

**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME.**

*“And in their days, even of those kings, the Eloah of the heavens shall set up a KINGDOM that shall not be abolished FOR AGES, 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 AGES.”—DANIEL.*

---

JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., OCTOBER, 1861  
Volume 11—No. 10.

---

**The Coming Crisis and its Results.**

Scripture testimony to approaching judgments was what last engaged our attention. As to these judgments, three things may be affirmed. First, they introduce the millennium. Secondly, they are the precursors or accompaniments of Christ's second appearing. Thirdly, they are connected with a total change of dispensation. Each of these statements I hope to establish by plain and abundant testimony of scripture. It is to the first and second I would now entreat my reader's attention. The proof of the third will more naturally present itself when some other points have been considered.

Judgment has often been executed on the wicked. The deluge, the overthrow of Sodom, the destruction of the Canaanitish tribes, the destruction of Jerusalem, whether by Nebuchadnezzar or by the Romans, the overthrow of Babylon by the Medes and Persians, as well as other similar events, each affords an instance of the execution of righteous judgment on the wicked. What is it, then, which distinguishes this grand interposition of God in judgment which is yet future, (and which we saw in our last to be foretold throughout scripture,) from all other judgments such as have been enumerated? The distinction is in this, that the awful judgments which are fast approaching introduce the millennium; and further, *that Christ himself comes in connexion with these judgments.* Let us look at the evidence of these things in scripture. But earnestly would I remind my Christian readers, that it is not the coming of Christ to earth to execute judgment which is the sum of our hope, but his descent to receive us to himself. It was this we sought in a former article to place in the foreground; and so the subject is presented in the New Testament, however needful it may be to be forewarned of Christ's coming to execute judgment also. When he so comes, we shall come with him. Must we not have been previously gathered to him? Certainly.

No passage is more commonly or more justly quoted in proof that there is to be a millennium, than that in which Yahweh promises to his Son, to give the nations (The Hebrew is *goyim*, and should be rendered “*nations*,” not *heathen*, though they all be heathenish enough.) for his inheritance, and the uttermost parts of the earth for his possession. But turn to Ps. ii. where this promise is recorded, and you will find that it is by the execution of terrible judgments on the wicked, that it is to be made good. It is not peacefully, or by man's submission brought about by the gospel and by “*grace*,” that the rightful Heir takes possession of his dominions. We read of a confederacy against him: the nations rage, the people imagine

a vain thing; the kings of the earth set themselves, and the rulers take counsel together against Yahweh, and against his anointed. Their cry is, "let us break their bonds asunder, and cast away their cords from us." True, we learn from Acts iv. 25-27, that this confederacy was formed in the days of Pontius Pilate, Herod, and the rulers of the Jews. But then we have intimation in the psalm, that there would be a period during which the Lord would laugh at their puny rage. Not as yet interfering in judgment, he would allow them, as it were, to go to the length of their chain, but treat with utter derision, their attempts to set aside his purpose, and to order the affairs of the earth after their own hearts' desire. "He that sitteth in the heavens shall laugh; Yahweh shall have them in derision." But this period of patient endurance comes to a close. It gives place to judgment. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." God's purpose is irrevocable. Their rage and opposition cannot alter that. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: Yahweh hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Thus far the passage is often quoted. But what follows immediately? How are the rights of God's anointed, but earth-rejected Son, to be established? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Could any language be employed to teach more clearly or impressively, that it is by judgments on the wicked, that Christ's glorious kingdom will be introduced?

We see thus how it is God's irrevocable decree, that his Son shall reign over all the earth, and how vain and puny are all man's efforts to prevent it. Turn to Ps. xcvi. and you will find all the earth invited to sing a new song unto Yahweh. It is in anticipation of the blessings of his reign, that universal anthems are thus demanded. True, that it is by power in judgment, that his reign is to be introduced and established; and the psalm before us recognizes this. But universal blessing will attend his reign; and hence the call for universal joy and praise. But it is not the mere execution of providential judgments which introduces this glorious period, and wakes up this universal harmony. No, the Lord *comes* to judge, and *comes* to reign. "Say among the nations, that Yahweh reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before Yahweh: FOR HE COMETH, FOR HE COMETH to judge the earth; he shall judge the world with righteousness, and the people with his truth." So also at the close of Ps. xcvi. "Sing unto Yahweh with the harp; with the harp, and the voice of a psalm: with trumpets, and sound of cornet, make a joyful noise before Yahweh the King. . . Let the floods clap their hands: let the hills be joyful together before Yahweh: FOR HE COMETH to judge the earth: with righteousness shall he judge the world, and the people with equity." Reader, have you ever considered these passages? It is of the judgment of the great white throne they treat. Then, the existing heaven and earth are to flee from before the face of him who sitteth on the throne, and no place is to be found for them. Here, heaven and earth are called on to rejoice at the coming of the Lord, at his coming to judgment, as that which introduces the period of his universal reign, and of earth's universal blessing and delight.

Another passage beautifully depicting the happy days which are yet to dawn on this afflicted and groaning earth, is that well known one in Is. xi. Sweet it is, (whether the language be understood literally of a change in the brute creation or figuratively— It is not meant by this to raise any doubt as to the meaning of the passage. I have no doubt myself that it is to be taken literally. —of peace and concord among men,) to think of the wolf dwelling with the lamb; the leopard lying down with the kid; the calf, the young lion, and the fatling

together; and all so gentle, that a little child shall lead them. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Yahweh, as the waters cover the sea." Delightful prospect for this miserable world! But how are these days of peace, and piety, and universal blessing, to be ushered in? By the interposition of One, whose lowly grace, and perfect rectitude and holiness, are so touchingly portrayed in the opening verses of the chapter. The Christian can be at no loss to say whose portrait it is with which we are furnished here. But are grace, and lowliness, and perfect faithfulness, the only features presented to us? No, we are told of his *acts* as well as of his moral excellencies, —acts, such as he never performed when he was here before. "But 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 shall he slay the wicked." The predictions of the millennium follow.

But if we turn to 2 Thess. ii. 8, where the apostle seems to quote this prophecy, we find additional instruction on two points. First, we find that it is Antichrist the man of sin, that is intended by the term, "the wicked." Both in the Hebrew of Is. xi. and the Greek of 2 Thess. ii. the term is in the singular number, and means literally, "that wicked one." But without insisting on this, it is enough to notice that in 2 Thess. ii our English translators have marked that it is some one, or something, pre-eminent in evil that is intended by using a capital letter in the word "wicked." "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit (or breath) of his mouth, and shall destroy with *the brightness of his coming*." This is the other point here brought out. It is *by the brightness of his coming*, that Antichrist, this wicked one, is to be destroyed. But let us examine a little more minutely the combined testimony of these connected passages.

The apostle informs the Thessalonians that the day of Christ shall not come except there come a falling away or an Apostasy first, and that man of sin be revealed. He had told them of these things when present among them, and now reminds them that they know what hindered the revelation of this man of sin. "The mystery of iniquity doth already work," is his language; only he who now letteth (hindereth) shall let (hinder) till he be taken out of the way, and then shall that Wicked be revealed." The mystery of iniquity was working then, and would continue to work, until, the hindrance being removed, it should issue in the revelation of the man of sin, that Wicked, "whom the Lord shall consume with the spirit of his, mouth, and shall destroy with the brightness of his coming." Thus we have the continued working and progress of evil, from its germ which existed in the apostle's day, to its maturity in this man of sin, who only meets his doom *at* the coming of the Lord, and *by* the coming of the Lord. Isaiah takes up the subject where the apostle lays it down, and shows us the blessed results of this glorious interposition, the peace, the concord, the happiness of Messiah's reign; the earth full of the knowledge of the Lord as the waters cover the sea. The two passages together afford the most conclusive proof of all we are seeking to establish, that *the millennium is introduced by judgments on the wicked, and that those judgments attend the coming of the Lord*.

My readers will remember the quotations from Is.xxiv, as to the earth being made empty and waste, as to its being utterly broken down, and clean dissolved, and moved exceedingly. It would be well to read the whole chapter. How does it close? What is the sequel to those overwhelming judgments which it teaches us to expect? "Then the moon shall be confounded, and the sun ashamed, when Yahweh of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." The judgments commence and introduce this glorious, universal reign. I say universal: for while Zion and Jerusalem are its special

earthly centre, its blessings will extend to all the earth. Thus, a few verses below the one just quoted, after having again celebrated God's interposition in judgment, making of a city an heap; of a defenced city a ruin; a palace of strangers to be no city; bringing down the noise of strangers; the prophet thus speaks of the issue, the effect of these judgments. "And in this mountain shall Yahweh of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." Then in the next ch. v. 8, 9, the righteous are represented as saying, "Yea, in the way of thy judgments, O Yahweh have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night: yea, with my spirit within me will I seek thee early: *for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*" Here is the definite, absolute assertion, that it is by God's judgments the inhabitants of the world will learn righteousness.

But what is the peculiar character of these judgments, that they should have such an effect? Let my reader compare this passage with 1 Cor. xv. 54, and he will find that these stupendous events are connected with the coming of the Lord, and the resurrection of the saints. 1 Cor. xv, it is well known, treats fully the subject of the resurrection. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's"—When? "at his coming." *The resurrection of the saints, then, takes place at the coming of Christ.* But what connexion has this with Is. xxv? We shall see immediately. The apostle declares that we shall not all sleep—that the living saints shall be changed when the departed ones are raised: "for this corruptible," he says, "must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Where is this saying written? *In only one place in scripture, and that, Is. xxv. 8.* We have the awful judgments in ch. xxiv, and at the end of it, the reign of the Lord of hosts in Mount Zion. Then in ch. xxv. we find that in this mountain the Lord of hosts is to make a feast unto all nations, and to remove the vail, the covering. The words quoted by the apostle immediately follow. "He will swallow up death in victory." In a word, the apostle tells us when the prophecy of Is. xxiv.- xxv. will be accomplished. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass, the saying which is written (in Is, xxv.) Death is swallowed up in victory." And when is this corruptible to put on incorruption? When are the dead to be raised? "Every man in his own order, Christ the firstfruits; afterward they that are Christ's *at his coming.*" Could there be more decisive proof, that the coming of Christ, the resurrection of the sleeping saints, and the change of those who are alive, the fearful judgments which are to destroy the wicked, and the commencement of the reign of Christ, are all indissolubly linked together? They all are comprised in, and constitute, the grand epoch to which everything is tending, and with which nothing in the history of man, or of the world, can compare.

