virginia, during which Old Time has laid hands upon us both. He had changed as well as we, or we should not have mistaken him for a water doctor of the city. After we had left, he found our name in the register of the hotel. He remained that day in the city, and preached in the Reformers' House, and on the next day returned home, to make arrangements there for his absence in Mississippi, where he proposed to attend our meetings.

We arrived at Senatahoby between 10 and 11 A.M. On inquiring concerning our friend's abode, we were told that he lived ten miles east, and that we could hire a horse and buggy at the livery stables in the rear with a driver to take us there. We were glad to hear this, for we were apprehensive that we should have to pedestrianize the way. The truth was not told us as to the distance. It was seven, not ten, miles, but the three were probably added to secure the hire of the conveyance. Be this as it may, while the horse was being harnessed, our friend appeared, having arrived at the station with several in company to take the return train for Memphis, expecting to meet us there. The meeting was opportune. We surrendered the horse and buggy to a gentleman, who was regretting that we had secured before him the only one to be obtained, and entering our friend's, proceeded with him en retour to Looxohama.

(To be continued.)

---

## What Nation will Rank the Highest in Future Years?

HERE is a political question, which it will puzzle politicians to answer. Some, on reading it, will at once claim the honor for America, others for Britain, and others look to the Russian colossus as the one which shall tower high above all. If we trust to the imaginings of the fleshly mind, unenlightened by the word of Prophecy, we may spend all our days in speculating on the Future, and yet be very far from the truth.

The nations and governments of earth, as at present constituted, are unstable as water, and liable to mightiest changes. Instance the powerful nations of Assyria, Greece, Rome, or Egypt. Where are the magnificent cities of Nineveh and Babylon? They are all come to nought, and are brought down to the dust. Their glory has departed, and is lost in the past. Seeing, then, those once prosperous nations and mighty empires have been removed and are lost, how presumptuous it is for vain man, in this late day, to undertake the task of diving into Futurity, to bring therefrom the history of nations now existing, unless aided by the unerring light of Revelation! By bringing this luminary to bear upon our subjected reason, we can at once decide the question before us.

All Bible readers are aware, that at one period of our world's history there was a powerful nation existed, which sprang from a man chosen of God, viz., Abraham. This nation (Israel) was under God's especial care, and he wrought mighty wonders and miracles in their midst, such as were never witnessed by any other people, but, notwithstanding these, they were a stiffnecked and rebellious people, choosing to serve dumb idols rather than the ever-living and true God. Consequent on their disobedience they were punished many times; but this failing to bring them into subjection, God determined to cast them off for a time, and he suffered the great powers and enemies of Israel, then existing, to carry them captive into all nations, and thus they have remained to this day.

If we were to believe the false teachings of many of the so-called enlighteners of the people, who teach for hire, and use smooth words, we should say that the nation so scattered would ever remain so; but we choose rather to receive the plain word of God, untainted by the fanciful interpretation put upon it by these hirelings.

Concerning this nation God says: "For a small moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." Isa. liv, 7, 8. We see that, compared with the duration of mercy and kindness which is to be extended towards them, the season of their affliction is comparatively but a moment; yea, as though to reduce it still more, he terms it a small moment.

The prophet Zephaniah, in a vision of the Future, (chap, iii, 14,) calls upon Israel to shout, because, he says: "The Lord hath taken away thy judgments, he hath cast out thine enemy;" and, as though this was not sufficient for Israel, he blesses them still more: "The King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more." In verse 19th, he says: "I will get them praise and fame in every land where they have been put to shame."

Again: "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth; their ears shall be deaf; they shall lick the dust like a serpent; they shall move out of their holes like creeping things." Micah vii, 16, 17. What terror and

submission! In Isa. liv, 15, we read that "Whosoever shall gather together against thee (Israel) shall fall for thy sake;" and verse 17: "No weapon that is formed against thee shall prosper;" and in Ezek. xxxvii, 26-28, the Lord says: "Moreover, I will make a covenant of peace with them ; it shall be an everlasting covenant with them; and I will place them (in their own land, verse 25,) and multiply them \* \* \* yea, I will be their God, and they shall be my people, and the heathen (nations) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

From the proof adduced, (not a tithe of which has been given) we conclude—

1. That Israel are to be restored to the land from whence they were taken captive, and are to be subjects of God's everlasting mercy and kindness.
2. That the judgments God has poured upon them for so many centuries are to be taken away, and the enemies who have served themselves of Israel are to be cast out.
3. When re-established in this enviable position, they will be further blessed by the residence in their midst of the King of Israel, even Christ, and with him, as their King, they shall not see evil any more; but every land where they have been put to shame shall resound with the praise and fame of Israel restored.
4. Such a mighty power and excellence shall be granted to this once despised nation, that all other nations (republics included) shall be as it were struck dumb, and amazement will seize them.
5. All nations or weapons of war brought to bear against Israel At that day cannot prosper, for God will be with them as their shield.
6. A covenant of peace will be made between them and God, and he will cause them to increase rapidly, by reason of the peace and prosperity they will enjoy; and for evermore he will be their God and they his people.

And now, we leave the matter between the reader and the word of God, whether the question we undertook to solve is not fairly answered? T.  
Geneva, Illinois.

---

### "The Merchants of Tarshish."

This commercial corporation is in great trouble just now: Their Indian Presidency of Bengal is in military insurrection. It will, doubtless, be suppressed; and lead to the extension as well as consolidation of British power in the East. We shall return to the subject when our travels for '57 are ended.

EDITOR.

---