Another remarkable testimony to the same effect we have in Is. lix. 12, 15. The prophet has been lamenting in the most moving terms, the deep and wide spread and universal corruption which precedes this interposition of God in judgment. "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them: in transgressing and lying against Yahweh and departing away from our Elohim, speaking oppression and revolt, conceiving and uttering from the heart, words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth: and he that

departeth from evil maketh himself a prey: and Yahweh saw it, and it displeased him that there was no judgment." No doubt the prophet has in this passage a special eye to Israel and its moral condition. But what a picture, my brethren have we here, of the state of things existing at the present day! How is it to be terminated? The Lord is represented as interfering. In what way does he interfere? "He put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So (mark, reader, this word so) shall they fear the name of Yahweh from the west, and his glory from the rising of the sun." Could words more accurately express, could language more emphatically announce, the very position we are seeking to establish? What is that position? That the approaching judgments, considered in our last, are what will introduce the millennium. What is the testimony of the passage before us? That all power of judgment and testimony having failed and ceased *morally* among men, the Lord will himself rise up to execute judgment *by power*; repaying men according to their deeds, repaying recompense to the islands: thus universal is to be this interposition of God: And what is to be its effect? "so shall they fear the name of Yahweh from the west, and his glory from the rising of the sun." From hemisphere to hemisphere is the fear of the Lord's name and glory to extend, as the result of these retributive judgments on the wicked. Had there been no other passage of scripture on the subject, we might have supposed that the testimony of this would have been completely decisive.

But does not this passage shed further light on our present subject? Does it not afford evidence of both the truths we are seeking to establish? Here is the answer. "*And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Yahweh.*" This also is quoted in the New Testament. Paul quotes it in Rom. xi. 26. He has been treating of the temporary setting aside of Israel, but declares that it is only for a time; that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." My readers are most likely aware, that before New Testament times, the Old Testament had been translated into Greek, and that from this translation, called the Septuagint many of the quotations in the New Testament are made. This accounts for the verbal difference in many such cases as the one before us. But no one can doubt that the passage quoted by the apostle is the one in question in Is. lix. Nor is it possible to evade the proof afforded by the two, that it is *at his coming* the Lord renders recompense to his enemies and to the islands, so that they shall fear his name and his glory from east to west.

Let us now turn to Is. lxvi. There we read, amid strongest exclamations of surprise, of the earth being made to bring forth in one day, of a nation being born at once; "for as soon," says the prophet, "as Zion travailed, she brought forth her children." All who love Jerusalem are called upon to rejoice with her. "For thus saith Yahweh, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." Who can fail to discern here the bright anticipations of millennial blessing? But how is such blessing to be introduced? "A voice of noise from the city, a voice from the temple, a voice of Yahweh that rendereth recompense to his enemies." Then again, "The hand of Yahweh shall be known toward his servants, and his indignation toward his enemies." We are told that "by fire and by his sword will Yahweh plead with all flesh; and the slain of Yahweh shall be many." It is not that all flesh will be slain. Many, so many as to baffle description, and defy conception, will be slain; but there will be many spared. By fire and by his sword will Yahweh thus plead with all flesh: and what shall be the result? "For I know their works and their thoughts: it shall come, that I will

gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them and I will send of those that escape unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." What further ensues? The perfect re-gathering of God's natural born people Israel, brought for an offering to Yahweh out of all nations to God's holy mountain Jerusalem; "and I will also take of them for priests and for Levites, saith Yahweh." Is this the whole? No. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Yahweh." I enter into none of the questions which have been raised as to the precise meaning of these words. All agree, that they express in one way or another, the universal prevalence of true religion in the millennium. And surely the whole chapter leaves us in no doubt, as to its being by overwhelming, desolating judgments, that this glorious period is to be introduced. But further; the memorial of these judgments is in some way to remain. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

With regard to this chapter, I would only add, that it also connects the judgment on the nations, and introduction of the millennium, with the coming of the Lord. "For, behold, Yahweh will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." It is then, at the coming of the Lord, that by fire and by his sword will he plead with all flesh, and subdue the whole world to his sway.

My readers will remember the passage quoted from Ezekiel in a previous article; a passage predicting judgments so terrific, and a destruction so overwhelming, that seven months are to be occupied in burying the dead. I would add here a passage on the same subject, from the previous chapter. "For in my jealousy and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him \* throughout all my mountains, saith Adonai Yahweh: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will reign upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

\* That is. against Gog. But let not my reader confound the Gog and Magog of Ezekiel, with the Gog and Magog of Revelation xx. The latter do not arise till after the millennium. The former, as may be seen above, have their existence and downfall at its commencement.

And what is to be the result among men of this awful interposition? "Thus will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations; and they shall know that I am Yahweh." Then, after the fearful predictions of the next chapter, quoted at length in our last, we have these words. "And I will set my glory among the nations and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them." And though the predictions of millennial blessing which follow are restricted to Israel, they are so expressed as to show indisputably, that it is the millennium that is spoken of, and that it is at the commencement of the millennium that these terrible judgments take place. The verse immediately succeeding the one last quoted, is as follows: "So the house of

Israel shall know that I am Yahweh their Elohim from that day and forward." How manifest, that it is at the epoch of these terrible judgments, that their national conversion takes place. Nor their conversion only: their national restoration will also then take place. "Therefore, thus saith Adonai Yahweh, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name." After being thus converted and restored they are not to apostatize any more. Their blessing is to be permanent. "Then shall they know that I am Yahweh their Elohim, which caused them to be led into captivity among the nations: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith Adonai Yahweh." Could there be more conclusive proof than that which the whole passage affords, that the judgments of which these two chapters treat, are at the commencement of the millennial period.

If we turn to Dan. ii. what is it that follows the smiting of the image on his feet, by the stone cut out without hands? The destruction of the image is complete; but what follows it? what takes its place? "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces TOGETHER, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." As to what the meaning of all this is, we are happily not left to our own thoughts. The prophet not only gives us the symbols, but also the interpretation of them. Still men have substituted their own imaginings and speculations for the plain words of the prophet. It is not disputed generally, that the interpretation of the first part of the vision is correct. All agree, that four empires or universal kingdoms are set forth: nor is there much dispute as to what kingdoms these are. Babylon, Medo-Persia, Greece, and Rome, are agreed almost on all hands to be the four empires represented by the image. But the stone is erroneously supposed by many to represent the gospel; and that what is foretold respecting it is, that it will gradually spread, until the whole world, these four kingdoms included, shall, by its means, become the kingdom of Christ. But who does not see, that there would thus be no destruction of the image, or of the empires which it represents? What is foretold respecting the stone, is not, that contemporaneously with the existence and supremacy of the fourth empire, the stone should be slowly and gradually increasing, and as it increases, changing the character of the image, as this false interpretation suggests. No, but, that at a given epoch the stone should smite the image on its feet; that in the last days of the fourth empire a sudden blow should be given, which should be fatal to the whole image; and that then, and not until then, the stone that smote the image should become a great mountain, and fill the whole earth. "And in the days of these kings shall the Eloah of heaven set up a kingdom which shall not be abolished for ages: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ages." Here we have the formal declaration, that it is by the overthrow and destruction of the previously existing kingdoms that the final, millennial kingdom is to be established.

Dan. vii, gives us still more full and explicit instruction. It is the same general subject, embracing many additional particulars, and the whole presented, if possible, with greater precision. Four beasts represent the same kingdoms which in ch. ii. are symbolized by the several parts of the metallic image. But the fourth is represented in a form in which it has ten horns, in the midst of which comes up another, a little one, whose rapid growth, swelling words, and valiant looks, excite the special and wondering attention of the prophet. This one continues till the thrones are set, the Ancient of days sits, the judgment is set, and the books are opened. "I beheld then," says the prophet, "because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the

burning flame." And what is it that accompanies this judgment? And what succeeds it? "I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Who that believes the Bible can resist the evidence which thus accumulates on our hands, that it is by such destroying judgments as have been considered, that the millennium, or universal kingdom of Christ, is to be introduced?

Zephaniah tells us of a great gathering of the nations; of terrible judgments overtaking them when thus gathered; and of millennial blessedness as that which ensues. Hear his words. "Therefore wait ye upon me, saith Yahweh until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then (mark, dear reader, how God tells us when the millennium shall commence;) *then* will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." All the rest of the chapter describes the happiness of those millennial times.

Zech. xiv, I purposely pass by for the present, as it will have to be specially considered further on. In turning to the New Testament, Luke xix, may claim our first consideration. Can there be any doubt that what is there termed "the kingdom of God," is really the millennium which prophets had foretold, and which the Jewish nation were thus taught to expect? "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Were they wrong, then in expecting God's kingdom to be set up? No, it was the expectation of its *immediate appearance* in which they were mistaken. In a certain sense it was even then among them. But it had not *appeared*: nor has it yet. Listen to the parable of our Lord. "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." There can be no mistake as to the person represented by the nobleman, or as to what is intended by his going into a far country. Instead of setting up the kingdom when he was here before, Christ had to be rejected by the earth, and to ascend into heaven. His servants occupy during his absence, and his citizens send after him the insulting defiance, "We will not have this man to reign over us." What is it terminates this state of things? "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him," &c. His servants are rewarded according to their works. But is this all? No. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This verse was quoted in our last, as prophetic of approaching judgments on the wicked. But what does this judgment on the wicked introduce? *The kingdom—the kingdom in open manifestation, or display*. They thought it was immediately to appear. No, says our Lord, I will tell you what must intervene. What is it that intervenes? Or rather what are the last intervening events? *The Lord's return, and judgment on the wicked*. Our Lord was to depart; his servants were to be held responsible to him in his absence; he was to receive the kingdom, to return, to reward and punish his servants; and then, last of all, his enemies were to be slain. This accomplished, what but the kingdom can remain? The kingdom, not in mystery as at present, but in full, manifested, and universally acknowledged glory: —in other words, the millennium.

To pass by a number of other passages which might be adduced, what is the testimony of Rev. xi, 14-18? Without at present entering into any questions as to the general interpretation of this wondrous book, suffice it to remind my reader, that seal after seal having been opened, and trumpet after trumpet blown, we arrive, in the chapter before us, at an epoch of which intimation has been given in the previous chapters. Four trumpets sound their loud, shrill blast of warning and of terror; "And I beheld," says the prophet, "and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. viii, 13. Then another mighty angel is seen by the apostle, his right foot upon the sea, and his left upon the earth. His voice is as when a lion roareth; and when he cries seven thunders utter their voices. This angel lifts his hands to heaven, and swears by him that liveth for the aions of the aions, that there should be delay no longer. "But in the days of the voice of the seventh angel, when he shall sound, the mystery of God should be finished, as he hath declared the glad tidings by the prophets." Rev. x, 7. Such are the terms in which the last three, and especially the last, of the seven trumpets, are previously announced. What, then, is the language of our chapter itself? "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for the aions of the aions." Need we, my brethren, any further witness? Whatever fancies men may have indulged, and however counsel may have been darkened by a multitude of words without knowledge, (as, alas! it often has been) no one dreams that this epoch has arrived, that the predictions of the verse just quoted are fulfilled. The kingdoms of this world have not yet become the kingdoms of our Lord and his Christ. When shall they become so? When the first and the second woe trumpets have sounded, and the third woe, following quickly, and accompanying the sounding of the seventh angel, has spent itself on the guilty inhabitants of the earth; then shall the mystery of God be finished; then shall the many voices in heaven proclaim the transfer to our Lord and to his Christ, of the sovereignty of the whole earth. But, listen! There is a second chorus. "And the four and twenty elders, which sat before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, (not converted!) and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Oh, yes, it is thus the universal reign of Christ is introduced. The nations we know will be angry; (see Ps. ii,) but when the seventh angel sounds, and God takes him his great power, and his wrath comes, and the time of the dead that they should be judged, and reward be given to the saints, while the destroyers of the earth are themselves destroyed; when this epoch arrives, then, and not until then, shall the kingdoms of this world become the kingdoms of the Lord and of his Christ, and he shall reign for ever and ever. It is by judgments, overwhelming, and yet, rapidly approaching judgments, that the millennium will be ushered in.

Dan. xii, 1, informs us, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there 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." Why do I quote this? Because the passage declares, that the time of trouble unequalled by any since there was a nation, is when the Jews, Daniel's people, are delivered—not dispersed. Bear this in mind, my readers. The tribulation attending the deliverance of the Jews is to be such as never was till then. So says Daniel. It must be future, for the Jews are not yet delivered; and Daniel assures us that it

is then there shall be tribulation unequalled by anything till that time. Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt, xxiv, 29. Ah, this is the event which is to bring the present dispensation to a close, and usher in the period of universal righteousness and peace.

Let us turn now to Zech. xiv. "Behold, the day of Yahweh cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle." Here I pause. Many passages speak of a gathering of all nations. "It shall come that I will gather all nations and tongues." Is. lxvi, 18. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." Joel, iii, 1, 2. "Now also many nations are gathered against thee . . . . for he shall gather them as sheaves into the floor." Mic. iv, 11, 12. "For my determination is to gather the nations." Zeph. iii, 8. It is of the same subject the passage before us treats. "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Such are the straits to which the returned Jews will be reduced in that time of unequalled tribulation of which Daniel informs us. How are they to be delivered? "Then shall Yahweh go forth, and fight against those nations, as when he fought in the day of battle." But is this anything more than a figurative prediction of some striking providential interposition at the juncture referred to? Read what follows. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; AND YAHWEH MY ELOAH SHALL COME, AND ALL THE SAINTS WITH THEE." If this does not foretell the coming of the Lord with all his saints at the period of this great gathering of all nations, where could language be found in which to clothe such a prediction? And what follows this event? To what is it introductory? To a period in which, we are told, "living waters shall go out from Jerusalem;" "in summer and in winter" are they to flow. But more than this—"And Yahweh shall be king over all the earth: in that day shall there be one Yahweh, and his name one." Here we have the whole matter. Desolating judgment on God's congregated adversaries; the coming of the Lord, which brings this judgment; and as the result, his peaceful reign over all the earth.

Turn now, dear reader, to Rev. xix and xx. We are told previously, ch. xvi, 14, of three unclean spirits, "spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole habitable, to gather them to the battle of that great day of God Almighty." Here, in these chapters, we have the issue of this gathering. The apostle says, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." We are left in no doubt as to who this is. "He was clothed with a vesture dipped in blood; and his name is called the Word of God." Nor does he come alone. As in Zech. xiv, we have read, "And Yahweh my Eloah shall come, and all the saints with thee," so here; "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." In v, 8, we read, "for the fine linen is the righteousness of saints." Thus he comes, attended by his saints. Woe to the wicked then! "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Yes, the hardihood of God's enemies will not then protect them from his wrath. Infatuated beyond conception, they will indeed rush to the battle;

but it will be to their everlasting overthrow. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him. These both were cast alive into a lake of fire burning with brimstone." Distinguished above all others in iniquity, they will be thus awfully distinguished in their doom. And will their followers escape? Alas, no! "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and, all the fowls were filled with their flesh." What ensues on this glorious advent of Christ and his saints, and this utter overthrow of his enemies? Read ch. xx, and you will find Satan bound for a thousand years, and Christ reigning with his risen and glorified saints, throughout that blissful period.

Here I pause. Space forbids further proof at present of what is, however, fully proved by all the scriptures which have passed under review, that it is by judgments, and by the coming of the Lord, that the millennium is ushered in. As to what it is that makes these judgments needful, we are not left ignorant. Scripture fully informs us. And this is one thing which makes the study of prophecy of such immense practical importance. It is, my brethren, that we shall be on earth when these judgments are executed. Our scriptural hope as we sought to exhibit it in our first article, is to be caught up to meet the Lord in the political air, and so to come with him when he comes to execute judgment on the wicked. But we are surrounded by those principles, influences, and systems, which are ripening to that maturity of evil which mankind will reach ere those judgments come. God will judge them at the coming of Christ, when they are fully ripe. But has acquaintance with these subjects no tendency to keep us apart from such evils now? Surely it has; and that we might be so sanctified, or kept apart from evil, is one object God has in view in revealing these things to us.

It is not by exciting applications of prophecy to passing events, that true edification is secured. The natural mind may feel the deepest interest in prophetic inquiries thus conducted: but scripture was never designed to instruct us as to what transpires in the arena of political factions, or to occupy our souls with such subjects. "Our citizenship (*πολίτευμα*) subsists in heavens." "Let the potsherd strive with the potsherds of the earth." It is not with such contentions that God's revelation of the future concerns itself. It forewarns us, in general terms, that wars and rumors of wars may be expected, till God shall interpose in power for the settlement of his great controversy with mankind: —till, as the result of this interposition— the sceptre of universal dominion shall be wielded by the Prince of peace. But it is as to this interposition in judgment, and approaching climax of iniquity which render it inevitable, that prophecy instructs us. And even as to this, *it is because the church will be on earth, amid the desolations of the crisis which is so rapidly approaching*, —that she receives those revelations respecting it. At the coming crisis opening upon the world, the church will have been received into the royal presence, at the descent of Christ into the aerial. I do not enter here upon the proof of this. It belongs properly to a further stage of our inquiries. But I would not here withhold the expression of this conviction; entreating my readers to search the scriptures as to it for themselves. The church is instructed by prophecy as to the approaching crisis of evil and of judgment, because she is to be present on earth when it arrives, and because she is now surrounded by all those active and insidious principles of evil, which when ripe God will judge. The church is thus enabled morally and spiritually to judge those things *now*, which in their maturity of evil, God will judge by the righteous retributions of his wrath. All the principles of Babylon and of the ten-horned beast are in existence and operation now. How can a Christian more effectually learn what they are, and why and how they are to be avoided,

than by the prayerful study of God's prophetic description of their final forms, and of the awful judgments by which they will, at the coming of Christ, be destroyed?

There are three very distinct spheres on which the judgments will fall, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; Israel, the Nations, and professing Christendom. These will, indeed, be all united in the final climax of evil, and so judgment will come upon the whole. Still, as their responsibilities, and the dealings of God with them have been and are so very distinct, each demands distinct consideration. And if we are to understand why judgment comes upon Israel, we must know what Israel's calling and testimony is, and how it has failed therein. If we are to discern the grounds of God's righteous judgment upon the Gentile nations, we must be acquainted with his past and present dealings with them, and with their conduct under their special responsibilities. So also, to understand the guilt of professing Christendom, and what it is that brings judgment on the nations which are so designated, we must know what the calling of the true church is, what is its testimony, and in what respects Christendom, while assuming the place and owning the responsibilities of the church, has acted contrary thereto. These are solemn subjects of inquiry. May our hearts be prepared for them. Much that is brighter remains beyond. But all these things, and others, must be left for succeeding articles.

---

### **Visit to the Seat of War.**

*(Continued from page 211.)*

Having arrived in the capital of Virginia, and of "the Confederate States of America" for the time being, we reported ourselves at what became our headquarters while sojourning in the New Dominion. These were the very hospitable quarters of our friend and brother Dr. F. Davison on Maine street, Richmond. We were received with surprise and a hearty welcome, being the least expected of any of his acquaintances; for there had been no means of communicating our intention of visiting the state in this its hour of peril.

It was soon known to the brethren that we were with them; and it was not long before it was arranged that the, southern public was to be addressed by one from the northern state of New Jersey. A notice was therefore inserted in the *Daily Dispatch* inviting the citizens of Richmond to hear us at Bethel, a meeting-house belonging to the brethren, on Sunday morning; and at the Corinthian Hall on Maine street, in the afternoon; and on three nights in the week. The weather being very hot, and the hall badly ventilated, and the war attracting all things to itself, the attendance was much less than at our former visit; especially in the week, when but for the presence of some of the brethren, there would have been scarcely any audience at all.

On Sunday afternoon, which was the most numerous meeting, we addressed the people on the great national crisis brought upon the country in the providence of God. We called their attention.

1. To the political situation set forth in Gen. xi;
2. To the moral status of the United States before the present troubles which resembled it;
3. To the purpose of the Federal Government;
4. To the purpose of the Confederate Power; and
5. To the purpose of Jehovah as subversive of them both.

1. In treating of the first we showed that society in the land of Shinar was a UNION—"the people is one and they have one language." They were a union with a purpose and a policy; they purposed to build themselves a METROPOLIS and a CAPITOL; and to make themselves a NAME—a great name, that they should be supreme in all terrestrial affairs. This purpose was to have a political result; a policy by which, doubtless, that prophecy was to be rendered void which was treasured in the minds of the few faithful that might be extant, the prophecy of Enoch, the seventh from Adam, and great grandfather of Noah, that "Yahweh would come with ten thousands of his saints to execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him"—Jude, 14. The children of men then knew that the execution of this judgment would "scatter them abroad upon the face of the whole earth;" therefore they imagined to consolidate their power in a stronghold which should bid defiance to any evil that might come upon them, and so constitute them the perpetual and imperial sovereignty of the earth. These "ungodly sinners" were "murmurers, complainers walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration for the sake of advantage." This has been characteristic of sinners in all their generations; and a government organized by such cannot but in the long run come to grief.

This grief was nearer at hand than they imagined. While they were in the full tide of prosperity, and thinking of nothing else but the perpetuation of their ungodly union, of the completion of their city and capitol, and of their renown, Jehovah, who had placed men upon the earth to serve him, and not to usurp his authority over it, determined to circumvent them. Their purposes and policy were heaven-defiant. They purposed to "reach heaven" in their enterprize; but he resolved to abase them in the dust for their impiety. His messengers descended to make observation, and to see how things were working among the corrupt and windy politicians of the crisis. They heard their "great swelling words" which were glorified by all their constituents; and perceived from their incipient efforts, that if they were let alone "nothing would be restrained from them, which they imagined to do." The execution of their purpose if permitted would circumvent the purpose of the Eternal Spirit, which is, as they had been informed, to bruise the serpent's Head by the Woman's Seed—Gen. iii. 15. They were for establishing a HEADSHIP in the city they were building, which should be the controlling power in the earth. It would have been the sovereignty of Sin's Flesh, which in scripture is symbolized by the serpent. The headship of sinners is the serpent's head, and is to be crushed. Human nature, which is Sin's Flesh, or the Devil, has made many efforts for universal dominion on earth; and this in the land of Shinar was its first after the flood: but it is not to be. There is a better destiny for the earth, and the world of nations upon it, than this; and therefore Jehovah is always stirring it up to counteract the ignorant and impotent imaginations of mankind. This antagonism was commenced in Shinar, and has progressed through all countries till it has arrived at this in which we dwell; and the antagonism between God and men will not cease until he have enthroned the Woman's Seed in the inheritance of all nations, and in possession of the earth to its utmost bounds—Ps. ii.

The case before us in Shinar shows how easy it is for the Eternal Wisdom to accomplish his purposes, to defend them, and to frustrate the knavish devices of politicians, when he sets about it. In this instance, all he had to do was to render them unintelligible to one another. This might be effected by rendering their principles, and arguments, and motives, unintelligible; and so dividing or confounding their counsel; or by causing them to forget their mother tongue, and daguerreotyping their minds with words, or signs of ideas,

which were understood only by the man that had used them. The latter was best adapted to the present exigency. The Spirit confounded their language so that they could not work together, and they left off to build their city and capitol, which came to be called Babel, or Babylon, because of the confusion that prevailed.

Now in the midst and out of this confusion arose a mighty conqueror, or hunter, before Jehovah. This man was named Nimrod, and the beginning of his kingdom was this same Babylon. He hunted the people to bring them under his dominion; and as Jehovah raised him up for this purpose as a part of the judgment for their impiety, Nimrod was said to be "before Jehovah;" and became his servant in the scattering them abroad upon the face of all the earth.

2. In the example presented by the original republic in the land of Shinar, we find that God is not indifferent to what is going on among men. The unionists of Shinar were not so great a people as the peoples of these late United States supposed themselves to be. Yet, Heaven heard their great swelling words, and beheld them walking after their own lusts, and took special notice of them. Shall it be said, then, that the eyes of Jehovah behold with indifference, and that his ears are not attent to the big swelling words and practices of the corrupt and hungry politicians of the late United States? We believe that he is not indifferent to human affairs; but that he has been especially intent upon what has been transpiring for years past in this our land of Shinar; and that his disgust is great at the abominations he beholds, and at the purposes and vain imaginings of the politicians and leaders of the people.

The moral status of the late United States government, legislature, and people had sunk to the low level of the old union of Shinar. Their purposes and policy were as heaven defiant. These may be learned from the great swelling words of their political prophets of the press, the stump, and platform. Thus, General Jackson declared that "this Union must and shall be preserved;" and the northern press have added to the oracle the words "for ever!" The everlasting preservation of this union is the prediction of northern patriots, who are moving heaven and earth to accomplish their own prophecy. But they know not the purpose of Jehovah, and in the face of this it cannot stand, and they will be proved to be false prophets.

But besides Jackson and Bennet, Mr. Seward has put in his claim to the character of a prophet of smooth things for the comfort of his friends. On the fourth of July last he made a speech in Washington as a mouth to Mr. Lincoln. He is reported to have said that the institutions of the country were threatened, but that the storm would pass away, and the whole country reunited would yet celebrate a thousand fourths of July! A democratic millennium in which the population of our territory will be hundreds of millions, when, as he flatters the people who are partially bewitched by him, the United States will be the greatest power on earth, having annexed Canada and South America, and extending from the Atlantic to the Pacific oceans! The Shinar speculation was Sewardism *in embryo*. The words are great and swelling; but doomed of heaven to be confounded signally.

Here, then, are three notable prophets declaring a purpose which if it were to be established would make Jehovah a liar, and the bible a mere cunningly devised fable. *The Union must and shall be preserved for ever; and shall celebrate the Fourth of July for a thousand years at least.* This is the oracle of its prophets, which they utter with all the confidence and presumption common to impiety and ignorance. But their utterances are the foolish imaginings of unenlightened humanity, which is ever hewing out for itself cisterns, broken cisterns, which can hold no water.

Among the objects of Jehovah's indignation are those who utter "hard speeches against him." What speeches against him can be harder than those which come from a legislative invitation to a Jewish Rabbi, who holds the Lord Jesus in contempt, to officiate for the representatives of the nation in spiritual affairs? This was done by Congress, and in so doing it offered a direct insult to him whom the Eternal Spirit hath made both Lord and Christ. This public blasphemy capped the climax of the impiety of the late United States, and confusion came upon it. He did not confound their ability to speak English, but he confounded the counsel of their politicians, who could not be brought to understand one another, so that "they left off to build the city" and capitol, and are scattered upon the face of the earth, some towards the north, and others towards the south.

3. The Union, then, in God's providence, and for the promotion of his own purposes, is broken into two hostile sections. This is a fact, and has to be accepted as such, for the time being. What may be in the immediate future cannot be told. It is not revealed in the scriptures. Yet the Federal government is acting as though it knew that the old Union was to be restored. It is raising men and money to accomplish that result; and working with all the perseverance and infatuation with which the blind governments of the world carry out the purposes of Jehovah to their own confusion. Believing the dissolution to be providential, we do not believe that a restoration to the *status quo ante bellum* is possible. But we shall see. The end is not yet.

4. We come now to the purpose of the Confederate Power. What is it? It proposes to establish its independence of the North; and to perpetuate forever the institutions peculiar to the South, with visions of empire extending inimitably to the south. We believe, on the principle of Jehovah making use of the wicked as his sword upon the wicked until he come with the saints to execute judgment, that the South will be successful to a certain point. God is making use of it as a power to break up an obnoxious union; but that order and permanence will be established, and Southern power created such as is anticipated, we did not believe. The end of all governments is near at hand, so that the time is too brief to afford scope for the development of the hopes and expectations of the people. We do not believe that the purposes of either the Federal or Confederate governments will come to pass. Both parties are guilty before God. He has spoken, but what he has said meets with no consideration in the North or the South. The time is come, therefore, to give both peoples blood to drink for their iniquity.

5. The purpose of Jehovah is subversive of the purposes of both sections. He has declared his intention to set up a kingdom whose rule shall be universal. When the time comes for this, and it cannot be far off, it will abolish the governments of the North and South. It will tolerate neither of them; for they will be as much in his way as the old union of Shinar. When he comes to execute judgment he will drive them both asunder; for the one is no more in harmony with the principles of his kingdom than the other. The present revolution is but the prelude to worse times coming. The scriptures teach that when Christ comes the world will be in an uproar. Hence, some storm must be stirred up to set the sea of nations in commotion. The trouble here may become complicated with foreign elements of discord. European governments doubtless understand the opportunity presented to them by this division of the Model Republic against itself. When a people turn into the demolition of the work of their own hands, "outside barbarians" need only to stand by and wait and wonder at their infatuation. Had the old Union continued to progress in the same ratio for a century as it has since the recognition of its independence by the Mother Country, a contest would have necessarily arisen, under the guidance of its political prophets, between the Union and Great Britain for the dominion of the sea and the commercial ascendancy it guarantees. The cry of

the capitalists and traders, filibusters and needy, and, therefore, hungry and ambitious political spoilsmen, would be like that of the old Romans against Carthage. *Britain must be destroyed*. But the people of this modern Shinar are saving Great Britain the necessity of that conflict. Unless infatuated, she will never aid the subjugation of the South, or the restoration of the Union by compromise or otherwise. Her interest, and that of all the leading powers, except Russia, is the division and weakness of the Republic. The enterprize in which the North and South are now engaged has reduced the Monroe doctrine to a mere fiction of the past, and enabled them to please themselves in the policy they may choose to adopt in regard to the affairs of the American Continent. We do not believe that they will permit their mills and factories to be stopped, and hundreds of thousands of their operatives to be thrown out of employment and to perish for bread, or to help themselves by the plunder of the rich, while they have the power to help themselves with the cooperation of the South. But the result of such a policy who can tell? It is not difficult to inaugurate it; but if the volcano in which slumber the Italian and Turkish elements of discord between the powers should break forth, sweeping away the Anglo-French alliance, and developing new combinations of the governments, what then would be the situation of affairs? Would not the hearts of the capitalists and "merchant princes" and rulers and peoples of the world fail them for fear of what might be coming upon the whole habitable? There would then, indeed, be a time of trouble like to which mankind has not seen since nations have existed on the earth. They will be enraged, and then the wrath of heaven comes to augment the catastrophe. We can see no prosperous issue from the present conflict for North or South; nor do we believe that any purpose or policy they may adopt will ultimately succeed; the only purpose that will stand is Jehovah's, which the one section is as ignorant of as the other.

We concluded our address by advising our brethren to have nothing to do with the factions on either side. Both sides proclaim to the world that God is with them, and each is repudiating the other as the greatest sinners under and against heaven. In this mutual accusation there is more truth than fiction. All the States and their peoples are guilty, and all under condemnation—"there is none of them righteous, no, not one." The South says, it is fighting for "a pure Christianity" against the infidels of the North! The Northern abolitionists, and all other classes, are infidel enough. Every one intelligent in the word knows this. But this blackness and darkness does not whiten and illumine the South. There is no pure Christianity in North or South, apart from the belief of "the gospel of the kingdom," and the obedience it demands; and where in either section are they to be found who will stand this test of purity? Not the Puritans, or rather, Simon Pures, of New England, nor the Sectarians, whose faith and practice is common to North and South. If to be found at all, they are only with the few so microscopic in its dimensions as almost to elude detection. Hence Christians of the bible order can take no part with either, and be guiltless before God. If Southern and Northern Methodists, Baptists, Campbellites, Presbyterians, Episcopalians, and Papists, think fit to blow one another's brains out, and so send their brethren to hell and the Devil according to their creeds, by all means let them do it to their hearts' content; but let not Christians mingle in the unhallowed strife. There is no government or country on earth, apart from Jehovah's land, that is worthy the blood of one of his saints. Let the potsherd of the earth fight for their own governments, in scripture styled "*the Devil and his Angels*;" the time of the saints is not yet quite come. All they have to do now is to pray for "*all in authority*," without regard to latitude, longitude, or generation; not that they may be converted, but that their policy may be so providentially overruled as that they may be permitted to "lead quiet and peaceable lives in, all godliness and honesty." Upon this principle saints in Rome and Constantinople could conscientiously and scripturally pray for the Sultan and the Pope; and so in Washington and Richmond for the Presidents of the North and South. Until Christ comes it is for the saints not

to create, or aid in creating results, but simply to accept them. When "the hour of judgment" comes, "judgment will be given to the saints under the whole heaven," and they will "execute the judgment written" against the north, south, east and west; and no people will escape. We pray all of you, then, who are saints to have patience until then. Now you are called upon to "endure hardness" as good soldiers of the faith, that you may please him who has invited you to his kingdom and glory; then you will be conquerors through him who loves you, and all nations will feel your prowess and glorify your name.

Such in substance was our discourse in the Confederate Capital. No one put us to the question on account of it, nor are we aware that there was any disposition to interrupt us as dangerous to the "powers that be."

Our next, appointment was at Zion, in King William county. This house belongs to our brethren, who are well known in that vicinity, and influential. "We obtained our pass from the governor's office, but were not asked for it at the ticket office of the York River Railroad. We were met at the White House station by a boat sent to convey us to his place by Brother Robins. He is situated very pleasantly on a bluff within sight of the railroad bridge which crosses the Pamunkey. We stayed with him that day, and learned that there was considerable anxiety to hear us on the subject of the war. We determined, therefore, to discourse to the people who might assemble in the same current of ideas as already before the reader, concluding that what would be good for the seat of government, would be good also for the provinces. The audience was larger than we have had there for years. The house was nearly filled with ladies, which made it necessary for the men to stand at the windows, and occupy the carriages without. Dr. Junius Littlepage requested one of our brethren to ask me if it was right to bear arms, or if drafted, to serve. This was a ticklish question at this crisis. We replied that Paul told Christians to remain in the calling in which they were called. Upon this principle he would not approve of Christian civilians turning soldiers. People who were not Christians were "a law to themselves," and if drafted should serve; but those under law to Christ should not, and according to the law, need not go to the war. Let Satan do his own fighting; there is no obligation resting on the saints to lend a hand to help him in distress.

The people were attentive and orderly as far as known to us; and it was not till some weeks after that the expediency of our arrest had been agitated. The day before we left Virginia we heard that a gentleman, meeting one of our brethren and his wife going to hear us, expressed his surprise that he should go to hear Dr. Thomas, who preached abolitionism, which our brother promptly denied. But he insisted that he had heard us; for we taught that men should not fight, and that was just what the abolitionists wanted. If they did not fight, the Northern fanatics would come in upon them, and destroy them on all sides, and emancipate all their servants. It was abolitionism, therefore, to advise any one not to bear arms. Not being disposed to discuss this matter in the hot sun, our friends passed on. But after we had left the country our brother called upon the gentleman about the matter. He is a tall and powerful man, and rather too hasty in manner and speech. He charged the neighbor with insulting him and his family in saying that Dr. Thomas was an abolitionist, and that he was going to hear him. A more perilous accusation cannot be started against a man than to charge abolitionism upon him, while the abolitionists, as they regard the Northern army, are invading their country, and desolating it with fire and sword. The neighbor denied that he had insulted him, and in the heat created one or the other gave his opponent the lie; upon which a blow was aimed, and the neighbor was "*spilled*" (The alteration of the last letter in this word gives the name of him who fell. He proved not to be a *spiller* by nature, but the "*spilled*.") upon the floor. Our brother says that the blow was aimed at him; that he simply warded it off, which

caused him to measure his length upon the ground by the impetus of his own weight. A suit for assault and battery against our brother was threatened, which we presume will come to nothing. The reality is unknown. We regret that we should be made the occasion of the neighbor's fall; and had we been there we should have made all haste in helping to pick him up, and set him as before.

Seeing the people were very attentive, we experimented upon them to see if it were interest in the truth, or mere present curiosity. We therefore announced to the hundreds present that on the morrow we should speak on the subject contained in the words, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." But they cared not to know about the Father's House and its many mansions; nor about the coming again of Christ, or where he will be then. Only about nineteen had an ear to hear; the rest stayed on their farms and busied themselves with the things that perish. No wonder trouble comes on such a generation.

On our return from King William, we found a letter awaiting us from brother Magruder. Till then, the last we had heard of him was that he was in Washington, but we now learned that he had retreated from thence to Charlottesville, Va. Before Virginia seceded from the Union, he was practising law in the capital of our Shinar; but when that event occurred, he deemed it necessary to withdraw. Though his excellency Uncle Abe had employed him as a messenger of peace to one of the leaders of the Virginia Convention, his "loyalty" came to be suspected owing to his relationship to the "rebel general" who afterwards so signally distinguished himself in the Big Bethel disaster. It came to be said in Washington, "there is General Magruder commanding the rebel forces in Virginia, and here is his brother walking at large in the streets of the capital; no doubt he is a spy." Hearing of such talk as this, he removed his household effects to a friend's house, and sent his family off to Virginia; while he took up his temporary residence in Alexandria, then in the possession of the Confederates, and went daily into Washington to his office. But on getting up one morning, he found the street full of Federal preservers of the Union. Seeing things come to this pass, he concluded to retreat to the depot with all possible despatch. The troops took the same direction with a howitzer, but for a different purpose—he to depart, but they to capture the train. Brother M. succeeded in reaching it just as it was moving off; while the Federals arrived too late, not knowing the most direct way. However they captured the freight train that was about starting, and with that all the clothing of Brother Magruder's family; and two ambrotypes sent to us by two brethren in England which had been committed to Brother Magruder's care by the brother who had brought them thence.

We were glad to hear of his well-being in Charlottesville. He had seen the advertisement of our meetings in *The Dispatch*, by which he knew of our presence in Richmond. He invited us to come up to see him, though he thought any attempt to get a congregation to hear "the gospel of the kingdom" would be utterly useless. We did not then know if it would be practicable to visit him; but thought it probable if we were compelled to retire from Secessia by the back door through which we had entered. In the meantime it occurred to us, that through his influence with his brother, General Magruder, we might be saved that necessity and increased expense. We were not altogether a stranger to the general. He had attended our lecture at the Unitarian House in Washington City, and had accompanied us afterwards to his brother's, upon which occasion we conversed upon the subject of the kingdom. He thought our views very rational; and was satisfied that if such a kingdom as we taught was to be established in the East, and thence to rule all nations, there must necessarily

be brought into operation a strong military and naval force; as nations and governments will not surrender authority and power except under the pressure of superior force. He is verifying this by the experiment he is now engaged in. He said he liked the idea, for probably his services might then be in requisition. But that would depend upon his believing the truth and obeying it in the love of it.

Upon these premises, then, we thought we might evacuate Secessiondom by way of York town and Fortress Monroe; and therefore requested Brother Magruder to write to the general on the subject. In answer to our request, we received the following:

"My Dear Brother, —In compliance with your request I send you the enclosed to my brother, which I hope may serve you successfully. If you are to see him, it will be necessary for you to seek him as I understand, his headquarters are moveable. But will General Butler let you pass on? Is there no fear he would detain you as a suspicious character? I think you run a great risk. I mention this as worthy of careful consideration beforehand.

It occurs to me that you might save yourself some time and expense by forwarding to General Magruder the enclosed in one from yourself, and thus learning directly whether he would pass you through his lines. He may be prohibited by orders from the higher powers. I see they are getting more and more stringent in all our armies. They fear information of the number and position of troops may thus be communicated.

Let me hear from you again, and as often as you can.

Yours faithfully in the truth,  
*Charlottesville,*  
Aug. 3, 1861.

A. B. MAGRUDER.

The following is a copy of the letter referred to in the above:

*Charlottesville, Va., Aug. 3, 1861.*

MY DEAR BROTHER, —You will probably remember the bearer of this, my friend Dr. Thomas, whom you met at my house, and heard him lecture at Washington. The doctor resides with his family near Hoboken, N. J., that location suiting his purposes as an editor, and author of religious works, and there he publishes his periodical known as the Herald of the Kingdom. He has lived long in Virginia, where he has many friends and brethren as you know. Dr. T. is an Englishman, and he is not, I need scarce assure you, in any sense, a suspicious character. He very wisely has nothing to do with this civil war and its complications, regarding his mission as having far different aims. He came into Virginia through the southwest. He came here entirely on private business, and to see his brethren. He has recently lectured in Richmond and elsewhere in Virginia, and is now desirous, on account of the greatly increased expense, to avoid the long route homeward through Nashville, and return direct *via* Yorktown and Fortress Monroe. He therefore visits your camp or headquarters to obtain your permit through your lines to Fort Monroe. Can you not send him to Gen. Butler at Old Point, whence he can by steamer get to Baltimore? I do not know the nature of your rules in this respect, nor whether if at Old Point, Gen. Butler will allow him to proceed. These are chances and contingencies the doctor must risk. But I can assure you with perfect safety that Dr. Thomas will abuse no confidence which you may repose in him, for there is *no man* for whose integrity and honor, I would more readily vouch.

I hope you may be able to extend to him the assistance and facility he wishes at your hands, which will be thankfully appreciated by him, and also by

My dear brother,  
Yours most affectionately,

*Gen. Magruder,  
H'dq'ers, Yorktown, Va.*

A. B. MAGRUDER.

Matters being so far arranged, we next proceeded to fill our appointment in Lunenburg. Preliminary to this it was necessary to get a pass. We had obtained our former pass by introduction to Col. French the Governor's aid, through a brother who was acquainted with him. As it was granted without question, and expecting to find the Colonel in the office, we concluded to apply on our own responsibility. We did not, however, find the colonel there, and his deputy had not seen us before. We asked for a pass to Burkeville, Prince Edward county. He eyed us obliquely, and asked us who we were? We told him. Did any body know us? Yes, many. Did we live in Richmond? Yes, for the time being. We had better bring a letter from some one who knew us. We objected, that it was too hot to be travelling over the city after such a letter; that Col. French knew us, and that he might as well give the pass at once. But if I do that I may be giving it to a suspicious character. While making this remark, however, he was engaged writing out the pass, and remembering that I had the former pass for King William, I presented it to him, and asked him if he knew that signature. "Oh," said he, "if you had shown me that I would have given you one directly." On receiving the pass, we thanked him, and requested him to take such a look at us that he would not forget us; for that we might have to apply again, and it was very inconvenient on all occasions to be proving one's identity. "Oh," said he, "there will be no difficulty hereafter; for I shall be sure to know you again."

We got our ticket at the depot, but heard one refused because he had not obtained a pass. He said he had not long come in, and had no time to get one; and he would go any how. What became of him we know not; but do not see that he would have any difficulty in doing as he said. On arriving at Burkeville we were met at the depot by brother Hamlin, who was expecting us, and waiting to convey us to his house about three miles off. We remained here till four o'clock next morning, when brethren Hamlin, and Ellis accompanied us to our old friend White's, about ten miles off, to breakfast. This disposed of, we renewed our journey with an increased company to Good Hope, about twelve miles distant. This was Saturday, Aug. 9. This house belongs to the brethren and is commodious. As is usual there, the congregations are always considerable, the brethren themselves making quite a respectable assembly. We were gratified to see them once more, though not so much on hearing that the war fever had disturbed the temperature of some of them. From what we had heard we judged that it would be wholesome to "put them in remembrance" of the necessity of walking in the truth, as well as of getting into Christ, if they would attain to his kingdom and glory. If they were possessed with the spirit of war, and made war speeches to ignorant multitudes to stir up their ungodly lusts to hate their enemies and take vengeance of them, what difference was there between their spirit and that of the world? As Christians we must not mingle in the strife, but be quiet come what will; and if the contending parties will not let us alone, then clear out from under their dominion. The saints had nothing to do with *patriotism*, or zeal for the country of one's birth or adoption. Christ, who is the Elder Brother and the First Born of the Divine Family, "*left them an example that they should walk in his steps*"—1 Pet. ii, 21. He was no patriot, nor did he inculcate patriotism, according to the flesh. He wept over the faithlessness and disobedience of Jerusalem, the future throne of his dominion; but he neither

fought for it, nor exhorted his countrymen to do so, in view of the invasion of Judea, and the destruction of the city and temple by the Romans. On the contrary, he sent his armies against it, and told his friends in Judea to flee to the mountains, and those in the midst of it to emigrate, and those in the countries of the Gentiles not to enter it; for that those who neglected his warning should fall by the sword, and be led away into slavery among all nations. The saints who are really such, have no zeal nor enthusiasm for anything but the truth and its interests. Their country is the land promised to Abraham and his seed; and the commonwealth of their adoption, Israel's, in the Day of Christ. Instead of the Star Spangled Banner or the Confederate Flag, their's is the ensign of Judah's Lion to be planted on Zion when the dominion shall come to her. Isa. v, 26; xi, 10, 12; xviii, 3; xlix, 22; lix, 19; lxii, 10; Mic. iv, 7, 8. This is the banner that exhausts all our patriotism. The Royal Standard of the Kingdom whose ample folds will be unfurled by the Majesty of the Heavens, when he shall invade the peoples with his troops. Hab. iii 3-16.

Bro. Hamlin being under the necessity of returning home, left his carriage and horses with the driver at our disposal so long as we might require them. We accordingly accepted bro. F. Lester's invitation to go home with him, distant from the meeting about eight miles, and over one of the worst roads in America; but being an old and tried friend and a worthy brother, as we believe, we were willing to encounter the difficulties and risks for the sake of his company at the far end. In the morning we returned to Good Hope, at which our appointment stood for 11 A. M.

#### THE EDITOR THREATENED WITH ARREST.

When we arrived we found a large collection of people; and the first who welcomed us was bro. Hamlin, who had that morning ridden twenty miles to meeting. The greeting past, he drew us aside and informed us that the police were on the ground, and had come to prevent our speaking, and to put us under arrest. While imparting this ominous information, brother Joel Ragsdale, a former magistrate of the county, presented himself with a newspaper in his hand, and inviting us to follow him apart, asked us if we had seen a certain "Act of the Confederate Congress" published in Friday's Dispatch? We had. "Well," said he, "the police are here, to arrest you under its provisions. There are two of them, and both Methodists, and have been set on by their brethren; who, two months ago threatened that if you came here in these troublous times, they would have you arrested. They asked me if you were a citizen of the United States, and I told them I thought you were; and it is against these that the Act is most especially levelled." That we perceive, but they will find that they have missed the mark. Where are the men? Let us go to them.

Crossing the open space toward the officers of the law, the crowd, which had much of it collected to see what was going to happen, followed and surrounded the parties in the case. Bro. Ragsdale introduced us to the officers, one of whom was named Garland, and the other Coleman. The former a good natured looking man, and did all the talking on the police side; while the other had a dark and malevolent expression undisturbed by a smiling feature, when all around were laughing. He uttered but one sentence all the time, and that in a gruff and hollow tone, ordering the other to "*make the arrest!*"

Having introduced us, and the ceremony of hand-shaking being over, bro. Ragsdale proceeded to make some remarks, but ended suddenly by observing to them, "but the doctor will state his own case." As we had no case before us to state, we remarked to the police that we must first know of them what they wanted with us? Officer Garland asked us if we had

seen "the Act respecting Alien Enemies?" We said we had; and, acting upon the hint in Paul's case, who though "a Hebrew of the Hebrews," fell back in a certain extremity upon his Roman citizenship, we claimed that being an Englishman, the act could not be applied to us. That as such we were an alien friend, and not an alien enemy; for that England was not at war with the Confederate States, though the federalists were. They did not ask us if we were a citizen of the United States. We pressed upon their attention that we were an Englishman which they did not dispute; but still seemed to think that we were a dangerous Englishman and ought not to be at large. We inquired, for what did they wish to arrest us? We had been preaching doctrine dangerous to the government. How? In saying that people should not bear arms. We told them that was a mistake. Our proposition was that *Christians* should not fight; and that if they arrested us for that, they ought to arrest all our brethren in the country; for if they did not say so, yet if faithful to the truth, they ought to hold it. Now, we continued, Christians in our sense of the word, which is the scriptural sense, are *they who have intelligently believed the gospel of the kingdom, and subsequently obeyed it in immersion*. These are they, called "saints," whom we believe to be interdicted the use of deadly weapons against men until Christ comes. We do not say that Methodists, Presbyterians, Baptists, and such like, should not bear arms. Of these, we say, carry as many arms as you please; blow out one another's brains to your hearts' content, and when you are exhausted you will cease. It is all the same whether they die thus, or in their beds; not being Christians they are a law to themselves, and heirs of capture and destruction every way.

But they considered that if our doctrine prevailed the country would be overrun by the invader. We urged that they need not be afraid of that, for very *few* would believe it. Nor was such a result apprehended by those who wished our arrest. It was a mere sectarian pretence to gratify private personal malevolence. Upon this officer Garland said, he did not wish to lend himself to such influence; and that he had proposed that three county magistrates be chosen to hear the case who belonged to no sect; which we afterward learned would be impossible to find. Judging from his countenance, which had an honest sort of expression, we did not suppose he did; but this was more than we could suppose of all in these parts; for there were those among them who had said, they would like to see us hanged, and might imagine that the times were favorable for that result.

But, taking out our watch, we remarked, what you do, do quickly. It is a matter of perfect indifference to us whether you arrest us or not; but if you wish to avoid trouble, we should advise you not to burden yourself with us. It may be fortunate for us if you do; for we shall then be on Mr. Jeff. Davis' hands; and he will have the trouble and expense of sending us out of the country, which would be no little convenience to us, as, otherwise, we may have to return north by the long and costly route through Kentucky. This raised a laugh which was no prejudice to our affairs. What shall we do? said officer Garland to his colleague. "Make the arrest!" was the ominous response. Well, gentlemen, be quick; our appointment was for eleven o'clock, and it is now twenty minutes past. We have come to speak and the people to hear us, and if you do not arrest, we must begin. We paused for their action. But they seemed not to know what to do. We then remarked that time was precious, and as they had not made up their minds, we would say, that we should pass the night at Mr. Ragsdale's whom they all knew; and that if they concluded to arrest, they would find us there. They said, "they would take counsel," which we were informed, they did. A lawyer on the ground whom they consulted told them they could do nothing with us. But of this they were not satisfied, and said they would take further counsel on the morrow, which was court day. We heard that they did, but the advice did not strengthen them, and they did not venture to "make the arrest." Having told them where to find us, we left them to their reflections, and proceeded to the

house which was full to overflowing. The police, we were told, did not come in. Perhaps they had heard enough from us outside, where they had come to grief, being foiled in their purpose, and a jest before the people. We commenced our meeting by reading and commenting upon Acts xvii, in which we learn, that "the Jews who believed not moved with envy, took unto them certain lewd fellows of the baser sort" and raised a disturbance charging Paul and his companions with "doing contrary to the decrees of Caesar." The allusion was obvious. We had the argument all our own way, no one daring, however willing, to make us afraid.

This *ruse* of the Satan to silence us was a very discreditable attempt, and made several "feel ashamed of their county." We had been a frequent visitor there for some twenty-seven years, and are as well known as any in it. They knew that we were neither a spy nor a suspicious character; but thought it a fine opportunity to pay us off for the check we have put upon sectarian and clerical fanaticism and influence among them. But our boldness disconcerted them. Instead of waiting for them to sum up resolution to seek after us, and trying to avoid them, we sought them, and put them argumentatively *hors de combat*. If we had come within the description of the Act, it did not at that date warrant our arrest; for Sec. 3, required that the President should issue a proclamation, requiring all citizens of the United States according to the proviso of the first section "to depart from within the Confederate States within forty days of the date of such proclamation." Mr. Jeff. Davis had not made this decree; and when he should, we should still have forty days' grace, before the expiration of which we should have finished all before us; and have wished all sectarian, southern policemen a hearty, and perhaps, an everlasting farewell.

Having bid our brethren adieu we retired from this somewhat perilous arena, considering the times, to the hospitable and safer residence of brother Ragsdale, where we remained till next morning. When we left he accompanied us to brother Smithson's where we dined. Taking an affectionate farewell of these kind friends, whom future events may permit us to see no more until "the hour of judgment," we drove about twelve miles to sister Fowlkes', whose servant boy was on the look out for us at Geary's store, to show us the road through the forest, and to open the plantation gates we should have to pass through. Here we were very hospitably entertained by our old friend, her husband, formerly member with us of the Scotto-Campbellite denomination, but now identified with none. His son is in the confederate cavalry, under Gen. Magruder, and happened to be at home on furlough. This, therefore, was a favorable opportunity for us to write direct to the general, to learn if he would be kind enough to send us with a flag of truce to Fortress Monroe. Our volunteer friend was going to Yorktown the next day, and promised to deliver our letter into the general's hands. We did not send brother Magruder's letter, but only a copy, informing the general that if his answer were favorable, we would hand to him the original, by which we should be able to prove our identity if he should have forgotten the appearance of our outer man. This letter was faithfully delivered by Mr. Fowlkes, as we doubted not it would be; for when we returned to Richmond from Charlottesville, we found the following note awaiting us in answer to it:

*Camp Hood, Aug. 16, 1861.*

Sir, —I am instructed by Gen. Magruder to say that he will forward you under a flag of truce to Gen. Butler's lines. He, of course, cannot speak with certainty as to Gen. Butler's action in the matter, but presumes he will allow, you to pass. You will find Gen. Magruder at Yorktown. I am Sir, Your obedient servant,

W. A. ALSTON, *Aid de Camp.*

But to return to Lunenburg. We were not yet out of the clutches of the police. Mr. Fowlkes Sen. had seen them at court, and had heard talk about our affair; but thought they were ashamed of the business. They had obtained no consolation from the lawyers, and he thought we could fill our other appointment in the county without interruption. This we essayed to do on Wednesday, Aug. 14, at Concord. The house was full, and we spoke without hindrance. There were police there, but they were friendly. We learned from one that he had been invited to join in our arrest, as had also one of brother Ragsdale's sons; but they refused to have anything to do with the affair. They sympathized with us in faith, though they had not yet obeyed the truth; and had therefore, no disposition to afflict us.

We passed the night at brother Ellis', who lives almost within sight of the meeting house. He and brother Hamlin are thoroughly anti-war. The spirit of the truth being in them the war-spirit finds no place. In consulting how to avoid legally the bearing of arms, we found that the militia law of Virginia exempts all persons "licensed to preach the gospel according to the rules of the sect to which they belonged;" and the Bill of Rights provided that none should be compelled to violate their conscience in religious matters. We concluded, that this was enough to exempt all our brethren in whom the truth might reign. They belong to that "sect" which is said truly in Acts to be "every where spoken against." By the rules of this sect, which are found in the New Testament, all its members are licensed, or have liberty to preach the gospel, and if they do not, it is their own fault. The rule is, "Let him that heareth, (or understandeth,) say, Come, and take the water of life freely." Rev. xxii, 17; and a conscience formed by the truth requires to meet with the brethren every first day to break bread, which a saint bearing arms, and in camp cannot do. His conscience is therefore violated, which is contrary to the law. Convinced that this was correct reasoning, brother Ellis applied to the court, and obtained exemption from all military duty. Brother Hamlin intended to put in the same plea at Nottoway Court. The result we did not hear, but we see no reason why it should not be allowed; for he as well as brother Ellis, says, Come, to the best of their ability.

On Thursday we returned to Richmond where a brother was waiting for us to, convey us to Louisa county. He informed us that trouble was threatened by a Capt. Moseby and others, who said if we came there they would arrest us. He said that our appointment was, nevertheless, given out for Saturday and Sunday, but he could not tell how it would be. Nor could we, therefore we should have to go and see.

We arranged to start next morning. The distance to be travelled was thirty miles. This was satisfactorily accomplished, and we found ourselves at night in comfortable quarters at brother Jesse Bowles. He had gone to see his son, who was lying sick at Monterey, a dreary camp in the mountains of Virginia. We found brethren Anderson and Brown, and their sister-wives at brother Bowles', where sister B. made us all as comfortable and welcome as in her power. Saturday was exceedingly rainy, and prevented any meeting; and Sunday threatening to be like it, deterred many from attending. Capt. M. and his posse did not show themselves; their cheap patriotism was probably quenched by the rain. The few that attended, about thirty we suppose, were attentive, and that is all we can say. In our tour, we aimed more to strengthen the believers, than to add to their numbers. It is desirable to bring men to obedience; but this work in Virginia seems to have come to an end, and the labor is to keep them faithful who have believed, which is no pastime considering the evil occurrent.

On Monday Aug. 19, we set out on a visit to Charlottesville, and as brother Anderson's was on our way thither, we accompanied them, and stayed with them that night. Next morning

we started in the rain which cleared off towards noon. The roads were of three degrees of condition—tolerable, indifferent, and desperate. They form a system of defence which in winter makes the "on to Richmond" enterprize, impracticable for an army not in possession of the rail. Our horses were slow, and our driver not quick, and the roads heavy, hilly, and at last mountainous; so that we did not get over the fifty miles till after four, P. M., an average of only five miles an hour. We arrived at length at brother Magruder's gate, where the works of our vehicle gave out. Better there than in the deep mud we had waded through. This was consolatory, though calculated to delay our return, which we had intended to be on the morrow, that we might be able to reach Norfolk on the following Saturday, our appointment being there for the 25th. But this break down, and the necessity of returning to Louisa, where we had left some of our baggage, rendered its fulfilment impossible. We wrote, therefore, to postpone it to September 1.

We remained at Charlottesville four days very agreeably entertained by brother, and sister M. The region around is one of the most beautiful of earth; but the social, moral, and political prospect and surroundings gloomy in the extreme. Our fellow traveller, and self took an equestrian excursion to Monticello, formerly the residence of President Jefferson. We found it in a dilapidated state, and in the possession of eight volunteers. These had been placed there by the overseer, to keep possession of it against Capt. Josiah Levy, brother to the rightful owner, who residing in the North, and being a captain in the U. S. Navy, is deprived of the property by the confiscation act of the Confederate Congress. Capt. Josiah being in the South claims the place as his, being next of kin to his brother; but the overseer considers possession as a stronger claim than kin, and undertakes to bar the captain out by force and arms. The captain was in Charlottesville, whither the belligerent overseer had dispatched his movables, with a threat of hanging if he trespassed on the forbidden ground.

While at brother Magruder's we had the pleasure of an evening with Capt. Heywood and his wife, and the nephew and sister of brother M., the last also in the faith. The captain had heard us in Washington before the revolution, and is not altogether indifferent to the truth. He is now one of Gen. Beauregard's *aids de camp*, and was at the bombardment of Fort Sumter and in the now celebrated battle of Manassas. We admitted the greatness of the revolution in progress, and called his attention to that greater one yet to be developed, and which would overshadow all others, and result in the subjugation of the North and South, and their subjection to the kingdom of God. Captain H. belong» to South Carolina, where his interests are chiefly centered: would that he could exchange these for the more important and enduring of the coming age. Added to the pleasure of this social evening, we were gratified with the intelligence direct from Gen. Magruder by his nephew Mr. George Magruder, that he would send us and our baggage on to the Federal lines by a flag of truce. This set us at rest on the question of return to the northern states.

While in Charlottesville we visited the University of Virginia. When last at this institution we met the students in the lecture room, and addressed them on the Bible doctrine of life and incorruptibility as opposed to the heathen dogma of "the immortality of the soul." But the aspect of things is now greatly changed. Students have all turned soldiers, and gone to the wars; and the halls are turned into hospital wards for the sick and wounded. After the battle of Manassas there were said to be fifteen hundred in hospital at Charlottesville. The wounds were either slight or desperate. All the wounded northern soldiers died except one. We saw some confederates who had suffered amputation twice, and who seemed certain to die. Though the wards were well ventilated, there was a cadaverous smell that very disagreeably affected us. Travelling in the rain had predisposed us to an attack, of

intermittent, which we believe, was excited by the malaria of the wards. We felt very much like having a chill that night, but escaped for the present.

On the following day, August 23d, we bid farewell to our kind friends in C. Having repaired our vehicle roughly, but strongly, and the weather being very fine, we ventured to encounter the mud and rocks of the road to brother Anderson's in Goochland county. After seven miles of thick, tenacious clay, we took a last look at the beautiful and highly improved scenery of Albemarle; and entered upon the desolate and forsaken region, as it appeared to us, of Fluvanna and Louisa. The present revolution will, perhaps, cause Virginia to awake from her lethargy, and enter upon a career of improvement. If it do not, the country on the route we travelled will relapse into its original forest state. Fences and homesteads are rotting down, and its inhabitants dispersed. We felt dismayed, and without heart to continue our endeavors to promote the spiritual regeneration of a people so reckless and indifferent to what we regard as the decencies of our common civilization. The region referred to cannot be worsted by the Goths and Vandals of abolitiondom; and one can only be surprised at the folly of the North in wasting its blood and treasure to bring it under its dominion. Much of Virginia, but not all, is in this neglected condition. Its people have worn out the lands, and left them for more fertile regions; and hence the appearance of desolation.

Towards night we arrived at brother Anderson's. Our long absence had alarmed them for our safety. They feared we might have been arrested for a spy. He is greatly troubled at the times, especially as his son has volunteered. We were sorry to hear this of him and others. They feared being drafted, and preferred to volunteer that they might select their company. But they were too easily scared, for the draft did not ensue. We advised them, therefore, as they had not been mustered into the Confederate service, to resign. They professed to wish to do so; but how is profession to be believed, when the means of redemption are disregarded? The spirit in activity here was not to our taste. Lawless and destructive as the abolition soldiery had been in the peninsular, it should not fill persons professing to be saints with the bitterness their violence generates in sinners of the world. We were charged with aiding and abetting murderers and other villains in continuing to live in the north; that we gave countenance to their abominations in residing there and paying taxes. We objected to this, that they might as well make Paul an aider and abettor of paganism because he paid taxes to Caesar. We do not pay taxes because we love the government and its policy and deeds, but because we can't help ourselves. We came into this world to be taxed, but not to be held responsible for the malappropriation of the funds. We do not think that our spiritual liabilities would be at all improved by the suggested transfer of ourself and family to the sunny south.

Brother Anderson was very pressing for us to stay with them over Sunday. Several influential people around were said to be desirous of hearing us. But fever was working in us, and the hopelessness we felt of effecting anything beyond the mere gratification of a listless curiosity, caused us to decline speaking any more till we arrived in Norfolk, where the demon of war had not entered into the brethren. Last year we had spoken on three days in this neighborhood; but if the truth spoken and professed cannot preserve the saints, what hope is there of the world?

In the morning we resumed our route, and towards evening arrived again at brother Jesse Bowles', who had returned from Monterey. About bedtime we were seized with a cold paroxysm, which introduced us to fever and its consequents. This was particularly unpleasant and inconvenient; but had to be endured. Sunday was our "well day," and having no appointment to prolong our stay near the still unfinished octagon, called Temperance, we

determined, as the day was fine, to push on to Richmond. Bidding farewell, then, to the brethren in the hope of meeting hereafter under circumstances more propitious to the truth, we set out for the capital. Nothing worthy of note transpired to enliven the monotony of the road till we arrived at a certain creek. Here our friend who conducted us proposed to let the horses drink, to which, of course, as we had to drive through, there could be no objection. The checks being unhooked, they had still some inconvenience in both at once getting their mouths to the water, owing to the reins hitching to the harness saddles. He proceeded, therefore, to unbuckle the reins leading to the inner ends of the bits of the two horses. But to this we earnestly objected, as it left us in the vehicle without any control over them if anything should frighten them. But he did not think there was any danger of that; so we risked it. He thought, however, he would hold one of them; so taking a board hard by he dropped it into the water at the brink to stand upon. The horses took fright, and wheeled round to run. All we could do was to cry "Wo!" for to pull at the reins would only have made matters worse. This was the serious part of the affair, which was ended by the horses, who were tired, becoming quiet; the comical was on the other side. The sudden start of the horses had disturbed our friend's balance, whose legs flew in an aerial direction, his head water-wise, and his wig down the stream! Our grief at his mishap was not unmingled with a sense of the comical at the retributive visitation that had overtaken him! He had jeopardized our neck by his well-meant device, and had shipped the waves into his boots and down the skin side of his outer and inner garments from behind, and came well nigh losing his wig! Having recovered this vagrant appendage, and emptied his boots, his species seemed to be amphibious, a being of the water and the air. The horses being rectified, the creek crossed, and our friend drying in the sun, he became anecdotal, and remembered that, about two years ago, at this very creek, he saw a lady sitting in a gig, while the horse was feeding with the bridle off. Something scared the creature, who started off, dashing everything to pieces, and leaving his mistress among the dead. We thought that the remembrance of this anecdote would have been more timely before he put us on the way for a like consummation of our "on to Richmond" incursion; and suggest that when he comes to creeks to water in all future time, especially if he have us for his companion, he will bear in mind this tragical fragment of tradition in which there is no comicality at all. He was thankful things were no worse; and so were we; for he doubted not, from the temper of his team, that if they had not been tired, they would have run; and then, woe to the rolling stock and the helpless charioteer, behind two Mazeppian steeds in full flight through the woods and gullies called "roads" in the Old Dominion! Our friend was wet enough to view this consummation coolly; not so, however, our feverish self, which thrilled to the foundation of the inner man at the narrow escape we had incurred.

On the top of the hill from the creek is the abode of a colored man named Jacobs. He is a smith, wagon maker, and planter; owns several slaves, and eight hundred acres of land. Having no license, which the authorities will not grant him because there is no precedent for it, he nevertheless furnishes "entertainment for man and beast;" but, of course, makes no charge, the public charging themselves the ordinary rates, which he never refuses to accept. Our dripping fellow traveller, who had stopped here before, and knew the ways of the house, drew up at the gate, where we were politely received by Jacobs' son. Our horses were stabled, and while feeding we refreshed ourselves. While thus engaged, a buggy and carriage drove up quite in style. The junior Jacobs hastened to welcome them, and to give them exit from the coach. First one fashionably dressed lady in silk, and then another, and after them a grey headed gentleman, descended and passed into the family end of the house. Do you know them? We inquired of our friend. "O yes; they are Jacobs and his family returned from church." Jacobs had begun the world poor, and was now rich and much respected by all who knew him. His wife was originally a slave, but he bought her, and I think one or two of his

children, for the children of a slave woman are reckoned to the master. He now owns slaves himself, of whom his carriage driver was one. Though a negro, his sympathies are any thing but abolition, against which, if allowed, he would fight as strenuously as any slave owner in the land. The house beyond belongs also to him, and is tenanted by his "pastor," the Baptist preacher of his vicinity.

We arrived in Richmond to the no little relief of the anxiety of our friends, who were aware of the threats against us; and, as we had overstayed our time nearly a week, had supposed that they might have been carried into execution. The region we had visited was one of lawless violence; for a Pennsylvanian (a mean white fellow, doubtless, who deserved punishment, but not at the hands of a mob) had been whipped nearly to death and cast into jail, where he was retained on a charge for which he had been examined in Richmond two years ago, and acquitted. But the rain, we think, saved us trouble from the same class; and we felt once more in safety, though so contiguous to "Jeff. Davis," and the agents of his power.

We were detained in Richmond by sickness which held us during the week. We had recourse to quinine, by which we succeeded in breaking up the enemy's encampment. But as slight causes will bring on a relapse, we deemed it expedient not to sojourn in Norfolk at this unhealthy season of the year. We were under the necessity, therefore, of putting off our visit there; and to reserve what health we had recovered for as rapid a transit through the lowlands of the peninsular as might be practicable. We spoke in Richmond again at Bethel, on September 1, being called upon by brother Davison, who presided. We felt very little like compliance, but as it seemed to be desired, we set aside the weight that oppressed us, and discoursed to them on "the patience and faith of the saints."

On the morrow, having previously secured a permit from the Secretary at War, and a passport from the British Consul, we took to the York River railroad for West Point. On our arrival here we were transferred to a steamer for Yorktown. The Point is a tongue of land between the Pamunkey and Mattaponi, which at their junction form the York. It is about three hours' steam to Yorktown. A schooner, laden with gun carriages was taken in tow, and we put off. The day was very fine, and on the water not too hot. Between one and two we came in view of our destination, and having cast off the schooner, rounded to, and made fast under the protection of the batteries on every side. The York is here about a mile wide, and commanded by the fort at Gloucester Point, which points its guns up, down, and across the river. Confederate flags are flying on both sides, and must be pulled down, if at all, from some other direction than the Chesapeake.

On leaving the steamer we were stopped at the gangway, by three men with drawn sabres. Our permit was demanded and we found that, though we had obtained our ticket without a pass, we should have been sent back to Richmond if we could not have produced it. Having shown it, it was pronounced "all right," and the ordeal, so novel for America, adjudged us to be neither "a suspicious person," nor "a spy." Having no cause, then, for timidity or misgiving, we passed through a crowd of confederates; and finding that Gen. Magruder was in the place, inquired for Headquarters. We were directed to the Main street of the dilapidated old encampment of British Toryism, when Lord Cornwallis ruled the little kingdom within his lines. We toiled up the heights with our heavy valise in the hot sun, not a little apprehensive that the effort might bring on our old enemy the intermittent. We arrived at headquarters fatigued and out of breath. We inquired for the general, and were handed by the orderly into his private room. On entering the general recognized us, and bid us welcome, saying, "he was glad we had come; for he was just about making arrangements for

communicating with Gen. Wool on behalf of some prisoners in Richmond; and he could now make one flag of truce answer for the two." He was going to forward some letters for them to their friends at the north.

We were now in the midst of the general's military family, where we again met Mr. George Magruder, whom we had seen at Charlottesville at his uncle's. There was evidently no lack of business, for if work was scarce elsewhere, there was here no want of something to do. A general's is no sinecure, and certainly not a "rebel" general's. He said he expected one of my brethren in shortly, who had come to see his son who was in hospital at Williamsburgh; and not long after Dr. Charles May, a confederated Englishman from Lunenburg entered. For some moments he did not recognize us, though knowing us almost as well as his own son; but seemed to look blankly at us, as though we were Banquo, or somebody else's, ghost of whom he might have heard before. The last he had heard of us was as "a suspicious character," about to be nabbed by the sectarian police; and here we had turned up in the last place on earth where "spies" would like to be entrapped. At length he perceived that it was our embodied self, and no ghost; on which we exchanged salutations, being heartily pleased at the mutual, and equally unexpected congress.

Soon after this dinner was announced, when Dr. May made a movement to retire. The general, however, invited him to remain and dine. But the doctor's diffidence seemed to interpose. Seeing this, we remarked that he was in the hands of the general, and as a prisoner would have to obey orders. Upon this he surrendered at discretion, and we all dined pleasantly together from a table well furnished from the land and sea. The doctor having succeeded in the purpose of his visit, returned to Williamsburg shortly after; while we still waited to be disposed of. At length the time arrived to terminate our suspense. It was about twenty-five miles to Fortress Monroe. Gen. Magruder therefore had concluded to divide the distance by sending us eight miles on the way to Capt. Adams' cavalry camp, with orders to make us as comfortable for the night as circumstances would permit. A couple of two-horse ambulances with their drivers were provided; and Major Wray, and captains Eustace and Collins, detailed to accompany us to the Federal lines. The Major, of course, was in command of the expedition. He had formerly been sheriff of Hampton county; and a very gentlemanly and agreeable man we found him to be; and hope he may pass unharmed through the perils that have descended upon his afflicted land. Capt. Eustace belongs to the Louisiana regiment of volunteers; and Capt. Collins to the cavalry we were about to visit. All things being ready, and the despatches for Gen. Wool closed, orders were given for a forward movement. Having thanked the general for his kindness and hospitality, and bid him adieu, we took our departure from headquarters, and were soon beyond the *visible* limits of the fortifications of Yorktown. Having passed by sundry pickets by all of whom we were challenged, we arrived at Dr. Power's, where we left one of our ambulances for the night with orders for it to come to the camp by seven in the morning. It was dark when we reached this. The camp was in the forest on the side of the road, with an ample field before it for exercise. The encampment consisted of 650 men and horses, without reckoning Negroes and mosquitoes, whose influence and presence were sensibly felt and appreciated; the former, as useful attendants on camp; the latter, as a pest to all both men and beasts.

Word being sent to Capt. Adams of our arrival he soon appeared. We were introduced to him by Major Wray, and kindly welcomed with the assurance that they would do all in their power to make us comfortable during our sojourn. An arm chair was produced, and planted by a blazing fire, in which we were invited to take a seat. A whisky bottle was then placed upon the table with sugar, water, and glasses, with a recommendation to make free, as

it was thought advisable to fortify the stomach against the morbid influence of the night air and dews of that variable clime. Our recent sickness made us not unmindful of the advice. Sitting in the forest miasma till ten o'clock, we feared might renew the intermittent; we willingly, therefore, followed the prescription, and smoked cigars, having no fear of teetotalism nor antitobaccoism before our eyes, in hope that they might assist our *vis medicatrix naturae*, in resisting the aerial depressants without. These preliminaries being adjusted, the negroes busied themselves in preparing supper; nor was it long before it was announced. All present were invited to partake, and seven of us sat down to an abundant repast of Virginia ham, wheat and corn bread, butter, coffee, and sugar. "Creature comforts" had not yet vanished from Secessia. They had plenty to eat, and had no fear of want, at home, or in the tented field. Adjutant Carey and the doctor were very polite in the attention they bestowed upon us. If what we experienced were all of war, it would be a very agreeable variety of life's dull monotony: but the sharp sword, fiery hail, and desolation, loomed up in the back ground to horrify the scene. And why all this mutual carnage and destruction in which diabolism supplants the kind and pleasant courtesies of life? Sin against heaven, and the indignation of God. The adjutant seemed to take us in his especial keeping, and was careful to interest us as he best could till the hour of rest. The bugle sounded to put out light in all tents save those at headquarters. Our fire still blazed cheerfully, and the questions of secession, revolution, and abolition continued to be discussed. We objected to secession, admitted revolution, and repudiated abolition. Secession we regarded anarchical; but agreed, that if a "people" really "*sovereign*" chose to change their government they had the right if mighty enough to cause it to be respected. In view of the constitution, abolitionism was as inadmissible as secession; for by that document slavery was recognized as one of the institutions of the land; and had constitutionally as much claim on the respect and protection of the law as any other species of property extant. But in times of civil discord, principles and theories are made to give place to violence, and might becomes the right of the situation.

*(To be concluded in our next.)*

---